

Glorious Hope Slavná naděje

Vol. 29 N° 5

September-October 2003

Ročník 29, číslo 5

Září-říjen 2003

May the sun of God's grace never set
on the mission of the
Czechoslovak Baptist Convention

Nech slnko Božej milosti nikdy
nezapadne nad pracou
v Československej baptistickej konvencii

Convention Mission Statement

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

Misijní poslání konvence

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

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Glorious Hope / Slavná naděje

September–October 2003, Vol. 29, N° 5

(USPS 009334), ISSN 0700-5202

Published Bi-Monthly by

The Czechoslovak Baptist Convention
of USA and Canada

Periodical postage paid in Philippi, WV.

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Next issue deadline - October 15, 2003

Editorial



Another school year has begun in many countries. Soon after the children got used to the routine of attending their school, the citizens of North America reminded themselves of the sad anniversary of 9/11. Two years have passed since that tragic day, and things appear to be back to normal. What has changed in the life of individuals? Do they view their lives from a different perspective? Maybe they do, maybe they do not. How then does a person of the 21st century view life?

Many countries are oversaturated with religious propaganda of all types, and therefore people lose their orientation. After being disillusioned and looking for their own selves, eventually they lose interest in religion. The consequence of this is that they do not have an interest in getting to know God. If any person had an interest in God, it was devoured on the battlefields of various religions who with their ways, swords and weapons of all types have removed God. Have removed Him, but haven't stopped calling upon Him, especially during tragedies.

For centuries the emphasis was put on religion. Therefore, from not having enough information and from having a desire to oblige God or to deserve God's affection, people have unconditionally united themselves with religion. It did not depend on which way the religion was presented to them. As a result of this, God has become something or someone very distanced and impersonal. Various types of religions have provided the precondition for the rise of various cults. Growing like mushrooms after the rain or treacherously crawling like poison gas, cults have always dangerously interfered in communities of all nations and ages. The way God is perceived is then formed into the need of that particular cult. Many times God is portrayed as being a

☞ Continues on page 105

V mnoha zemích byl zahájen další školní rok. Sotva si děti zvykly na rutinu školní docházky, obyvatelé Severní Ameriky si připomenuli smutné výročí 11. září. Uplynuly již dva roky od onoho tragického dne. Vykolejené způsoby opět jedou vyznačenou cestou. Co se změnilo v životě člověka? Vnímá svůj život v jiných rozměrech? Možná ano, možná, že ne. Jak tedy vnímá život člověk 21. století?

Mnohé země jsou přesyceny náboženskou propagandou všeho druhu a člověk ztrácí orientaci. Po rozčarování a hledání sebe sama, nakonec ztrácí i zájem o náboženství. Důsledkem toho nemá zájem poznat Boha. Pokud nějaký zájem o Boha měl, byl pohlcen na bojišti různých náboženství, která svými metodami, meči a zbraněmi všeho druhu, Boha odstranila. Odstranila, dovolávat se ho však nepřestala, zvláště při tragediích.

Po staletí byl kladen důraz na náboženství. Člověk, z nedostatku znalostí a z touhy zavděčit se Bohu či si zasloužit Boží náklonnost, se bezpodmínečně s náboženstvím ztotožnil. Nezáleží na tom, v jaké formě mu náboženství bylo předloženo. Důsledkem toho se Bůh stal něčím/někým velice vzdáleným a neosobním. Různé formy náboženství daly předpoklad ke vzniku sekt všech druhů. Sekty vždy, rostoucí jako houby po dešti nebo se zákeřně plížící jako jedovatý plyn, zasahovaly nebezpečně do společenství bez rozdílu národností

☞ Pokračování na straně 105



Covers: Slávo Král', oil painting
Bratislava, Slovakia





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, Pennsylvania, 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.

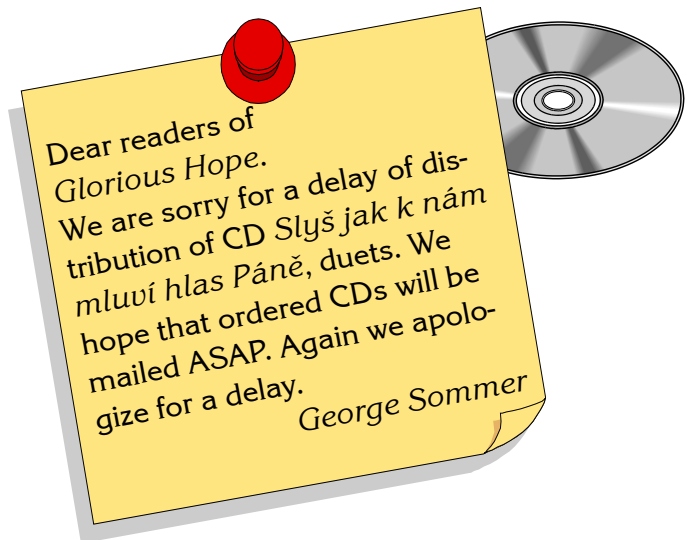
Also, Hatch Hollow Baptist Church will celebrate 75th anniversary with services held also on Saturday and Sunday, followed by dinner "on the grounds". Everyone is invited. (See article *Seventy-five Years of Hatch Hollow Baptist Church*, from pastor Ken Devine).

- 95th Annual Convention of Czechoslovak Baptist Convention of USA and Canada will be held on July 8-11, 2004 at Alderson-Broadbudd 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.



Seventy-five Years of Hatch Hollow Baptist Church

To God Be the Glory!

Brothers and Sisters in Christ:

Greetings from Hatch Hollow Baptist Church. We would like to extend to you an invitation to attend the Midyear Meeting of the Czechoslovak Baptist Convention of USA and Canada to be held here on October 31, 2003.

We will also be celebrating the 75th anniversary of our church during this time, October 31 through November 2, 2003, so you are invited to stay over and join in our celebration, if you would like.

We will be having refreshments at noon with our Convention meeting at 1:00 P.M., followed by a meal provided for you by the ladies of our church. Everyone is welcome to stay.

During our Friday evening service, one of our former pastors, Rev. Florian Manas, and I will each be sharing a short message from God's word.

Saturday evening Rev. Dan Widlicka, who is also a former pastor of ours, will be preaching. This will be an exciting time and one we are sure you don't want to miss.

Sunday morning President Bob Dvorak will be preaching

during our morning service. Please come and celebrate with us. After the service, we will be having "dinner on the grounds."

So until we see each other on October 31, I send you Philippians 1:3: "I thank my God upon every remembrance of you."

Have a safe trip.

Pastor *Ken Devine*

Hatch Hollow Baptist Church, Pennsylvania



MOVING ?

Please write to:

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Philippi, WV 26416 USA

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



Immanuel: Christ Jesus with Us

Dick Niswonger, M.DIV., PH.D.

Text: John 17:25-26

Imagine for a moment that you are considering the purchase of a new car. A Ford dealership salesman, aware of your plans, comes to your house to sell you on the merits of Ford cars. He shows you a slick brochure portraying beautiful luxury Fords. He raves about the comfort, the features, and the dependability of his cars. He is so persuasive that you begin to consider choosing a Ford. Then you take a quick glance outside and notice that the sales representative has parked his own car in your driveway. It is a GM Chevrolet. Perhaps the dealer should have sent someone more suited to represent his product. Sometimes the choice of messenger is as important as the message.

God has chosen to make Himself known to us. He has used worthy messengers. He sent prophets to tell his message. He provided an orderly and majestic universe to witness to his greatness. But finally He chose to come to earth Himself and speak to humankind. The Father sent the Son, Immanuel, who assumed the form of a servant. He came to live among us, to bring us to know the Father, and to live in our hearts. This is what Jesus was talking about when he said, *"I made known your name to them, and I will continue to make it known, so that the love you have loved me with may be in them, and I may be in them"* (John 17:26).

I want to look with you today at the way Jesus, Immanuel, has made the Father known to us. What has been the manner of this revelation through the Son?

I. Jesus Christ is uniquely qualified to be the Revealer of the Father.

There could have been no more effective way for God to reach down to us than by sending His Own Son. And this is true especially because the Son is Himself Deity. John began his gospel with this affirmation (John 1:1): *"In the beginning was the Word, and the Word was with God, and the Word was God."* Notice the simple statement, "The Word was God." Jesus not only brought us a word about God. He is the Word. He is the

message. He is God revealed in the flesh. John went on to say (John 1:14): *"Now the Word became flesh and took up residence among us. We saw his glory—the glory of the one and only, full of grace and truth, who came from the Father."* And again, John said (John 1:18), *"No one has ever seen God. The only one, [or the Unique One] himself God, who is in the presence of the Father, has made God known."*

God the Son came into this little earth, pitched his tent among us so that he could: identify with us in our struggles and infirmities, live with us to show us His love, stay with us through trials to show his compassion and faithfulness, endure death for us to provide a way into the family of God. In all of this He opened our eyes and hearts so we could discover the heart and holiness of a loving heavenly Father.

In the early centuries of the church the saints had a difficult time sorting out the doctrine of Christ's nature. Some made the error of seeing Him as more human than divine. Some thought He was more a divine spirit than true flesh. The controversies finally were settled when the church realized that Jesus was fully God and fully man. He is as much a real human being as you are but without sin. He is as much God as the Father. He is not half man-half God. Paul said it clearly (Col. 2:9): *"For in him all the fullness of deity lives in bodily form."* The word translated as

lives means "settles down" or "permanently remains." God in His fullness dwells eternally in the Son. And God the Son wants us to welcome Him to settle down in our lives, that He may reside in our hearts not for a day or for years but into future eternity.

The abiding work of Christ in our lives can be illustrated by the different way that the original French and British settlers came to North America. The French Empire lost the contest to control North America to the British.

Why was that? The French came to trap for fur and to trade with the Indians. They ranged across a huge area in the north and middle of North America. Their aim was economic. They



Convention 2003—Fellowship-obecenstvi

wanted to make some money and go back home to France. And so they failed to gain a firm grip on the vast regions of North America. But the British came to make a home for themselves, to raise families, to build houses, towns, schools, churches. In other words the English built stronger and more established colonies because they intended to settle down. In the same way the relationship of God to His Son is a permanent one. And God offers to us also a way for His Son to settle down and abide with us.

Because the Son is with us, we never need to walk alone. Loneliness is one of the maladies of modern life. Many people have to live alone. Many feel the sadness of facing every decision, every celebration, every achievement in solitude. Their souls feel desolate. But though we sorely need Christian fellowship and the strength gained from a fellow community of believers, we can never be truly alone if Christ is with us.

II. Jesus Christ is qualified to make God known because He comes to live with His people.

Jesus says "that I myself may be in them (NIV)." In verse 25 He declares that the world does not know His Father. Many people think that they know God. Many think they have some understanding of God. But there can be no genuine or vital relationship with God outside of having Jesus Christ living within us. Is Jesus Christ in your life? Paul said in 2 Corinthians 13:5, "Put yourselves to the test to see if you are in the faith; examine yourselves! Or do you not recognize regarding yourselves that Jesus Christ is in you?—unless, indeed, you fail the test." Receiving Christ is a simple act of faith and we never want to cause believers to lose the assurance that their reception of Jesus by faith settled once for all your salvation. There are some religious folks, some good people, who never invited Jesus Christ to be their own Lord and Savior.

