

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 konvence baptistů 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

Contents:

Editorial - Natasha Legierski	74
Immanuel: God with Us - Ján Banko	75
Emanuel: Bůh s námi - Ján Banko	76
The Observation Tower: Security... - John Karenko	78
Fired! Terminated! Job End! - Karenko	79
The Christ of the Gospel: Part 1 - Andrew Kmetko	80
Velikňázká modlitba: 1. část - Slávo Král	82
BWA News	84
From the Executive Secretary - George Sommer	85
The Saturday Night Concert - photos	86
Convention Echoes in Pictures	87
Youth Scene - Rostislav Vavrik	88
In Memory: Paul Struharik	89
In Memory: Memorial Service at the 94 th Annual Convention	89
Children's Corner: <i>Fireflies</i> , Part 6 - Jan Karafiát	90
<i>Broučci</i> , 6. část - Jan Karafiát	92
From the President - Robert Dvorak	94
Ladies' Page - Czechoslovak Baptist Women's Union	95
Convention Photo	96

Glorious Hope / Slavná naděje

July–August 2003, Vol. 29, N° 4
(USPS 009334), ISSN 0700-5202
Published Bi-Monthly by
The Czechoslovak Baptist Convention
of USA and Canada
Periodical postage paid in Philippi, WV.
Editor-in-Chief: Natasha Legierski
1524 Lancaster Dr., #134,
Oakville, ON, L6H 2Z2, Canada
email: natasha.legierski@primus.ca
You may send articles to above address
Electronic Publishing and Art: Vit Malek
Assistant Editors: Janice Cermak, Ján Banko
Editorial Staff: George Sommer,
George Legierski, Joseph Novak
POSTMASTER: Send address changes to
Publication Office:
Glorious Hope / Slavná naděje
Rt. 4, Box 58D, Philippi, WV 26416-9717 USA
email: sommer@ab.edu
www.ab.edu/czslbaptconv
Next issue deadline - August 15, 2003

Editorial



In your hands you have an edition of *Glorious Hope* that will familiarize you with the atmosphere of the convention that took place in the beginning of July. Again I had the opportunity to realize how valuable is the meeting of people who have something in common. They have something that joins them together; they think alike. It is possible to say that they are “people who have the same spirit.” How does this atmo-

sphere reveal itself in practice? I will try to explain it with several sentences: You meet a person, towards which you immediately feel a certain attachment, even without knowing who they are, where they are from, their origin or their past. You say hello to each other, you introduce yourselves and find out that you are interested in them. Therefore you begin a conversation. After several minutes, you realize that there is a bond forming. You say goodbye to that person with a feeling of connection. When you meet that person the next time, they are almost as close to you as a family member.

What causes such a bonding to take place between two people who are total strangers? The originator is God's Spirit, which joins into one large family all those who have accepted the Lord Jesus into their hearts as their personal Saviour. In this lies the secret of fellowship. This Spirit causes the meeting of those who

Continues on page 81

Máte v rukou číslo *Slavné naděje*, které vám přiblíží atmosféru konference, která se konala počátkem července. Znovu jsem měla možnost si uvědomit, jak je vzácné setkání lidí, kteří mají něco společného. Mají něco, co je spojuje dohromady, smýšlí podobně. V této souvislosti lze říci, že to jsou „lidé mající stejného ducha“. Jak se tato atmosféra projevuje v praxi? Pokusím se ji vyjádřit několika větami: Potkáte člověka, ke kterému okamžitě pocítíte určitou náklonnost, aniž byste o něm věděli kdo je, odkud je, jeho původ nebo minulost. Pozdravíte se s ním, vzájemně se představíte a zjistíte, že o něho máte zájem. Navázete tedy rozhovor. Po několika minutách rozhovoru si uvědomíte, že k sobě máte docela blízko. Rozloučíte se s ním s pocitem jakési sounáležitosti. Při dalším setkání se vámi, je vám dotýčný blízký téměř jako člen rodiny.

Co způsobuje takové sblížení dvou naprosto neznámých jedinců? Původcem je Duch Boží, který spojuje všechny, kteří přijali Pána Ježíše do srdce jako svého osobního Spasitele, do jedné velké rodiny. V tom spočívá tajemství obecnství. Tento Duch způsobuje setkání

Pokračování na straně 83



Front Cover: Corel photo—Fireworks
Back Cover: Annual Convention 2003
Photo—Vlastimil Pojman



94th Annual Czechoslovak Baptist Convention of USA and Canada

July 3–6, 2003

Alderson-Broadbush College at Philippi, West Virginia

Immanuel: God with Us

Rev. Ján Banko

You'll Never Walk Alone"—this theme is very well chosen to encourage God's people as they follow Jesus Christ, who is "the way, and the truth, and the life" (John 14:6). This topic is also of very great importance, especially in our highly individualistic and often unethically rough society.

Individualism has become a wide-spread attitude in modern society. It states that the interests of the individual, pursuing personal well-being, career and various life pleasures, are always primary. Such an attitude is basically disrespectful of other people. Individualism sometimes remains on the level of an employee seeking his or her own advantage by any possible, even unfair and immoral, means. Individualism often brings people together into business corporations and political formations. These associations only rarely seek the harmony of work ethics and mutual relationships. Instead, many of them pursue their own ends—gain, influence and power—even by means of corruption and violence.

The highly individualistic state of modern society has not created an atmosphere of harmony and stability. On the contrary, it has created feelings of fear, uncertainty, isolation and loneliness. True followers of Jesus Christ are able to overcome these feelings and present God's solution to individuals, families, neighbourhoods, churches, businesses, political parties and whole countries under their influence. How? Well, by their Christ-like lifestyle. The apostle Paul teaches in his epistle to the Philippians: *"Do nothing from contentiousness [selfishness] or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests, but also for the interests of others"* (Phil. 2:3–4).

Just imagine that you wake up one day and find yourself in a totally transformed society. In the morning you enter the busy street and all people have a nice smile on their faces. People on the streets, in shopping malls and businesses are all of a sudden kind and helpful and respectful one to another. Corporate businesses are seeking the satisfaction of their customers. Politicians, as good stewards, are working for the welfare of all villages, cities, provinces, states, countries and of all citizens regardless of their social status, nationality or gender.... But then you really wake up



and realize that it was just a dream.

God's people are called to change this dream to reality. They experience God's loving and merciful forgiveness, salvation and care in their own lives, and they can say together with the apostle John: *"We love, because he first loved us"* (1 John 4:19). With this experience they are becoming ambassadors of Jesus Christ in the church as well as in the surrounding society. Their message has a convincing power. Why? Because they personally experience God's love in their lives, and being filled by the Holy Spirit they bear the fruit of

the Spirit. They are walking the most excellent way—the way of unselfish love.

Thinking of various expressions of genuine love, I am always wandering in my memories to the first youth group I ever attended. It was a viable and blessed part of a local Baptist church in my old homeland, Slovakia, about 25 years ago. Living daily in prayers, studying the Holy Scriptures and regularly associating to worship our Lord in a loving fellowship of our brothers and sisters in Christ, we decided to maintain one strong principle of unselfish love. It stated that nobody who attended this youth group would ever be left alone, abandoned or forgotten. It was a wonderful atmosphere of love and mutual respect, where nobody who entered in ever felt alone.

We were even able to extend this principle to different ministries in our local church. Helping our pastor and board of deacons in the area of pastoral care, especially among aged brothers, sisters and friends in our church, became one of the responsibilities of our youth group. Young people served in the position of spiritual counsellors during the evangelization campaigns—never leaving alone those who needed important help or advice. In this approach we learned to walk the way as we served, and overall it worked very efficiently. Why?

Because we took sincerely and seriously the covenant with our God: *"If you walk in my statutes and keep my commandments so as to carry them out, then I shall give you rains in their season, so that the land will yield its produce and the trees of the field will bear their fruit"* (Lev. 26:3–4). And as a result we had the privilege of reaping

Continues on page 77

Emanuel: Bůh s námi

Kaz. Ján Banko

Nikdy nepůjdete sami“—je velmi dobrým tématem k povzbuzení Božího lidu na cestě za Pánem Ježíšem, který je „cesta, pravda i život“ (Jan 14,6). Toto téma je také velice důležité zvláště v současné individualistické společnosti, tak často nemravné a hrubé.

Individualismus zasáhl celou moderní společnost. Vždy staví osobní zájmy, v profesionálním i soukromém životě, do popředí. Tento přístup prakticky nerespektuje druhého člověka. Individualismus se projevuje v jednání zaměstnance, který hledá svůj osobní prospěch za každou cenu, za použití nečistých a nemorálních způsobů. Individualismus proniká do velkých podnikových celků a politických útvarů. Takové společnosti zřídka usilují o soulad mezi pracovní etikou a vzájemnými vztahy. V mnohých případech jde více o vlastní prospěch—zisk, vlivné postavení, moc—i za cenu nečestného jednání a násilí.

Stát založený na individualismu moderní doby nevytvořil harmonické a stabilní prostředí. Naopak vytvořil pocity strachu, nejistoty, izolace a osamělosti. Opravdoví následovníci Pána Ježíše Krista jsou schopni tyto pocity překonat a poukázat na Boží cesty jednotlivcům, rodinám, sousedům, věřícím, podnikatelům, politickým organizacím a celému státu. Jak? Následováním Pána Ježíše Krista. Apoštol Pavel v epistole k Filipenským nás učí: „*Nic nedělejte pod vlivem ctižádosti nebo ješitnosti, ale v pokoře pokládejte jedni za druhé za přednější než sami sebe. Ať si každý nehledí jen svého,*



správci, vycházejí vstříc vesnicím, městům, krajům, státům, zemím a všem občanům bez ohledu na jejich národnost, sociální postavení nebo příslušnost či rod....V tom se však opravdu probudíte a zjistíte, že to byl jenom sen.

Boží lidé jsou povoláni k tomu, aby tento sen proměnili ve skutečnost. Okusili Boží láskyplné a milosrdné odpuštění, jistotu spasení a péče ve vlastních životech a společně s apoštolem Janem mohou říci: „Milujeme, protože On první miloval nás.“ (1. Jan 4,19) S touto zkušeností se stávají posli Ježíše Krista jak v církvi, tak i v okolní společnosti. Jejich poselství má usvědčující moc. Proč? Protože v životě osobně okusili Boží lásku a naplnění Duchem Svatým

přinášejí ovoce Ducha. Kráčí tou nejlepší možnou cestou—cestou nesobecké lásky.

Když přemýšlím o projevech ryzí lásky, vzpomenu si vždy na vůbec první skupinu mládeže, kterou jsem navštěvoval. Byla to velmi produktivní a požehnaná součást Baptistického sboru ve staré vlasti, na Slovensku, zhruba před 25 lety. Každodenně na modlitbách, při studiu písma a pravidelné účasti na bohoslužbách v obecnství s bratřími i sestrami v Kristu, rozhodli jsme se držet zásady nesobecké lásky. Znamenalo to, že nikdo z naší mládeže nebude osamělý, opuštěný nebo zapomenutý. Byla to úžasná atmosféra lásky, vzájemného respektu, kde se nikdo nikdy necítil sám.

