

Glorious Hope

Slavná naděje

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May-August 2004

Ročník 30, číslo 3-4
Květen-srpen 2004

Citius

Faster

Rychleji

Altius

Higher

Výše

Fortius

Stronger

Silněji

I press on toward the goal to win
the price for which God has called
me heavenward in Christ Jesus

Philippians 3:14

Běžím k cíli, abych získal
nebeskou cenu, jíž je Boží
povolání v Kristu Ježíši

Filipenským 3,14b

Convention Mission Statement

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

Misijní poslání konvence

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

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Editorial



The power of volition. Throughout the course of our lives, we meet many people of different characters, diverse mentalities and infinite ways of doing things. Some people surprise us with their determined resolve, which sometimes results in the greatest of achievements. Other times, there are achievements less celebrated, less interesting, or even simply offensive and repulsive. The acts or accomplishments of individuals not only address but also influence

those around them. By their deeds as well as their achievements, we label and categorize people. We discuss the famous and infamous, the giants of history and the weaklings. But what makes a person strong?

The answer lies in an individual's attitudes toward problems, various difficult situations in life and of course life itself. God created human beings with the ability and independence to choose. This ability is called volition. Beginning at birth, there are various levels of volition (or free will) at work to shape an individual between which we must differentiate. First, children are molded according to their parents' will. Later, when children's awareness of their own free will develops, they inevitably try to assert that will, and are then formed by the intensity of conflict between their own volition and that of their parents. These disputes refine character. Character alone is often closely associated with the perception of greatness or smallness in a person.

Continues on page 53

Síla lidské vůle. Setkáváme se s lidmi různého charakteru, s různým způsobem myšlení i konání. Překvapují nás předsevzetí lidí, která vedou ke slavným činnům. Někdy jsou to činy méně slavné, nezajímavé nebo dokonce pohoršující a odrazující. Činy jednotlivců nejen oslovují, ale také ovlivňují druhé. Podle činů rozdělujeme lidi do kategorií. Hovoříme o velikánech, lidech silných nebo slaboších. Co činí člověka silným?

Síla člověka spočívá v jeho přístupu k problémům, k životním situacím či k životu samotnému. Pán Bůh stvořil člověka se schopností se samostatně rozhodovat. Odborně je tato schopnost nazývána *vůlí*. Rozlišujeme různé stupně vůle, které člověka formují hned od jeho narození. Nejprve je dítě formováno vůlí rodičů. Později, kdy si začne uvědomovat a eventuálně prosazovat svou vlastní vůli, je formováno intezitou střetů své vůle s vůlí rodičů. Tyto střety tříbí charakter. Samotný charakter velice úzce souvisí s velikostí nebo malostí člověka. Jinými slovy řečeno, silný charakter je schopen velkých činů, zatímco slabý charakter plodí činy opačného druhu.

Při výrazu *velký čin* si téměř vždy představíme něco, co hraničí s překročením lidských schopností. Dochází zde k hodnocení

Pokračování na straně 57



Cover: Corel photo
2004 Czechoslovak Baptist Convention
Photos by: Vlastimil Pojman, John Jeren, Jr.,
George Sommer



95th Annual Czechoslovak Baptist Convention of USA and Canada

Alderson-Broadbush College at Philippi, West Virginia, July 8–11, 2004

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

It's Holy Source Luke 24:49

Dr. Dan R. Unger, Sr

Sunday, May 18, 1980: the sun peeked over the Cascade Range in the far western United States in what promised to be a spectacular day amid those majestic mountains. Geologist Dave Johnston, one of a score of scientists studying Mt. St. Helen's in the state of Washington, took his place at an official observers' site six miles from the northwest side of the restless volcano. The mountain had been showing increasing signs of activity since March but on this morning, Johnston reported to the seismic center in Vancouver, BC, that the huge bulge on the mountain's northern slope appeared to have stopped growing. Not only had the bulge been growing at the rate of five feet per day but steam and ash, erupting periodically, had created sizeable craters on the top of the mountain. Steps had been taken to keep the immediate area free of non-official personnel, and most persons had complied. An avalanche of the snow and ice on the mountain had been predicted along with possible rock and mud flows along the Tuttle River valley. But at the moment, it appeared to be another day of watching, measuring and waiting.

At approximately 8:30 in the morning, Mt. St. Helen's erupted in a cataclysm of hot steam, ash, rocks and debris that astounded and dumbfounded even the scientists who'd made the most dire predictions. At the summit of the mountain, numerous multiple eruptions of hot steam, gases and debris roiled into the sky, reaching a height of 12 miles. 540 million tons of ash fell over an area of 22 thousand square miles, turning day into night in numerous cities and covering them with a ghost-like late spring snow. In only two weeks the ash would circle the earth. If scientists were overwhelmed by that portion of the eruption, worse followed in a nanosecond. For the entire north slope of the volcano, one half mile wide



and one mile long, like a giant exploding pressure cooker, blew outward in a storm of steam, rock, and debris, creating winds of 300 miles per hour and temperatures reaching 600 degrees. In addition to the hundreds of fires started, the north fork of the Tuttle River was covered with a rock and ash debris field 15 miles long and in some places as high as 550 feet. A 600-year-old forest was blown down like a set of dominoes, giant trees snapping like toothpicks. A 21-foot wall of water and mud raced down the south fork of the Tuttle River, scouring everything in its wake, throwing logging

equipment around like toys, twisting logging machines into macabre pretzel-like shapes, smashing buildings as if they were made of tissue paper.

A large portion of the mountain slid into the lake at its base, named Spirit Lake, a long-time magnificent and popular vacation spot. In an instant the lake rose 200 feet, and water splashed upward as much as 400 feet against the surrounding mountains. At the time, some speculated that the eruption of Mt. St. Helen's made the bombs dropped on Hiroshima and Nagasaki look like firecrackers. By the way, the molten rock that we usually associate with a volcano is still trapped in the mountain, the ominous evidence being a huge lava dome in the middle of the enormous crater that once was Mt. St. Helen's—a dome which is still growing ever so slowly.

If you head east of Philippi, over the mountains, on the way to the town of Thomas, West Virginia, you may be startled by a sight that, though some of us here may have seen a similar sight elsewhere, still elicits "oohhs" and "aahhs" because it seems to rise out of nowhere and at first glance is overwhelming. As you pass the overlook on Backbone Mountain and begin the descent to the tiny town of Benbush, an enormous

tri-bladed propeller looms in front of you. And then as you get closer, other gigantic propellers appear along the ridge. They are huge wind machines in the process of generating electricity. Each of the three blades on a single machine is 114 feet long, and they sit atop a tower 228 feet high. There are 44 of these monsters along the ridge, and the only noise they make is the somewhat eerie swish of those mighty blades as they bite into the air. I am advised that because of the current cost-effectiveness of wind-generated electricity, it is becoming the fastest renewable source of energy.

Perhaps it's obvious what these two true stories have in common—for at the center of each experience is something called power; in the one case the sheer raw power of nature, and in the other our human attempt to harness power for various important human activities.

Ever since I was given materials that indicated the theme of this convention and the focus of each presentation, I have been mulling over in my mind the notion of power. I've come to the conclusion that it's one of those concepts we feel fairly comfortable talking about and referring to, but when given



closer inspection, there is much mystery involved. When we think about power, words like force, energy, might, movement, strength, influence, and authority crowd into consciousness. Indeed, what actually is this mysterious stuff? From where does it come and to where does it go?

Last Friday I attended the birthday of my neighbor, Rose. She turned 100 years old. And as I sat there watching folks chatting with her I thought, "Wow, that dear one's heart has been beating for 100 years." And then it occurred to me that the heart is a marvelous machine and it works because behind it is power—energy, force. This past spring even as small patches of snow dotted the ground where I walked the dogs, I came across a tiny blue flower, right in the middle of—nowhere, blooming its little face off. It seemed so insignificant and kind of like—well, what is it doing here and what does it hope to accomplish? And as I reflect back on that moment this past spring, I now understand that even that tiny seemingly insignificant flower was doing its thing because of something we

call power, energy, force. We speak of brain power, political power, military power, the power of the pen, the power of art, will power, nuclear power, the power of an idea, biotic power, power of attorney, horsepower. And it also occurred to me that all human relationships involve power—husband-wife; children-parents; teacher-students; pastor-congregation; doctor-patient; employer-employee; friend-friend—you name it.

Is it a false generalization to say that power is virtually everywhere and manifested in virtually all of life, at every level? I think not. In fact, didn't some brilliant older chap with bushy eyebrows and droopy eyes by the name of Einstein suggest that all material things, both biological and physical, are explainable by and reducible to infinitesimally small bits that are simply aggregations of energy—or, power?

Luke writes that Jesus advised his disciples to remain there in the city until they had been clothed with power from on high. Exactly what kind of power was Jesus talking about? Fortunately we have to look no further than Luke's second document to find the answer, in the very first couple of chapters. He writes: *"When the day of Pentecost was come, they were*

all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the holy spirit and they began to speak in other tongues as the spirit enabled them."

Ah, now it becomes clearer. Spirit = power. Spirit = force. Spirit = energy. Spirit = influence. Spirit = movement. Spirit = might. And as I began to search the scriptures to try to piece together the story of the Spirit—not any spirit, but a HOLY Spirit—I discovered power at work from the first chapter in Genesis to the last chapter in Revelation. I discovered in a fresh and somewhat unnerving way that the Bible, indeed, is a book about the Spirit; that the story of salvation is a story of the Spirit. For:

- It was the Power of the Spirit that brooded over the formless earth and its waters at creation;
- It was the Power of the Spirit that urged an aging Abraham to drop everything and undertake a journey, the destination of which he did not know;
- It was the Power of the Spirit that raised up a tongue-tied, excuse-filled fugitive from justice named Moses to oversee the birth of a nation which was to become the Chosen People;
- it was the Power of the Spirit that knitted together those twelve squabbling nomadic tribes into a formidable presence in the Middle East;
- It was the Power of the Spirit that emboldened the prophets to preach repentance, justice, and the saving role of the nation of Israel;
- And when that nation failed to be the conduit for that Holy Spirit's power to be spread among the nations of the world;
- It was due to the Power of the Spirit that a young virgin gave birth to the Savior of the world;
- It was the Power of the Spirit that rested upon Jesus as He

came up from the waters of the baptism;

- It was in Power of the Spirit that through His teaching and His very presence, He brought wholeness, life and renewal to all those who dared to love Him and follow Him;
- It was by the Power of the Spirit that the tomb was empty on the third day;
- It was by the Power of the Spirit that He ascended into heaven;
- It was by the Power of the Spirit that the Church, the institution whose mission is to be His Body in the world, was born and it is only by that power that the Church will ever achieve the splendor that it should;
- It will be by the Power of the Spirit that we who are called shall be lovingly conformed to the likeness of Jesus Christ;
- It will be by the Power of the Spirit that He shall come again in glory and we shall see Him as He is.

Eligius Ernest Premru was born in 1876 of Yugoslavian parents. He was a brilliant man who by the age of 25 knew nearly a dozen languages, but because of his addiction to alcohol he was a man given to violence: a wife-abuser whose children feared him. His wife kept a loaded revolver handy in the event that it would be needed during one of E.E.'s rages. The Premru family came to the United States in the first decade of the 20th century and settled in Pittsburgh. E.E. grudgingly agreed to drive some of the family to church on Sunday mornings (all except his eldest son, who would be raised an atheist, like his father). Premru visited a local tavern while his wife and some of the children attended church. But on one particular Sunday, Eligius Ernest Premru remained in the car outside the sanctuary. The music of hymns being sung reached his ears. He lurched into the church and sat down to observe. He was shortly afterward convicted of his sin and was subsequently overtaken and smitten by divine love—E. E. Premru, in 1928, graduated from the Whiteside Memorial Bible School on the north side of Pittsburgh and became pastor of a mission in the nearby community of Blawnox, Pennsylvania. Oh yes, that eldest son spent his entire life as a Methodist pastor.

Eligius Ernest Premru, my grandfather, by the power of the Holy Spirit went from sinner to saint, from reprobate to regenerate and from death to life.

And what precisely is this power which enables, creates, and transforms? It is nothing less than the pure, perfect, unalloyed presence of Almighty God, who was and is and forever shall be the source of all power in the cosmos.

I dare say, brothers and sisters in Christ, that you have chosen a magnificent theme and emphasis for this, the 95th Czechoslovak Baptist Convention. But you must approach this awesome Power with humility, due reverence, much prayer and a proper sense of fear, for, indeed, we are standing on holy ground.

Amen.

Dr. Unger is retired Professor of Religion and Philosophy at Alderson-Broadbush College. This sermon was delivered during the 95th annual convention on Thursday, July 8, 2004.

□

Editorial ... Continues from page 50

In other words, strong character is capable of great things, while weak character generates deeds of the opposite kind.