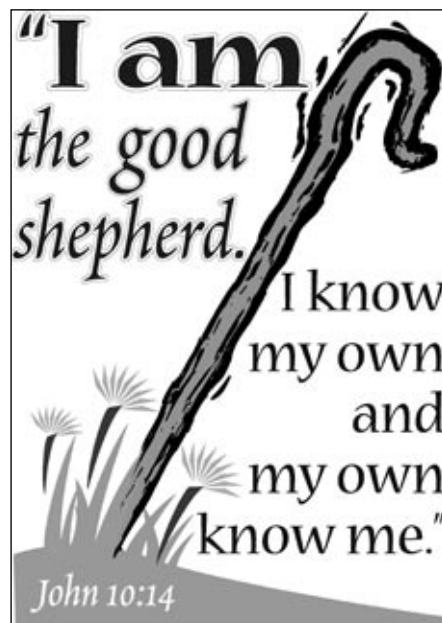
Jesus, our Advocate, will be there to cheer, to convict, to encourage and to guide. Who is guiding and counseling you? A woman came out of work one day and discovered that a blinding blizzard had struck. The snow was already deep. She was nervous about driving home safely. Then she remembered her dad's advice, "In a blizzard always follow the snow plow." Fortunately there was a plow going by and she pulled in behind it. It seemed like a long drive and finally the snow plow stopped. The driver got out, went back to her and motioned to roll down the window. "Is everything all right ma'am?" he asked. She told him about her daddy's advice. "Well," he answered, "I've just cleaned off the Wal-Mart lot and now I'm headed over to Target." Jesus Christ is a faithful guide who will lead us to know the Father.

III. Jesus Christ is qualified to lead us to the Father because He gives us a new resurrection life.

In Romans 8:10 Paul said: "But if Christ is in you, your body is

dead because of sin, but the Spirit is your life because of righteousness." If Jesus is in our lives then we can have a truly spiritual life. And in Galatians 2:20 Paul testifies, "I have been crucified with Christ, and it is no longer I who live, but Christ lives in me." Sometimes our Christian lives seem like Ezekiel's valley of dry bones. Ezekiel walked in the valley of bones and saw that they were very dry bones. Then God asked him a question: "Son of man, can these bones live?" And Ezekiel answered, "O Lord God, you know." Ezekiel could not imagine that these dusty relics of lives long past could breathe with life. But then God startled the prophet (Ezekiel 37:5): "This is what the Sovereign Lord says to these bones: I am bringing a spirit into you and you will live." The prophecy applied to the resurrection of Israel. The nation seemed dead because of occupation and exile. But it illustrates what the presence of Jesus in our lives can do to bring us close to God.

What are some of the spiritual changes Christ's presence can bring?



1. With Jesus in our lives we can have a new spirit of love. Jesus prayed, "so that the love you have loved me with may be in them, and I may be in them" (John 17:26).
2. With Jesus in our lives we can live like God's sanctuary. Paul asserted (1 Cor. 6:16), "For we are the temple of the living God, just as God said, 'I will live in them and will walk among them, and I will be their God, and they will be my people.'"
3. With Jesus in our lives we can have a new spirit of worship (Col. 3:16): "Let the word of Christ dwell in you richly, teaching and exhorting one another with all wisdom, singing psalms, hymns, and spiritual songs, all with grace in your hearts to God." Worship need not be dull or poor if Jesus' word is dwelling richly in us. Years ago I often invited my mother-in-law Marie Hulka to go out to eat with the family. She would usually ask, "Mas penesch?" Do you have money? I did. God also has rich worship experiences for those who approach it

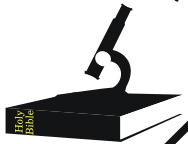
counting on the presence of Jesus in their worship.

4. Finally, with Jesus in our lives we have the promise that this new spiritual life in God's presence will go on through eternity. In Galatians 1:27 Paul wrote of a great expectation when he spoke of "Christ in you, the hope of glory." All who know Jesus as savior can hold on to this glorious hope.

Don't try to live the new spiritual life in your own strength. Be aware that Immanuel is with you. Despite weaknesses, discouragement and failings, He is there to lift you up and to enrich your life.

This sermon was delivered during the 94th Czechoslovak Baptist Convention on Friday, July 4, 2003.

□



Part 2

High Priestly Prayer

Jesus Prays for His Disciples

John 17:6–19

Dr. Andrew Kmetko

In John 17, before Jesus is arrested, He prays for Himself, for the disciples, and for future believers. The subject of this Bible study is Jesus' prayer for the disciples, verses 6–19. This part of His prayer to the Father begins (John 17:6): *"I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word."* Whenever the Name was mentioned, it revealed the nature of God. Here it was manifest only to the disciples. This may have puzzled the twelve. Why just to the twelve? One of his disciples had previously asked Jesus that question: *"...Lord, how is it that you will reveal yourselves to us, and not to the world?"* (John 14:22). The world still asks about the being of God. Jesus' words in Chapter 11 of Matthew tell the disciples, and us, about God's will in this regard: *"... I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him,"* (Matt. 11:25–27). It is the Father working through the Son that is important. Grace and truth came from the Father but shine in Jesus Christ. When we get this, we come to understand Who and What God really is! The disciples recognized that Jesus came from God, and thus the five-fold refrain (John 17: 8, 18, 21, 23, 25).

Jesus' prayer for the disciples continues (John 17:9–11): *"I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours and yours are mine; and I have been*

glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you...." We are His! In 1 John, we find another expression of this idea:

"We know that we are of God and the whole world lies under the sway of the wicked one," (1 John 5:19). A believer's nature is inherently sinless: *"We know that whoever*

is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him," (1 John 5:18). God's seed is in the believer: *"Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God,"* (1 John 3:9). The new nature does not sin but the old. Knowledge of this truth is coupled with the conviction that we know we are of God. The writer is reinforcing the believers' consciousness that they are distinct from the world and free from its power. They need not listen to the worldly ideas advanced by unbelievers, nor need they yield to worldly desires: *"Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away and the lust of it; but he who does the will of God abides forever,"* (1 John 2:15–17). It was the object of God's redemptive love which promoted the sending of the Son. His prayer is not directly for the world but for the disciples and us, who are part of the world and through whom the world is to be won. Do you see how great a responsibility we bear? The world is to be won through us—through us! We belong to the Father and the Father to us. The death of Christ removed Him physically



from the disciples and the world. But we, as well as the disciples, are still in the world. And though we will be subject to all the pressures and temptations of the world, including its hatred, we are still in union with the Father.

Jesus prays for the deliverance of the disciples from the power of the world (John 17:15): *"I am not asking you to take them out*

of the world, but I ask you to protect them from the evil one." Holiness equals this separation from the world. The separation is between righteousness and sin, between love and selfishness. That the thought of God is wholly separate from evil is especially appropriate. The Father is asked to grant to the disciples His own immunity from evil. A great task has been committed to them, and to us. The father gave to Him a Name which is above every name: *"Therefore God also has highly exalted him and given him the name which is above every name,"* (Phil. 2:9). It must therefore be God's own Name. Christ came in the Father's Name (John 5:43). Jesus could only do what the Father commanded. He was one with the Father. In that character of holy love the Father is asked to watch over the disciples and us. We are held in the sphere of that love so that it may possess our hearts, the proof of which is the unity of believers.

Jesus prays, *"...Holy Father, protect them in your name that you have given me, so that they may be one, as we are one,"* (John 17:11). The Lord is going away. In His absence the whole world will be represented by the twelve, a very small group. We the church are now the representatives of Christ. We are ambassadors: *"Now then, we are ambassadors for Christ, as though*

☞ Continues on page 105

Memories Remain Fresh

It is a Thursday evening, June 12. The airplane with the Slovak Christian singing group Methuselah (Matuzalem) on board is just landing at Toronto International Airport. Warm hugs in the airport hall, and the long-awaited tour in North America starts.

Just one day for acclimatization, and the singing group opens their program of music and word among our Czech, Moravian and Slovak countrymen. From the Canadian province of Ontario to the American states of West Virginia, Ohio and Pennsylvania, our countrymen, their descendants and sympathizers are gathering for an uncommon experience.

What was the most characteristic feature of these concerts of Christian music? First of all it was the outstandingly cordial atmosphere brought by Methuselah to all their performances. A unique relationship between the singing group and their audience was immediately established. The base of their superb musical and program arrangement consisted of sung and spoken messages of the gospel and biblical wisdom. This message deeply addressed, delighted, admonished, and brought fervor to all participating generations.

The activity of the singing group did not end with their performances. Lively communication with their listeners continued in conversations and visits in families. An especially unforgettable experience was the common informal singing of spiritual hymns. After it grew dark, guitars and enthusiastic singing started in one of the gazebos of Alderson-Broadus College in Philippi. During the meetings in our families, guitars were sometimes joined by keyboard or piano. Under the leadership of skilled musicians and singers, the words and melodies of old and new spiritual hymns and songs were quickly remembered. The music often finished deep in the night.

Dear Slávo, Dušan, Peter, Daniel and Daniel, we are thankful to the Lord for you as well as for the encouragement that you brought to your countrymen living on the continent of North America. Our memories of you remain fresh. Your songs, by which you have addressed us, still resound in our homes and cars, during our gatherings in nature and at campfires, but most of all in our hearts. Thank you for the flame that you have rekindled in us by your ministry. We wish you God's abundant blessings in all your future activities.

Ján Banko



Methuselah (Matuzalém) at Hatch Hollow, Pennsylvania

Spomienky, ktoré zostávajú stále živé

Je štvrtok, 12. júna, podvečer. Na torontskom medzinárodnom letisku pristáva lietadlo so slovenskou kresťanskou hudobnou skupinou *Matuzalém* na palube. Srdečné objatia v hale letiska a dlho očakávané severoamerické turné sa začína.

Len jeden deň aklimatizácie a skupina už zahajuje svoj hudobno-slovný program medzi našimi českými, moravskými a slovenskými krajanmi. Od kanadskej provincie Ontario cez americkú západnú Virginiu až po Ohio a Pennsylvaniu sa schádzajú krajanovia, ich potomkovia i sympatizanti k nevšednému zážitku.

Čím by sme mohli tieto koncerty kresťanskej hudby charakterizovať? Predovšetkým mimoriadne srdečnou atmosférou, ktorú „Matuzalémci“ so sebou prinášali na všetky svoje vystúpenia. Kontakt skupiny s poslucháčmi bol jedinečný. Základom ich vynikajúcej hudobnej a programovej

úpravy bolo spievané a hovorené posolstvo evanjelia a biblickej múdrosti. Posolstvo, ktoré hlboko oslovilo, potešilo i napomenulo, nadchlo i rozospievalo všetky zúčastnené generácie.

Pôsobenie skupiny sa však nekončilo ich vystúpeniami. Živá komunikácia s poslucháčmi pokračovala alej v rozhovoroch a v návštevách rodín. Nezabudnuteľným zážitkom bolo najmä spoločné neformálne spievanie duchovných

piesní. Po zotmení zazneli v záhradnej besiedke areálu Alderson-Broadus College vo Philippi gitary a nadšený spev. Pri stretnutiach v našich rodinách sa ku gitarám niekedy pridali aj klávesy. Slová i melódie starších i novších duchovných piesní sa nám pod vedením šikovných hudobníkov a spevákov rýchlo vybavovali v pamäti. Hudba a spev končili často až v hlboké noci.