Tyto principy jsme mohli uplatnit i v jiných oblastech našeho místního sboru. Podílení se na pastorační péči našeho kazatele a diakonů, zvláště mezi stárnoucími bratry, sestrami a přáteli našeho sboru, se stalo jednou s povinností naší mládeže. Mladí lidé zde sloužili jako duchovní poradci při evangelizacích - nepomíjejíce nikoho, kdo potřeboval pomoc nebo radu. Tímto způsobem jsme se hodně naučili přímo ve službě, a nakonec to bylo velmi užitečné. Proč?

Protože jsme vzali vážně a opravdově smlouvu s naším Bohem: „*Jestliže v ustanoveních mých chodití budete, a přikázání mých ostrihající, budete je činiti: Tedy dám vám deště vaše časy svými, a země vydá úrody své, a stromoví polní vydá ovoce své.*“ (Leviticus 26, 3–4, Bible kralická) Důsledkem toho jsme směli sklízet požehnání z naší poslušnosti - to největší požehnání spočívá v přebývání Boží přítomnosti mezi námi: „*Vzdělám příbytek svůj u prostřed vás, a duše má nebude vás nenávidět. A procházeti se budu mezi vámi, a budu Bohem vašim, a vy budete lidem mým.*“ (Leviticus 26, 11–12, Bible kral.)

Téma letošní konference—„*Nikdy nepůjdete sami*“—v sobě zahrnuje následující biblické náměty:

- Emanuel: Bůh s námi
- Emanuel: Ježíš Kristus s námi
- Emanuel: Duch Svatý s námi
- Bratři a sestry s námi



Fellowship-obecnství

ale každý také toho, co je druhých.“ (Filipenským 2, 3–4, NBK)

Představme si, že bychom se probudili jeden den a zjistili bychom, že celá společnost se úplně změnila. Ráno jdete ulicí a lidé mají úsměvy na tvářích, navzájem si pomáhají a respektují se, ať je to v obchodním centru či v zaměstnání. Velkému podniku záleží na spokojenosti zákazníků. Političti pracovníci, jako dobří

Téma jako celek poukazuje jasně na to, že pokud žijeme zbožný život poslušnosti a odevzdanosti Pánu, celá Trojice přebývá mezi námi a napomáhá následovníkům Krista nést jeden druhého, odpustit jeden druhému, milovat jeden druhého, pečovat jeden o druhého a sloužit si navzájem v dokonalém souladu.

První námět, „Emanuel: Bůh s námi“ je založen na biblickém textu Izaiáše 57:15: „*Nebo takto dí ten důstojný a vyvýšený, kterýž uvěčnosti přebývá, jehož jméno jest Svatý: Na výsosti a v místě svatém bydlím, ano i s tím, kterýž je zkroušeného a poníženého ducha přebývám, obživuje ducha ponížených, obživuje také srdce skroušených.*“ (Bible kral.)

Předně, je to zázrak, že Bůh, Otec přebývá mezi svým lidem. Tedy, Nejvyšší a Vznešený, Jeho jméno je Svatý. Tyto Boží vlastnosti mají velmi hluboký význam:

Nejvyšší—představuje svrchovaného Pána, nejvyššího vládce vesmíru, nejvyšší autoritu, všudypřítomného, vševědoucího a všemohoucího Boha.

Vznešený—staví Boha nad veškeré stvoření, On je hoden slávy a plné úcty.

Svatý—poukazuje na to, že Bůh je dokonalý ve všech svých vlastnostech, je jediným zdrojem pravé lásky, pravdy a spravedlnosti

Nyní tedy přichází ten zázrak: Bez ohledu na to, že člověk

nedosahuje vysokého standartu Boží přirozenosti, Bůh přebývá mezi těmi, kdo jsou kajícího a pokorného ducha.

Kající a zkroušení jsou ti, kteří si přiznají, litují, vyznají a opustí svoje hříchy: „*Kdo přikrývá přestoupení svá, nepovede se jemu šťastně, ale kdož je vyznává a opouští, milosrdenství dojde.*“ (Příslovi 28, 13) Bůh ve své nadpřirozené moci uzdravuje a obživuje srdce těch, kteří „se zarmoutili k pokání“ (2 Kor. 7,9 NBK)

Skromného ducha nebo pokorní jsou ti, kteří nejsou namyšlení. Ti jsou upřímně a úplně odevzdání Pánu. Považují druhé za důležitější, než sami sebe. Pán Bůh slíbil, že obnoví ducha těch, kteří na Něho očekávají a čerpají sílu z Jeho zdrojů: „*Ale ti, jenž očekávají na Hospodina, nabývají nové síly. Vznášejí se peřím jako orlice, běží, avšak neumdlévají, chodí a neustávají.*“ (Izaiáš 40,31, Kral. Bible)

Jestliže vy, Boží lid, vytrváte ve způsobu života výše popsaném, Boží mocná přítomnost bude s vámi. Nikdy nebudete procházet osamocení různými životními zkouškami, protože váš Bůh půjde s vámi. Bůh bude s vámi ve vašich rodinách, v zaměstnání, v podnikání, ve vašich místních sborech. Stanete se opravdu „solí země“ a „světlem světa“, budete požehnání, abyste se stali požehnáním druhým lidem skrze neustálou přítomnost Všemohoucího Boha ve vašich životech.

Samému Bohu buď sláva.



Immanuel ... Continues from page 75

the blessings of our obedience—the highest of them being God’s presence among us: “*Moreover, I will make my dwelling among you, and my soul will not reject you. I will also walk among you and be your God, and you shall be my people*” (Lev.26:11–12).

This Annual Convention’s theme—“You’ll Never Walk Alone”—consists of the following biblical topics:

- Immanuel: God with Us
- Immanuel: Christ Jesus with Us
- Immanuel: Holy Spirit with Us
- Brothers and Sisters with Us

The theme as a whole clearly points out that when we live a godly life of obedience and devotion to the Lord, the whole Trinity dwells in our midst and enables Christ’s followers to bear with one another, to forgive one another, to love one another, to care one for another and to serve together in perfect harmony.

The first topic of the series, “*Immanuel: God with Us*,” is based on the biblical text of Isaiah 57:15: “*For thus says the high and exalted one who lives forever, whose name is Holy: I dwell on a high and holy place, and also with the contrite and lowly of spirit in order to revive the spirit of the lowly and to revive the heart of the contrite.*”

First of all, it’s a miracle that God, the Father, dwells with His people. Now, He is the High and Lofty One, His name is Holy. These attributes of God have a very profound meaning:

- The High One—describes the sovereign Lord, supreme ruler of the universe, the highest authority, omnipresent, omniscient and omnipotent God

- The Lofty One—suggests that God is exalted above all His creation; He is worthy of honour and full respect
- The Holy One—explains that God is perfect in all His attributes; He is the only source of genuine love, truth and righteousness.

And now comes the miracle: Despite the fact that human beings do not reach the high standards of God’s nature, He dwells with those who are contrite and humble in spirit.

The contrite and crushed are those who admit, regret, confess and abandon their sins: “He who conceals his transgressions will not prosper, but he who confesses and forsakes them will find compassion” (Prov.28:13). God in His supernatural power heals and revives the hearts of those who “were made sorrowful to the point of repentance” (2 Cor.7:9).

The lowly of spirit, or humble, are those who do not think highly of themselves. They are sincerely and thoroughly devoted to the Lord. They regard other people as more important than themselves. God has promised to revive the spirit of those who wait for Him to draw their strength from His resources: “Yet those who wait for the Lord will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary” (Isa.40:31).

If you, God’s people, will maintain the lifestyle described above, God’s mighty presence will be with you. You’ll never walk alone through life’s various trials, because your God will walk with you. God will be with you in your families, in your work and your businesses, in your local churches. You shall truly become “the salt of the earth” and “the light of the world.” You will be blessed to be a blessing to other people through the constant presence of Almighty God in your lives. To God be the glory.

This sermon was delivered during the 94th Czechoslovak Baptist Convention on Thursday, July 3, 2003. □

The Observation Tower

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



Security Against the Terrors of God

Rev. John E. Karenko

The terrors of God do set themselves in array against me,” Job (6:4) said. By a series of tragedies, he lost his ten children (tornado), all his property (robbery and fire), his health and then his wife’s support. She said, “Curse God and die.” Note that these “terrible” experiences are called the terrors of God!

The word *terror* (and its derivatives terrify and terrible) are used over 100 times in the Bible, usually in reference to God’s attempts to bring stubborn and rebellious people back to Himself through chastening of one sort or another.

Most Americans think of God as loving, but when Jesus prayed to the Father He called Him holy and righteous (John 17:11, 25). The concept of fearing God is used scores of times in the Scriptures, far more than that of loving Him. In describing the latter times, the Bible says its characteristic will be “there is no fear of God in them.”

From the very beginning, our ancestors Adam and Eve and those that followed were disobedient to God and incurred punishment, the universal flood being one example (Gen. 6-8). The whole Old Testament record is of human beings’ refusal to obey God, which brought terrible consequences upon them.

In the Bible, God is repeatedly called a terrible God doing terrible things! To complete this on one page, I list these references to prove the point: Deut. 7: 21; 10:17; Neh. 1:5; 4:14; 9:32; Job 37: 22; Ps. 47:2; 66:3,5; 68:35; 76:12; 88:

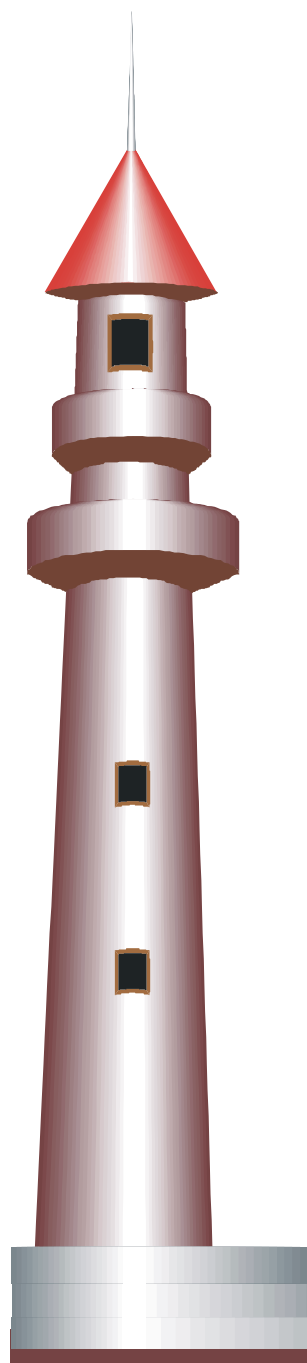
16 and Ps. 65:5; 99:3; 145:6 and Isa.64: 3. These many verses show the terrible things God did to correct, chastise and punish those who refused to repent and humble themselves before God in compliance with His commands.