When the term “great achievement” comes to mind, it is usually within the context of an act which surpasses previously set boundaries. What it comes down to is an evaluation, through the surrounding audience’s perspective, of the augustness of the achievement accomplished. Of course a great act cannot go without being noticed. But I have also been struck by the seemingly insignificant accomplishments which, though surpassing greater acts, go unnoticed. I’m not thinking of those acts which surround human beings and accompany them through life, but rather of acts that are demonstrated in various forms and intensities, but never forcibly. That is why they many times remain unnoticed.

Soon we will be witnesses of outstanding victories and records broken throughout the Olympic Games. Perhaps each household will follow these sports and the results of great athletes with heightened anticipation. Among the proud athletes who hope to stand on the podium, some are surely mothers and fathers as well. Yet to their children, time spent achieving this admirable dream will not be as precious as the time their parents spend with them. It is this other kind of achievement that we do not always appreciate, indeed do not always even notice. In the same way that we value the sprinter who relentlessly pursues the finish line, do we appreciate the person who, when a spouse can no longer walk, pushes the wheelchair day in and day out and takes care of the spouse every single day? Which of these achievements is greater? There are undoubtedly many more examples, even a simple smile among them.

A person’s standard of achievement is dependent upon the level of their character, and actualized resolution reaps accomplishment. The book of Proverbs points out this connection between resolution and accomplishment (16:3, NIV): “Commit to the Lord whatever you do, and your plans will succeed.” The strength of a person’s character is a reflection of that person’s relationship with God, and the resulting deeds are a reflection of God’s love, manifest on the cross of our Lord Jesus Christ.

An important part of being a Christian is having strong, healthy character, character with the ability to discern meritorious achievements, even if they seem insignificant. The secret lies in surrendering to God the human will freely given by Him, the ultimate authority. It is in the degree of submission to God’s will that is hidden the strength of human volition.

The motto of this year’s Convention clearly speaks of the character of a Christian. God gave us “a spirit of power, of love and of self-discipline” (NIV). It is character molded by God’s will revealed in human volition, influencing the behaviour of every Christian and demonstrated in his or her life.

I invite you to consider your own answers to the questions triggered by this article. Then send your thoughts along to us. Every contribution is welcome.

Natasha Legierski, Editor in Chief.

□

Faster, Higher, Stronger

Thomas Cosmades

Part 1

Governed by fear of some fresh brutality, people in our tormented world are longing for a non-violent event. The quadrennial contests anticipated by all nations may be offering a breather. The modern Olympics were initiated in 1896 under the direction of Baron de Coubertin, who was supported by Demetrius Vikelas, a Greek. The challenging motto of this historic contest is *Citius, Altius, Fortius*: Faster, Higher, Stronger.

The illustrious games go back to legendary times when Greek gods contested in Olympia for supremacy. (The Olympic Games get their name from Mount Olympus in northern Greece, the dwelling-place of the gods.) Zeus defeated his father Cronus, a Titan, in wrestling, dethroning him and ushering in his own cult in the sanctuary. Apollo defeated Ares in boxing, while Hermes, from whose name hermeneutics is derived, excelled in running. Heracles organized the first track events, deciding on the site and size of the first stadium. He crowned the winner of the track (192 meters, or 630



nium without any interruption, though at times with serious infractions. Kings and shepherds contested side by side. The occasion was also a time for literary and sculptural contests. Poets wrote brilliant lines lauding the victor; sculptors cast his bust. The individual was declared hero of the period.

A year prior to the games, organizers sent heralds throughout Greece and the Greek colonies to announce the starting date. To ensure safe traveling for all, a sacred truce was imposed for the whole

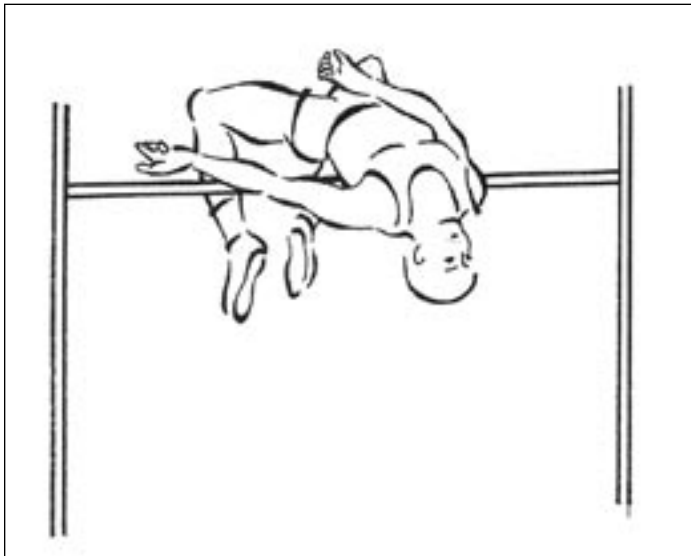
month of the celebration. Wars ceased and death penalties were deferred. The games were held every fourth year. The intervening four-year period was called an Olympiad.

During Roman domination, the games suffered a number of infringements, until they were put on a fresh course under the reign of Hadrian, a pro-Hellenist Emperor (A.D. 117-138). But the death-knell tolled two centuries later when Byzantine Emperor Theodosius I found them offensive to the newly adopted religion. He forbade them with a decree (393), and Theodosius II sanctioned the ban (426). For nearly fifteen centuries, there would be no Olympic Games.

The Isthmian Games were introduced in Corinth and repeated triennially. The apostle Paul stayed eighteen months in Corinth (see Acts 18:11). It is quite possible that Paul could have attended these games. In his writing, he freely employs all sorts of illustrations from real life in order to make a point. Among them are games, particularly races, which draw Christians' attention to the seriousness of the spiritual contest which must end victoriously. Paul reminds his fellow-contestant Timothy about the value of following the godly course: "... while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come," (1 Timothy 4:8).

As the Olympic idea was born out of ancient religious consideration, so the games metaphorically apply to the race that Christians run. Later on Tertullian (c. 160-230) would draw an amazing parallelism:

- God the Father is the great organizer of the games
- Christ the Redeemer is the great ruler of the games
- The Holy Spirit, the Counselor, is the great trainer of the games



feet) with a wild olive branch, kotinos, which he brought from a northern land and planted there. Olympia, a sacred sanctuary, hosted the games with religious accuracy, to honor Zeus. The motto of the event was a healthy mind in a healthy body. Participation was for males only.

The games started in 776 B.C. This starting year became Anno Olympia I. They continued for a whole millen-

- Eternal life is the great gift of the games

The paramount Ruler in life's contest, Himself the absolute winner, commended His followers during His earthly years: "You are those who continued with me in my trials," (Luke 22:28). In this context, our lives should be masterfully supervised, thoroughly disciplined, accurately harmonized for the all-surpassing reward. These implications come through clearly from the New Testament.

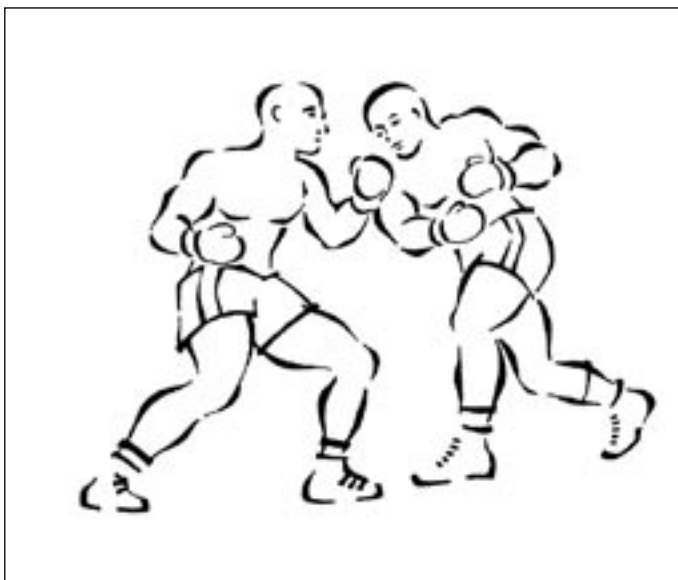
I. Christ's Call Involves a Clear Conquest

The challenging motto of the Olympics has already been mentioned. Could anyone acquainted with the faith of Christ argue about the basic goal of the Christian? There are strict rules and regulations in sports which every contestant is obliged to follow when competing. Similarly, the pilgrimage of faith requires a healthy contest for an effective race and superlative triumph: "So run, that you may obtain it," (1 Cor. 9:24). This truth brings to recollection the night-long prayer vigil of the pioneer wrestler Jacob who, following a determined contest, was declared winner (see. Genesis 32:24-28). Striving rightly in the arena of faith has paramount significance: "An athlete is not crowned unless he competes according to the rules," (2 Tim. 2:5).

Sometimes people set their own rules and preferences in the battle of faith. Can such a serious contest ever be carried on following personal options or caprices? Athletes who transgress the recognized rules are held accountable for their behavior. Without assuming the stance of self-righteous judges, should we not lovingly call the attention of men and women, young and old among us who are misbehaving in life's and eternity's most solemn contest? "Every athlete exercises self-control in all things," (1 Cor. 9:25a). Yet deviation from the rules of faith and norms of ethics can very easily creep in! Sin viruses, recurring temptations, frequent offenses are ever ready to slow us down and cause defeat.

Without question, the cardinal offense and cause of disgrace among countless sports people in the last thirty to forty years has been the shameful use of anabolic steroids. Violation of the rules has become quite common in the sports field. Victory through the back door continues to be a temptation. A number of big names everywhere have

been besmirched and ultimately ruined, and their association with narcotics causes inevitable damage to body and mind. We hesitate to think of those in the arena of faith who only pretend to be running a proper race. The rules so plainly stated in the Scriptures are not upheld, and their conduct and mien subtly betray them. But "blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him," (James 1:12; cf. Jude 3).



We recall what Paul said to the Galatian Christians who had made a proper start but were wavering: "You were running well; who hindered you from obeying the truth?" (Gal. 5:7) Against this behavior, Paul sets forth his own strictly disciplined lifestyle and contest for the faith. "Well, I do not run aimlessly, I do not box as one beating the air; but I pummel my body and subdue it, lest after preaching to others I myself should be disqualified," (1 Cor. 9:26,27). Again in Galatians, we find

another reference to his own utmost dedication to a proper contest: "...lest somehow I should be running or had run in vain," (Gal. 2:2b). The foremost Christian does not hesitate for a moment to remind us lesser luminaries how seriously he takes the noble race set before him, as well as the unfailing resource from which he draws the needed energy and sustenance. "For this I toil, striving with all the energy which he mightily inspires within me," (Col. 1:29). He stresses the crucial ending of the race, and the triumph of the person who takes the contest earnestly: "Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may be able to obtain it," (1 Cor. 9:24).

It is worth moving on to another New Testament writer to see how he is admonishing a company of believers whose beginnings had been heart-warming, but at the time of writing they were struggling, having to cope with unfavorable circumstances. They had encountered problems due largely to external adversaries. "Therefore we must pay the closer attention to what we have heard, lest we drift away from it... How shall we escape if we neglect such a great salvation?" (Heb. 2:1, 3a). The writer earnestly invites these wavering believers to sobriety and pragmatic reality. This leads us to the second implication.

□

Continues in the next issue.

Rychleji, výše, silněji

Thomas Cosmades

1. část

Stále nové brutální útoky působí strach, který ovládá dnešní svět. Lidé touží po něčem bez násilí. Čtyřletý cyklus olympijský her za účasti všech národů takové uvolnění nabízí. Moderní Olympijské hry byly obnoveny v roce 1896 zásluhou francouzského barona Pierre de Coubertina a za podpory Řeka Demetria Vikelase. Je v nich zachycen symbol historického motta CITIUS, ALTIUS, FORTIUS.

Původ proslavených her lze vystopovat až do legendárního období, kdy řečtí bohové v Olympii soutěžili o svrchovanost. Zeus porazil mohutného Cronuse—svého otce—v zápase, zbavil ho trůnu a zavedl svůj vlastní kult ve svatyni. Místo bylo pojmenováno podle hory Olympus v severním Řecku, kde přebývali bohové. Apollo porazil Arese v boxu, zatímco Hermes—podle něhož byl pojmenován umělecký směr hermeneutika—vynikal v běhu. Héraclés zorganizoval první dráhové disciplíny. Stanovil také polohu a rozlohu prvního stadionu. Vítěze v dráze na 192 metrů (nebo 630 stop) korunoval věnečkem z divoké olivové větvičky—kotinos—kterou přinesl ze severu a zasadil. Olympia, posvátné místo, pořádala hry s náboženskou odevzdaností k uctění Zea. Motto bylo *v zdravém těle, zdravý duch*. Zúčastnit se mohli pouze muži.

První olympijské hry se uskutečnily v roce 776 př.n.l. Pokračovaly celé tisíciletí bez přerušení, avšak někdy došlo k závažným přestupkům. Počáteční rok je znám jako Anno Olumpia I. Králové i pastýři soutěžili bok po boku. Při té příležitosti se soutěžilo rovněž v literatuře a sochařství. Básníci psali vznešené řádky velebic vítěze, sochaři ho poctili bustou. Tito jedinci byli prohlášeni za hrdiny doby.