Milý Slávo, Dušan, Peter, Daniel a Daniel, ďakujeme Pánu Bohu za vás i za povzbudenie, ktoré ste medzi nás, krajanov na severoamerickom kontinente priniesli. Naša spomienka na vás zostáva stále živá. Piesne, ktorými ste nás oslovili, znejú i naďalej v našich domácnostiach, automobiloch, pri našich stretnutiach v prírode a pri vatre, ale najmä v našich srdciach. Ďakujeme vám za plamienok, ktorý ste svojou službou v nás zapálili a prajeme vám hojnosť Božieho požehnania vo vašom ďalšom pôsobení.

Ján Banko



1b časť

Veľkňazská 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 dokonal dielo, ktoré si mi dal konať,

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

Verš 3. V čom spočíva tento večný život? V gréckej podobe je zdôraznené slovo „večný“. Život sme dostali aj keď sme nepoznali Boha a ani Pána Ježiša. Ale na rozdiel od prirodzeného života, teraz ide i život „večný“. Odpoveď vyvoláva úžas: A to je večný život, aby poznali Teba, jediného pravého Boha, a ktorého si poslal—Ježiša Krista. Večný život spočíva v poznaní. Niektori môžu povedať, či to nie je podobné, ako základné hľadisko gnostikov?

Gnostici: nábožensko-filozofický smer rozšírený hlavne v 1.–3. st. v Egypte a na Blízkom východe. Boli to bludní učitelia, ktorým Kristus ku spaseniu nestačil, hoci sa vyhlasovali za kresťanov. Samotná viera nestačila k získaniu spasenia a večného života. Bolo potrebné ešte zvláštne poznanie (gnózis). Tvrdili, že práve gnóza, ich učenie, môže sprostredkovať ono vyššie poznanie a hlbšie preniknutie do náboženských tajomstiev.

1) Podľa gnostikov boli väčšine veriacich utajené určité dôležité poznania. Ostatných kresťanov považovali za menejcenných, lebo údajne neprenikli do pravého poznania. Pavol však povedal, že v Kristovi nám Boh zjavil všetko, čo potrebujeme vedieť (Kol. 2,4–8).

2) Podľa tejto nauky je telo zlé, preto telo

môže hrešiť. Dôležité je, že duša dospela k pravému poznaniu tajomstva a preto je spasená.

3) Kristus vraj vyzeral ako človek, v skutočnosti nim však nebol. Ako Boh sa predsa nemohol vteliť do hriešneho tela.

Už v 6,69 „poznanie“ nebolo postavené proti „viere“, ako jej protiklad, ale bolo s ňou pevne spojené. Pred svojimi očami musíme mať súhrn starozákonných miest, kde je „poznanie Boha“ chápané ako ťažisko života. Nová doba, ktorú ohlasoval prorok Jeremiáš, bude charakterizovaná tým, že Boha budú poznať všetci (Jr.31,34). Veľmi pozoruhodné je to, že toto poznanie nie je späť s vyššími schopnosťami poznania, ale s odpustením hriechov a vyriešením nepravostí. O takomto poznaní hovorí Pán Ježiš. Poznanie je preto večným životom, lebo má najvyšší a večný obsah. Tým poznávame jediného pravého skutočného Boha. Ľudstvo má mnoho svojich obrazov Boha a celý rad falošných Bohov, ale u nich žiadny „večný život“ nenájdeme. Nanajvýš nás môžu zvieť a oklamať. Večný a nevyčerpatelný život, aký má sám Boh, dosiahneme jedine poznaním toho Jediného, ktorý je sám Bohom. Pritom toto poznanie nie je len súhrnom správnych myšlienok o Bohu. Poznanie v Písme znamená zásadné pochopenie v živej odovzdanosti a v spojení. V tom sa mýlia všetci, ktorí chcú Boha dokazovať, rovnako ako tí, ktorí chcú z nemožnosti získania dôkazov vyvodzovať, že Boh neexistuje.

Pravý svätý a živý Boh nemôže byť nikdy objektom nášho rozumového poznania, či vedeckého bádania. Boh nám umožňuje stretnutie s Ním jedine v tom, ktorého poslal—v Ježišovi Kristovi. Spojka : „a“ v tejto vete



veľkňazskej modlitby Pána preto neznamena zlučovanie—nespojuje dve rôzne veličiny. Nepoznávame po prvé Boha a po druhé Ježiša Krista. V Pánovi Ježišovi nachádzame jediného pravého Boha.

Pán Ježiš dokázal vidieť pred sebou tak živo to, čo vznikne z Jeho obeti na kríži, že sám o sebe hovorí v tretej osobe.

Povedzme si to však tak, ako by to znelo, keby Pán Ježiš hovoril

v 1.osobe:

1. Keď to Ježiš povedal, pozdvihol oči k nebu a hovoril: Otče, prišla hodina; osláv ma (svojho Syna), aby ja som (Syn) oslávil Teba,

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

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

Mnoho ľudí z celého sveta nájde v Pánovi Ježišovi skutočného Boha a preto aj večný život.

Všimnime si, že v tomto (3.) verši, ale ešte aj v niektorých iných, je Pánova modlitba ako meditácia, skúmanie. Preto nerobíme nič zlé, keď aj my Bohu hovoríme to, čo On veľmi dobre vie. On totiž chce, aby sme to hovorili. Nie, že to On potrebuje, ale my! Pretože to naplnia, obohacuje a dojma naše srdce.

Verš 4. Už tento verš nám ukazuje, ako sme vzdialení od gnózy a práve tak aj od mystiky. Ja som Ťa oslávil na zemi, keď som dokonal dielo, ktoré si mi dal konať, Pán hovorí o diele, ktoré na tejto zemi dokonal. Hovoril tak, ako keby tá najťažšia časť—kríž—už bola za Nim. Tak si bol istý dokonaním tohto diela. Slovo „dokonané“ však zvolá až keď skloní hlavu, aby zomrel (19,30) Teraz sa však diva späť na roky svojho pôsobenia a bojov. Môžeme povedať, že z hľadiska

svojho diela Pán v tejto modlitbe skladá božský účet Syna pred Otcou. Vo všetkom, čo naplňovalo tie roky, oslávil Boha. Nie v myšlienkach, nie v mystickom zahĺbení sa. Jeho dielo spočívalo v činoch. Toto dielo mu Otec zveril, aby ho vykonal. Preňho to nebolo bremeno, ale Otcov dar. Ako rád Syn toto dielo konal a tak oslávil Otca na zemi.

Verš 5. Preto tiež s plnou dôverou mohol Otca prosiť: teraz, Otče, osláv ma Ty u seba slávou, ktorú som mal pri Tebe skôr, ako svet povstal.

Pri týchto slovách jeho pohľad a túžba smerovala na „vyvýšenie“ na križi až k sláve, ktorá zodpovedala tomu, tej sláve, čo mal na začiatku. Aj na ceste k potupnému križu Pán Ježiš vedel, že je „zhora“, že prichádza „z neba“, zo slávy, ktorú mal u Otca skôr, ako bol tento svet. Keď sa stal telom, tejto

slávy sa vzdal (Fp. 2,5) a predsa ju osvietené oči mohli vidieť (1,14). Po návrate zo sveta späť k Otcovi, túto slávu znova v plnosti získal. A to je Božsky spravodlivý, aby sa to tak stalo. Z tejto „spravodlivosti“ usvedčuje Duch svätý svet (16,10). A predsa, to nové oslávenie, ktoré Pán Ježiš očakával a o ktoré prosil, nemalo byť len púhym obnovením pôvodného stavu. Mal byť totiž oslávený ten, kto neoddeliteľne vzal na seba ľudskosť—človečenstvo. A v tomto človečenstve zakúsil to, čo by večný Boží Syn vo svojej podstate nikdy nemohol zakúsiť a vytrpieť. Preto musel prísť na zem (do tela), aby zakúsil utrpenie, hanbu, preklatie a smrť. Aj ako znovu vyvýšený, zostáva tým, kto nesie jazvy, podľa ktorých ho môžeme spoľahlivo poznať (20,24–28). Preto sláva Syna, ktorú mal získať, bola úplne iná—naplnená nesmiernym dielom vykúpenia. O nej teraz

platí chválospev v Zj. 5,12 Volali mohutným hlasom: Hoden je Baránok zabitý vziať moc, bohatstvo, múdrosť, silu, česť, slávu aj dobrorečenie!

Syn vo svojej pôvodnej sláve nemohol byť takto velebený. V prosbe Pána Ježiša je 2x zdôraznené, že tak ako pôvodná, tak i očakávaná sláva nie je niečím, čo môže mať Syn v sebe samom a pre seba. Len Otec môže osláviť Syna a Syn si ju môže od Otca vyprosiť a prijať.

Syn, Pán Ježiš, má svoju slávu len u Otca. To isté platí aj v živote každého učeníka, že ani on nikdy nemôže nájsť večný život a slávu vo svojej vlastnej existencii, ani v dokonalosti, ale výhradne v prebývaní v Kristovi (22–24). Preto každé naše poznanie má zmysel len vtedy, keď nás dovedie k Bohu.

□

Bible Study ... Continues from page 102

God were pleading through us; we implore you on Christ's behalf, be reconciled to God," (2 Cor. 5:20). We sing a song, *"He has no hands but ours."* If the disciples fall apart, the cause is lost. There are a number of examples of attempted disunity in the New Testament. For example, see Acts 15: 36–41 for the disagreement between Paul and Barnabas which caused them to go each their own way. How many churches have been split and have gone their own

way: Catholics, Presbyterians, Baptists, Methodists. Our Lord's prayer was that the disciples might be one. The purpose of God in creation was, and is, to base the fellowship of free spirits brought together by love in all its members, love which answers to the manifested love of God or, as Paul says it, *"that in the dispensation of the fullness of the times he might gather in one all things in Christ, both which are in heaven and which are on earth, in him,"*

(Eph. 1:10). The agent of that purpose is the church, *"which is his body, the fullness of him who fills all in all,"* (Eph. 1:23). Thus we are charged to build up the body of Christ, the church, *"until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ,"* (Eph. 4:13).

Has this been fulfilled in our lives?

□

Editorial ... Continues from page 98

blood-hungry ruler or a silly servant. This way the honestly seeking individual is denied the recognition of the right and real God.

A person's soul longs to be in contact with its creator, whether the person realizes it or not. Without personal contact with God, it is impossible to find a way in the mix of corrupted religions. The Lord Jesus Christ came to earth to help people have this contact. He commissioned His followers to continue in the work that He began. Jesus placed a big emphasis on love and an exemplary life. Everyone who has decided to follow Jesus Christ must also compellingly spread love—God's love.

The source of love is God. This love should be the motto of a person's life, and every believer should view life in the dimensions of this love. The way in which a 21st-century person views life depends on how those who have tasted God's love live. Here again is the echoing call to fulfill the commission that God has appointed unto us. With this knowledge, we identify ourselves with the psalmist David, and call: *"Unto thee, O Lord, do I lift up my soul!"* (Psalm 25:1) This approach will also help us maintain contact with God the Creator.