But the worst is yet to come. “The day of the Lord is great and very terrible,” (Joel 2:11, 31). This coming time, that looms on the horizon, is also called “the great tribulation.” It is a period of seven terrible years that will see more than one half of mankind killed in terrible judgments (see Revelation 6-18).

Talk about terror! Our government is spending billions to make our homeland secure, after a loss of 2,000 people in NYC, but not many are concerned about what is ahead as revealed by prophecies and promises in the Word of God. At the close of President Bush’s recent statement he added three words: “God bless America.” But God’s blessing upon America is contingent upon repentance. In Luke 13:4,5 a tower fell and 18 died. Jesus stated: “Except ye repent, ye shall all likewise perish.” Repentance is our only hope for God’s blessing on America.

The Bible declares that we must all appear before the judgment seat of Christ to receive according to our deeds, good or bad. “Knowing therefore the terror of the Lord we [I] persuade men,” (2 Cor. 5:10, 11). The Holy and Righteous God will open His books. “The Lord will judge his people. It is a fearful thing to fall into the hands of the living God...for our God is a consuming fire” (Heb.10:30,31; 12:29). Are you secure against God’s terror?

□



Fired! Terminated! Job End!

Rev. John E. Karenko

Down-sizing...mergers...buy-outs...bankruptcies—the chances of one of these happening are more likely in times like these than ever before. It can happen to anyone. Suddenly you are greeted with that slip at closing time on Friday, and told to clean your personal things out of your desk and pick up your pay at the cashier's. What do I do now?

Jesus told a story, a parable, about just that situation and how a man faced it, with some implications that bring every one of us into the story as participants, because we are the person who some day will be terminated. Yes, we all have an appointment, possibly unexpected, with death, the great terminator (Heb. 9:27). And then what?

The story is found in Luke 16:1–12, about “a certain rich man” (God, Who owns the whole universe as Creator, Gen. 1:1; Psm. 24:1, and of course that God is Jesus (Matt. 1:23, Immanuel, God with us). That “rich man” lets out his property to stewards --that's us -- who are accountable to Him, Whose property we have “wasted,” (that's the charge, if it's true), and that property is everything that (we think) we own, but that is really God's, while we are only managers of His estate, so to speak, during the few years of this life.

The steward, or manager, in the story, was very clever and feathered his nest (down here), so that after he was fired, he would have friends who would be kind to him. In the story, he was commended for his cleverness, which was really a dishonest use of his master's property, but he was looking out for himself in the immediate future, i.e., life on earth.

The point of the story, as far as we are concerned, is that he prepared for the short-term future. But Jesus commented that his cleverness was smart, if there was no after-life. He was behaving in a smarter way than Christians do who claim to believe in an eternal heaven and obviously don't prepare very well for that!

If a person believes he will be in heaven forever and forever, it would seem wise to prepare well for that ahead of time, i.e., “Lay up for yourselves treasures in heaven” (Matt. 6:20), which will be permanent, compared to the few years of this life. We seem to be putting our “valuables” into a pocket with holes in it!

On earth the amounts that God puts us in charge of are different (Matt. 25:14–30), but whatever the amount, those who have been “unprofitable servants” (v.30) suffer great loss..are cast “into outer darkness,” where they will weep and gnash their teeth in regret and pain, as they pay for their misuse of God's property. We must always remember that all that we (temporarily) have is really God's. We are only responsible managers who must give account some day (Rev. 20:12,13).

Actually, we will never own anything until we get to heaven (Luke 16:11,12), when God rewards his faithful and fruitful servants. Another way of saying this is the “fruit test” described in Matt. 7:15–20, for by good or bad fruit a tree is known! We have been created for God's glory (Isa. 43:7); and Jesus said, “Herein is my Father glorified, that ye bear much fruit,” but those who don't are “cast into the fire and burned” (John 15:1–8)—the cost of a “wasted life.”

Let's be honest and face the basic question: How am I doing as God's manager of what He has entrusted into my care down here? Read 1 Cor. 3:12–15 in this connection. There is a six-level test of effectiveness in building on the true foundation ... Jesus Christ (v.11). “Examine yourself (2 Cor. 13:5) and make any necessary adjustments, while you are still working, i.e., still alive. “You are not your own; you've been bought with a price [at Calvary]; therefore glorify God in your body” (1 Cor. 6:19–20). Since we don't know how close we are to being fired or terminated, can we risk being unprepared to meet God (Amos 4:12)?

□

Donation

Please note the change how to send your donations:

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

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

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

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

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

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

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

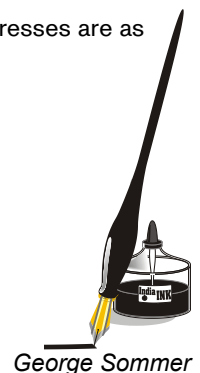
For your information, financial secretaries' addresses are as follows:

USA:

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

Canada:

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





Part 1

Most scholars who have sought to harmonize the accounts in the four Gospels have the Lord Jesus praying the prayer of John 17 in the upper room after He had finished His instructions to the disciples. Then He and the disciples sang the traditional Passover psalms, left the upper room, and headed for the Garden of Gethsemane, where Jesus had been accustomed to meet with them and pray (Matt. 26:30-46; Mark 14:26-42).

Whether He prayed it in the upper room or en route to the garden, this much is sure: it is the greatest prayer recorded anywhere in Scripture. John 17 is certainly the “holy of holies” of the Gospel record, and we must approach this chapter in a spirit of humility and worship. To think that we are privileged to listen in as God’s Son converses with His Father just as He is about to give His life as a ransom for sinners!

No matter what events occurred later that evening, this prayer makes it clear that Jesus was and is the Overcomer. He was not a victim; He was and is the Victor! “Be of good cheer,” He had encouraged His disciples, “I have overcome the world” (16:33). The word *world* is used nineteen times in this prayer, so it is easy to see the connection between the prayer and John 16:33. If you and I will understand and apply the truths revealed in this profound prayer, it will enable us to be overcomers too.

Christ was dependent upon the disciples to carry on the gospel message. Just as He is dependent on us! He has given us the Holy Spirit to help us! So He lifts them and us in His high priestly prayer.

It is absolutely necessary to have a vital union with Christ. How close are you to the Lord? Consider the vine and the branches of the Holy Spirit and the

believer. The fellowship between the believer and Jesus must be intimate! The main issue in the Christian life is vital union with Christ which leads to fruit-bearing. That is the important thing in one’s life that leads to the glory of God.

There are two kinds of connections in the Christian: (1) a mere cosmic connection, which bears no fruit; and (2) a genuine spiritual connection, which brings forth fruit in life. There were eleven who remained faithful and gave their lives for Christ. At one point He said they were clean but not all (not Judas). But later Judas was gone and then they were all clean. Unless we abide in Him we bear no fruit. He is the vine; we are the branches. A vital spiritual relationship is necessary. Our love for Christ is grounded in His love for us and in the Father’s love for the world. The disciples are enjoined to continue and abide in the sphere of “the love He had for them.” The acid test, the best evidence, of our love is obedience to His commands. Joy depends on being fruitful and holding to the only true object in life—the glory of God. And, if we love the Father and the Son, our joy in the highest sense is the reward of complete and full obedience to the Father. If we obey, we will love each other.

John 17 is sometimes called the intercessory prayer. In it, Jesus prayed for three things: for Himself, then for His disciples, and finally for future generations; that is, for us, you and me! This has often been referred to as His high priestly prayer. This was an audible prayer. I believe all the disciples heard it. But we can also read it and hear it just as the disciples did.

The object of the prayer is the Father. Have you ever given this much spiritual



thought? Who is the Son praying to? The Father! In another translation we read, “These words spake Jesus and lifted up his eyes to heaven and said, ‘the hour is come.’ ” The text even offers His attitude in prayer. I don’t know whether He was kneeling or prostrate on the ground, lying face down or stretched out. The text doesn’t say anything about that. But it does say that

“he lifted up his eyes and looked toward heaven.” In this we don’t imitate him. We usually pray with our heads bowed and our eyes closed...just the opposite.

The first thing the Savior prayed for in this prayer was for Himself, for the Father to glorify the Son.

In the second place He prayed for the disciples and those who were near at hand. “I pray for them. I pray not for the world.” But He followed this up by praying for those who would believe on Him in the future. Those who would come to faith by the preaching of succeeding generations (v. 20). How is it that you came to Christ?

The prayer is rather short—I believe you can read the entire chapter in about three minutes’ time—but it is very full. Prayer was an important part of Jesus’ life. Luke 6:12 says, “Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God.” And Luke 11:1: “Now it came to pass, as he was praying in a certain place, when he ceased, that one of his disciples said to him, ‘Lord, teach us to pray, as John also taught his disciples.’ ” Also Matthew 26:36: “Then Jesus came with them to a place called Gethsemane, and said to the disciples, ‘Sit here while I go and pray over there.’ ” This is the chief end of man. We have already mentioned that at the beginning of the prayer He prayed for Himself. Then He prayed for His disciples. And

thirdly, He prayed for all, not only the twelve but for future believers as well, that is, you and me. Jesus prayed for you!

"The hour [time] has come." What hour or time: This prayer was prayed just before His suffering, his crucifixion. But He was betrayed by Judas about the time He finished the prayer. How then could this be the hour? Christ was glorified even on the cross. It is said that victims of crucifixion were led to the cross with loud shouts and even singing of acclamation. But our Lord took those and turned them into songs and acclamation of victory so that those were attributed to Him. Some scholars suggest that Colossians 2:15 fits in here very well: "Having disarmed principalities and powers, he made a public spectacle of them, triumphing over them in it." Jesus applied those powers and authorities to Himself and interpreted them in view of what was to follow on the cross. So that even with respect to this—the time of suffering on the cross—our Savior might say, "the hour is come, Father; glorify thy Son."

Or, if this were pointed toward the future, the time of His ascension and entrance into glory, that hour was not far away. The hour for His work on the cross

was come. This is where He bore the sins of the whole world in His own body on the tree. That is the hour that was very important to the whole world. "The hour is come." God has His time to do His actions, and He should not be desired to do them any other time. "The hour is come."