Datum blížících se her bylo ohlašováno rok dopředu. Poslové byli rozesláni po celém Řecku a i do vzdálených řeckých kolonií. Měsíc před zahájením her bylo vyhlášeno posvátné příměří mezi nepřátelskými městy, aby byla zajištěna bezpečnost při cestování. Války utichly, tresty smrti byly odloženy. Staletí později, v roce 1916, 1940 a 1944 se moderní olympiáda nekonala vzhledem ke dvěma světovým válkám. Nejprve se hry pořádaly každých pět let. Zavedení čtyřletého cyklu bylo pojmenováno Olympiádou.

Během řecké nadvlády byly hry zanedbávány, až panování Hadrianovo, pro-helénického císaře (r. 117–138 n.l.), je znovu obnovilo. Dvě století poté však bylo hrám odzvoněno. Byzantský císař Theodosius I., po přijetí nového náboženství,

pokládal hry za pohanské a zakázal je (roku 393). Theodosius II. tento zákaz zpečetil (r. 426), uvádějíc tak novou éru bez Olympiády. Zakaz trval téměř 15 století. Ve skutečnosti se však jednalo o žárlivost mezi soupeři v literatuře a atletice.

Isthmianské hry v Korintu byly organizovány až později a opakovaly se každé tři roky. Apoštol Pavel se tam zdržel osmnáct měsíců (Skutky 18:11). Je docela možné, že se těchto her zúčastnil. Pisatel tohoto oddílu používá příklady k povzbuzení z oblasti sportu. Olympijské hry zaujaly křesťany do té míry, že je používali jako aplikaci do duchovního života, který musí končit vítězstvím. V Pavlových i v dalších epištolách nacházíme mnoho odkazů, které jsou aplikovány konkrétně do oblasti víry. Pavel připomíná svému spolusúčastníku,

Timoteovi, hodnoty praktické zbožnosti: „Cvičení těla je užitečné pro málo věcí, avšak zbožnost je užitečná pro všechno a má zaslíbení pro život nynější i budoucí.“ (I. Tim. 4:8)

Tak jako ze starověkého náboženství vycházela olympijská myšlenka, v přeneseném významu se hry aplikovaly do křesťanova úsilí. Zajímavou podobnost vyjádřil později Tertulian (asi r.160–230):

- Bůh Otec je nejlepším organizátorem her
- Ježíš Vykupitel je nejlepším vůdcem her
- Duch svatý, Rádce, je nejlepším trenérem
- Věčný život je odměnou her

Svrchovaný vládce v životním běhu—On, absolutní vítěz—chválí své následovníky v době svého pobytu na Zemi: „Vy jste ti, kdo se mnou v mých zkouškách vytrvali.“ (Lukáš 22:28) V této souvislosti by měl být náš život pod perfektním vedením, dokonale usměrňován, dolaďován k dosažení plné odměny. Tyto aplikace vycházejí jasně z Nového Zákona.

I. Kristovo povolání vyžaduje naprosté podrobení

Sportovní symbol Olympiády byl již zmíněn. Mohl by nějaký vyznavač víry v Ježíše Krista argumentovat o hlavním poslání křesťana? Ve sportu platí přísná pravidla, kterým se každý soutěžící musí podřídít a podle nich soutěžit. Podobně i cesta víry vyžaduje zdravou soutěživost k efektivnímu běhu a k největšímu triumfu: „Tak běžte, abyste dosáhli“ (1.Kor. 9:24). Průkopník zápasení, Jákob, nám tuto pravdu připomíná v nočním bdění na modlitbě. Byl rozhodnutý vyhrát a také byl prohlášen za vítěze (viz Genesis 32:24–28). Poctivý zápas



v oblasti víry má za následek nejvyšší odměnu: „Atlet nebude odměněn, nezavodí-li podle pravidel“ (2. Tim.2:5).

Mnozí si stanovili svá vlastní pravidla na poli víry. Může skutečná soutěž probíhat podle vlastních pravidel? Sportovci, budou zodpovědní za překročení či nedodržení stanovených pravidel. Nemůžeme s láskou zvát muže a ženy, mladé a staré kolem nás, kteří porušují nejzávažnější disciplínu časnosti i věčnosti, pokud se nestaneme spravedlivými soudci sami sobě. „Každý závodník se podrobuje všestranné kázni“ (1. Kor. 9:25a). K uchýlení se od pravidel víry a norem etiky může velice snadno dojít. Nakažení hříchem, opakovaná pokušení, příležitostně urážky mají vždy za následek zpomalení a nakonec porážku.

Za posledních třicet až čtyřicet let se používání anabolických steroidů (dopingu) stalo beze sporu hlavní příčinou prohry a důvodem hanby mnohých sportovců. Porušování stanovených pravidel je mezi sportovci celkem běžné. Vítězství získané podvodným způsobem zůstává nebezpečně přitažlivé. Mnoho slavných jmen bylo pošpiněno a nakonec znemožněno. Uživatelům je připomínáno, že používání narkotic nevyhnutelně ničí tělo i mysl. Tuto skutečnost si nedáváme do souvislosti s vírou těch, kteří předstírají, že běží řádný závod. K jejich vlastní škodě, vlastním zveřněním budou zákeřně zrazeni. Jasně stanovená pravidla v Písmu se nedodržují. „Blahoslavený člověk, který obstojí při zkoušce; když se osvědčí, dostane vavřín života, ježž Pán zaslíbil těm, kdo Ho milují“ (Jakub 1:12, viz Juda 3).

Připomeňme si Pavlův hněv vůči křesťanům v Galatii, kteří odstartovali čestně. Podle psaných epístol však pochybujeme: „Běželi jste dobře. Kdo vám zabránil, abyste se drželi pravdy?“ (Gal. 5:7) Pavel poukazuje na vlastní přísnou sebekontrolu a boj na poli víry, jako obranu proti vážnému uchýlení se: „Já tedy běžím ne jako bez cíle; bojuji ne tak, jako bych dával rány do prázdna. Ranami nutím své tělo ke kázni, abych snad, když kážu jiným, sám neselhal.“ (1. Kor. 9:26,27) V souvislosti s Pavlovým přístupem ke Galatským, setkáváme se s dalším odkazem jeho odevzdání: „...aby snad moje nynější i dřívější úsilí nebylo nadarmo“ (Gal.2:2b). Nejprřednější křesťan neváhá poukázat na to, jak vážně bere vznešené poslání i zdroj, ze kterého čerpá potřebnou energii a sílu. „O to se snažím a zápasím tak, jak on ve mně působí svou silou“ (Kol. 1:29). Vyzdvihuje důležitou fázi závodu, vítězství člověka, který bere závod vážně: „Nevíte snad, že ti, kteří běží na závodní dráze, běží sice všichni, ale jen jeden dostane cenu? Běžte tak, abyste ji získali“ (1. Kor.9:24).

Stojí se za to podívat na dalšího pisatele Nového Zákona, který napomíná horlivé věřící. V době, kdy jim psal, se potýkali s novými nepříznivými okolnostmi. Problémy vznikaly většinou díky vnějšímu protivenství. „Proto se tím více musíme držet toho, co jsme slyšeli, abychom nebyli strženi proudem... jak bychom mohli uniknout my, pohrdneme-li tak slavným spasením?“ (Žid. 2:1,3a). Pisatel vřele vyzývá tyto zvyklé věřící k striktnosti a opravdovosti. Tyto myšlenky nás vedou k druhé aspektu:

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Pokračování v příštím čísle.

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z pohledu okolí na mohutnost vykonaného činu. Jistě, mohutný čin nelze nechat bez povšimnutí. Mne však zaujaly činy malé, které svou mohutností předčí velké činy, a přesto nejsou vnímány. Nemám na mysli činy, které můžeme ohmatat a ověřit si jejich pevnou strukturu. Jsou to činy, které člověka obklopují a provází životem. Projevují se v různých formách a intenzitě, nikdy však násilně. Proto častokrát zůstávají bez povšimnutí.

Brzy budeme svědky velkých činů a překonaných rekordů v průběhu olympiády. Snad každá domácnost bude s napětím sledovat výsledky velkých sportovců. Mezi nimi jistě budou hrdí otcové i matky, které stanou na stupních vítězů. Jejich děti si však čas, kterým bylo dosaženo vítězství nezapamatují tak, jako čas, ježž byl rodiči dětem věnován. Oceníme stejným způsobem běžce v cíli jako člověka, který dotlačil invalidní vozík se svým životním partnerem na určené místo? Který je z těchto činů větším činem? Velkým činem může být i laskavý úsměv. Příkladů je jistě mnoho.

Činy člověka jsou podmíněny stupněm jeho charakteru. Po předsevzetí následuje čin. Kniha Přísloví na tuto návaznost upozorňuje: „Uval na Hospodina činy své a budou upevněna předsevzetí tvá.“ (Přísloví 16, 4 BK) Síla charakteru člověka se odráží v jeho vztahu k Bohu. V jeho činech je odraz Boží tváře, lásky zjevené na kříži Pána Ježíše Krista.

Předpokladem křesťana je silný, zdravý charakter. Charakter, který je schopen vnímat velké činy, i kdyby se zdály být sebenepatrnějšími. Tajemství spočívá v podřízení vůle člověka vůli Boží jako nejvyšší autoritě. Ve stupni podřízení se Boží vůli je ukrytá síla lidské vůle.

Heslo letošního konvenčního setkání jasně hovoří o charakteru křesťana. Dal nám „ducha moci a milování a myslí způsobné“ (kralický překlad). Je to Boží vůli tvořený charakter projevující se v lidské vůli, ovlivňující chování každého křesťana a projevující se v jeho životě. Na nevyslovenou otázku nechť si odpoví každý čtenář sám. Pokud otázka jasně nevyplyvá z uvedených řádků, napište nám. Každý příspěvek je vítán.

Nataša Legierská, šéfredaktorka

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Part 1

John the Baptist:

The Power of the Prophet

Matthew 3:1–15

Dr. Richard Niswonger

We are going to be studying in three lessons the work of John the Baptist. John was a man filled with the Holy Spirit and the power of God. Many political and religious figures in this world have coveted power. One of the most erratic, dangerous and pathetic figures of our time is Kim Jong Il. He is the dictator of the rogue state of North Korea. His power is based on an atheistic and materialistic communist ideology. His position was inherited from his father, not because of any innate ability. Kim loves the trappings of power. He has movie cameras on hand to capture his daily activities to preserve the glory of his actions for posterity. He practically starves his people but spares no expense for armaments and the development of nuclear weapons. His foreign policy is marked by bluster and unpredictable, irrational posturing. Much of Asia is in a sense hostage to the effort to maintain the mental balance of this paranoid megalomaniac.

What a difference when compared to the power that can be exercised in the life of a man of God. We will be studying today the nature of John's power. What was its source, its character?

I. John's Power Was Not the Power of the Palace

First of all John's power did not derive from his being a part of the political or religious hierarchy. John's power was not the power of the palace.

Look at verse one of Matthew 3. "In those days came John the Baptist, preaching in the wilderness of Judea.... Luke 3:1-2 makes it clear that the word of God did not come to the secular or religious leadership: "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch



of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness." The word of God did not come to the high priest. It came to the desert prophet.

What was Jesus doing when John received his revelation? In these early days of the ministry of John, Jesus was still at Nazareth unnoticed by the masses or leaders. We do not know much about those years of Jesus' life and so they are often called "the silent years." But it may have only been about six months before Jesus began His ministry.

II. John's Power Was the Power of a Prophet

We have made a negative statement about the source of John's power – what it was not. It was not the power of the palace. But what was the source of it? It was the power of a prophet. John the Baptist was a transitional figure between the Old Testament era and the New Testament age. In many ways he was like an Old Testament prophet, especially in the sense that he received his message as a revelation by God's Spirit. He was God's messenger with a divinely authenticated message. Micah expressed the source of his authoritative

message in Micah 5:8 when he said, "For truly I am full of power by the spirit of the Lord...." Hosea begins his prophecy in a way that is very similar to other prophetic books. He begins by saying, "The word of the Lord that came unto Hosea...."

The definition of the Hebrew word for a prophet helps to clarify what the prophet's source of power is. The Hebrew word is *navi* and it simply means "one who speaks for another." John did not speak by his own lights when he proclaimed the coming of messiah. He was speaking as the voice of another. A good example of what a *navi* is can be found in the relationship between Moses and Aaron. In Exodus 7:1 the Lord says to Moses, who was reluctant to speak to Pharaoh, "Your brother Aaron will be your prophet (*navi*)...." The Lord told Moses that he should tell Aaron what to say. Moses would be the source of the message. It would be the word of Moses, but it would be through the mouth of Aaron. Aaron then was Moses' prophet. Notice what God says about Aaron to Moses, in Exodus 4:16:

And he shall be thy spokesman unto the people: and he shall be, [even] he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

A prophet is a forthteller, not just a foreteller. Prophecy often includes foretelling a future event, but sometimes that is not the main concern. All of prophecy has to do with giving forth the message. God's message is usually more concerned with how we are to behave here and now rather than satisfying our curiosity about the future. John the Baptist fulfilled both roles of a prophet. He gave forth a bold message and he predicted future judgment.