Editor-in-Chief *Natasha Legierski*, translated by *Rostislav Vavrik*

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Editorial ... Pokračování ze strany 98

nebo časového období. Bůh je formován podle potřeb té či oné sekty. Mnohdy je představován jako krvežíznivý vládce nebo jako pošetilý služebníček. Tak je upřímnému hledajícímu odepřeno poznání pravého a skutečného Boha.

Lidská duše touží po kontaktu se svým Stvořitelem, ať si to člověk uvědomuje nebo ne. Bez osobního kontaktu s Pánem Bohem se nelze zorientoval ve směsici zkorumpovaných náboženství. Pán Ježiš přišel na zem, aby člověku pomohl tento kontakt získat. Své následovníky pověřil, aby v jeho započaté práci pokračovali. Pán Ježiš kladl velký důraz na lásku a příkladný život. Každý, kdo se rozhodl následovat Pána Ježiše Krista, musí nutně šířit i tu lásku—Boží lásku. Zdrojem lásky je Pán Bůh. Tato láska by měla být mottem života člověka a každý věřící člověk by měl vnímat život v rozměrech této lásky. V jakých rozměrech vnímá život člověk 21. století záleží na tom, jakým způsobem žiji ti, kteří Boží lásku okusili. Znovu se nám zde ozývá výzva k vykonávání, Pánem Bohem nám svěřeného, poslání. S tímto vědomím se ztotožňujeme s žalmistou Davidem a voláme: *„K Tobě, Hospodine, duše své pozdvihuji!“* (Žalm 25,1) Tento přístup nám také pomůže udržovat kontakt s Bohem Stvořitelem.

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Šéfredaktorka *Nataša Legierská*

Ninetieth Anniversary of Poplar Springs Baptist Church

The 90th Anniversary of Poplar Springs Baptist Church was held Sunday August 31, 2003. It was a time of remembering the past and looking to the future. This fellowship was and is a loving, inclusive extended family sharing joy and grief. It is willing to move from generation to generation, language to language and culture to culture.

The focus of this church is missions. Its calling is to reach out to the world to share Jesus Christ. The founders came as immigrants to this country and through their blessings, blessed others.

There was always a place for young people to work and play. Volleyball, golf, horseback riding, softball, fishing, water-skiing, ping-pong and other activities included all talents. Joe and Virginia Cvacho and others opened their homes on Sunday evenings to youth, and Ukrop's farm and markets were places to play and earn for those who needed money to help with school. The jobs with the

Ukrop family included bagging and delivering groceries, building dams on the farm, cutting grass, painting, and selling Christmas trees. The adults cared about nurturing and training the young people. Sunday evenings emphasized Bible study and always included youth activities.

Young people helped when families built the new church sanctuary and reached out to the community of Slovaks, Czechs and others. Today the fellowship is not primarily Czech or Slovak. However, members and former members filled the church to celebrate the wonderful history of what used to be the First Slovak Baptist Church. There was a sweet spirit as Vickie Andrus, Ann (Ukrop) Valack, and Susan (Ukrop) Korman sang the Czechoslovak hymns. Lillian Androvich played many of the old hymns on the piano. We all watched a video of the past with emotion and gratefulness. There is no doubt that God is leading this church into a future to reach people.

David and Dawn Shereda

Anniversaries are fabulous! For 90 years Poplar Springs Baptist Church (PSBC) has provided a place of worship for our community. Many changes have occurred over the 90 years. A recent change was the church voting to call a full-time associate pastor to begin a ministry in the area of Christian Life Center Activities and Youth Ministries. In October of 1994, PSBC extended a call to me, and in January of 1995, I moved to Virginia to minister to the PSBC church family and surrounding community. What a joy it is to serve here; we have been so blessed!

The Christian Life Center is being utilized for ministries and special events by our church family, Dover Baptist Association, Baptist General Association of Virginia and area sister churches. The Lord is blessing people's lives through these ministries. The Lord tells us our work on earth is not finished



until he comes again. So, until Jesus comes, the opportunities for serving in the church are unlimited. Please pray about how the Lord can use your gifts and talents for Him and reaching our world for Christ.

God has given our church family so much to be thankful for, praise the Lord. As we begin to anticipate our 100th anniversary, I look forward to the necessary refinements

in our church ministries to propel us into the future. My goal is to see our fellowship of believers pray for a shared vision to reach out boldly into our community and evangelize the lost. I believe that through the efforts of God's people and prayer, the ministries at Poplar Springs Baptist Church will continue for many, many years to come to change hearts and lives for eternity.

Always give God the glory,

Rev. Gregory Scott Jones,
Associated Pastor

Highlights from Our History

1910 Slovak church fellowship began as families from the First Baptist Church of Creighton, Pennsylvania, came to Henrico County to live on Charles City Road. Among these were the George Ukrop, John Chudy and Stephen Ukrop families. They held worship services in their homes and later donated three acres of land for a church building. In 1911 a Slovak Baptist minister, Rev. Andrew Slabey, Sr., conducted occasional services for the group.

1913 The original Slovak Baptist fellowship voted to organize into a constituted Baptist church. Twenty-six names were listed as charter members of the newly formed church. Their first minister was the Rev. Matthew Steucek. Starting in September 1913, Rev. Steucek held services every Sunday.

1914 The first church building was erected, a one-room basic structure seating 75.

1915 Rev. Paul Morawski became pastor. He was the son-in-law of Rev. Steucek.

1918–28 Rev. Andrew Slabey, Sr., was pastor. During his years of service he received 51 members by baptism into the church membership.

1921 A momentous year. Two rooms were added for Sunday school purposes. A vestibule was built for the church entrance, and in June, the Czechoslovak Baptist Convention was held at the church for the first time.

1925 Women's Missionary Society organized with Miss Annie Slabey as leader.

1928 First missionary circle begins: the Naomi Circle.

1930–37 Rev. Sandor B. Kovacs was pastor, while a student at the University of Richmond working for a doctorate degree. Rev. Kovacs was instrumental in bringing the various Slovak-speaking groups in the Richmond area to join the church at Poplar Springs.

1931 A new wing for additional rooms and a newly designed entrance were built onto the church. A baptistry was also installed. Previously baptisms had taken place in the stream near the church.

1932 Name changed to Poplar Springs Slovak Baptist Church. The name was inspired by the Poplar Springs Railroad Station, which was nearby and active at the time the church was organized.

1938–41 Paul Kubik, seminary student, and John Mierka, Sunday school superintendent, helped with pastoral leadership.

1938 In March, laymen-led evangelistic meetings were conducted in English. Twenty-two young people professed their faith in Jesus Christ.

1941–45 Rev. Karel Marek, seminary student, served as pastor. English was spoken extensively from the pulpit.

1943 During World War II a church paper, *Our Church*, was published bimonthly and mailed to all the people in service. A building fund was started with government bonds totaling \$900.

1945–67 Rev. Joseph J. Shereda began his pastorate. Born in America, he and his wife Rose served for 8 years as missionaries in Zlin, Czechoslovakia, and afterward for 7 years in bilingual work in Minnesota.

1947 The Czechoslovak Baptist Convention of USA and Canada met at PSBC for a very successful session. Meals were prepared and served at the church to more than 130 people.

1948 Women's Missionary Union began full missionary program with instruction for children's groups.

1950 Name of church was changed to Poplar Springs Baptist Church.

1951 Construction began on a new church building immediately behind the old church, which was removed when the new structure was completed. Many landscaping and construction projects were accomplished by member volunteers.

1952 The beautiful new brick structure of PSBC was dedicated March 23. The long-sought goal of complete self-support had at last been reached by the church. From 1913 until 1952 the Virginia Baptist Board of Missions and Education had given financial assistance to our church. In 1952 a letter was written to the Board telling them to cease support and thanking them for their help over the many years.



1931 Church Building



1921 Church Building



Czechoslovak Baptist Convention hosted by our church



- 1954** Eleven souls made decisions to follow Christ and were baptized. Church mortgage was burned on December 5 with Dr. Karel Marek, former pastor, present.
- 1956** New Educational Building under construction, sanctuary enlarged and Sunday school rooms added. Rev. Harold and Ann Clark, missionaries to Malaysia, were the first "adoption" by PSBC through the Southern Baptist Foreign Mission Board's (SBFMB) salary support program.
- 1960** Rev. Harold Clark conducted Revival Services March 27 to April 3. Sunday school enrollment 243. Church membership 173.
- 1961** Robert Landes, who was to begin his ministry at the Fourth Baptist Church, Louisville, Kentucky, was ordained May 27.
- 1963** 50th Anniversary Celebration, Sunday, September 1. Anniversary sermon by Dr. Elmer S. West, Jr., Secretary of Missionary Personnel at the SBFMB. Afternoon program personalities: Dr. Andrew P. Slabey, Mr. John Mierka, and Mr. James Bryant. Monday, September 2, Anniversary Picnic at the Ukrop farm. A full day of good activities.
- 1966** Rev. Shereda announced plans to retire effective January 1, 1967. Church voted requesting he stay until new pastor was called.
- 1967-72** Rev. Lewis Draper served as pastor.
- 1969** Rev. and Mrs. Jerry Palmer, missionaries in Africa were "adopted" by PSBC and supported through SBFMB salary support program.
- 1972-76** Rev. Mobley became interim pastor and on June 6, 1973, begins serving as full-time pastor.
- 1973** The Silent Group moved their membership to city churches with deaf work. New mini-bus purchased for Sunday school outreach.
- 1975** Pastor Mobley resigned but remained until a pastor was called.

- 1976** Robert B. Baine hired as choir director, December 1.
- 1977-2003** Rev. William W. Catlett became pastor, having served in churches in Georgia and Mississippi. On March 21, memorial services held at PSBC for Rev. G. Harold Clark following his death, February 28, 1977, in Kuching, Sarawak, Malaysia. Desiring to continue their ministry, Mrs. Ann Clark returned July 4, 1978, to teach Bible at Southern Baptist College in the Phillipines. She retired in 1983.
- 1978** 65th Anniversary Celebration was observed September 3. A highlight was the dedication of our new Preschool Educational Building. Dr. Andrew Slabey taught the Adult Department Sunday school lesson. Rev. Dan Widlicka brought the morning message, Rev. Richard T. Moore delivered the dedication address, and Rev. William Catlett gave the celebration address. Monday, September 4, Ukrop Farm Picnic replete with food and recreation.
- 1981** PSBC received a gift of money designated to be given to Dover Baptist Association to purchase land for the Kentwood Heights Baptist Chapel in New Kent County. Also a gift of money was received by PSBC to establish an Educational Scholarship Endowment Fund. The principal of this fund is invested and the yearly earnings only in their entirety are to be used to fund scholarships to qualified recipients. As of July 15, 2003, 70 students have participated in continuing their education in college and some vocational schools. PSBC contributed to the WMU, Acteens and GA's of Virginia Camp Little Crossroads in Amherst, Virginia.



Poplar Springs Singers

- 1984** Two missionary families were "adopted" through the SBFMB salary support program. The Rick Lane family, missionaries to Romanians in Australia.
- 1985** The home of the late Frank and Mary Sochor was given as a gift to PSBC to become our church residence for furloughing Southern Baptist missionaries. As of August

2003, 21 different missionary families or individuals from 18 mission sites have lived there for varying periods of time.