God has His time. He has His hour, a certain and fixed season for any business that He has to do (Jer. 51:33): "For thus says the Lord of hosts, the God of Israel: 'The daughter of Babylon is like a threshing floor when it is time to thresh her: yet a little while and the time of her harvest will come.'" Speaking of ungodly men (Deut. 32:35), "Vengeance is mine, and recompense: Their foot shall slip in due time: For the day of their calamity is at hand, And the things to come hasten upon them." God has His time for works of mercy. As it is observed of Joseph (Ps. 105:18–19), "They hurt his feet with fetters,/he was laid in irons./Until the time that his word came to pass/The word of the Lord tested him." And as soon as that time was come, the king sent and loosed him, set him free. So the Lord is said to "wait" in Scripture that He may be gracious. God had His time for our salvation (2 Cor. 6:2): "For

He says: 'In an acceptable time I have heard you,/and in the day of salvation I have helped you.' "

Man's desires and plans often change. We make plans and do change them, sometimes in an instant. But God doesn't change. We are often turned from our purpose or plans. How many times have you changed your plans or what you wanted to do? We sometimes think that some other time or way might be better.

But God is not changeable (Num. 33:19): "They departed from Rithmah and camped at Rimmon-perez." God's changelessness is a strength for the believer. Just think of your salvation! I happen to believe that once saved, always saved. I cannot lose my salvation, and this is based on God's Word (Mal. 3:6): "For I am the Lord, I do not change; therefore you are not consumed, O sons of Jacob."

All the attributes of God stay the same because God doesn't change. For example, God is faithful, and I can depend on that, day after day (1 Cor. 1:9): "God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord." Since God cannot change and He is faithful, my salvation stands. It cannot fall; it cannot fail! □

Editorial ... Continues from page 74

belong to Him to be valuable.

Another sign of a healthy fellowship is the desire to include into such an atmosphere others close to us who stand on the outside. The Lord Jesus said to his disciples: "I am sending you...!" This calling holds true for every follower even in today's time. One favorite song that we often sang in our youth group began with these words: "I am sending you to sow seeds of love..." We liked singing this song because it expressed our mission upon this earth. This calling is still in effect.

While reading the pages of *Glorious Hope*, you will feel the atmosphere, and photographs will bring you closer to the people who participated. You will even meet the guests of the conference. The musical band Matuzalem spoke to the audience through their songs, which witnessed about God's love and faithfulness. I was asking myself a question: what is hidden behind these songs that makes them have such a strong impact on the audience? I will let you in on their secret. Behind these songs is hidden real life. These songs echo with the trials of life, personal experiences, battles and victories and confession. These songs originated out of tears. Behind them is also hidden a deep humility and gratitude for the saving of those who sang these songs.

The departing participants were left with a sure knowledge of the fact that he who belongs to Christ will never walk alone. We wish for all readers to have the same knowledge of this fact.

Editor-in-Chief *Natasha Legierski*

□

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





1. časť

Veľkňážská modlitba

Pán sa modlí za seba

Slávo Kráľ

Ján 17:1 *Keď to Ježiš povedal, pozdvihol oči k nebu a hovoril: Otče, prišla hodina; osláv svojho Syna, aby Syn oslávil Teba,*

2 *ako si Mu dal moc nad všetkými ľuďmi, aby im dal všetko, čo si Ty dal Jemu, (totiž) večný život.*

3 *A to je večný život, aby poznali Teba, jediného pravého Boha, a ktorého si poslal, Ježiša Krista.*

4 *Ja som Ťa oslávil na zemi, keď som dokončil dielo, ktoré si mi dal konať,*

5 *teraz, Otče, osláv ma Ty u seba slávou, ktorú som mal pri Tebe skôr, ako svet povstal.*

1. Keď to Ježiš povedal (po tých slovách) Pripomeňme si plasticky predchádzajúce udalosti. Slová lúčenia začali pri poslednej večeri, ktorej sa Pán Ježiš zúčastnil spolu s učeníkmi (13kap.) Jeho reč pri večeri pokračovala a bola prerušená až na pokyn samotného Pána k odchodu. Cestou mestom a po úbočí do údolia Cedronu nešli mlčky. Pán Ježiš s nimi hovoril ďalej. Nie je vylúčené, že vinná réva v záhrade, ktorú vo svetle mesiaca bolo možno zreteľne vidieť, mu dala podnet k slovám zachyteným v 15. kap. (Ja som ten pravý vinič, a môj Otec je vinár.) Ježiš došiel až k potoku Cedron. Akonáhle ho prekročí a vstúpi do záhrady olív, bude vydaný svojmu zradcovi a svojim nepriateľom. Preto sa, zrejme pred posledným krokom, stíšuje. V tej chvíli musel hovoriť nie len s ľuďmi. Jeho posledné slová nepatrili ľuďom, ale Otcovi. A tak počujeme Syna v jeho poslednom rozhovore s Otcom.

Pre čitateľa je táto časť preniknutá určitým tajomstvom. A Ján mal, ako všetci biblický pisatelia, úctu pred tajomstvom. Nechcel

sa ho dotýkať otázkami a ani ho odhaľovať. Preto nám len v náznakoch umožňuje nahliadnuť do modlitebného života Pána Ježiša a do Jeho vzťahu s Bohom. V tejto kapitole naraz počujeme: Takto sa modlí Pán Ježiš, takto hovorí Syn s Otcom.

Niekoľko sa opýta: Je vôbec možné, aby Ján v starobe tak presne vedel, čo sa vtedy Pán Ježiš modlil? Či aj my nehovoríme o slovách, ktoré na nás zapôsobili: Počujem to ako dnes! Ale u Jána môžeme počítať aj s pripomínaním Svätého Ducha.

O spomínanom tajomstve čítame hneď na začiatku tejto modlitby: Keď to Ježiš povedal, pozdvihol oči k nebu a hovoril: Otče,...Či sa Pán Ježiš neusiloval zo všetkých síl ukázať učeníkom, že je v Otcovi a Otec je v Ňom (14,10)? Ako potom môže medzi Ním a „Otcom v Ňom“ existovať ešte nejaký



rozhovor? Prečo musel Pán Ježiš pozdvihnúť svoje oči k nebu, akoby bol Boh tam niekde hore? Aj keď nevieme plne a bez rozporov pochopiť Božiu existenciu v týchto priestorových obrazoch „v nebi“ i „v Synovi“, predsa len poznávame, že oboje je pravda—ako naprostá jednota Otca a Syna, tak

aj úplná samostatnosť dvoch osôb, ktoré sa prejavujú v rozhovore v prosbe i vo vyslyšaní. Takisto ľudskosť Syna je naprosto skutočná. Otca môžeme vidieť v Synovi—ale Syn, ako človek, pozdvihuje svoje oči k nebesiam.

Práve z tejto modlitby je zjavné, ako málo človek myslel na okolité nebo. Ako hlasno by musel modlitebník volať, aby ho bolo počuť až nad oblaky a hviezdy! Pán Ježiš pozdvihol svoje oči, nie hlas. Čiže to nebo nebolo ďaleko.

Otče, prišla hodina. Ako dávno už Pán



Slovak Bible Study Class

Ježiš túto hodinu očakával (2,4). Teraz nastala. Aká hodina? Hodina, pre ktorú prišiel na tento svet (12,27). Od 12. kap. (v.23) hovorí Pán Ježiš o tejto hodine v prítomnom čase. Akoby sa čas zastavil. Ten Boží Baránok prišiel na svet, aby porazil Satana. Áno, bude zaplatené za môj a tvoj hriech. Čo mal Pán Ježiš od Otca žiadať? Už v 12. kap. 27-28 vieme, že nemohol prosieť o vyslobodenie z tejto hodiny. Tá musela nastať a Pán ju očakával. Preto mohlo ísť len o to, aby táto hodina splnila svoje poslanie. Čiže, Jeho prosba znela: „osláv svojho Syna, aby Syn oslávil Teba,“

Tento cieľ sa však nesplní až po tejto hodine, po jej skončení, ako jej výsledok. Keby sme si chceli prosbu Pána Ježiša vysvetľovať takto, museli by sme zabudnúť na všetko, čo povedal o svojom „vyvýšení“ na kríži. Syn mal byť oslávený práve v tejto hodine na ceste utrpenia, ktorá teraz začínala. A toto oslávenie Syna sa súčasne stane oslávením Otca skrze Syna. To oslávenie sa neuskutoční len tak, samo osebe, a nebude to Synovo vlastné dielo. Môže ho vykonať len samotný Otec. Preto Syn prosil, avšak v plnej istote, že bude vypočutý.

Ak Pán Ježiš vedel, že bude vypočutý, nebudeme vypočutí aj my, keď budeme prosieť o veci, ktoré sú Božou vôľou?

2. Pán Ježiš si mohol byť istý vyslyšaním tejto prosby aj preto, že oslávenie Syna v jeho utrpení bude len dovŕšením veľkosti, ktorú už dávno mal: „ako si Mu dal moc nad všetkými ľuďmi“ (Roháček prekladá: nad každým telom) Výraz nad každým telom už od St. Zákona zahŕňa všetko stvorenstvo, vzťahuje sa hlavne na ľudstvo v jeho pomínelosti. Moc nad každým telom je vlastne Božia moc. Už Mojžiš a Áron vzývali Boha ako „Boha duchov každého tela“ (4M16,22). A Boh sám hovorí prorokovi Jeremiášovi: Ajhľa, ja som Hospodin, Boh každého tela. Či je pre mňa niečo nemožné? (Jer.32,27.) A túto svoju božskú moc Otec zveril Pánovi Ježišovi. Pán v tom videl dôvod, ktorý mu dovolil s istotou prosieť o „oslávenie“.

Uvedomujeme si túto skutočnosť? Boh dal Pánovi Ježišovi svoju moc nad každým človekom. A nielen to. V ev. Mat. 28,18 Pán Ježiš hovorí, že mu je daná všetka moc na nebi i na zemi. Nemali by sme sa niekedy hanbiť, keď sme mnohokrát vystrašení a bojzliví? Nezarmucujeme Pána Ježiša takýmto našim postojom?

A ešte niečo vyplýva z tohto verša. Ak má Pán Ježiš moc nad každým človekom, mohol by dosiahnuť to, aby sa Mu každý človek klaňal. Mohol z nás urobiť nejaké roboty, ktoré by boli podriadené každému

Jeho pokynu. On to však neurobil. Sme stvorení na Boží obraz a Božia láska musí byť dostatočnou skutočnosťou, aby sme sa Mu v láske poddávali a ctili si Ho.

Lebo táto moc nie je samoučelná, ale slúži Božej láske k záchrane človeka. Pán Ježiš ju má: aby im dal všetko, čo si Ty dal Jemu, (totiž) večný život.

Všetko, čo je telom, patrí pomínelému stvoreniu, ktoré nemá večný život.

Ale v Pánovi Ježišovi majú ľudia získať večný život.

Pozor! Pán Ježiš nehovoril o moci nad každým telom v tom zmysle, že každému telu dá večný život. Slová: aby im dal všetko, čo si Ty dal Jemu, (totiž) večný život, sú podmienené a ešte zreteľnejšie ukazujú, že je určitý výber ľudí, ktorí obdržia tento úžasný dar. Boh nie je nikomu „povinný“ darovať večný život. Pre naše hriechy sme stratili akýkoľvek nárok na Boha. Boh nie je zaviazaný, aby všetkých vyvolil – tu ide o slobodnú milosť a nie o spravodlivosť. Z milosti Boh si vyvoluje – vyberá si. Akékoľvek špekulovanie je tu zbytočné a nebezpečné. Jedine s údivom môžeme ďakovať, ak patríme k tým, ktorým Otec „dal“ Syna. A tento dar večného života obdrží vyvolený len preto, že sa Boží Syn stal na kríži hriechom (3,15).