III. The Power of the Spirit

John received his power from the Holy Spirit. This was announced before his birth. When John's father, Zechariah, served in the temple, an angel of the Lord informed him that his son would be "great in the

sight of the Lord” and that he would be “filled with the Holy spirit even from his mother’s womb” (Luke 1:15).

Luke says (1:80) that “the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.”

John developed physically but also spiritually. Like Elijah at Zarephath, he had little materially, but God ministered to him even in the barren desert.

Israel had suffered a 400-year period between the testaments when God did not send an authoritative messenger. This drought of prophets lasted from Malachi to John. Amos had predicted (8:11) that there would be “a famine of hearing the words of the Lord.” We do not have prophets today, in a literal sense. But pastors fulfill a prophetic-like work when they proclaim the Word, the scripture.

Look now at verse 2 of Matthew 3. Here is John’s message: “And saying, ‘Repent ye: for the kingdom of heaven is at hand.’” John called for a change of mind. He called for a spiritual change that produced real fruit, evidence of a new life. See verse 8: “Bring forth fruits meet for repentance.”

Look at verse 3: “For this is he that was spoken of by the prophet Isaiah, saying, ‘The voice of one crying in the wilderness, “Prepare ye the way of the Lord, make his paths straight.”’” Isaiah was speaking of the return of Jewish exiles from Babylon. But Matthew applies it to John. He was to prepare the path for the coming of the messiah. Malachi also had predicted the work of John (Mal.3:1):

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come,” says the LORD of hosts.

Luke identifies John as the fulfillment of the coming of Elijah. He sees John as having the same prophetic and spiritual power as Elijah (Luke 1:17):

And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

IV. The Power Was Not Based on Elegant Garb

Next notice verse four (Matt 3:4): “And the same John had his raiment of camel’s

hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.” Matthew certainly did not think John’s power was based on being a classy dresser. And this is one of the characteristics that links him with Elijah. John was similar to Elijah in several ways. They were alike in dress, in their message, and in their desert experience. Notice what 2 Kings 1:7,8 says about Elijah’s appearance:

And [King Ahaziah] said unto [his messengers], “What manner of man [was he] which came up to meet you, and told you these words?” And they answered him, “[He was] an hairy man, and girt with a girdle of leather about his loins.” And he said, “It [is] Elijah the Tishbite.”

Elijah stood out like a white crow. So did John. They were also similar in their style of preaching. They told it like it was.

V. The Power Was in the Message

John’s power stems then from his prophetic office, from his empowerment by the Holy Spirit, but also from the kind of message he preached. Let us read the next few verses (Matt. 3:5-7):

“Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, ‘O generation of vipers, who hath warned you to flee from the wrath to come?’”

In other words, “What is your motivation? What is the real reason you are here?” They lacked sincerity in baptism. Probably they came down to the riverside because the prophet had great influence. He was a powerful force with the people, and they wanted to maintain their own place of respect in society. Calling religious leaders vipers is not considered good platform etiquette today. A few years ago I wrote a review of a book called *Uncommon Civility*. It was a call for religious and political leaders to calm down their often abusive rhetoric. John probably never read a book like that. But when you are God’s messenger you have to speak his message and let the chips fall where they may.

Notice verse nine. “And think not to say within yourselves, ‘We have Abraham as [our] father,’ for I say unto you, that God is able of these stones to raise up children unto Abraham.” Paul warned the

church at Galatia not to be too impressed with ethnic origins. God is at work among all nations. The promise is not simply to the biological but to the spiritual descendants of Abraham. Jesus said to the Pharisees who boasted of their lineage that He could raise up heirs to Abraham from the rocks. We should never think that we can inherit salvation from our parents. It is a personal and individual decision we must make to accept Christ.

In verse ten John warns the nation’s leadership that judgment is at hand: “And now also the axe is laid unto the root of the trees: therefore every tree which brings not forth good fruit is hewn down, and cast into the fire.” The figure of the tree represents Israel. Jesus indicated the same distress at the fruitlessness of Israel. During passion week He cursed a fig tree that had no fruit, then cleansed the temple, because God’s people were not bearing fruit; a house of prayer had become a house of corrupt businessmen.

VI. A Greater Power Was Present

Despite the greatness of the Baptizer, a greater power arrived on the scene. Look at Matt 3:11, “I indeed baptize you with water unto repentance: but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and [with] fire.” John talks about two baptisms. The baptism of the spirit is fulfilled in the coming of the spirit on the church at Pentecost. The baptism of fire does not refer, I think, to the tongues of fire at that event but to the later destruction of Jerusalem in 70 A.D.

Look finally at verses 12-14: “His winnowing fork is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” Then came Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade him, saying, ‘I have need to be baptized of thee, and comest thou to me?’”

In His baptism Jesus identified with all His children who would later be baptized as a symbol of their identification with Jesus Christ. Although John’s baptism was a baptism of repentance, it could not be that for a sinless savior. That is why John was so reluctant. Jesus assured him that there was a purpose in his baptism. Faithful John obeyed his Lord.

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Ján Krstiteľ: Muž zmocnený Duchom

Luboš Dzuriak

Úvod

Za čias Krista bol svet zjednotený tak ako nikdy predtým. Jednotný jazyk zabezpečoval rýchle šírenie evanjelia. Jednotná politika s obrovskou mocou zotrela staré národné hranice, a tak ľudia mohli slobode cestovať v rámci poznaného sveta. Tieto ojedinelé podmienky boli veľmi podstatné pre šírenie novej viery.

Alexander Veľký. 300 rokov pred narodením Krista, Alexander Veľký pri svojej túžbe dobyť celý svet spôsobil to, že grécka kultúra a jazyk (o ktorých veril, že sú nadradené nad ostatné) sa rozšírili do rôznych civilizácií.

Rímska ríša. Po dňoch Alexandra Veľkého začalo na svojom vplyve naberať mesto na rieke Tiber v Taliansku-Rím. Hranice Rímskeho impéria siahali od Španielska po Arménsko a od Británie až po Saharu, avšak jazyk a kultúra boli grécke-helenistické.

Rímsky vládca Augustus zabezpečil pre svoje impérium stabilitu a prosperitu. A teda svet, do ktorého sa narodil Ježiš poznal už asi 25 rokov mier-Pax Romana. Avšak bol to mier, ktorý bol nastolený okupáciou. A tak mnohí v Izraeli očakávali Starým zákonom zaslúbeného Mesiáša, ktorý by získal nezávislosť a zaručil prosperitu pre Palestínu. Krajina čakala....

Celá história smerovala k tomuto momentu. Augustus v Ríme si nikdy nebol pomyslel, že Boh ho viedol k moci, aby priniesol svetu mier a tak umožnil ľuďom slobodne cestovať. Alexander Veľký si taktiež nemyslel, že Boh si ho použil k tomu, aby zaviedol jednotný jazyk, ktorý bude použitý ako médium, prostredníctvom ktorého sa ľudia dozvedia o zjavení Božej milosti.

Ján Krstiteľ (4 BC-27AD), podľa všetkých štyroch evanjelií bol predchodca/posol Ježiša Krista. Narodil sa v Júdei, rodičom Zachariášovi, ktorý bol kňaz, a Alžbete, ktorá bola rodina Márii-Ježišovej matke. Jánovo narodenie, tak ako aj narodenie Pána Ježiša bolo zázračne predpovedané. Ján je taktiež spomenutý v dielach židovského



historika-Jozefusa. Ján bol Nazarejec od narodenia a bol pripravovaný na svoju službu niekoľkoročným pobytom a sebadisciplínou na púšti (pozri 4. Mojžišova 6:2-21). Vo svojich 30 rokoch začal kázať pri rieke Jordán. Jeho odkaz bol na pokánie a prípravu na blízky príchod Mesiáša. Svojich nasledovníkov krstil vodou a to bol symbol príchodu Ducha Svätého a Jeho krstu. Pokrstením Ježiša sa jeho úloha ako predchodcu naplnila a jeho služba sa následne začala blížiť ku svojmu koncu. Ján sa dostal do väzenia, keďže napomínal Heroda Antipasa, že sa oženil so ženou svojho brata Filipa (Lukáš 3:1-20). Na žiadosť Salome, dcéry Herodiady bol Ján sťatý (Matúš 14:3-11). Ján Krstiteľ je často v umení zobrazovaný ako má oblečené rúcho z ľavej kože, nosí palicu a zvitok so slovami „Ecce Agnus Dei“ alebo „Hľa, Baránok Boží“ a to ako citát z Evanjelia podľa Jána 1:29.

V čase Ježiša vládla v Palestíne **Dynastia Herodesovcov**, ktorá však bola značne závislá na moci Ríma. Zakladateľom dynastie bol **Antipater**, ktorý mal syna **Antipatra II.** Syn Antipatra II bol **Herodes Veľký**, ktorý neskôr dal aj meno tejto dynastii. Herodes Veľký sa veľmi snažil dodržiavať židovský zákon, aby sa zapáčil ľudu. Z tohto dôvodu dal taktiež postaviť chrám a obnovil Sanhedrin-najvyššiu židovskú radu/súd. Napriek tomu podporoval helenizáciu a podpísal sa pod

zveladenie mnohých židovských miest, najmä Jeruzalema. Herodes Veľký sa oženil 10 krát a tieto jeho rodiny neskôr navzájom súperili v paláci o postavenie. Herodes Veľký zo strachu o moc dal dokonca zavraždiť mnohých členov svojej vlastnej rodiny. Toto jeho šialenstvo ho viedlo aj k vyvraždeniu nevinných detí pri Ježišovom narodení (Matúš 2). Herodes Veľký rozdelil svoje kráľovstvo medzi svojich troch synov **Archelausa, Herodesa Antipasa a Filipa.**

Herodes Antipas (tetrarcha Galileje a Perei) bol ten, ktorý dal sťat Jána Krstiteľa a tiež to bol on, kto vládol v čase Ježišovej smrti. Herodes Antipas sa rozviedol so svojou ženou aby sa mohol oženiť s Herodiadou, ženou svojho brata Filipa. Táto aféra mu priniesla mnoho nepriateľov a neskôr ho Herodiadine ambície totálne zruinovali.

Herodes Agrippa I a jeho syn **Herodes Agrippa II** boli poslednými významnými členmi Herodesovej dynastie.

1. časť Matúš 3:1-17

Ján Krstiteľ
(Mk 1.2-8; Lk 3.1-20)

- 1 V tých dňoch vystúpil Ján Krstiteľ, kázal na púšti Judskej 2 a hovoril: Pokánie čiňte, lebo sa priblížilo kráľovstvo nebeské.
- 3 Toto je totiž ten, o ktorom povedal prorok Izaiáš: *Hlas volajúceho na púšti: Pripravujte Pánovi cestu, vyrovnávajte Mu chodníky.* 4 Tento Ján mal odev z ľavej srsti, okolo bedier kožený opasok a pokrmom boli mu kobyľky a poľný med.
- 5 Vtedy vychádzal k nemu Jeruzalem a celé Judsko, aj celé okolie Jordánu,
- 6 vyznávali svoje hriechy a dávali sa mu krstiť v rieke Jordán.
- 7 Keď však videl, že mnohí z farizejov a sadukajov prichádzajú na krst, povedal im: Vretníčie plemeno, kto vám ukázal, ako uniknúť nastávajúcemu hnevu?
- 8 Vydávajte teda ovocie hodné pokánia.
- 9 A nemyslite, že si môžete povedať: Veď

máme otca Abraháma! Lebo hovorím vám, že Boh z týchto kameňov môže vzbudiť deti Abrahámovi. 10 Ale sekera je už priložená na korene stromov; každý strom teda, ktorý nerodí dobré ovocie, vytnú a hodia do ohňa.

11 Ja vás krstím vodou na pokánie, ale Ten, ktorý prichádza za mnou, je mocnejší ako ja; nie som hoden niesť Mu sandále; On vás bude krstiť Duchom Svätým a ohňom. 12 V jeho ruke je vejačka, vyčistí si humno a svoju pšenicu zhromaždí do obilnice, ale plevy spáli v neuhasiteľnom ohni.

Pokrstenie Ježiša

(Mk 1.9-11; Lk 3.21-22; Jn 1.29-34)

13 Vtedy prišiel Ježiš z Galiley k Jordánu ku Jánovi, aby sa mu dal pokrstiť.

14 On Mu však odporoval a povedal: Ja by som sa mal dal pokrstiť Tebe, a Ty prichádzaš ku mne?

15 Ale Ježiš mu povedal: Nechaj to teraz! Lebo tak sa nám sluší naplniť všetku spravodlivosť. Povolil Mu teda.

16 Keď bol Ježiš pokrstený, hneď vystúpil z vody, a hľa, otvorili sa nebesá a videl Ducha Božieho, ktorý zostupoval ako holubica a prichádzal na Neho.