1986 The Poplar Springs Singers commissioned by SBFMB for a ten-day teaching and singing ministry to Malden, Jamaica.

1987 PSBC Brotherhood sponsored a trip to Malden, Jamaica. Materials to update electrical facilities at the Malden Institute workshop, cabinet-making tools and two sewing machines were donated and installed. Also in December a gift was made to PSBC to establish an endowment for the church. Earnings from the endowment are to accumulate and are not to be used until the time designated. The principal is to continue to posterity.

1988 In recognition of a gradual increase in church membership and evidence of new home construction in the community, the church elected a long-range planning committee to develop plans that might meet facility requirements into the twenty-first century. Dewey Merritt of the SBFMB commissioned a team of eight of our church members to conduct a Vacation Bible School for missionary children and youth in Spain, while their parents attended an annual meeting of SB missionaries in that area. 75th Anniversary Celebration observed September 4. Dr. Karel Marek led Bible study for Adult Department. Dr. Keith Parks, President of SBFMB, preached the anniversary sermon. Monday, September 5- Ukrop Farm Picnic with good fellowship, good food, good fun and sports for everyone. Church decided on conceptual long-range building plan and hired an architect. The WMU organizations of 125 busy, involved, mission-minded women, Acteens, Girls-In-Action and Mission Friends had a successful year as they participated in worldwide missions.

1990 "Build For Tomorrow Today" fund-raising campaign began with a banquet November 4 at Fort Lee Baptist Church. Victory Sunday, November 18.

1991 Feasibility study completed. Church voted to abandon expanding current facility and go to a brand new site on the hill between the parsonage and Sochor Missionary Residence.



LD, Bobby, Jane Ukrop

weeks later.

1996 PSBC became the parent church of Tree Ridge Community Church, with Rev. Brad Harris, pastor. We had the honor of participating in the ordination of Rev. Harris in September. A Youth Rally and Revival was held May 16, 17 and 18 at Sandton, Pioneer and PSBC joined in planning for and contributing funds to this event. Brian Ball Ministries shared their talent, music and message given by Brian.

1997 Baptist men and Royal Ambassadors sponsored the Z Team as Tim Chrisman, David Shereda and Gene Wade traveled to Mudzi, Zimbabwe, Africa during the summer. First year of youth participating in Impact Virginia, youth on missions sharing the love of Jesus Christ by giving

their time and money to work on construction teams throughout Virginia. In October, we began the As UR Morning Service which meets in the CLC building. PSBC hosted the Dover Baptist Association's Annual Meeting in November.

1998 All choir groups (children's choir, adult choir, Poplar Springs Singers, ladies' sextet, young women's ensemble and quartet) have shared in the early service as well as in the later worship service.

1999 Church elected Planning Committee to evaluate ministry, staff and facilities, and to consider action not only to sustain cur-

rent activities but also to be prepared for the future. PSBC sponsored a family of 8 refugees from Kosovo. Their family name is Hasani and they arrived July 1. A



Joe and Viki Andrus



Jirko, Sept. 9, 2003

Thank you, and again thank you for a wonderfully encouraging email. And something else as well. Today I also received a letter from my daughter, Diana, who along with her husband

Lubos, were admitted to study at the Baptist Theological Seminary at Richmond, Virginia. I am sending you a part of her letter. There were tears in my eyes when I read it. I know how we, the band "Matuzalem," do sing sometimes out of tune. We are not phenomenal singers. Our playing is far from perfect. We don't take extra time to practice. So we rightfully are amazed at how God is able to multiply the little that we do in His service, so that it brings abundance on His vineyard.

Part of Diana's letter:

When we were at picnic on Monday that was organized by our Poplar Springs Baptist Church, I met there an older man, who asked me if I knew anyone from the band Matuzalem that sang at the Convention. I told him that the keyboard player is the leader of the band, and that he is my dad. He said that you had a very good testimony and that he remembers you well. I think that he had tears in his eyes. Then he said that he goes to the Conventions every year, he does not remember any of the bands that were there, but he won't forget you guys. He would very much like to meet you at least once more in his lifetime. So I told him that I would write you about it and that I will for sure let him know when you come and see us. He also said that he is going to buy a computer just so he could view the multimedia section of your CD.

On Sunday in our church I experienced a big shock. During afternoon celebration service people were singing, and amongst them was one lady [Kathy Shereda]. She said that she wants to sing a Slovak song that she likes very much and that it is also dedicated to the Slovaks who founded that Church. It was a big shock for me when she took her guitar and started singing the song "Chválim Ťa, Pane môj". It was a wonderful shock. I tried to keep myself composed. I did start to cry, but I could still keep myself in control. I was only waiting until the song ends so I could calm down a little. They played a video of some church activities right after that song, and as for background music they played your CD. That totally finished me off. So that is how things are, may this further encourage you in playing and singing. Thank you for your time and I wish you God's guidance.

Slávo Král

Jirka,

Ďakujem a ešte raz ďakujem za pekný a povzbudivý email. A predsa ešte niečo. Dnes som dostal email aj od mojej dcéry, Diany, ktorá začala chodiť aj s manželom Ľubošom na Teologický seminár v Richmond, Virginia. Posielam Ti úryvok z jej listu. Keď som ho čítal, tak mi vypadla nejedna slza. Viem, ako my, Matuzalemcí, nečisto spievame—nie sme žiadni spevácki fenoméni. Naša hra zďaleka nie je dokonalá. Však ani extra necvičíme. V našich životoch prechádzame potkynajúc sa a vidíme jeden do druhého, takže sa právom divíme Pánu Bohu, že to málo, čo v Jeho službe robíme, On dokáže rozhojníť, aby to prinieslo úžitok na Jeho vinici.

Úryvok z Dianinho dopisu:

Keď sme boli v pondelok na pikniku, ktorý organizoval náš zbor Poplar Springs Baptist Church, stretla som tam jedného staršieho pána, ktorý sa ma spýtal, či poznám niekoho z tej skupiny Matuzalem, čo spievala na konvencii. Povedala som mu, že klavirista je vedúci tej kapely a je to môj otec. Povedal, že si mal nádherné svedectvo, že si Ťa veľmi dobre pamätá. Zdalo sa mi, že mal slzy v očiach. Potom povedal, že chodí na tie konvencie každý rok, ale vôbec si nepamätá skupiny, ktoré tam boli, ale že na vás nikdy nezabudne. Veľmi by Ťa chcel ešte aspoň raz v živote stretnúť. Tak som mu povedala, že Ti to napíšem, a že mu určite dám vedieť, keď prídeš za nami. A ešte povedal, že si ide kúpiť počítač len kvôli tomu, aby si mohol pozrieť multimediálnu časť CD.

Neviem, či Ti Ľuboško náhodou už o tom nepísal, ale v nedeľu som v zhromaždení zažila poriadny šok. Na slávnostnom poobedňajšom zhromaždení vystupovali ľudia s piesňami a medzi nimi vystúpila jedna američanka, [Kathy Shereda], ktorá že chce zaspievať pieseň po slovensky, lebo sa jej veľmi páči a že nech je to zároveň aj na počesť tým slovákovi, ktorí založili ten zbor. Zobrala si gitaru a začala spievať pieseň "Chválim Ťa, Pane môj". Bol to krásny šok. Snažila som sa držať dôstojne. Síce som sa rozplakala, ale vedela som sa ešte ovládať. Už som len čakala na to, ako sa tá pieseň skončí, aby som sa trochu ukludnila. Hneď po nej potom pustili video, taký zostrih záberov zo zborových akcií a ako pozadie pustili vaše CD. To ma úplne dorazilo. Takže tak sa veci majú, nech Ťa to povzbudí pri muzicírovaní aj ďalej.

Ďakujem za pozornosť a prajem Božie vedenie.

Slávo Král



Kathy Shereda singing Slovak song "Chvála"

Dear Friends,

September 15, 2003

Just a few to thank for sending me *Glorious Hope* magazine. It is an interesting magazine; and a very spiritual one too. Thank you so very much. I particularly enjoy the column of Rev. Dr. Andrew Kmetko.

I also want to send you a small gift in honor of my dear mother-in-law Lila Bell Jordan, and my wife's dear Aunt, Eulalia Braught. Both of these dear souls are with our Lord today. Enclosed is our check. Thank you so much for your work for our Lord and Savior, Jesus.

In Christ's Love, *Martin and Lois Luchansky*



Dear Friends, De Kalb, Illinois
Enclosed is a check to help with the mission goal set by the convention. Our prayer is that God will be faithful as we strive to bring Him glory.
Thank you for all that you do.

Millie and John Kostrey



Dear Robert Dvorak, September 26, 2003
I am writing this in behalf of my father, John Sabaka and my mother Anna who have passed away to be with the Lord many years ago. My parents enjoyed very much in receiving the *Glorious Hope*. I have been giving this magazine to some of my friends as I cannot read Slovak and I am having a lot of eye trouble.

May God bless you people and thanks again for the many times you have sent my parents the *Glorious Hope* magazine which they enjoyed.

Sue Sabaka



Greetings George,

August 21, 2003

Joann and I did enjoy the convention this year. We have developed some good friends there through the years. Next year, I'll plan to come and bring one person with me from this area [TWR].

Sincerely,

George D. Cooper



Robert,

Both of my maternal grandparents were born in Slovakia, between Kosice and Presov. I thank God for your evangelical ministry to their homeland.

I teach in the school at religion at Liberty University.

God bless you,

Jim Stevens



Dear George,

August 11, 2003

Just a short note to thank our Czechoslovak Baptist Convention for that beautiful Afghan. You have really surprised us. Rose and I appreciate your love, thoughtfulness and gift. We thank you from the bottom of our hearts. Gratefully and prayerfully yours in Christ.

Rose and Joe Novak

P.S.

I feel quite good. Hope to see you at our Midyear meeting.
JN



Trans World Radio

The Listener's Post



The radio ministry is not simply radio. The program itself can be an encourager, as Peter, a short-wave (SW) listener in Lucenec, shares: "Dear TWR! Yesterday on SW I listened to the introduction to 'Proverbs of the Bible' by Mr. Vozeh. It was said that it is a repetition after several years' pause. I never heard this program before and was surprised it is still so up-to-date. Last year I read the whole Bible through for the first time, so I look forward to the study programs with Mr. Vozeh."

The ministry also includes the printed page. Dana from Brno told us, "Dear friends in TWR! Thank you very much for sending us your magazine Antenna. We always learn new things about you. We are very much on your side, though the amount of our support doesn't show it. We are very happy you returned back to airing TTB programs [on FM] again. It is so interesting how old things speak to us in a new way according to our new situation and experience. We also love your programs

called 'A Christian and the World,' and among our favorite morning programs is the series on marriage."

A WEB site also enhances the ministry. Jana in Prerov sent an e-mail, "Dear friends, today we finally managed to visit your web pages and we are very glad. We are very grateful for your ministry in spite of the fact we do not listen to your programs very often. We know it helps many people. My husband and I are Salvation Army officers."

One of the most important extras is follow-up. Rudolf wrote back, "Dear brothers, thank you very much for your letter that I received. I listened to Mr. Novak's program and I felt words of God's Spirit from his sermon."

Other vital parts of the radio ministry are supporters who pray. In a sense you are like Aaron and Hur, who in Exodus 17 held up Moses' hands till God's enemies were defeated. With your support, the radio army can defeat the enemies of God. Without it...?