□

Editorial ... Pokračování ze strany 74

těch, kteří Mu patří, vzácným.

Dalším znakem zdravého obecnství je touha zahrnout do takové atmosféry jiné bližní, kteří stojí zvenku. Pán Ježiš řekl učedníkům: „Posílám vás...!“ Tato výzva platí pro každého následovníka i v dnešní době. Jedna oblíbená píseň, kterou jsme často zpívali v mládeži, začínala slovy: „Vás posílám rozsévát lásku...“ Zpívali jsme ji rádi, protože vyjadřovala naše poslání na této zemi. Tato výzva je stále aktuální.

Při pročitání stránek *Slavná naděje* na vás dýchne atmosféra obecnství, fotografie vám přiblíží účastníky. Setkáte se i s hosty konference. Hudební skupina Matuzalém oslovovala posluchače písněmi, které svědčily o Boží lásce a věrnosti. Kladla jsem si otázku, co se skrývá za těmito písněmi, že tak mocně působí na posluchače? Prozradím vám jejich tajemství. Za těmito písněmi se skrývá skutečný život. Ozývají se v nich životní zkoušky, osobní prožitky, boje i vítězství a vyznání. Tyto písně vznikaly v slzách. Skrývá se za nimi také hluboká pokora a vděčnost za spasení těch,

kteří tyto písně zpívali.

Účastníci odjížděli s pevným vědomím toho, že ten, kdo je Kristův, nikdy nepůjde sám. Stejně vědomí této skutečnosti přejeme i všem čtenářům.

□

Šéfredaktorka *Nataša Legierská*

MOVING ?

Please write to:

Glorious Hope

Rt.4, Box 58D

Philippi, WV 26416 USA

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





Baptist World Alliance News

July–August 2003

From the General Secretary

Denton Lotz

Endeavoring Earnestly to Maintain Unity

The reason the apostle Paul wrote so much about unity is obvious: there were constant conflicts in the church! In his letters we read of the disunity, lack of harmony, and division in the churches. The cause of disunity is implied in his admonitions not only for right doctrine (orthodoxy) but for right action (orthopraxy): *“Let all bitterness and wrath and anger and clamor and slander be put away from you, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you”* (Eph. 4:31).

In the past month I have visited five annual assemblies of various Baptist conventions (Germany, Great Britain, Poland, Austria and USA). Each in their own way was struggling with the Christian and biblical concern for unity! I was particularly moved in Poland. Their theme was from Ephesians 4:3, “Eager to maintain the unity of the Spirit in the bond of peace.” I did not have my English Bible with me and thus read from the German, which does not say “maintain” unity, but “guard or protect” (*bewahren*) unity. I then checked the word in the Greek and noticed that the word (*tereou*) has this strong basic meaning: “to guard, to watch over protectively, to keep strictly, to preserve, or to shield.” I realized that too often in the Church we believe that somehow we can “create” unity, or “make” unity, or by various methods “invent” unity. But Paul reminds us that the unity is there! We cannot create or make unity. Rather, we must preserve, protect and guard unity. The unity is a given in Jesus Christ by the Spirit “in the bond of peace.”

Therefore, the believer in Jesus Christ is confronted with a choice: either we can participate in and protect the unity that is given by the Spirit, or we can destroy that unity. It is that simple and yet that difficult. Either we are in unity with God and the Holy Trinity, or we are opposed to God and are

destroying unity.

Such spiritual thought was in the mind of Paul when he called upon the Ephesians to “earnestly,” “diligently” “endeavor with haste” to maintain and protect the unity that is given us by the Father, Son and Holy Ghost. Thus, are we on the Lord’s side, or are we on man’s side? That is the question for Paul and the reason that he was so seriously concerned about disunity in the church. For Paul it was a denial of the cross and resurrection! It was reverting back to the “old man.” Once we were strangers and aliens having no hope. But—praise be to God!—in Jesus Christ “you who once were far off have been brought near in the blood of Christ” (Eph. 2:13). And the consequence of this redemption is unity: *“For Christ is our peace, who has made us both one, and has broken down the dividing wall of hostility”* (Eph. 2:14).

No matter where I go, whether to Asia or Latin America, whether to Europe or North America, when I speak to national conventions, people think I am talking about them! And of course I am, because scripture reminds us that that is our natural lot, disunity. But, in Jesus Christ we are united, we are one!

Therefore, Paul would say to Baptists and the Church today: “Brothers and sisters, you cannot create unity. You cannot use modern methods of team work, etc., to make unity. No! The unity is there in Jesus Christ. Be filled with the Spirit of Christ and you will be one. Maintain that unity we have in Jesus Christ, and your convention will experience unity. Otherwise, by not guarding and protecting that unity for which Christ died, you become part of the destroyers of unity.”

O Lord, teach us to protect earnestly that unity for which you prayed! Amen!

□

Compassion, Unity and Reconciliation Called for at the BWA Brazil Meeting

by Wendy Ryan

Rio de Janeiro (BWA) If there was one theme that consistently ran throughout the week-long meeting of the General Council meeting of the Baptist World Alliance in Rio de Janeiro, Brazil, it was that of unity, followed by compassion for the world’s needs.

In the opening devotion to the more than 350 people who filled the First Baptist Church in Rio de Janeiro, Brazil, BWA President Billy Kim used the story of the Good Samaritan in

Luke Chapter 10 to appeal to Baptist leaders to see the need of brothers and sisters around the world. “Where there is a need,” Kim says, “we need to go.” Kim asked Baptists to minister with the compassion of Jesus Christ as seen in the action of the Good Samaritan.

“We have lost compassion,” Kim said. “I am so wrapped up in my nation, family, area, church that I have blind eyes to the needs of the world. We need not to give lip service but to demonstrate that love.”

Kim recalled a meeting last year in Seville, Spain, with a

☞ Continues on next page

From the Executive Secretary



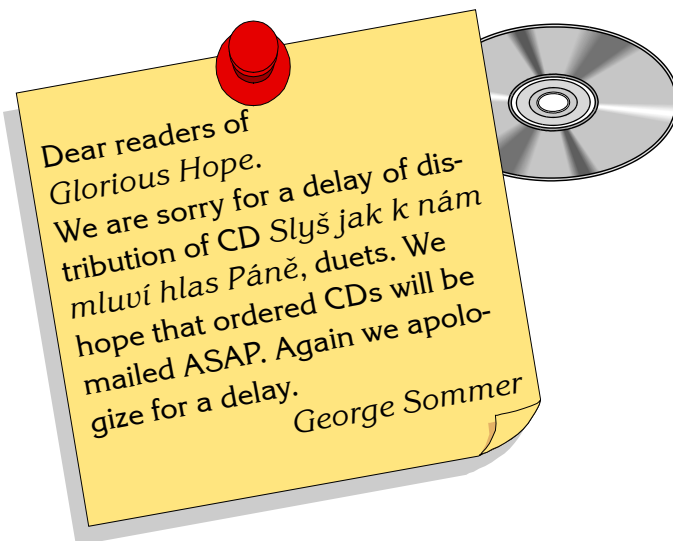
Dear readers of *Glorious Hope*
We have a few dates for you to remember:

- The Midyear meeting of General Board will be held in Hatch Hollow Baptist Church, Union City, PA on October 31, 2003 at 1 o'clock afternoon, followed by evening service at 7 p.m. and after that we will have "Old Fashioned Hymn Singing" with Bob Dvorak at the piano.

Also, Hatch Hollow Baptist Church will celebrate 75th anniversary.

- 95th Annual Convention of Czechoslovak Baptist Convention of USA and Canada will be held on July 8-11, 2004 at Alderson-Broadbent College, Philippi, West Virginia.
- 96th Annual Convention will be held on July 7-10, 2005, same place.

George V. Sommer
George Sommer



Attention!

We added a new column to convention web page—www.ab.edu/czslbaptconv—called "**News**", where we will announce fresh news about our convention. We urged you to check it often.

George Sommer

BWA News... Continues from page 84

pastor from Turkey. The pastor testified that his church had been burned and his people were persecuted. "I long to sit next to him, pray with him, and weep with him," he said. "This is what God wants us to do for hurting people around the world."

Tomas Mackey, a professor at the Theological Seminary in Buenos Aires, Argentina, and a pastor and a member of the General Council, urged Baptists to take on the character of Christ in humility. "Not a human humility," Mackey said, "but to react to the other the way in which Jesus would have done."

Mackey emphasized that it is difficult to keep the unity of the spirit with family, church friends, and even our convention. He spoke about the struggle that Baptists in Argentina are having between churches that are involved in the charismatic movement and other Baptist churches.

How to live and have non-divisive spirit in diversity is a personal struggle, Mackey confessed: how to love, to go to the other without wanting anything in return and to practice love, the kind that Jesus had with those that are different. "To me it is very difficult," Mackey said, "but I have hope that it is possible now and in the future, and it is the hope that we have that pushes us to reach for the goal of humility, unity and love in Christ."

In his address to the General Council and in a closing devotion, BWA General Secretary Denton Lotz also emphasized the need for reconciliation and peacemaking. Lotz described the reconciliation work of the BWA in Cuba and among the Telugu Baptists in South India in his report.

While reconciliation efforts among the Telugu Baptists have not yet worked and tragic actions continue, there was better news of the Fraternidad in Cuba and the Western Baptist Convention, whose coming together led to the acceptance of the Fraternidad as a new member body of the BWA in Brazil.

Lotz also used the example of South Africa, where reconciliation has taken place between the Baptist Union and Convention and where all five Baptist groups have formed an alliance to work together.

Lotz spoke about the grace of reconciliation. "So many people around the world hate each other, and there is the same lack of reconciliation in the church," he said.

Using the biblical story of the reunion of Esau and his brother Jacob, Lotz used the words of Jacob, who told his brother "to see your face is to see the face of God." Even though a great injustice had been done to Esau, we need to see God, and see God face to face, before we have repentance, Lotz said, and we are called to be ministers of reconciliation. "In Jesus Christ we see the face of God, and one of the joys of the BWA is when we go out and see reconciliation," Lotz said.

"How can we call the world to reconciliation if we ourselves are not reconciled. We do not preach Christ because our culture is better," Lotz said, "but because God revealed Himself in Christ. Let us go away knowing that we have been called to be ministers of reconciliation."