17 A hľa, z neba bolo počuť hlas: Toto je môj milovaný Syn, v ktorom sa mi zalúbilo.

Ježišova príprava na službu

Matúš náhle skáče od udalostí týkajúcich sa Ježišovho narodenia priamo do jeho dospelosti. Okrem tej jedinej udalosti, keď ako dvanásťročný Ježiš učí v chráme (Lukáš 2:41-52), žiadne z kanonických evanjelií neopisujú udalosti uplynulých rokov. A tak máme len zopár informácií o Ježišovej identite a jeho nastávajúcej misii. Naopak, apokryfické evanjelia popisujú Ježišove „tajné roky“ mnohými zázračnými skutkami, ktoré Ježiš použil v svoj prospech. Taktiež v nich nájdeme rôzne Ježišove ezoterické učenia a cesty do exotických krajín.

Udalosti 3. a 4. kapitoly sú datované do roku 27 nášho letopočtu a sú zamerané na prípravu a uvedenie Ježiša do verejnej služby. Táto príprava pozostáva z mesiášskeho proroka a predchodcu (3:1-12), Ježišovho pokrstenia (3:13-17) a pokúšania (4:1-11). Matúš (4:12-16) uzatvára túto stať Ježišovej prípravy typickou citáciou naplnenia písma.

1. Ján Krstiteľ: Prorok a predchodca Mesiáša (3:1-12)

Tradičné židovské očakávanie Mesiáša zahrňovalo proroka, ktorý bude predchádzať a poukazovať na mesiáša. 5. Mojžišova 18:18 hovorí o prorokovi ako bol Mojžiš, ktorého celý Izrael má poslúchať. Tento text sa stal základom pre očakávanie takéhoto proroka. Niektorí očakávali doslova Eliáša, ktorý sa mal vrátiť z neba (pozri Malachiáš 3:23). Ján Krstiteľ nepasuje do žiadnej zo šablón, avšak spĺňa rolu proroka. Viac o jeho službe sa dozvedáme v 11:2-19 ako aj v ostatných evanjeliách: Lukáš 1:11-17 a Ján 1:19-34; 3:22-36. Veľmi zaujímavé mimokanonické potvrdenie Jánovho odkazu a služby sa nachádza v dielach židovského historika Jozefusa.

a. Jánova služba (3:1-6)

3:1-3 Matúš najprv predstavuje Jána, kým bol a poukazuje na to, ako sa naplňa Písmo. „V tých dňoch“ (v. 1) hovorí o dňoch Kristovho života. Medzi 2. a 3. kapitolou je asi 30-ročný časový rozdiel. Matúš uvádza Jána ako toho—kto prišiel, aby krstil ľudí. Nazýva ho kazateľom alebo presnejšie ako toho kto rozpráva ako posol. Ján kázal Božie poslanstvo ako prorok v Judskej púšti, ktorá sa nachádza na juh od Jeruzalema. To nám možno pripomína putovanie Izraela po púšti skôr ako vstúpili do zaslúbenej krajiny. Ján tiež pripravoval cestu pre toho, ktorý mal znovu sformovať Boží ľud. Pán Ježiš taktiež pobudol na púšti určitý čas (4:1-11).

Ján kázal o pokáaní z hriechov. On teda očakával mesiášovu misiu, tak ako je opísaná v 1:21. Slovo *pokánie* v gréčtine znamená *zmena mysle alebo postoja*, avšak v Starom Zákone slovo pokánie znamenalo aj *zmenu správania*. Jánova výzva bola založená na jeho pevnom presvedčení, že sa blíži nová epocha ľudských dejín.

„Kráľovstvo nebeské“ je vlastne parafráza pre „kráľovstvo Božie“. To odráža židovské zbožné vynechávanie Božieho mena. Tento výraz sa nachádza iba v Matúšovi a nachádza sa tam až 33 krát. „Nebeské kráľovstvo“ zrejme odzrkadľuje aj fakt, že všetka moc a vláda v nebi je daná Ježišovi.

Písmo hovorí o „nebeskom kráľovstve“ ako o kráľovstve prítomnom ako aj budúcom. Nebeské kráľovstvo nie je

momentálne špecifikované geograficky, avšak je evidentné v čase a priestore tých, ktorí akceptujú Jánov a Ježišov odkaz a začnú uskutočňovať Božie zámery pre svoje životy ako aj životy iných.

Verš 3 zobrazuje Jána Krstiteľa ako naplnenie Izaiáša 40:3. Kontext Izaiáša 40-66 hovorí o obnove Izraela v posledných časoch. Ján ohlasuje obnovu Izraela a požehnanie Božieho ľudu. Tak, ako cesty boli v staroveku častokrát opravované z dôvodu prechodu kráľovskej rodiny, tak aj Ján volá k vybudovaniu „diaľnice svätosti“ (Iz 35:8), k navráteniu k morálnemu životu vo svetle Božieho príchodu v osobe Ježiša.

3:4-6 Matúš opisuje Jánov odev podobne ako je opísaný odev Eliáša (2. Kráľov 1:8) a jeho strava je podobná tej, akú mali ľudia tej doby bývajúci na púšti. A tak ako odev, tak aj strava poukazuje na úspornosť a odriekanie, a sú v súlade s jeho výzvou k pokáaniu. Ján je očividne charizmatickou osobou, ktorá priťahuje zástupy. Ľudia ho vítajú a on víta ľudí. Zmena však nastáva vo verši 7, kde sa objavujú židovskí oficiálni vodcovia, ktorí predovšetkým neprijímali Božie nové zjavenie. Zástupy ktoré prichádzali robiť verejné pokáanie dokazovali svoje odhodlanie krstom. Tým vlastne uznávali, že nie sú schopní splniť Božie štandardy, avšak že majú túžbu zmeniť svoj život a svoje spôsoby. Grécke sloveso *prichádzať* je v tomto prípade v priebehovom tvare a teda naznačuje, že Jánova misia trvala isté obdobie.

Židia často praktizovali krst dospelých ponorením do vody, a tým zasväcovali pohanov do Judaizmu (Prozelyti). Essénska komunita v Qumráne praktizovala denne rituál krstu, a to ako znak očisťovania z hriechu. Avšak Jánova výzva ku jednorázovému krstu pre tých, ktorí sa narodili ako Židia bola bezprecedentná. Ján tvrdil, že nikoho pôvod automaticky nezaručuje jeho vzťah s Bohom. Tak ako to raz niekto povedal, že „Boh nemá vnúcatá, ale len synov a dcéry“. Členstvo našich rodičov v nejakej náboženskej komunite nemôže nahradiť naše osobné odovzdanie sa Bohu. Krst v rieke naznačuje, že ľudia boli buď ponorení alebo im bola vyliata voda na hlavu. Avšak historické dôkazy potvrdzujú, že ponorenie bolo viac pravdepodobné.

□

The Saturday Night Concert



John Alac



Dottie Kvasnica



Toronto ladies & John Alac



Ken and Sue Devine



Richard Mazanec



Betty Legierski, Martin & John Alac



The Martin Alac Family



Matt Habuda



Nick Habuda



Isabella Habuda

Convention Echoes in Pictures Part 1



Marge Jeren and Helen Pojman at the registration



Natasha Legierski



Children and Youth



General board meeting



Convention Choir



Flo Struharik and Dan Widlicka



Children class



Robert Dvorak



The Rev. Robert Dvorak receives Doctor of Divinity Degree



Ruby Mikulencak



Marija Sommer and Michele Moore

81st Annual Rally of the Czechoslovak Baptist Women's Missionary Union

Saturday, July 10, 2004, in Philippi, West Virginia



As part of the 95th Annual Czechoslovak Baptist Convention, President Dorothy Dvorak warmly welcomed all present and opened the meeting with prayer. We sang *"All Hail The Power Of Jesus' Name,"* using three different melodies, one for each verse. Four ladies read verses on "power." Deb Lev read Revelation 5:13; Judy Sivulka Shoff, Jeremiah 9:23-24; Margaret Holt, 2 Corinthians 12:9; and Esther Tarr, Romans 1:16. Esther also led us in prayer. We were favored with a quartet number by Deb Lev, Natasha Legierski, Donna Nesvadba and Miriam Racinsky, accompanied by Margaret Holt on the piano.

The business meeting was opened with prayer and the approval of the secretary's and treasurer's reports. This year's budget was discussed. A one-time gift to the Convention was given for youth/children's ministry at the Convention. Joan Rotar was unable to continue as treasurer, and Grace Niswonger was selected to be treasurer/corresponding secretary. Dianka Dzuriak played a beautiful number on the piano during the offering. Natasha Legierski gave a challenging report on the far-reaching outreach of our *Glorious Hope* publication — reaching people all over the world in three languages. She encouraged us to support this ministry in prayer, written contributions and finances. Brother Joe Novak expressed his appreciation for our support of his tract ministry and thanked us for praying for him the past two years as he underwent two

open-heart surgeries. He gave thanks to God for allowing him to continue in this vital ministry, over two million tracts distributed in many countries.

Dottie introduced our speaker: Ruby Mikulencak, SIM director of ministries in Ghana. She brought greetings from the women's group in northern Ghana, and from the Solc family in Prague and from this last term in Ghana.

King Asa's problem in 2 Chronicles 14—insurmountable difficulties! His faith was tested and he cried out to God. Ruby reminded us that faith is not really faith until tested. God enabled Ruby to oversee and have victory in an overwhelming situation. Ruby also shared from Nahum 1:7, how God helped her in a time of trouble (her home was broken into and valuables stolen). She was upset with God and asked, "Why? Why do bad things happen to good people?" She reminded us that it's all right to ask "why," but we must never question God's love for us. We viewed a video of the ministry of SIM and their partnership with the Bible College of Africa. We were given an overall view of what God is doing in Ghana.

President Dottie Dvorak presented Ruby with the Convention afghan.

We sang *"All Power Is Given Unto Me,"* and Susan

Devine closed the meeting in prayer from Phillipians 4:19-20.

Jane Widlicka



Dvorak Receives Honorary Doctorate from Alderson-Broadbush College.

The Rev. Robert Dvorak, President of the Czechoslovak Baptist Convention of USA and Canada, received honorary Doctor of Divinity Degree, *honoris causis* during 95th Annual Convention in Philippi, West Virginia.

Following are pictures from conveying of honorary Doctor of Divinity Degree and citation, delivered by President Markwood upon the Rev. Robert Dvorak, on July 11, 2004.

Citation for President Robert Dvorak Honorary Doctor of Divinity Degree

We recognize today Robert Dvorak for his outstanding service to the many different congregations he has served and to the Czechoslovak Baptist Convention. Robert Dvorak has been superintendent of the East Coast Conference of the Evangelical Covenant Church since 1998. In this capacity he is responsible for 60 congregations, for the Pilgrim Pines Conference Center and Camp Squanto, a youth camp in New Hampshire, and for the New England Seafarers Mission in Boston, Massachusetts, and Providence, Rhode Island.

Before that, he was senior pastor of the Winnetka Covenant Church in Wilmette, Illinois, a community on the north shore of the Greater Chicago Metropolitan Area. Prior to coming in 1988 to this position, Robert was a member of the faculty of the Gordon-Cromwell Theological Seminary, South Hamilton, Massachusetts, for 15 years (1973-1988), serving as associate professor of worship and liturgies, director of the Goddard Library, and a dean of the school's academic programming.

Robert Dvorak received his B.A. degree from Taylor University, Upland, IN; M.Div. degree from Westminster Theological Seminary, Philadelphia, PA; and M.A. degree from University of Wisconsin, Madison, WI. He entered the Ph.D. program in Boston University, Boston, MA, and completed all course work for the program.



In 1996 Robert was elected president of the Czechoslovak Baptist Convention of the United States and Canada. The convention, now in its ninety-fifth year, was co-founded in 1909 by Robert's grandfather, the late Pastor Vaclav Hlad, whose ministries took place in Chicago, Cleveland, Minneapolis, the state of Tennessee, and the former country of Czechoslovakia. Today the Czechoslovak Baptist Con-

vention exists as an organization of churches and individual Christians with backgrounds of central European origin. The convention's mission interest and outreach focus on the Czech and Slovak Republics.

Robert and his wife Dorothy are the parents of three grown children: a son, Robert Calvin (Renee), employed by a Russell Investment firm in Tacoma, WA; a daughter, Dawn (Jonathan), a fifth grade teacher in Ridge, NH, and another daughter, Tracey, a third grade teacher in Winnetka, IL. Robert and Dorothy also have five grandchildren.

Robert Dvorak, by reason of your selfless and salutary work as a pastor and leader of the Czechoslovak Baptist Convention, I am honored to award you today the honorary Doctor of Divinity Degree, *honoris causis*.

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A Theory on Relativity (not Einstein's)

1. Why are listener letters and other responses to the radio programs so important?
2. Why do we count and report the number of responses to the programs regularly?
3. Why is family important to us, and why do we attend the CZ/SK convention each year?
4. What is the most important element taught in Scripture?

One word can answer each of these questions.