George Cooper for TWR SK & CZ



Thanksgiving

Amy Sarah Nesvadba



*Enter his gates with thanksgiving
and his courts with praise; give
thanks to him and praise his name.*
Psalm 100:4

Thanksgiving is a time when family and friends get together and are thankful for all that God has given us.

Many people in this world take things for granted, such as material possessions, family, friends and even freedom. We as Christians should always be thankful for everything that God gives us. Sometimes we are so wrapped up in worldly things that we forget to thank God every day for all that he provides for us.

As I was thinking about what to write for this article, it made me realize how much I don't thank God for all the things

that he provides for me. If we trust in God, he will provide for us. Sometimes we go through tough situations but we must remember to thank God for all situations we are put in whether good or bad, as it is God's will for us to trust that he will get us through even the toughest times.

I know that I owe God many thanks for all the things in my life: family, friends, school, job and so much more. Even though over the past couple of months I have gone through some harder times with friends and testing trials at work, I thank God for these situations because I know now that they have only made me stronger. Trusting God with our lives, praising him and spreading his word will help us to grow spiritually and stand strong in him. With all of this we must always thank God for all that happens, because without him nothing is truly possible.

Happy Thanksgiving, and always thank God, no matter what time of year it is

□

In Memory

Mary Shereda Grant

January 25, 1932 – May 19, 2003



Mary Shereda Grant, born in Zlin, Czechoslovakia, to the Rev. Joseph and Rose Shereda, who were missionaries before WW II, died May 19, 2003, at 71 years of age. She was the wife of Grady Grant, mother of Mary Lee, Robbie and Jerry Heaton, and sister to David and Paul Shereda and Ruth Peaco. She had three grandchildren.

God touched Mary's life and His love radiated through her in love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control—the fruits of the Holy Spirit.

Her father was the pastor of Poplar Springs Baptist Church and depended on Mary to play the piano from an early age. She began to be the church musician at age twelve and was still the church pianist when she died—a long time! With joy and faithfulness she ministered to others through music, arts and crafts (she was quite an artist), teaching English as a second language to immigrants (as she had once been) and helping them overcome barriers, teaching Sunday school...and the list is long. Her siblings well remember that Mary led the way in

academic excellence (much to their chagrin).

Mary went to Slovakia on a volunteer mission trip. She helped bring a large group of young Christians from that country to the US and to the Czechoslovak Convention. This was the highlight of their experience in this country.

Mary lost her son, Robbie, two years previous to her own death. She suffered many health problems after that but always looked to God in all things, and showed patience and trust that God is faithful. His peace kept her thoughts and heart quiet.

Most of us will remember Mary as an unselfish, loving friend, one who remembered nieces and nephews, friends of many years and anyone in need. Oh that we could all be like Mary!

Cornelia S. Stimel

August 5, 1920 – June 5, 2003

Cora Stimel was born in Monaca, Pennsylvania, a daughter of John and Emilia Majzlik Stimel, and was a lifelong resident of Monaca (the last three months she spent in North Canton with her sister, Blanche Kovatch).

She was a lifelong member of Emmanuel Baptist Church, Monaca, where she was a Sunday school teacher, member of the choir, ladies' circle secretary, and teacher in Bible school.

Blanche Kovatch

□

group of PSBC members devoted themselves to supplying their needs. This included renting a home, finding furnishings, taking them grocery shopping and to dentist visits, searching for employment opportunities and much more. During August the whole family attended English as second language (ESL) classes twice a week at our church. In September, those classes were moved to Henrico Education Center on Nine Mile Road. The same church members are teaching ESL there. The youth of out church have also played a part in giving support for the Hasani young people.

2000 PSBC approved three Planning Committee initiatives: 1. To establish a new staff position to lead the church's educational and training efforts and implement an on-going outreach program. 2. To elect a Refurbishment Committee to evaluate and pursue ministry planning that can lead to forming a Building Steering Committee. PSBC was privileged to participate in the Minister Ordination Service of Timothy Chrisman, who has been called to be pastor of Tseno Commocko Baptist Church.

2001 Kathy Shereda began a new position as minister of Education and Youth. September 21, PSBC hosted a community 9/11 Memorial Service at the CLC with eight churches participating. On-going ministry at the CLC each week includes adult walk time Tuesday and Thursday, 10-11 AM, with Bible study on the first Tuesday and sing-a-long on the fourth Tuesday of each month.

2003 Rev. Gilbert Wesley Potter II was ordained into the gospel ministry of Christ at a service held at PSBC on January 19. Refurbishment project in Sanctuary Building completed. Dr. D. Gwynn Davis, Jr., became interim pastor. Mr. Brian A. Culver became youth director. On June 18, PSBC voted to provide the requested support for Lubos and Diana Dzuriak that will enable them to attend Baptist Theological Seminary at Richmond and

pursue educational opportunities to allow them to be more effective in their desire to be used in God's service. The Dzuriak Seminary Fund was approved accordingly. The church family and guests celebrated nine years of the Kids' Club, which is Friday night from 6:30-9:00 PM. Parents bring their children ages 5-14 to enjoy an action-packed evening of fun and excitement. Parents are invited to stay and participate.

Ministers in the Past

Rev. Andrew Slabey, Sr. 1913,1918-1928
Rev. Matthew Steucek 1913-1914
Rev. Paul Morawski 1915-1916
Dr. Sandor Kovacs 1930-1937
Dr. Karl Marek 1941-1945
Rev. Joseph J. Shereda 1945-1967
Rev. Lewis A. Draper 1967-1972
Rev. Robert L. Mobley 1972-1976
Rev. William W. Catlett 1977-2003

Charter Members

Mr. and Mrs. Stefan Ukrop
Mr. and Mrs. Juraj Ukrop
Mr. and Mrs. Jan Chudy
Mr. and Mrs. Jan Borbis
Mrs. Anna Valachova
Mr. and Mrs. Juraj Zelinsky
Mr. and Mrs. Michal Dovala
Mr. and Mrs. Stefan Slosjarik
Mrs. Zuza Megat
Mr. and Mrs. Martin Gregor
Miss Mary Sochor, later Mrs. Peter Bednar
Miss Annie Ukrop, later Mrs. Paul Radwani
Mr. and Mrs. Stefan Figuli; daughters, Pauline and Margaret
Rev. Andrew Slabey, Sr., and his wife Anna

□

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.

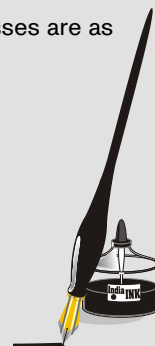
For your information, financial secretaries' addresses are as follows:

USA:

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

Canada:

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



Fireflies

Jan Karafiát

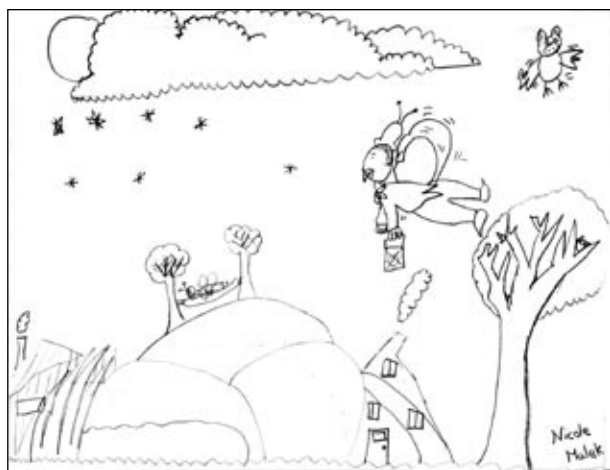
Translated by Daniela Bisková

Part 7

And now they came to a beautiful valley. There were vineyards on the slopes and nice cottages and a sweet fragrance everywhere. Then they met two other fireflies. Godfather pointed them out. "Look, Lucius, look. The little one is making his first flight today, too. I know them. They live in the twigs near us. Look, he isn't a bit frightened."

"Neither am I, Godfather. Not now."

When they met the others, father and Godfather called out "God bless you," and they both replied "God bless you." And as they went on they met more fireflies flashing about in all directions, old and young, great and small, and all of them gave the same greeting, "God bless you." And when the vineyards ceased they came to big houses surrounded by lovely gardens, one after another.



"Lucius, do your wings feel tired?" asked father. Lucius shook his head.

"How about if we had a rest?" suggested father. Still Lucius shook his head. But at last Godfather said that he was feeling rather tired. So they stopped to rest. They rested on top of a pear tree standing in one of the gardens, and looked about. The moon was peeping out from the clouds; here and there a star glimmered, and everywhere there were crowds of fireflies. It was very still; not a leaf rustled. Everybody was asleep. Only in one window, right under the roof, there was a light to be seen. Suddenly a sound came up from below—"Cock-a-doodle-doo! Cock-a-doodle-doo!"

"Daddy, what's that?"

"It's a cock from a henhouse. Just wait, another one

will answer him." All at once the same sound was repeated a little way off—"Cock-a-doodle-doo! Cock-a-doodle-doo!" And again, still farther off, "Cock-a-doodle-doo!" And again, and again more and more faintly until you could only just hear it.

And now the lighted window opened. A tall, handsome lady with bright brown hair looked out, gazing up and down at the sky and the stars and the fireflies. She was saying something but the fireflies did not understand her. Then the window was closed again and the light disappeared. But it reappeared again in the next window, and then in the next, and in a fourth. They thought it must be a mother going from one to another of her sleeping children.

The fireflies started off again, Godfather on the left, father on the right and Lucius between them. They flew on till the gardens stopped and they came to a fine town on a hill. There was a high square tower with little turrets at the corners and all around it houses with hundreds of windows. But everybody was asleep. No light, no human being was to be seen. When they came to the end of the street they heard a sound of splashing.

"What is that, Daddy?"

"Water. We are close to the great square."

They reached the square. In the middle of it was a large stone fountain and in the middle of the fountain a lion with two tails. From his open mouth water gushed out with a loud noise into the big basin of the fountain. Lucius was afraid of the lion, but Godfather assured him that it was not a real one. So they perched on the lion's ear and looked about. Great high houses, countless windows, dozens of doors—all shut. Not far from the fountain there was a lamp on a high post. And now Lucius noticed that a man was leaning with his back against the post. He had a big horn across his shoulder and a pike in his hands.

"Look, Daddy, there's someone standing there."

"That's the night watchman."

"Night watchman? What's that?"

"He keeps watch to see that thieves don't break into houses and steal. You see his pike? That's what he uses to stop them."

"Are there thieves in towns, Daddy?"

"Yes, quite a lot."

"Well, then I think I'd rather give light there where the cocks crow. There aren't any thieves there, are there?"

"Well, perhaps not."

And now the watchman straightened himself, put the horn to his mouth and blew twelve blasts on it.

"What's that, Daddy?"

"He is sounding midnight, so that people know how much longer they can sleep."

"How does he know when it's midnight?"

"He's done it for so long that he knows. But we must be off."

The sun will soon be up and we haven't done much work."

Godfather thought that as it was Lucius' first flight they need not be quite so particular, but they decided at any rate to fly back to the gardens. Then Lucius had an idea. "Daddy, can't we go to that place you told us about, with the big windows?"

"Where we learned our evening prayer, you mean? No, not this time. It is at the far end of the town. To do that we shall have to start early some evening, as soon as the sun sets."