The Saturday Night Concert



Andrea, Sara, Monica, and Nicole Lamos



Ken and Sue Devine



Bill Springle



Iveta Surovcek



Dan Stilson, Todd Taylor, and Tom Devine



Andrea Lamos, flute



Matthew Habuda



Cassandra Habuda



The Toronto Chir with Matuzalem



Nick Habuda



Ashley and Adam Kuzmik



Daniel Kuzmik



Lilian and Ashley Kuzmik



Ken Devine, George Pospisil

Convention Echoes in Pictures Part 1



Exchange of Presents



Children and Youth Choir



Daniel Widlicka



Toronto Ladies Trio



Debbie Lev, and Helen Pojman—Registrars



Matuzalem—Peter Rapos, Daniel Saling, Daniel Valenta, Dusan Jancula, and Slavo Kral



Obecenství, Fellowship



Obecenství at the Sommers



Pavel Vraj, Milan Lev, Daniel Widlicka, J. Cvacho



Ice-cream Social



Communion Service

My First Convention

Rostislav Vavrik

The Convention was a positive, spirit-filled experience. Not only were there lessons being taught in our walk with the Lord, but values in friendships and relationships with our families were also looked upon. There were opportunities to participate in various sports and other activities and studies.

On July 4, there were fireworks with ice cream outside. The three meals a day were prepared for us in the college cafeteria, so we didn't have to spend time cooking or washing the dishes.



Young People

What pleased me was the enormous opportunity to talk to various fellow Christians of all ages who I had not met in the past. Everyone had a story to tell and views to share on various topics.

During the services in the chapel and at other times, it was put upon my heart to realize that I myself am just at the beginning of being the person God wants me to be. I realized that I have to keep on bettering myself and never say that it is enough and now I can stop trying. There is always room for improvement and new goals to achieve. That is one of the very precious things that I can take back with me from the Convention.

What I regret is that it went by so fast; it is a shame that today's world doesn't give the opportunity for everyone to stay for at least a week or two. In closing I would like to say that if you are looking for an opportunity to be amongst a wonderful group of fellow Christians, learning something about yourself and strengthening your walk with our God through His Son Jesus Christ, while having fun in a positive environment and making new friends, then start planning today to go next year. I thank God and you all for allowing God's wonderful love to flow through you, making my first Convention a wonderful time to remember.

□

Moje první konvence

Rostislav Vavřík

Účast na setkání konvence byla pro mne radostnou zkušeností. Měli jsme možnost naučit se něčemu novému na cestě za naším Pánem. Hodnotám v rodinných vztazích a přátelství byla věnována zvláštní pozornost. Vedle možnosti vzdělávání, byly na programu různé sporty a jiné aktivity. Čtvrtého července večer jsme shlédli ohňostroj, během kterého byla podávána zmrzlina. Stravování bylo zajištěno v místní jídelně. Nemuseli jsme vařit ani umývat nádobí.

Osobně mne potěšila příležitost seznámit se s jinými spolukřesťany různého věku, které jsem dříve neznal. Hovořili jsme na různá témata, sdíleli jsme si názory, každý měl nějaký příběh. Při těchto příležitostech i při kázání jsem si uvědomil, že se nacházím na počátku mé vlastní proměny do podoby člověka, kterého chce Pán Bůh ze mne mít. Uvědomil jsem si, že na sobě nikdy nesmím přestat pracovat. Vždy je dostatek prostoru ke zdokonalování se a k vytýčení si nových cílů. Je to snad to nejcennější, co jsem si z konvence odvezl. Mrzí mne

však, že to všechno tak rychle uběhlo. Je škoda, že dnešní doba nám nedovoluje, abychom mohli zůstat aspoň jeden nebo dva týdny.

Závěrem chci povzbudit ty, kteří touží po setkání se vzácnou skupinou křesťanů; chtějí se naučit něco o sobě a posílit se v následování Pána Boha skrze Jeho Syna Pána Ježíše Krista, zároveň prožít pěkné chvíle v příjemném prostředí a navázat nová přátelství; aby začali svou účast, na příští rok, plánovat již nyní.

Děkuji Pánu Bohu i všem vám, za to, že jste dovolili, aby Boží úžasná láska působila skrze vás. Proto budu mít krásné vzpomínky na mou první účast na konvenci.

□



Elizabeth Legierski
Prayer Time



Paul Struharik

January 17, 1908–August 11, 2003



Paul Struharik, Jr., 95, formerly of Coitsville Road, Campbell, passed away on Monday, August 11, 2003.

Paul Struharik was born January 17, 1908 in Campbell, Ohio, a son of Paul and Susan Ferko Struharik, and was lifelong area resident.

Paul was foreman in the cold strip department of Youngstown Sheet and Tube Co. for 46 years. He was also the owner and opera-

tor of the Campbell Sporting Goods Company and the Campbell Appliance and Furniture Store and had also owned Cappco Storm Windows Company and Struharik Construction Company.

He was very active with the Christ Community Church, formerly the First Baptist Church in Campbell. He was a lifetime deacon and had served as a trustee and was also the oldest charter member of the church. He was very instrumental in the planning and construction of the new church in 1957.

Paul was active in the Czechoslovak Baptist Convention of USA and Canada, was a member of the General Board and was given the honor of Member Emeritus June 1, 2002. He was an active member of the Steelworkers Union Local No. 1418 for many years.

His wife, the former Anna Shavelin, whom he married in 1932, passed away June 3, 1989.

He is survived by a son, Robert of Campbell, a brother Samuel of Florida, four grandchildren, six great-grandchildren, and a great-great-grandson.

Besides his wife, he was preceded in death by son, Richard, two brothers, John J. and infant Louis, and four sisters, Susan Stacy, Irene Jeren, Anna Lukich, and Helen Struharik.

Memorial Service at the 94th Annual Convention

Sunday
July 6, 2003

Margaret Nikodem Bakka, member, the former New Covenant Baptist Church, Chicago, IL
Irene Barker, Windsor, ON
Walter Burlingham, Hatch Hollow, PA, October 2002
Thelma Chipka, Cleveland, OH April 2003
Mildred Podhradsky Drowley, Scottsdale, AZ (granddaughter of the late Pastor Vaclav Hlad), October 2002
Mary Shereda Grant, Richmond, VA, May 2003
Anna Hanko, member, the former New Covenant Baptist, Chicago, Ill
Jules Horvath, Hatch Hollow, PA, March 2003
Paul Kubik, Cleveland, OH, February 2003
Charles Lukich, Campbell, OH
William Malanowski, former pastor, Scranton Road Baptist Church, Cleveland, OH, January 2003
Bill McDowell, Hatch Hollow, PA, May 2003
Beatrice Moncol, Cleveland, OH, February 2003
Joseph R. Ostrihon, Tucson, AZ, former member Trinity Baptist Church, Chicago, IL
Betty Sadowski, former member Scranton Road Baptist Church, Cleveland, Longwood, FL, November 27, 2002
Gustav Sijanta, Grace Baptist Church, Windsor, ON, December 2002
Susan Stacy, Campbell, OH
Cornelia Stimel, Monaca, PA, June 2003
Joe Ukrop, Richmond, VA, November 2002
George Zbell, Campbell, OH
Mary Zbel, Campbell, OH
Zeman Lilian, August 24, 2002 (wife of Dr. Jarold Zeman)



Peter Abman at the Convention Memorial Service

Fireflies

Jan Karafiát

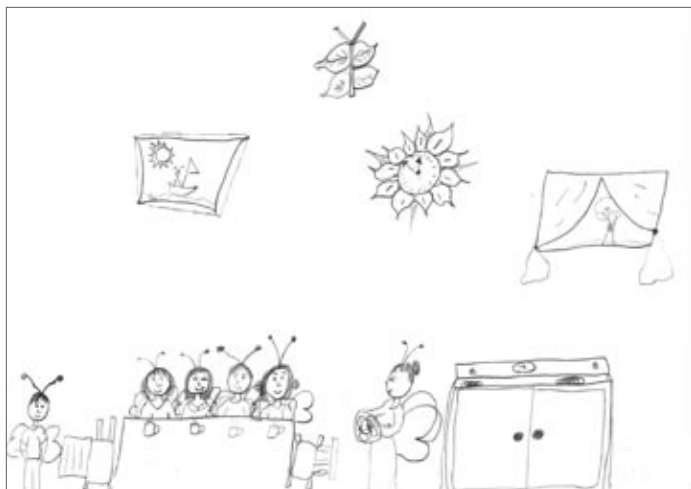
Translated by Daniela Bísková

Part 6

And now Spring had come. Everything was in bloom. Bees buzzed everywhere, the grass was fresh and thick, the dew shone like diamonds and all the birds were singing as though they never meant to stop, while the grasshoppers kept up a continuous chirping.

Jeanine had come round and Godfather, Godmother and Lucinda were there too. They were all waiting for the sun to set.

Lucius had grown big and strong. He sat beside Jeanine. His eyes shone with excitement, but he was very quiet. His mother could not help crying for joy and she would never have managed to get breakfast ready had Lucinda not been there to help. They had hot chocolate to drink, though where it came from I don't



know, and there were delicious little hot biscuits. By the time they had said grace and eaten their breakfast the sun had already set.

Lucius was out first. He flew up, made three circles in the air, and then came down again at Jeanine's side. Everybody gathered round him and his father made a little speech.

"Dear Lucius," he said, "Your mother and I are happy and all of us are happy that you are to make your first long flight today. It is as it should be, the Lord God wants it so. But we won't be together at all times; we have to give people light at other places too. And I feel a little anxious about you. The Lord God takes care of obedient fireflies and nothing will happen to them. But if only you're obedient enough and shine as the Lord God wants it. I would be very sad and mother too, we all would, if you were not obedient." Father was not very far from tears and mother was crying outright. Jeanine also had her eyes full of tears and Lucius himself had to keep blinking rather hard. Then Godfather made a little speech. "Dear Lucius, you are sensible

and know that we all wish you to be obedient. I will tell you only this: If you aren't obedient it will be you yourself that will suffer most from it. And now let us set off; may God bless us all."

They all started off but they kept low and flew slowly on account of mother and Godmother and Lucinda and Jeanine. They flew as far as the brook and beyond the hill. From there they could see far, far into

the wide world. But then Godfather thought it was time for the others to turn back. "Goodbye—Good Luck—God bless you—May Lord God himself teach you to obey"—but Lucius may have been too far to have heard it all.

On their way home they were saying how lovely Lucius' light was. Godmother thought it was bright yellow, like gold. To mother it had seemed almost white, very clear. Lucinda was certain it was of a pinkish shade. Jeanine said it was the colour fireflies always gave out on their first flight and that only one thing mattered—Lucius should be obedient and she worried that he wouldn't be. Mother, however, thought that he would and Godmother said it was certain and so Jeanine did not say anything more about it. Then they said goodbye to one another and flew off home. Mother set to work washing up the breakfast dishes, but she did not get on very fast. She was thinking about Lucius and about Jeanine. "That my Lucius should not be obedient?"—She felt quite annoyed with Jeanine.