Taking the questions in reverse order, the key element of all Scripture is our personal relationship with God. Family is important to us because of the relationship we have with each other. The same is true for the convention. We attend because we want to maintain those great, old relationships. TWR counts and reports on letters and responses to the programs because we want to know something about the relationship between programs and listeners.

So why are the actual responses to the programs so important?

Because it is by this means that we are able to develop relationships with listeners. Only when the listener contacts us can we know, in particular, how to help (pray), what to say, how to encourage. But often they encourage us, which also builds our relationship.

Talking about relationship, one Czech listener wrote, "Dear siblings in the Lord Jesus, thank you very much for your broadcast...."

Another said, "I do look forward to the program 'In Touch.'" It is a wonderful program that shows me how to deal with some very difficult situations. With joy I take notes that I can return to later. I am a child of God, newly born nine years ago, and I still have much to learn."

Finally, "Dear ones in Christ, my cordial greetings to you. Thank you very much for a tape you sent, for the wish and a song you aired to my 100-year-old mother. I thank the Lord over and over again for your ministry."

Pray that theory will become fact and relationships will grow, between TWR and the listener as well as between each of us and God himself.

Notes from Listeners of the Slovak Programs:

"Praise the Lord that He allows broadcasting Christian programs via radio. Your programs make me much richer and confirm my faith. I wish you wisdom at work in God's vineyard."

"I never thought that Christian programs are so important and necessary. But now, my mother is ill and I take care of her. She is motionless and her only joy is listening to your broadcasts. Thank you for the effort and work that you do in God's vineyard for us, your listeners. Thanks!"

"My heart is full of thankfulness for the fact that the Word of God can be spread via radio. I listen and not a few times I write down some notes of what I have heard in order not to

forget the ideas that touched me. I wish you a lot of power and joy from all my heart."

"I listen daily to your morning broadcast, together with my husband. The Word of God refreshes our souls as dew does thirsty soil. We thank our heavenly Father for every program broadcast."

"Greetings! It is Wednesday and I just heard your program. I desperately need the book *Seeding for God*. Could you help me get this book? I want to give it to a friend who is not yet a believer. Thank you for your willingness and for the wonderful programs."

George Cooper for TWR Czech and TWR Slovakia

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From the Executive Secretary



- The 95th annual convention is behind us. I believe that it was very successful and very blessed. More about the convention can be found in this issue.
- The next, 96th, annual convention will be held July 7-10, 2005, in Philippi, West Virginia. Of course we plan to have the train trip again, on July 11, 2005.
- The midyear meeting will be held on Friday, October 22, 2004, in Toronto, at the Czechoslovak Baptist Church. Many of us plan to stay for Sunday, October 24, 2004, and President Robert Dvorak will deliver the sermon.

- Check the convention web page (www.ab.edu/czslbaptconv) for pictures from the 95th annual convention and other news and announcements.
- This is a double issue of *Glorious Hope*, Volume 30, Issue 3 & 4, May-August 2004.
- We apologize for the delay in mailing CDs (Matuzalem and DVD 95th Convention.) They are being manufactured, labels and covers printed, and they will be mailed within a few weeks.

Thanks.

George Sommer,
Executive Secretary

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From Our “Train Riders”

Very scenic and relaxing. Good company.
Delicious food and interesting scenery. Good fellowship.
Esther Widlicka



Thanks to the Sommers for making arrangements for a truly wonderful trip. Yes, West Virginia is beautiful. Ask anyone who took the train ride. What a wonderful way to fellowship with our Christian friends.

Jerry and Gloria Andrs



The Lord blessed us with beautiful weather, especially after a morning downpour! It was a great trip, relaxing on comfortable recliners. It is a trip of a lifetime, with many Christian friends from the convention and of course plenty of refreshments. You cannot see this beautiful country by automobile.

Flo and Bob Struharik



Thanks so much for including this trip as part of the Convention. George and Marija, we appreciate this. It was all it was “talked up” to be...a relaxing ride through beautiful scenery, friendly, gracious personnel, delightful fresh food and good Christian fellowship. We encourage others to take the trip next year.

Dan and Jane Widlicka



Great way to end the Convention with time spent in the beauty of God’s creation. We (Harry, Esther and Amber) enjoyed the “ride” and fellowship very much. A song comes to mind - “How Great Thou Art!”



The food was good. The food was great. The food was delicious. Did I mention the food?

Dr. Richard Niswonger



We enjoyed the train trip very much. It was a pleasurable experience. The fellowship with Christian friends added a dimension that made it even better. Praise be to God. He is good indeed.

Richard and Cora Mazanec



What a wonderful way to conclude a wonderful convention.

The train ride was excellent, but the fellowship going and coming was even better. Two hands to George and Marija for your hard work in making our time in Philippi a truly blessed experience.

Donald and Judy Scoff



Had a great time all week. Fellowship was extra special. Heaven really came down and glory filled my soul. The end was very nice, riding on the train. Thanks to George and Marija for all your work. We love you and trust the Lord will bless you.

Just me, Marie Ferrett



It was time to fellowship. The setting was beautiful and the people very nice.



It is just wonderful to be with friends that love the Lord. We can share what great things the Lord does for us, even before we ask. He knows us. We look for the coming of these Baptist Conventions. Amen!

Mary Kolonyi



The whole conference was great. The main messages—emphasizing power—for our lives through the Holy Spirit—to make us witnesses, to give us vitality—lively—as Christians was great. God has not given us the spirit of fear but love of power, love and sound mind! The fireworks were neat! The talent night was inspirational, the sing with Dr. Dvorak was fun and blessed. Food and fellowship were great. George and Marija are perfect hosts and the train ride was the icing on the cake!

Milan and Virginia Steffel



It was a lot of fun and I got to know some people more. I wish I would have been there the whole week through.

Kristina Vlastic



I had a really great time getting to know new people and forming deeper fellowships. The experience is only enriched by being involved.

Elizabeth Legierski



I had fun at the convention. I met a lot of people. The train ride was fun.

Tim Steffel



From Our Readers



July 17, 2004

Dear George and Marija,

Thank you. Hope you are rested after all the work you did. My sister, Ruth Krejci, and I had a wonderful time at our convention.

Jesus was there with us all

the time. Praise Him!

Ruth and I enjoyed the Flyer train. Everything was perfect. We would recommend the train ride for everyone.

God bless you both.

With all our love, *Helen Sneak and Ruth Krejci*
P.S. "Thank You" for the lovely time we had at your home on Sunday afternoon.



Dear George and Marija,

July 17, 2004

Thank you for all you do to ensure that Convention time goes so smoothly. We know you spend countless hours on the many details.

Thank you also for the time of fellowship at your home on Sunday afternoon. We have found this to be an excellent time to get to know other delegates in a smaller setting.

Love, *Jerry and Gloria Andrs*



Dear Vera,

June 1, 2004

I am sending a check in memory of my mother, who went to be with the Lord on June 23, 1993. I miss her very much.

I would like it to go to the Czechoslovak Baptist Women's Missionary Union (for their work).

Thank you

May God richly bless you, *Ruth Chupka*

P.S. Have a wonderful time at the convention. When I used to attend, I always came home with strength in the Lord.



Dear George and Marija,

July 14, 2004

We just want to say you both were terrific hosts for the whole conference and then to have the whole gang of us over to your house yet after was the icing on the cake. The testimonies and sharing by everyone while we munched on watermelon were great and informative. We didn't think to bring our supper tickets with us so put them in with our breakfast tickets on Monday morning.

We enjoyed the train ride and had a great conversation with one of the conductors that filled us in with information about the train, the rivers, fishing and the countryside.

I guess it is obvious that as we put everything in the wash the other "lost" key showed up.

We have had Tim, our grandson, come a couple times before but this was a first for our son Steve. He enjoyed it very much. I'd like to put him on the mailing list for the *Glorious*

Hope magazine.

We did have one question. What is the proposed project for next year? Maybe we missed it, but I don't think it was mentioned, or any report given from last year's project. Maybe it will all be in *Glorious Hope*.

May the Lord bless you both real good!!

Milan Steffel



Dear Ones,

December 9, 2003

Norris has started a 12-week program at Veterans Hospital in Cleveland Ohio. This program is in the Stroke Research Lab, and only for the upper extremity (right arm and hand). This is 5 days a week and for 5 hours each day as an outpatient. It will be two years this coming March [2004] since he had a very serious stroke. He continues at a plateau with little control. He uses a quad-cane to help with his balance.

We are grateful for this opportunity to perhaps stimulate the arm and hand muscles so he can have movements and strength in that area.

God continues to be our everlasting strength and guide.

Ps 46:1 "God is our refuge and strength..."

Ps 46:10 Be still and know that I am God...

Ps 46:11 The Lord of Hosts is with us."

Thank you for your prayers.

We pray for the convention and miss so much the fellowship that we enjoyed for so many years. Perhaps some day we can return!

God bless you all

Thelma and Norris Jett



Dear George and Marija,

June 10, 2004

Sorry we will not be able to come to the convention. Andy is weak, had lost 40 pounds and is finally beginning to eat and has gained 12 pounds.

Our thoughts and prayers will be with all of you during the sessions. We would also have enjoyed the train trip and trust that many people will go on it.

Also pray the youth camp preceding the convention will draw many young people to convention. We need them!

Please greet the convention for us.

Sincerely in Christ

Andy and Alice Kmetko



MOVING ?

Please write to:

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Memorial Service at the 95th Annual Conbention

Sunday July 11, 2003

Thomas Boubelik	Chicago, Emmanuel Bible	March 2004
Maryanne Chaffee	Hatch Hollow, PA	February 2004
Perry Davids	Hatch Hollow, PA	September 2003
Christine Sedjo Demcak	Friendship Village, IL	April 8, 2004
Rev. Daniel Evan,	Kalamazoo, MI	August 14, 2003
Ann Chupka Golden	Scranton Road Bible	November 2003
	(formerly Scranton Road Baptist Church)	
Grady Grant	Poplar Springs Baptist Church, (Richmond) VA	
Anna Hanko	Streator, IL	May 31, 2004
Mary Hogh	Detroit, MI ?	December 5, 2003
Matthew Krejci	Scranton Road Bible	November 2003
Andrew Madjar	Scranton Road Bible	October 2003
Joe Packo	Hatch Hollow, PA	March 2004
Mary Schoun	Scranton Road Bible	November 2003
Sue Shinko	Hatch Hollow, PA	December 28, 2003
Cornelia Stimel	Monaca, PA	June 5, 2003
Paul Struharik	Campbell, OH	August 2003
Frank Widlicka	Scranton Road Bible	June 2004

Anna Madjar

September 26, 1918–July 20, 2004

John Senak

Passed away on August 18, 2004

We will bring more information later.

Broučci ... Pokračování ze strany 72

si mou peřinu, ta jest větší; já si vezmu tvou.“ A tak si vzal Brouček maminčinu peřinu, a maminka si vzala Broučkovu, a myslím, že hodně mrzla, ale neřikala nic. A Brouček také nic neřikal, ale už tolik nemrzl. Vzpomněl si však na Janinku.

„Tatínku, jestli pak má Janinka dost dříví?“

„I má. Když jsem jí říkal, aby k nám ještě přišla, díval jsem se jí tam na ně. Má ho, ani ho nespálí.“

„A u kmotřičky také mají dost?“

„I to víš. Ti ho mají vždycky dost. Vždyť dělaly celé léto o samém dříví.“

„A tam v roždi, tatínku, také mají dost?“

„I ti ho mají, až jsem se podívil. To ani za dvě zimy nespálí.“

A tak byl Brouček rád, a když už si neměli co povídat, tak spali a spali.

Ale dlouho to netrvalo, a Brouček se probudil. Bylo mu zima, až se drkotal. Nemohl to vydržet. „Maminko!“ A maminka bez toho jaksi špatně spala. „Co pak ti jest, Broučku?“

„Ach, maminko, mně jest zima.“

A tatínek se také probudil a také povídal, že jest zima. A tak zas topili a topili, a při tom vařili polívčičku, ale maminka byla plna ouzkosti, a polínečka počítala. „Ach, co my si počneme!“

„I nač pak si dělat starosti,“ těšil ji tatínek. „Dlouho už to trvat nemůže, a bude zas jaro.“

A najedli se a ohřáli se, a když si už všechno pověděli, zas spali a spali. A dlouho spali, ale tu se Brouček probudí, a jest mu zima, až se drkotá. Nemohl to vydržet. „Maminko!“ A maminka skoro ani nespala: „Ach, Broučku, snad ti není zas zima?“

„Ach, jest mně zima, ach, už to nemohu vydržet.“

„Ach, co my si počneme!“ bědovala maminka, ale šla a drobátko zatopila, ale jen pradrobátko, že to nebylo ani pozorovat. Když už neměla skoro žádné dříví! A tu se probudí tatínek. „Zatop, maminko, jest tady zima.“

„Ale vždyť jsem právě zatopila.“

„I to není nic, Musíš hodně zatopit.“

„Ano, jen kdybych měla čím.“

„Co pak už nemáš dříví?“

„I mám všeho všudy dvanáct polínek.“

„Nu, tak je přilož, a bude teplo.“ „Ale co potom?“

„I zas nějak bude. Jenom pěkně poslechni. Poslušné broučky má Pán Bůh na starosti.“

A tak maminka vzala těch dvanácte polínek, a všechna je přiložila na oheň, ale měla přece jaksi strach. Ale tatínek si liboval, že jest hezky teploučko, a Brouček také, a krčil se, že ho ani nebylo vidět. A tak si povídali, že už kolikrát bylo zle, a že zas bylo dobře, a usnuli a spali a spali a spali. Dobře se jim to spalo.