So they went back again to the gardens, flew from one to another, but spent the longest time in the one with the pear tree where they had a rest before. Everyone was still asleep and there was silence everywhere. The stars glittered and fireflies were flashing to and fro calling "God bless you! God bless you!" And the cocks! Now they have really began! "Cock-a-doodle-doo, cock-a-doodle-doo!" And again, and again, "Cock-a-doodle-doo!" One stopped and another one started, so that it never stopped. But now the stars were beginning to fade and there was a rosy glow in the east.

"Let's go home," said Godfather, "the sun will soon be up and they will be expecting us." So they flew homewards, though Lucius would have liked to stay in the gardens. But they flew nevertheless, past the vineyards and the woods.

"Don't be afraid, Lucius," father comforted him. "The sun is rising and the owls are gone."

"Woodpeckers, too, Daddy?"

"Yes, woodpeckers, too. We won't come to any harm."

They reached the gamekeeper's cottage, which looked so small that Lucius could hardly recognize it. Smoke was coming from the chimney.

"Look, Lucius," said Godfather, "they are up and cooking their breakfast." The cottage door was open and they could see the gamekeeper lying on his bed, fully dressed, fast asleep. His gun hung on the wall close by, and on the hearth lay a big dead owl. They flew past the wood and over the hill-top, then down and across the brook and landed, all three of them, under the juniper tree. Mother, Godmother and Lucinda were already watching for them and ran to meet them. "Hasn't Jeanine come?" asked Lucius.

"No," said mother. "She thought you would be naughty. Did he fly nicely, father?" Father smiled and said nothing, but Godfather answered—"Yes, he's doing very nicely and he'll soon learn not to be afraid."

And now came dinner, for they were all very hungry. There was hot chocolate to drink and those good little crisp cakes to eat. But Lucius was hardly allowed to swallow a mouthful because they all wanted to hear about his adventures. He was only too delighted to tell them how, in a beautiful garden, a light was coming from one window. A pretty lady opened it and was watching the stars and fireflies, and the cocks were crowing farther and farther away, and the stone lion with two tails and a huge head never moved and water was coming out of its mouth.

"Weren't you afraid of him?" asked Lucinda.

"Oh, there was nothing to be afraid of," said Lucius. "And, I say, Godfather, we frightened that old cockchafer, didn't we?"

Godfather nodded. "But what about the owl, Lucius?"

"Well, the gamekeeper shot him dead. And I tell you, Lucinda, you should have seen him; he had a great big horn and kept blow-

ing toot—toot—toot, so that people would know how much longer they could sleep."

"No, Lucius, that wasn't the gamekeeper, it was the night watchman," father corrected him.

"Yes, of course it was the night watchman." And Godmother added, "Now, it's time we all went to bed. Lucius can hardly keep his eyes open." Then they all said their evening prayer:

Underneath your sheltering wings,

Take, we pray, all living things.

Watch us all from heaven above,

God of mercy, God of love.

The visitors departed and father, mother and Lucius were soon fast asleep.

Reprinted with permission

Drawings: Nicole Malek

You may order English version of *Fireflies* for US\$19.50

postpaid at following address:

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

□

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

7. část

Les přestal, a šlo to dolů do takového krásného údolí. Po stránkách byly vinice s hezounkými chaloupkami, a ta vůně—to byla vůně ! A když tak letěli, tu viděli dva broučky. „Vidiš je, Broučku, tamhle!“ ukazoval kmotřenek. „Ten malý také dnes poprvé letí. Já je znám, oni jsou tam nedaleko od nás. Zůstávají v roždí. Vidiš, on se nic nebojí.“

„Vždyť já se už, kmotřenku, také nebojím.“ A už se Brouček nebál. A když se potkali, volal tatínek a kmotříček: „Zdař Bůh!“ a Brouček řekl také: „Zdař Bůh, Zdař Bůh!“ a oni oba: „Zdař Bůh, Zdař Bůh!“ Ten malý také. A když přiletěli dál, tam se broučci kmitali, jeden sem, druhý tam, staří a mladí, velicí a malí, a pořád: „Zdař Bůh, Zdař Bůh!“ a zas: „Zdař Bůh, Zdař Bůh!“ A kde vinice přestaly, tam počaly krásné zahrady, a v těch zahradách krásné veliké domy, a zahrada vedle zahrady, a krásný dům vedle krásného domu.

„Broučku, nebolí tě křídélka?“ ptal se tatínek. Ale Brouček, že ne a ne. „I přece si trochu sedněme, abychom si odpočali,“ radil tatínek. Ale Brouček pořád, že ne a ne. Až, když kmotřenek pravil, že ho už křídélka trochu bolí, tu teprve, že si drobátko sednou. A sedli si v zahradě na hrušku na samý vrcholek a dívali se.

Měsíček vykukoval z podmraků, tu a tam se hvězdička třpytila, a broučků všude plno. Nikde se nic nehnulo, ani ten list nezašustil. Lidé pěkně spali, jen tam v tom jednom okně u samé střechy bylo světlo. Tu se najednou tam někde dole ozvalo: Kykyryhý! Kykyryhý!

„Tatínku, co pak to?“

„To jest kohout, tamhle někde v kurníku. Počkej, hned se mu některý ozve.“ A hned se tam vedle ozývalo: Kykyryhý! Kykyryhý! a hned zas tam dál: Kykyryhý! Kykyryhý! A pořád: Kykyryhý! Kykyryhý! až tam daleko, že už to nebylo ani slyšet. A tu se to okno otevřelo: Velká, silná paní s dvěma krásnými kaštanovými kadeřema dívala se na všechny strany vzhůru a dolů, po celém nebi, po všech hvězdách a po všech broučcích. Něco povídala, ale nebylo jí rozumět. Pak se okno zas zavřelo, světlo zmizelo, ale hned vedle v okně se objevilo, a hned zas v třetím okně, a za

chvilku ve čtvrtém okně, až se ztratilo. Myslím, že se maminka byla dívat po dětech.

A broučci zas letěli, v levo kmotříček, v pravo tatínek a Brouček v prostředku. Ze zahrady do zahrady, až zahrady přestaly, a tu na návrší krásné město. Vysokanánská věž, a na ní čtyry malé věžičky, kolkolem samé domy a jenom domy, a okny jen jen poseté. Ale všechno spalo. Nikde ani človíčka, nikde ani světlka. A když oni letí, a jsou na konci ulice, tu se ozývá jakési šplechtání a bubláni. „Tatínku, co pak to?“

„I to jest voda. Tady jsme hned na náměstí.“

A byli na náměstí. Bylo takové čtyřhranaté. V prostředku velikánská kamenná kašna, v prostředku kašny velikánský lev se dvěma ocasy. Tlamu měl otevřenou, a voda se z ní do kašny valila, až to hučelo. Brouček se toho bál, ale kmotříček: „I pojd', nic se neboj, on jest kamenný.“ A sedli lvovi na ucho, a pěkně se dívali. Domy takové vysokánské, okno vedle okna, a dveře vedle dveří, ale všechno zavřeno. Nedaleko kašny stál sloup a na něm lucerna. A tu Brouček vidí, že tam kdosi stojí zády o sloup opřený: přes pás veliký roh a v rukou takové dlouhanánské kopí. „Tatínka, vidíte, tamhle někdo stojí.“

„To jest ponocný.“

„Ponocný? Co pak on tu dělá?“

„Ponocuje. On dává pozor, aby se zloději nevloupali do domů a lidi neokradli. Vidiš, jaké má kopí. To na ty zloděje.“

„Oni tady v městě také kradou?“

„Ó moc prý kradou. Jak jen mohou.“

„Ale to já, tatínku, budu raději svítit tam, kde ti kohouti kokrhali. Vidíte, tam nekradou?“

„Tak snad ne.“

Ale tu se ten ponocný vztyčil, přiložil roh k ústům, a hů, hů, hů, hů, a tak dvanáctkrát hů. „Tatínku, co pak to?“

„To on troubí půl noci, aby lidé věděli, jak dlouho mají ještě spát.“

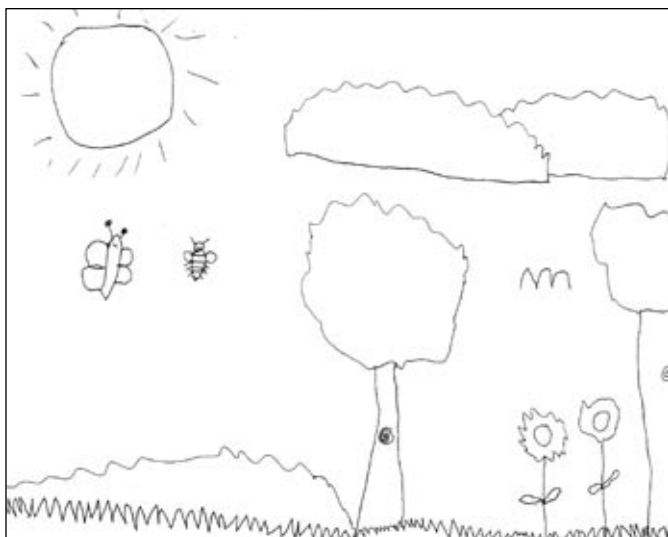
„A jak pak on ví, že už jest půl noci?“

„On to už dávno dělá, tak on už to ví. Však už musíme zas letět. Slunce bude brzy zas vycházet, a my jsme ještě nic nesvítili.“

Kmotříček myslil, že když dnes Brouček poprvé letí, že se to nemusí tak přísně brát, ale přece letěli, z města ven, a tam do těch zahrad.

Broučkovi něco napadlo: „Tatínku, tam, kam jste letěli oknem, nepoletíme? Poleťme.“ „Tam, kde zpívají tu naši modlitbičku? To už teď nejde. Až někdy jindy. Jest to tadyhle v jinou stranu za





městem, a musili bychom si přivstat, hned jak slunko zapadne.“ A tak svítili a svítili, ze zahrady do zahrady, ale nejvíc tam v té, kde si ponejprv na hrušce odpočali. Nikde se nic nehnulo, ani ten list nezašustil, a lidé pěkně spali. A ty hvězdy se třpytily, a ti broučci se kmitali, a pořád: „Zdař Bůh, Zdař Bůh, Zdař Bůh.“ A ti kohouti, ó ti teprv začali: Kykyryhý, Kykyryhý! a pořád, Kykyryhý! Jeden přestal, a druhý začal, takže ani nepřestali. Ale ty hvězdy začaly jaksi blednout, a tam na východě se to tolik rdělo, že kmotříček radil: „Poletme domů. Slunko už vychází, a doma na nás beztoho čekají.“

A letěli domů. Broučkovi se z těch zahrad skoro ani nechtělo, ale přece letěli, vzhůru skrze vinice, až tam k lesu. Tatínek už Broučka těšil. „Jen se neboj. Slunko vychází a sovy už zalezly.“

„A žluny, tatínku, také?“

„I nic se neboj. Tady jest naše cesta, tu se nám nic nemůže stát.“ A letěli. Tu stála ta chaloupka hajného, ale Broučkovi zdála se být taková malounká, že ji ani nemohl poznat. A z komína se kouřilo. „Vidiš, Broučku,“ povídal kmotřenek, „tady už vstali, a vaří snidani.“ Dvěře do chaloupky byly otevřeny. Na posteli ležel hajný a spal, tak nerozstrojený. Puška visela na stěně na hřebíku, a na zemi na dlažkách u samých dveří ležela velikánská zastřelená sova.