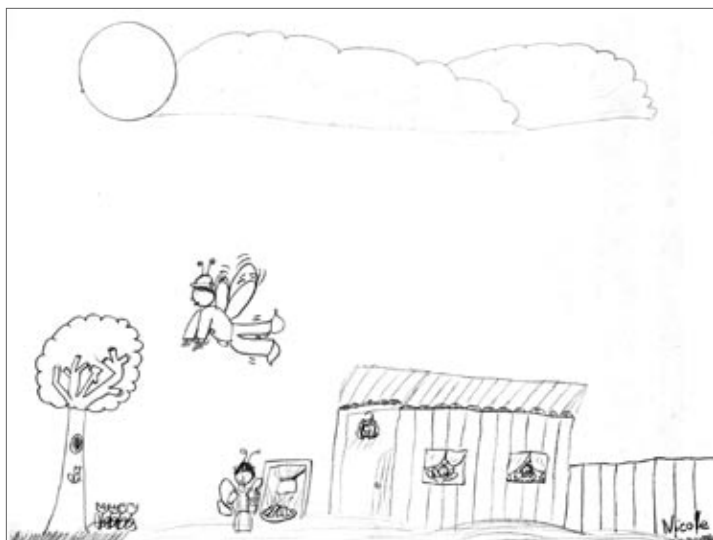
The three flew on. Godfather on the left, father on the right and Lucius in the middle. The sun sank flaming down into the west. How quickly and joyously Lucius' little heart beat! Before long they came to a great oak forest. Lucius remembered the story of the woodpecker. "Daddy," he said anxiously, "don't you think there might be some woodpeckers here?"

"Don't be afraid," said his father. "We are not even going through the wood. We shall only skirt the edge of it. This is the way we go." Just as he finished speaking something came rushing towards them from the wood. Its wings made a loud whirring noise and it buzzed loudly as it flew. It seemed to be making straight for poor Lucius.

"Daddy, Daddy—oh Daddy!" He shrieked in terror.

"Oh, be quiet, Lucius," said his father. "Don't be frightened.





That's not a woodpecker, it's a cockchafer." But Lucius kept on crying and was trying to hide till the buzzing stopped.

"Oh, Lucius, you shouldn't be so frightened, Godfather tried to comfort him. "Can you see him over there? He's a cockchafer. He's probably taken a fright at the three of us."

"But he made such a noise."

"Well, cockchafers do make a noise."

They flew on and on. Suddenly Lucius said—"Look, Daddy, what is that big thing at the end of the wood?"

"That's the gamekeeper's cottage."

"How big it is! Is that the door, up there in the middle?"

"No, that's a window."

"What a big window! And what are all those logs for?"

"It's wood to make a fire with."

"I see. And, Daddy, what is a gamekeeper?"

"Look, you can see for yourself. Here he comes."

The gamekeeper came striding along. He was very tall and wore a brimmed hat with a feather on it. He had a bag at his side and carried a gun over his shoulder. "Daddy, I'm frightened."

"No need to be frightened. He likes us to give him light." And he certainly looked very pleased, and stood watching them.

"Daddy, why isn't he asleep in bed?"

"Because he has to keep watch."

"Why?"

"He has to watch that people don't come to take away any wood."

"Do people do that?"

"Yes, sometimes, and quite often they aren't kind to one another."

"Then I don't want to give them light. But the gamekeeper doesn't steal, does he?"

"No, he doesn't. But God wants us to give light to everyone and we do. We give light to good ones and to the bad too." They flew on talking. Suddenly they again saw something coming towards them, making a loud noise. It was as big as a cloud, and had eyes like live coals, a curved beak, and horrible claws. Lucius was terrified. "Daddy, Daddy!" He screamed and dropped down to the ground, among the grass. He thought the woodpecker had got him this time. His father went after him and Godfather

too. "Don't be afraid, Lucius. Don't be afraid, that's not a woodpecker. It's an owl. He won't harm us." Lucius wouldn't listen. When at last he had recovered a little he began to wail, "Daddy, I want to go home, I want to go home."

"Oh, no, Lucius, come, come! What would Godmother and Lucinda and Jeanine think of you? You shouldn't be afraid. Fireflies are never frightened. I told you it was only an owl and they don't eat fireflies."

"Don't they?"

"No, we are too small. Owls like frogs and mice." They flew on. But soon there was a loud bang that made them all jump. Father quickly reassured Lucius, "I expect that was the gamekeeper shooting the owl." Godfather thought so too, so Lucius was relieved and they continued flying.

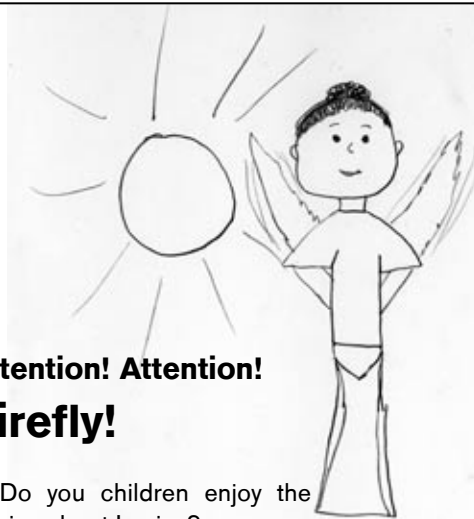
Reprinted with permission

Drawings: Nicole Malek, Natasha Legierski

You may order English version of *Fireflies* for US\$19.50 postpaid at following address:

Glorious Hope, Rt. 4, Box 58D, Philippi, WV 26416, USA

□



Attention! Attention!


Firefly!

Do you children enjoy the stories about Lucius?

Surely you can imagine what the little firefly looked like. We know that it had wings so that it could fly and he certainly had little legs so that he could crawl.

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

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



Broučci

Jan Karafiát

6. Část

A bylo jaro, Všechno, všechno kvetlo, a ty včely tolik bzučely, a ta tráva byla taková veliká, a ta rosa jako granáty, a ti ptáčci tolik zpívali, a ti cvrčci—ale ti se něco nacvrčeli! A Janinka už byla u Broučka, a kmotříčka a kmotříček a Beruška, a čekali, až jen slunko zapadne. Brouček byl takový silný a veliký. Seděl vedle Janinky, radost mu koukala z očí, ale neříkal pranic. Maminka se nemohla zdržet, samou radostí až plakala, a snídane by byla tak honem nebyla uvařená, kdyby jí Beruška nebyla pomohla. Měli čokoládu,—nevím, kde ji vzali, a k ní smažené věnečky. Pomodlili se, nasnídali se, a—že už slunko zapadlo. Brouček byl první venku. Povznesl se do výšky, letěl třikrát dokola—jakoby nic!—a u Janinky se zas spustil na zem. Všichni si stoupli kolem něho, a tatínek že má něco na srdci.

„Milý Broučku! Já mám radost, a maminka má radost, a my máme všichni radost, že už dnes poletíš. To jest dobře, Pán Bůh to tak chce. Ale my nebudeme vždycky pohromadě, musíme se rozdělit, aby lidé všude viděli. A tu mám o tebe strach. Hodné broučky má Pán Bůh na starosti, a nic se jim nestane. Ale jen jestli ty budeš hodný, a budeš-li pořád pěkně svítit, jak to Pán Bůh chce! Já bych měl velikou žalost, a maminka také a kmotříček také, a my všichni, kdybys neměl pěkně poslouchat.“

A při tom tatínek div neplakal, a maminka opravdu plakala. Janince také stály slzy v očích, a i Broučka by byli honem rozplakali. Tu se ještě ozval kmotříček: „Milý Broučku, už máš přece rozum, a slyšíš, že si všichni přejeme, abys pěkně poslouchal. Já ti řeknu jen to, že kdybys neměl pěkně poslouchat, ty sám bys nejhůř při tom pochodil. A teď už ve jménu Páně poletíme.“

A letěli, ale jen nizoučko a pomalinku, aby jim mohla maminka a kmotříčka a Janinka a Beruška stačit,—až přiletěli tam za potok a přes vrch, odkud bylo vidět daleko, daleko do širého světa. Tu kmotříček, aby prý ony se už vrátily. A vrátily se, a Brouček letěl pryč a pryč do širého světa. Ony ještě za nimi: „S Pánem Bohem,“ „Sprovázej Pán Bůh,“ „Šťastné navrácení,“ „Sám Pán Bůh tě nauč poslouchat,“—ale Brouček už byl daleko, daleko, a už to snad všechno ani neslyšel. Atak se vracely, a povídaly si, jaké má Brouček krásné světlo. Kmotříčka myslela, že jest krásné žluté jako zlato; mamince se zdálo být víc do běla, hodně jasné; Beruška tvrdila, že jest, do růžova;

Janinka pak měla za



to, že jest takové, jaké mívají broučci, když ponejprv letí, a že jen aby Brouček poslouchal, že ona má strach, že nebude. Maminka však myslela, i že snad bude, a kmotříčka také, i že ano, a tak už Janinka neříkala nic. Byly už nedaleko, daly si s Pánem Bohem, a letěly každá domů. Maminka tam měla stát hromadu nádobí, dala se hned do práce, ale nešlo jí to jaksi nijak od ruky. Myslela na Broučka, a myslela na Janinku. „Že by měl být můj Brouček neposlušný?“ To ji na Janinku skoro mrzelo.

Oni pak letěli, v levo kmotříček, v pravo tatínek, a Brouček v prostředku. Na západ se nebe rdělo, a Broučkovi se srdce v těle smálo. Ale tu se blížili k velikému dubovému lesu, a Brouček si vzpomenu na žlunu.

„Tatínku, tady jsou žluny.“

„I neboj se. Vždyť my do lesa nepoletíme, jenom okolo. Tady jest naše cesta.“

Ale sotva to tatínek dořekl, už se to na ně z lesa řítilo, a tolik to hučelo a tolik to zvučelo, a hned se to sypalo na milého Broučka. Ach, ten křičel!

„Tatínku, tatínku, tatínku, tatínku!“

„I mlč, i mlč! Neboj se. Vždyť to není žluna, to jest chroust.“

Ale Brouček křičel, a krčil se a schovával, až to přestalo bzučet.

„I Broučku, to se nesmíš bát,“ těšil ho kmotříček. „Vidíš ho





tamhle, to jest chroust. On se nás asi lekl, že jsme tři.”

„Ale, když to tak hučelo!“

„I to chrousti tak bzučí.“

A letěli a letěli, až tam na konci lesa bylo něco vidět.

„Tatínku, podívejte se tamhle, co pak to jest? Takové velikánské.“

„To jest hajného chaloupka.“

„Ta jest veliká. A to jsou dvěře tam nahoře y prostředku?“

„I ne, to jest okénko.“

„Ale to jest veliké. A nač pak jsou pod tím okénkem a kolem narovnány ty klády?“

„I to nejsou klády. To jsou štakle, aby měl hajný čím topit.“

„Ale! A tatínku, kdo pak jest ten hajný?“

„I vidíš ho, však jde tamhle naproti nám.“

A hajný přicházel naproti nim: Takový veliký, a měl široký klobouk s pérem, a po straně takovou tašku, a přes rameno velikánskou pušku.