Přetištěno s povolením



Fireflies

Jan Karafiát

Translated by Daniela Bísková

Part 11

There was a lot of crying in the house. Mother was weeping again, father wept, Godmother wept, Lucinda wept, Godfather also wept. Only Jeanine stopped weeping. She was too busy dressing Lucius' wounds. Lucius didn't know about anything, but he didn't seem to be dying any more; he looked as if he slept. And still Lucius slept! He slept so long that mother was afraid that he was going to die. But when dawn broke he opened his eyes. Jeanine smiled at him. He wanted to say something but could not.

"Would you like a drink, Lucius?" asked Jeanine. Lucius' eyes said "yes" and mother gave him a cup of dew. Lucius had a drink and fell asleep again. When he next woke up he was smiling a little bit. And so gradually he grew better. Soon he was able to talk, though so faintly at first that you could scarcely make out what he was saying. And when he told them what had happened in the garden his mother cried and kept saying, "Oh, he wasn't obedient." And his father looked vexed. But Jeanine only smiled kindly saying nothing.

And now Lucius was almost well. Mother got him all the nourishing things she could; Lucinda brought strawberries and stewed plums. Jeanine came to see him every day and always brought something with her: a little honey or a drop of wine to help Lucius to grow strong. His wing began to grow again, though it was still very weak, and there was no question of his flying for the present.

"Just wait," Jeanine would say as she sat by him in the grass, "you will be well again by the spring. Then you will once more be able to fly and to give light."

And now the autumn had come again. It was growing colder and the fireflies could no longer make long journeys. Once again they all met in the house under the juniper tree because Lucius was still unable to go out. Godfather, Godmother and Lucinda were there and, of course, Jeanine too. Father had also invited the kind firefly from the twigs, who brought Lucius home on a stretcher, and his father as well.

They all sat round the fire talking, for it was beginning to get really cold. Lucius sat next to Jeanine, but did not say a word. Mother brought in cakes with cheese and poppy seeds but Lucius still said nothing. Then mother and Lucinda went out again and brought in a whole grape, blue to purple in colour. "Put it up on the table, that will be best," said father.



He had a tap all ready, took a little hammer, knocked out the stalk, put in the tap and poured the sparkling juice into a crystal cup. Lucinda fetched dew from the meadow and they drank it all up, poured in some more and drank again and talked.

Lucius was sitting next to Jeanine near the fire but still felt a bit cold. The father firefly from the twigs said he thought it would be a hard winter; this he had learned by observing the behaviour of ants. Mother was rather afraid that they might not have enough wood. Because of Lucius' illness she thought they had not stored up as much as usual. But father said they had plenty and anyway, they had always had some left over. Godfather said the same.

Now the time had come to say goodbye. They all kissed one another, and everybody said "God bless you." Lucius was feeling tired and a little nervous. He looked at Jeanine. Tears as big as peas were rolling down her cheeks because Lucius was still so weak. The last meeting was over. Godfather and Godmother and Lucinda flew back to their house under the oak tree; the other two fireflies to the twigs and Jeanine to the moss among the heather by the cope. Father, mother and Lucius stood at the door and watched them go.

When they had all gone Lucius had to go to bed at once while father and mother got to work without him. First the peas, barley, semolina, flour, lentils and a dot of butter were brought into the kitchen so that mother had it all at hand. Then the wood was piled up in the kitchen and hall. Then they filled every crack with soft moss so that no cold could get in. They latched the door, arranged the moss round the door and windows—and now it could freeze as hard as it liked! Even so, mother was rather worried. They said their prayer,

Underneath your sheltering wings,
Take, we pray, all living things.
Watch us all from heaven above
God of mercy and of love.

Then they kissed one another and added "May God guard us from all harm," went to bed and slept. And they slept and slept.

But they had not slept very long when Lucius woke up. He was shaking with cold.

"Mummy," but mother was asleep. "Mummy," but mother still couldn't wake up and Lucius felt so miserable that he

started to cry. And now mother woke up. "What is it, dear?"

"Oh, Mummy, I'm cold."

"Why, it's not so bad. Tuck yourself nicely in under your quilt."

"I've done that, Mummy, but I'm still so cold."

Now father woke up and when he heard that Lucius was still cold they decided to light a fire. So mother made a fire and they were warm again. And father said how severe the winter had been. And they talked until they fell asleep.

But it didn't take long till Lucius was up again. He was shivering with cold. He couldn't stand it any longer. "Mummy," and this time mother woke up at once. "Mummy, I'm cold."—There was nothing else for it; they would have to make a fire again. They made a big fire. Then they slept for a while and then they made a fire again. But Lucius was still cold. It was freezing hard and it grew colder and colder. Mother was at her wits' end. The wood was diminishing and the cold increasing.

"Here you are, Lucius, here's my quilt. It is a larger one. I'll have yours."

So Lucius took mother's quilt and mother took Lucius' and she must have been freezing but she said nothing. Lucius didn't say anything either, but he was not so cold any more. Then he remembered Jeanine.

"Daddy, do you think Jeanine has enough wood?"

"Yes, I know she has. When I went round to ask her to come to our goodbye gathering I took a look at it. She has plenty. She won't need it all."

"And what about Godfather and Godmother?"

"Oh, yes, they always have enough. Why, they were collecting wood all through the summer."

"And there, in the twigs, Daddy, have they got plenty?"

"They have such a lot that I was astonished when I saw it. It would take two winters to burn it all."

Lucius was satisfied and when there was nothing more to talk about they slept and they slept.

But it didn't take long till Lucius woke up. He was once more shaking with cold. "Mummy," he called.

Mother was not sleeping very well. "What is it, Lucius?"

"Oh, Mummy, I'm cold."

And father woke up and said that he too was cold. So they kept on making up the fire, and cooked some soup. But mother was very anxious and kept counting the logs, "What shall we do?"

"Don't worry, mother," said father. "It can't last much longer and spring will soon be here."

They ate up their soup, warmed themselves and when everything was said, they slept again. And they slept.

Yet again Lucius woke up all shivering with cold. He couldn't stand it any longer. "Mummy!"

Mother had hardly slept, "Oh, Lucius, you aren't cold again!"

"Oh, Mummy, I'm so cold I can't stand it any longer."

"But what shall we do?" lamented mother and made a fire, just a tiny little one. She had almost no wood left. Now father woke up. "Make a fire, dear, it's cold in here."

"But the fire's just made."

"Oh, that's nothing, you have to make a big one."

"But I have nothing to burn."

"Have you no logs?"

"I have twelve all together."

"Put them on so that it will be warm in here."

"But what will happen then?"

"It will be all right. Don't worry, dear."

So mother took all twelve logs and put them on the fire, but still felt a bit anxious. But father was pleased to feel the house so warm, and Lucius as well, snuggled in so far that you could scarcely see anything of him at all.

And they assured each other that so often hard times had come upon them, but all had turned out for the better again. And they fell asleep and they slept and they slept. They slept soundly.

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Youth Scene ... Continues from page 73

the kids' morning programme. I knew the praise team would be lots of fun, but to be honest, I've never really spent time with kids, and the thought of leading a group for a whole morning terrified me! By the time the kids and I got downstairs, however, I'm not sure why I had felt so scared. My friend Amy helped me out, and the kids were so much fun to be around.

The fear I first felt is why this convention's theme verse fit so well, and helped to keep me grounded. It tells us that if we trust in God to use the gifts He has blessed us with, we have no reason to fear. Instead, we can be confident that we possess a spirit of power, love and self-discipline (NIV). All we have to do is use it and get involved!

Elizabeth Legierski



Broučci

Jan Karafiát

11. část

A tu bylo pláče. Maminka zas plakala, kmotříčka plakala, Beruška plakala, tatínek plakal, kmotříček také plakal,—jenom Janinka neplakala, ale celého Broučka olejem potírala. Brouček však o ničem nevěděl, ale už ne jako by byl mrtvý, ale jako by spal.

A Brouček pořád spal, a maminka měla pořád strach, že snad přece umřel. Ale když se počínalo rozednívat, tu se Brouček probudil a otevřel oči. Janinka se na něho usmívala. Chtěl něco říci, ale nemohl. „Chce se ti pít, vid', Broučku?“ ptala se Janinka. Brouček kývnul očima, a maminka mu honem podala koflíček s rosou. Brouček se napil a usnul, a když se zas probudil, už se trochu usmíval.

A tak se to pořád lepšilo. Už zase mluvil, ale jen slabounce, že ho bylo sotva slyšet. A když jim vypravoval, jak se mu to tam v zahradě stalo, tu maminka pořád bědovala „Ach, on byl neposlušný!“ a tatínek se vadil, ale Janinka se na něj pěkně dívala a neříkala nic.

A už se měl Brouček zas dobře. Maminka mu snášela, co jen mohla, kmotříčka mu posílala po Berušce jahody a vařené švestky, a Janinka se chodila den jak den na něho dívat, a vždycky měla něco s sebou, kousek medu nebo kapinečku vína, aby se Brouček posílil. Však už mu křídélko zas rostlo, ale bylo takové slabounké, a aby lítal, nebylo ani pomýšlení. „Počkej jen, počkej,“ říkala Janinka, když u něho sedávala v trávě, „do jara se zotavíš, a zas poletíš, a budeš pěkně svítit.“

Však už byl podzim. Světla ubývalo a zimy přibývalo, a tak broučci, že už nikam nepoletí. Jen že se ještě sejdou pod jalovcem, protože Brouček nemohl posud na krok z domu. A sešli se, kmotříček a kmotříčka, Beruška a Janinka.

Pak tatínek ještě pozval toho broučka z roždí, který Broučka tenkrát na nosidélkách domů nesl, i jeho tatínka. A tak si sedli kolem kamen, však už bylo zima, a povídali si, Brouček seděl vedle Janinky, ale neříkal nic. Maminka přinesla koláče s tvarohem a s mákem, ale Brouček pořád nic. Pak šla maminka s Beruškou ven, a když za chvíli zas přišly, tu nesly celé zrnko vína, jak se z hroznů utrhl, takové krásné modré, až do červena.

„Postavte je tadyhle na stůl, to bude nejlepší,“ radil tatínek. Kohoutek už měl na pohotově, vzal honem kladivečko, stopku vyrazil, kohoutek nasadil, a natočil do křišťálového koflíčku, až se to rdělo a přímo vyskakovalo. Beruška skočila se džbánem na palouk pro rosu, a tak si nalávali a natáčeli, pili a povídali. Ale Brouček pořád nic. Seděl vedle Janinky u samých kamen, a přece mu bylo skoro zima.

A ten starý Brouček z roždí prorokoval, že bude zlá zima, že to pozoroval na mravencích, a maminka počínala mít strach, že nebudou mít dost dříví, že se s tou Broučkovou nemocí nemohli dost



zachystat. Ale tatínek, i že mají dost, že jim ho bez toho vždycky hromadu zbylo. A kmotříček také tak mluvil. A počalo loučení. Pěkně se líbali a Pánu Bohu poroučeli. Brouček se jaksi bál, a díval se na Janinku, a Janince se sypaly s očí slzy jako hrachy. Když byl Brouček ještě moc slabý!

A tak se rozešli. Kmotříček a kmotříčka a Beruška letěli pod dub, ten mladý brouček s tatínkem tam za dub do roždí. Janinka tam k lesu do vřasy, a tatínek a maminka a Brouček stáli pod jalovcem před chaloupkou a dívali se za nimi. Když už je nebylo vidět, musil si Brouček hned lehnout do postýlky, tatínek pak s maminkou dali se sami do práce. Nejdřív

přenášeli z komory do kuchyňky hrách a kroupy a jáhle a krupici a mouku a čocku a jiskřičku másla, aby to měla maminka všechno po ruce. Pak nanosili do kuchyňky a do síně dříví, co se ho tam jen vešlo. Potom všechno všude pěkně měkounkým mechem ucpali, tak že nemohlo nikde ani profouknout, zavřeli vnitř dvěře na petlici, zastrčili špejlek, ucpali mechem dvěře a okna—a teď aby si třeba mrzlo. Ale maminka měla přece jaksi strach.

Jen se ještě pomodlili:

Pod večer tvá čeládka,
Co k slepici kuřátka,
K ochraně tvé hledíme,
Laskavý Hospodine,
pac a pus.

„Pán Bůh s námi a zlý pryč,“ lehli a spali a spali.