A letěli, pořád pěkně vedle lesa, až les přestal, a byli na vrchu. A s vrchu dolů a přes potok—a hned všickni tři tam pod jalovec.

Však už na ně čekaly, a když je viděly, vyběhly jim naproti, maminka a kmotříčka a Beruška. „A Janinka tu není?“ ptal se Brouček. „Ona zde není,“ pravila maminka. „Ona si myslí, že nebudeš poslouchat. A jestli pak, tatínku, poslouchal?“

Tatínek se usmíval a neřikal nic. Ale kmotříček: „I, poslouchal. Vždyť on má už rozum, a už se nebude bát.“

A že budou večerět, hlad už beztoho měli. Měli čokoládu a k ní takové smažené věnečky. Ale když nenechali Broučka ani se najíst! Pořád, aby jim vypravoval, jak se tam měli, a Brouček se beztoho sám k tomu měl: Jaká byla ta zahrada krásná, a v tom jednom okně že bylo světlo, a že se okno otevřelo, a taková krásná paní dívala se na hvězdy a na broučky, a ti kohouti tolik kokrhali jeden za druhým až tam daleko, a ten lev že sebou ani nehnul, měl takovou velikou hlavu a dva ocasy, a pořád pil vodu.

„A nebáls se ho?“ ptala se Beruška.

„Ó, nač pak bych se bál! A vidíte, kmotříčku, toho chrousta jsme polekali. Ten se nás bál!“

„Ano, Broučku,“ přisvědčoval kmotříček. „Ale ta sova!“

„Ó, však ji hajný zastřelil. Pane, tohos měla vidět, Beruško! Měl takový velikánský roh, hů, hů, hů, hů, a pořád hů. To, aby lidé věděli, jak mají ještě dlouho spát.“

„I, ne, Broučku, to nebyl hajný, to byl ponocný,“ opravoval ho tatínek.

„Ano, tak to byl ten ponocný.“ A kmotříčka k tornu přidala: „Však ano, půjdeme spat. Broučkovi se oči zavírají.“ A tak že se budou modlit:

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

Brouček dal pac a pus, každý šel po svých a spali a spali. Krásně se jim to spalo.

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!



An old popular song declared, "And it's a long, long time from May to December." (Or was it September? I can't remember, it's been such a long time!) Well, the reality is that the days are not so long between one time of year and another. They fly by, it sometimes seems, with a speed just short of light. How in the world did we get to this fall season of the year so quickly?

Here it is Thanksgiving time again. In Canada the holiday has already occurred. In the U.S. we have a few more leaves to come down and more frost nights to endure before hitting our version of Thanksgiving, but we are heading pell-mell in that direction. Then, in little more than two months, Christmas once again! That should give you some pause. I think there ought to be a speed limit imposed on the calendar. The daily date turn-around is getting out of hand.

One thing is for sure: the days are growing shorter—not just daylight, I mean, but available time ahead to do both what we want and what we must. A pastor I was recently listening to as he preached the Sunday sermon told the congregation that he had put together a list of 50 things he wished to get around to doing before his time was "up." A list that long seemed somewhat ambitious to me, but then he was a younger person. My list will have to be quite a bit shorter, given my stage in life.

Whatever the length of list one can realistically contemplate, I think the idea itself is a pretty good one, for several reasons. 1) It makes possible an inventory of what one really hopes for in life. 2) It could help drive us to thoughtfulness about what is going on in our span of years. 3) It encourages the intentional taking up of certain things we said we'd like to try. 4) It can certainly lead to a sense of satisfaction in checking off what finally does get done. 5) It has the potential of diminishing the habit of drift.

We are, after all, urged in Scripture to redeem the time—make it work for us and for the Kingdom of God. Jesus urged lives of productive service to him and to people all around us, a notion well captured in the old hymn, "*Work for the Night Is Coming*." That song urged us to do what we can while we can. The "what we can" part of the statement is what I am suggesting as potential content for each one of our "to do" lists.

I often think about what this convention might be able to do in the years ahead as a mission agency, that is, what it can and should do. You know, I believe I'll start a list. Realism in going about that exercise is necessary, of course, but so is faith. And so is a conviction that we have been summoned to act boldly in the name of Christ during these much too rapidly fleeting days of our time.

God bless you in whatever it is you are doing in this season. I hope it all counts in a major way, and that you are pleased with your opportunities and courage.



Robert Dvorak



Ve staré populární písni se zpívá, jak "mnoho, mnoho času dělí květen od prosince." (Nebo se jednalo o září? Nemohu si vzpomenout, je to již tak dávno!) Ve skutečnosti však jednotlivé dny, v průběhu roku, nejsou tak dlouhé. Někdy se zdá, že letí rychlostí světla a zvuku. Jak jinak jsme se ocitli v podzimním období tak rychle?

Je zde opět období díkůvzdání. V Kanadě tento svátek právě prožívají. Ve Spojených státech ještě spadne nějaké listí se stromů a snese se více nočních mrazíků, než se přijde

díkůvzdání. Jisté je, že se všichni ubíráme stejným směrem. Potom ještě něco více, než dva měsíce, a jsou tu zase vánoce! Ty by vás mohly trochu zastavit. Myslím si, že kalendář musí mít nějakou určenou rychlost. Denní koloběh se jaksi vymyká z rukou.

Jedno je však jisté: dny se krátí—nejen, co se týče samotné délky dne, ale mám na mysli čas, který máme k dispozici, abychom udělali to, co chceme a také to, co musíme. Nedávno jsem poslouchal nedělní kázání, při kterém kazatel vyzval posluchače, aby sepsali padesát věcí, které by rádi uskutečnili dříve, než se jejich čas „naplní“. Takový dlouhý seznam mi připadal náročný, ale kazatel byl mladý člověk. Vzhledem k mému věku, můj seznam by byl podstatně kratší.

Pokud se jedná o realistický seznam, zdá se mi tato myšlenka docela dobrá, z několika důvodů:

1. Pomůže nám uvědomit si, čeho chceme v životě dosáhnout.
2. Může nám pomoci, v průběhu let, plánovat z rozvahou.
3. Povzbudí uskutečnit naše předsevzetí.
4. Prožijeme určitou míru uspokojení při tom, čeho jsme již docílili.
5. Může zabránit nebezpečí nechat se nést proudem.

Písmo nás vlastně vybízí, abychom vykupovali čas—vzhledem k nám osobně i vzhledem k Božímu království. Pán Ježíš vyzývá k užitečnému životu ve službě Jemu i lidem kolem nás. Tato výzva je velmi dobře zachycena ve staré písni „*Pracuj, přichází noc*“. Píseň poukazuje na nutnost pracovat dokud můžeme. Doporučuji, aby výraz „dokud můžeme“ byl součástí seznamu každého z nás.

Často přemýšlím o tom, co by mělo být náplní naší konvence v příštích letech v souvislosti s misí, tedy, co můžeme a co bychom měli dělat. Věřím, že začnu svůj seznam psát. Uskutečnění seznamu je rozhodně nutné a právě tak i víra. Rovněž přesvědčení, že jsme vyzváni ke smělé činnosti ve jménu Kristovu, zvláště v těchto, přímo se řítících, dnech naší doby.

Bůh vám žehnej při všem, co v tomto období děláte. Doufám, že to zahrnuje všechno, a že se radujete z vašich příležitostí a odvahy.

Robert Dvořák

Přeložila Nataša Legierská

Gleanings from the Recent Meeting of the Women's Missionary Union

Grace Niswonger

Let's take a trip down memory lane. At Alderson-Broadbudd College in Philippi, West Virginia, as you enter the Wilcox Chapel foyer, you will see many photographs taken at the Czechoslovak Baptist Convention of USA and Canada in years gone by. You will notice large crowds of children, young men and women, older men and women, all dressed in their Sunday best. The men are dressed in suits, white shirts and ties and straw hats. Now look closely at the women, not only at the long skirts, white gloves and lovely large-brimmed hats but also at the facial expressions. These women had a vision, a purpose, and in the year 1923 they planned the first Women's Missionary Union.

Who would have imagined that 80 years later the vision and the faithful commitment would still be going forward? Now quickly return with me to the 80th annual meeting of the convention's Women's Missionary Union, which is about to begin. It is Saturday, July 5th, 2003. We have already finished our prayer time, Bible study, hymn sing and a concise, informative and friendly business meeting. Now we are gathered together, anticipating what the Holy Spirit will reveal to us in the next hour. Our theme of the convention



Iveta Surovcek

is *"You Will Never Walk Alone,"* and the reassuring messages we have heard during the past few days have prepared our hearts for more.

We think back to our founders. Did they ever, in their wildest dreams, imagine that we would be meeting at a beautiful college campus, in an air-conditioned chapel, singing and praising the Lord for His faithfulness through the years? We sing, we listen to the Toronto Trio raise their voices in song. We hear the testimonies of those who have given up their homes, their comfortable lives, to go and share the story of God's love to those who have not heard. And then our speaker of the day. Who is she? She is Susan Markwood, the wife of Dr. Stephen Markwood, president of Alderson-Broadbudd College. The moment this lovely lady comes to the podium, smiles, and begins to speak, you know you are in for a blessing.



Her topic for the morning is *"The Mystery of God's Presence."* She tells us she will share pages from her scrap book with us. She begins with the little girl who kisses her daddy goodbye as he leaves for the service of his country during World War II. This same daddy never returns. The truth of *"You Will Never Walk Alone"* leaves her wondering. The Lord brings into her life a new "daddy," then a sweetheart and then a husband. Children come along and all is well as they settle down to life in Kansas. Just when life is great, she realizes a new baby is on the way but, sadly, this baby does not live. Then the Lord chooses for them to

move to West Virginia. All along the way, Susan sees how very close the Lord is walking with her and how His way is the best




Dorothy Dvorak (president) presents a gift to Susan Markwood

way. We leave our meeting with joy in our hearts, realizing that, indeed, when Christ is in our lives, we never walk alone. There is a closeness, a comradeship, that cannot be explained except for knowing the Lord Jesus Christ.

Do you want this closeness? We have a surprise planned for you. Plan now to tell your family to mark their calendars for the 95th Czechoslovak Baptist Convention in Philippi, West Virginia, July 8-11, 2004. The surprise will be a ladies' day for the Women's Missionary Union. We will meet together for lunch, we will have a craft idea with children welcome to participate, and if you choose, you may just join the "talking table," where we can sit and talk. The days pass quickly, and we anticipate being together once again. July 10th, 2004, is the date. Don't miss it!

□

The background is a painting of a sunset or sunrise over a body of water. The sky is filled with horizontal bands of color, ranging from light blue at the top to deep orange and red near the horizon. The water reflects these colors, creating a shimmering effect. On the left side, there is a dark silhouette of a bridge structure, possibly a cable-stayed bridge, with several cables extending across the water. The overall mood is peaceful and contemplative.

**Unto thee, O Lord,
do I lift up my soul**

Psalm 25:1

**K tebe, ó, Hospodine,
pozdvihujem svoju dušu.**

Žalm 25; 1