„Ale, tatínku, já se bojím.“

„I neboj se. On jest rád, že mu posvítíme.“

A letěli a posvítili mu, a on byl rád a díval se za nimi.

„A tatínku, co pak že ten hajný nespí?“

„I on musí dávat pozor.“

„Nač pak?“

„Tady na les, aby jej lidé neukradli.“

„Tatínku, ti lidé kradou?“

„I kradou, a nic prý se nemají rádi.“

„Ale to já bych jim nesvítill. Ten hajný nekrade, vidíte?“

„Ne, ten ne. Ale když Pán Bůh chce, abychom jim svítilli, tak my jim svítíme, ať kradou nebo nekradou.“

A letěli a dívali se a povídali. Ale tu to najednou před nimi strašně zahučelo. Bylo to takové veliké jako mračno, mělo to oči jako řeřavé uhly a zobák takový zahnutý a drápy až hrůza, a Brouček už byl celý bez sebe.

„Tatínku, tatínku, tatínku, tatínku!“ a už padal na zem, zalízal do trávy, a myslil, že už ho žluna polkla. Tatínek hned za ním a

kmotříček také.

„I neboj se, Broučku, neboj se. Vždyť to není žluna, to jest sova. Ta nám nic neudělá.“

Ale Brouček jakoby neslyšel. A když se přece trochu zotavil, počal plakat.

„Tatínku, já půjdu domů, ach tatínku, já půjdu domů.“

Ale tatínek a kmotříček mu to vymlouvali. „I ne, Broučku. Toto! Co pak by si doma pomyslíly, kmotříčka a Beruška a Janinka! To se nesmíš bát. Broučci se nic nebojí. Vždyť to byla sova, a ta broučky nežere.“

„Ona broučky nežere?“

„Ne. Brouček jest jí málo. Ona raději nějakou myšku nebo žabku.“

A zas letěli. Dlouho ještě neletěli, a tu to tak zadunělo, že sebou všichni trhli, Ale tatínek honem Broučka těšil: „Slyšíš, to ten hajný asi tu sovu zastřelil.“

A kmotříček také myslil, a tak byl Brouček rád, a letěl a svítil a svítil.

Přetištěno s povolením

Kresby: Nicole Malek

□



Pozor! Pozor! Brouček!

Líbí se vám vyprávění o Broučkovi, děti?

Jistě si umíte představit, jak takový malý Brouček vypadal.

Víme, že měl křídélka, aby mohl létat.

Určitě měl nožky, aby mohl lézt. Potřeboval také světélko, aby mohl svítit. Víte co, děti?

Nakreslete Broučka tak, jak si myslíte, že vypadal a pošlete obrázek do redakce. Rádi bychom věděli, jak si Broučka představujete. Vyprávění o Broučkovi je velmi dlouhé, budeme Broučkova dobrodružství otiskovat na pokračování. Vaše obrázky s radostí použijeme pro ilustraci.

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



Well, here we go again...another year until the next convention season. We just came through our 94th annual convention, July 3-6, at Alderson-Broadbush College, in Philippi, West Virginia, and it was a great time of renewing connections that by now mean so much to so many people. The convention annually has become a marking point in the year's cycle for a lot of us. I hope you will mark and reserve the dates of the 95th convention, next July 8-11, 2004. A number of folk are talking about inviting persons from their extended family somewhat in the pattern of a reunion. What a great fellowship event that could be for all present.



Let me just take a few lines here to report that this past Annual Convention adopted a mission statement for the organization that will govern our planning and activities. Discussion about the statement began a year ago, at the 93rd Annual Convention. It returned to the agenda of last fall's midyear meeting of the General Board, and then it returned for further consideration by the Board at the beginning of this 94th convention. The Board then expressed its recommendation to the general business meeting of the convention on the morning of July 4th. Delegates voted unanimously to accept and adopt the statement.

On page 74 in this issue you should be able to find the text of this mission statement, but let me repeat it here, offering a comment or two. *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.*

In this statement we have clearly focused our world mission interests on central Europe. At the same time we wish to build stronger and better ties among the constituency here in North America. And surely we could not fail to articulate how important it is to us at annual convention times to offer strong opportunities for learning and growth in the experiencing of Christian faith and for reflection on the legacy left by those who have gone before us.

Regarding the first point in the mission statement, incidentally, let me add that this year's convention voted to increase by \$1,000 our giving to Baptist causes in the Czech Republic and Slovakia. We now commit a total of \$12,000 annually (on an alternating basis to the two countries) for programs and endeavors of evangelism and outreach.

Thanks for reading and thinking about what is written here. Until we have opportunity again to speak or read together, God bless you and yours. May these remaining days of summer be rich with gifts of God to your life.


Robert Dvorak

A je to tu...čeká nás další rok, než přijde konvenční období. Právě proběhlo 94. setkání konvence v prostorách Alderson-Broadbush College ve Philippi, v Západní Virginii (od 3. do 6. července). Setkání bylo jedinečnou příležitostí k obnovení vztahů, pro mnohé tak vzácných. Svou pravidelností se konvence stala, pro mnohé z nás, mezníkem. Doufám, že si všichni poznačíte datum příští, 95. konvence, která se má konat od 8. do 11. července 2004. Někteří již uvažují o možnosti využít toto období

k rodinnému setkání. A to se může stát přínosem pro všechny přítomné.

Dovolte mi zmínit se několika řádky o právě uplynulé konferenci. Při posledním setkání konvence byl přijat návrh „Misijního prohlášení“ této organizace, podle kterého se bude řídit naše činnost a plánování. Návrh tohoto prohlášení byl předložen již před rokem, během setkání 93. konvence. V rozhovorech se pokračovalo při pololetním setkání hlavního výboru s tím, že se o tom bude hovořit při schůzi 94. konvence. Hlavní výbor pak doporučil svůj návrh celému zasedání konvence ráno, 4. července. Návrh byl jednomyslně přijat.

Na straně 74 již najdete text tohoto misijního prohlášení, dovolte mi však, abych znění zopakoval a připojil jednu nebo dvě připomínky.

Československá konvence baptistů 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, vážít si dědictví těch, ve Spojených státech a v Kanadě, kterým leží na srdci národy, které reprezentujeme.

V prohlášení se jasně soustředíme na naše misijní poslání ve střední Evropě. Současně chceme vybudovat lepší a silnější vztahy mezi sbory zde, v Severní Americe. Nesmíme však opomenout zdůraznit, jak je pro nás důležité, v průběhu setkání konvence, nabídnout širokou škálu v získávání znalostí, růstu a zkušeností ve víře s ohledem na odkaz nám zanechaný těmi, kteří nás již předešli.

Bez ohledu na první bod misijního prohlášení, dovolte mi poukázat na skutečnost, že setkání letošní konvence odsouhlasilo zvýšení podpory baptistům v České republice a na Slovensku. Zavázali jsme se celkem darovat US\$12 000 každým rokem (střídavě do obou zemí) na práci v šíření evangelia.

Děkuji vám za přečtení výše uvedených řádků a zamyšlením se nad nimi. Až pokud se nesetkáme anebo nebudeme číst další informace, Bůh vám všem žehnej. Nechť je zbytek léta obohacen Božími dary v životě každého jednotlivce.

Robert Dvorak
Přeložila Nataša Legierská

Eightieth Annual Rally of the Czechoslovak Baptist Women's Union

Philippi, West Virginia, July 5, 2003



Dorothy Dvorak—President

As part of the 94th Annual Czechoslovak Baptist Convention, President Dorothy Dvorak welcomed all present and reminisced about how 80 years ago our women had this vision for ministry. She referred to Colossians 1:6 on how the gospel is continuing to bring forth fruit all over the world.

We sang hymn, *We've a Story to Tell to the Nations*. Doreen Springle accompanied on the piano. Natasha Legierski and Esther Tarr read the scripture, Psalm 145:1-7. Natasha led us in prayer. We were favored with a trio (Debbie Lev, Donna Nesvadba, Miriam Racinsky) singing *There's a New Name Written Down in Glory*, accompanied on the piano by Margaret Holt. Marija Sommer read a delightful piece entitled *On the Lighter Side, or It Happens to All of Us!* Iveta Surovecsek sang *You'll Never Walk Alone*.

Mission Moments were testimonies by Dita Poenaru and Zorka Abrman. Dita shared how she grew up in Bratislava and how her Sunday school teacher gave her a hunger for God's Word. At age 13 she felt the call of God to missions. She and her husband and two sons will be serving in Kijabe, Kenya, East Africa.

Zorka shared of their ministry in Slovakia. They have a special outreach to young people in a 300-year-old building that once hid Jews in World War II, now being used to the glory of God. She told of how their daughter Rachel, age 13, is not ashamed of the gospel, and how they are able to share the gospel in the schools. They also have opportunities in summer camps. She challenged us that every believer is a missionary—to share the message of salvation.

The secretary's and treasurer's reports were printed in the program bulletin and approved. Donna Nes-

vadba presented the proposed budget for 2003-04, which was approved pending today's offering. During the offering, Marija played a beautiful piano arrangement of *Rejoice the Lord Is King*. Dorothy gave a special announcement regarding next year's convention—an invitation to a Ladies' Afternoon Tea.

Just before the speaker, the Toronto Sisters sang two numbers. Dorothy introduced and welcomed Mrs. Susan Markwood, wife of the president of Alderson-Broaddus College, who in turn welcomed us to the beautiful college sanctuary. Susan shared her testimony, emphasizing our theme *You'll Never Walk Alone*. She asked us to picture four seasons of our lives as she told of how God's presence loved and protected her through the years of her life. In

her early years her favorite hymn was *Jesus Loves Me*. In her growing-up years her favorite hymn was *Tell Me the Story of Jesus*. Then through college, marriage and family, the hymn *When Morning Gilds the Skies* meant so much to her. Susan told of the struggles of sickness, death, moving. The hymn *Trust And Obey* spoke to her heart and ministered to her during these years. In her present role as president's wife and co-

ordinator of American Baptist Women's Ministries, she challenged us to "bloom where you are planted." Through it all, the awesome presence of God supported and guided her. Her closing hymn was *To God Be the Glory*.

Dorothy presented Susan Markwood with a certificate of appreciation, a Convention afghan and a book. After prayer we sang hymn, *Oh, for a Thousand Tongues to Sing*. Susan Devine closed our meeting with the benediction from Jude 24, 25

Jane Widlicka □



Jane Widlicka



Toronto Ladies



Marija Sommer



Natasha Legierski, and
Esther Tarr



94. Czechoslovak Baptist
Convention
of USA and Canada
Philippi, WV July 3-6, 2003