Ale dlouho ještě nespali, a Brouček se probudil. Bylo mu zima, skoro se až drkotal. Nemohl to vydržet: „Maminko!“ Ale maminka spala, „Maminko!“ Ale maminka zas nic a Brouček—byl nějaký churavý, a dal se do pláče. V tom se maminka vzbudila. „Broučku, co pak ti jest?“ „Ach, maminko, mně jest zima.“

„I vždyť není tak moc zima, Skrč se pěkně pod peřinku.“

„Ach, maminko, já jsem skrčený, a mně jest přece zima.“

V tom se vzbudil tatínek, a když slyšel, že jest Broučkovi pořád ještě zima—tak povídá, aby maminka šla trochu zatopit. A maminka šla a trochu zatopila, a bylo jim zas teploučko, ale tatínek povídá, že jest venku tyranská zima.

A tak si povídali, až zas usnuli. Ale dlouho to netrvalo, a Brouček se probudil. Bylo mu zima, až se drkotal. Nemohl to vydržet. „Maminko!“ A maminka už měla spaní nějak přetřhané. Hned se vzbudila.

„Maminko, mně jest zima.“ A tak nezbyvalo nic, než zas zatopit. A tak topili a topili, Ale Brouček pořád ještě, že mu jest zima. Když ono tak tyransky mrzlo, a pořád víc a víc. Maminka už nevěděla, co si má počít. Dříví ubývalo, a zimy přibývalo, „Tu máš, Broučku, vezmi

My friend's Honda SUV slowed down as he steered left to reveal a somewhat hidden turn he had discovered earlier. The road previously surrounded on either side by a forest of deciduous trees suddenly gave way to a sight that took my breath away. He stopped the car on the side of the road and the three of us stepped out to take in the view. A small valley below us gently rolled up into forest-covered hills. Looking towards the horizon, I saw endless such hills, rolling into one another like turbulent waves, yet inducing the calmness of a placid lake. As I stood there watching the red sun settle behind one of these green waves, I knew beauty was one of the many reasons I come to West Virginia each year.

Of course, the main reason for coming since I was three (in 1988) has been to attend the Czechoslovak Baptist Convention of USA and Canada. I've grown up a bit since then, but Convention has remained part of my life, a tradition each summer. But why do I maintain this tradition?

When I was a kid, besides the obvious reason that my parents went, it was just to have fun. Lots of my friends came, and in the morning we had interesting youth devotions including times when older generations came and shared stories from their lives (I especially remember Florian Manas' and Dan Widlicka's testimonies). The afternoon was spent playing soccer or basketball, swimming or just lazing around in the sun. Then in the evening we sat through what we thought were long and oftentimes boring sermons, but afterwards there was always something interesting: Robert Dvorak's singalong, Concert Night, and of course the ice cream. As I grew older and more inquisitive, the sermons I once thought too long became (rather short) sources of inspiration. I still wanted to have fun



at Convention, but to my disappointment it seemed as though the other things began to deteriorate. Fewer and fewer people came; as a result the programme suffered, and looking back, I think that was the beginning of a transition in my approach not only to Convention but to the rest of my life as well.

Life as a kid was always interesting; there were plenty of things to do with minimal responsibility. So the word "adult" usually conjured images of burdensome responsibility, uncomfortable clothes, no sports and, well, no fun (this of course is a child's delusion of adulthood). Consequently, when I got to an age when it is natural to help out with organizational responsibilities, I resisted, fearing the implications of such work. Over the next few years, I began to realize that as one matures, life

doesn't get boring; in fact, it gets arguably more interesting, and is definitely just as much fun.

Last year was the first time I got a little involved in Convention. George Sommer called me, wondering if I would lead prayer time on Friday morning, and although I'm usually quite nervous talking in front of people, I agreed. I spoke for a total of about five minutes, and a full year later I am still reaping the blessings from it. In that time I had shared a little bit of my life, and when I attended this year, one lady came up to me and told me she had been praying for me that year (if you're reading this, thank you!). Even now the thought that someone who I've barely talked to once a year cares enough to spend their time in prayer for me brings tears to my eyes.

This year I had the opportunity to be involved in a praise team that Donna Nesvadba organized, and my mother also asked me to help her out with



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So, it is summertime in the dwindling down of the season. I am sitting lakeside in New Hampshire, and this is what I am thinking in these mellow days. That, with accumulating years driving me headlong into advanced "maturity," it is time to relearn a lot of things that should long ago have been packed away in head and heart. (Some of us are slow on the uptake, you know. I am one.) Such as...

1) Traditions of the church and even the Bible's own content are full of rules. They are important, but they are not nearly as important as the connection with Christ himself. His primary summons is not, "Live by the law of rules," but, "Follow me; take my way."

Act, think, and talk truly like a Christian, not because somebody says so, but because you would not do anything ever, if you could avoid it, to embarrass the Lord or compromise yourself before him. (How could you? He means everything to you!)

2) The child you once were is still important in your life, no matter what has occurred since childhood came officially to a close. Nothing since then can cancel that precious time of your personal story. The trust, the simplicity, easy sleep, and frequent joyfulness that marked that time can not be erased from your memory, nor can its influence in shaping your person be voided out. Whereupon remember also Jesus' challenge: "Take the Kingdom of God as a child does...or do not take the Kingdom at all!" There is no other avenue for making one's way in.

3) Nothing is permanent save God and God's love alone. Everything else changes. What presently surrounds you in terms of people, places, and things will go away. That is categorically, undeniably the case. Therefore, be grateful for what can be enjoyed, even loved, for the time being. And the things for which you have anxiety, wait them out; the burden is not forever. Some distance between self and circumstances is healthy. You just can't hang on, nor be hung onto, world without end. Only Jesus Christ is the same yesterday, today, and forever—God be thanked! So live with a little freedom from surrounding things. Eventually it is necessary to live without them altogether.

4) The earth is the Lord's, not mine or yours, or the property of nations individually or united. We're destined for another place—in due time. (It's all part of the change, no. 3 above.)

5) Probably only two things are required. (Miss Killduff, my eighth grade home room teacher, identified them as taxes and death. I do not agree.) In priority they are: a) love God with everything you have and are, to which is added, love everyone outside your own skin as deeply as you love the one inside your frame; and, b) act life out with justice on your mind, practice kindness to the hilt, and walk loyally as God's humble partner in this world. These are what the New Testament and the Old Testament explicitly ask for—by the Lord's own voice, as I recall.

Five things are crossing my mind on a summer's afternoon. I'm telling each to myself hard. Six, seven, and eight will come tomorrow, I hope. I ought to sit lakeside more often.

P.S. I loved seeing many of you, the convention constituency and membership, in July at Alderson-Broadbudd College in Philippi, West Virginia. Please, please, please come next summer, so that your joy may be full before it is too late to receive such goodness.



Robert Dvorak
□ Robert Dvorak □

Leto pomalu končí. Sedím u jezera v New Hampshire a oddávám se myšlenkám. S přibývajícími lety jsem se střemhlav ocitl v období „zralosti“. Nastal čas abychom se přeučili mnoho věcí, které nám měly být dávno vlastní. (Někteří se učí pomalu. Jsem jedním z nich.) Tak třeba...

1) Tradiční církve a dokonce vlastní obsah Bible jsou plná pravidel. Jsou důležitá, ale kontakt se samotným Kristem je důležitější. Neklade důraz na "život podle pravidel zákona", ale na „Následuj mne“.

Chovej se, mysli, hovoř jako opravdový křesťan. Ne proto, že to někdo řekl, ale proto, že jinak nemůžeš. Nechceš udělat Pánovi ostudu anebo se sám před Ním zkompromitovat. (Jak bys mohl? Je ti přece vším!)

2) Dítě, kterým jsi kdysi byl, neztratilo svou roli, ať se od té doby odehrálo cokoliv. Nic nemůže vymazat vzácné období tvého dětství. Nic nemůže vymazat důvěru, jednoduchost, bezstarostný spánek, veselost, všechno, co tě provázelo a formovalo tvou osobnost. Navíc, vzpomeňme výzvu Pána Ježíše: „Vcházejte do Božího království jako děti.....jinak do něj ani nevstupujte!“ Jiným způsobem tam vejít ani nelze.

3) Nic není trvalé kromě Boha a Boží lásky. Všechno ostatní se mění. Co nás nyní obklopuje, ať to jsou lidé, místa a věci, pomine. To bezesporu platí. Proto buďte vděční za to, co nás těší, co milujeme právě nyní. To, co nám působí starosti, trpělivě neste. Břímě netrvá na věky. Určitý odstup od událostí prospívá. Nemůžete jen přežívat navždy. Pouze Ježíš Kristus je stále stejný, včera, dnes i na věky—díky Bohu! Osvobodte se tedy od věcí, které vás nyní obklopují. Eventuelně je k životu nebudete potřebovat.

4) Země patří Pánovi, nikomu z nás. Není ani majetkem národů ať už jednotlivých nebo spojených. Naše místo určení je jinde, v příhodném čase. (Všechno to souvisí se změnami, uvedenými ve 3. bodě.)

5) S největší pravděpodobností jsou nevyhnutelné pouze dvě věci. (Slečna Kullduffová, moje třídní učitelka v osmé třídě, je nazvala daněmi a smrtí. Nesouhlasím.) Pořadí je toto: a) miluj Boha celým svým bytím a dodatek—miluj bližního svého jako sebe samého; b) žij a jednej podle čistého svědomí, buď laskavý a choď věrně jako pokorný Boží účastník na tomto světě. Toto jasně požaduje Nový i Starý Zákon—skrže hlas Pána Ježíše, pokud si dobře vzpomínám.

V letním odpoledni se mi těchto pět bodů honí hlavou. Stále si je opakuji. Doufám, že mne zítra napadne šestý, sedmý a osmý. Měl bych u jezera sedávat častěji.

P.S. Velmi mne potěšilo setkání s vámi, s návštěvníky i členy konvence, letos v červenci na Alderson-Broadbudd College ve Philippi, v Západní Virginii. Prosím vás, prosím, prosím, přijďte i příští léto, ať může být vaše radost naplněná dříve, než bude pozdě.

Přeložila Nataša Legierská

Reflections

Judy Sivulka Shoff

I live in California. It's a long way to West Virginia. Sometimes people out here will ask, "Why are you going to West Virginia?" When I tell them we are going to the Czechoslovak Baptist Convention, they get this inquisitive look in their eye and ask, "Why?"—as if I might as well be planning a trip to Mars.

And then I have the privilege of explaining to them what the Czechoslovak Convention means to me, and why we have an Airline Visa Card that gives us miles for each dollar spent, so that we will be sure to be able to travel to the East Coast for this convention each year.

It happened for me because my parents were Czechoslovak and became a part of this convention many years ago. In my Dad's later years, it was my responsibility to travel with him so that he would not miss the fellowship and inspiration of folks he had known for many, many years with the common homeland.

At the conventions, I was able to connect with others who have this common heritage, reunite with cousins from other parts of the country and be blessed and inspired through the teaching and preaching of the Word of God.

Now, many of us, second and third generation away from the land of our parents, bring our spouses, whose origins are from other lands, to the convention. Here they are able to get a little more insight into what it means to be "Czech" or "Slovak," and gain a love for the folks we are able to fellowship with.

I love the evening when we have the "Roll Call of Nations."



Our roots now include some from Spain, China, Lebanon, Venezuela and a multitude of other nations. Yet somehow because of our bond to the land of Czechoslovakia, we are brought together here.

Each time we gather, there are some who courageously come for the first time. I imagine that they are wondering what they are getting into, yet want to be a part of something that connects them to the land of their forefathers. They come back, because we all experience this common bond of heritage and faith.

Bible studies, prayer times, praise to our Lord in singing, fellowship at mealtime, the evening "Fireworks Show by George," learning about the Evangelical work in Czech Republic and Slovakia, getting reports from the missionaries we as a convention have a part in supporting, Bob Dvorak's famous "Hymn Sing," Talent Night, the banquet on Sunday with roast pork, and even "knedliky a zeli," and the picnic at the Sommers on Sunday evening make this a most memorable experience for those of us who attend.

This year, for the first time, those of us who chose to stay an extra day had a marvelous six-hour scenic train trip through the hills of West Virginia, with an unlimited buffet of food and more "fellowship." What a time!!!!

And, for those of you who may be reading this, and have never ventured forth into this blessed experience, I hope you will begin to plan, right now, to come with us to West Virginia next year. You will be blessed beyond measure!!!!

□

Donation

All donation should be send in **enclosed envelope**.

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

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

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

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

☞ If you are sending contributions for **convention** (Convention, *Glorious Hope* etc., you may send only one check, and write on the bottom how you want to divide the amount (for example: Total \$150; \$100 Convention, \$50 *Glorious Hope* etc.) You do not have to send two separate checks.

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

USA:

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

Canada:

Henry Pojman
2393 West Ham Rd.
Oakville, ON L6M 4P2





**95. Czechoslovak Baptist
Convention
of USA and Canada
Philippi, WV July 8-11, 2004**