

Glorious Hope Slavná naděje

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**The Lord is God
in the heaven
and the earth**

Deuteromium 4:39



**Hospodin
je Bohem na
nebesích nahore
a dole na zemi**

Deuteromium 4:39



As I write these lines, the world is being shaken by various events. Tragedy follows tragedy, with crippling effects on our society.

During Thanksgiving, when we express our gratitude for all that we receive from God, we must deal with loss, the loss of that which is most precious—human life. We may be personally affected by this loss. Perhaps more than in the past,

we are grateful for one another. We are grateful for our fellowship. We are grateful that prayer is returning to American schools and families. We are grateful that people are aware of God's existence.

Soon we will be celebrating Christmas, which reminds us of the Saviour of mankind from a different perspective. Every year

much effort is exerted in preparing the perfect Christmas. We want to be sure that every friend and family member receives an appropriate gift. This is a good testimony of our generosity and love for others.

Terrorism has increased the number of families that will be celebrating this Christmas without their loved ones. How precious is the gift of God's peace! It is a peace that the human mind cannot comprehend. It is not possible to touch it or to identify it by physical properties. It is like oxygen. Without oxygen, the living organism ceases to exist. Without God's peace, the soul dies.

Let's be sure to maintain this peace, and let's not forget the central message of Christmas: "...*Christ Jesus came into the world to save sinners...*" (1 Tim. 1:15). This reality is mankind's only hope.

Editor-in-Chief *Natasha Legierski*



íši tyto řádky v období událostí hýbajících světem. Tragédie stihá tragédii a ochromuje život společnosti. V době děkůvzdání, kdy si uvědomujeme hojnost Božích darů, přicházejí ztráty. Ztráty toho nejcennějšího—lidského života. Ztráty, které se nás osobně dotýkají. Snad více, než kdykoliv předtím, jsme vděční za to, že máme jeden druhého. Jsme vděční za obecnství. Jsme vděční za to, že do amerických škol i rodin se vrací modlitba. Jsme vděční za to, že člověk vnímá existenci Pána Boha.

Do této situace vstupují vánoce, svědčící o Spasiteli lidstva, v jiné perspektivě. Mnoho prostředků je rok co rok vynaloženo na přípravu perfektních vánoce. Usilujeme o to, aby na stolech nic nechybělo a každý člen rodiny i přítel byl dostatečně obdarován. Je to pěkné svědectví o štedrosti i lásce k bližnímu.

Terorismus zvýšil procento rodin, které prožijí vánoce ve vzpomínkách na ty, kteří museli předčasně odejít. Jak vzácný je dar Božího pokoje! Je to pokoj, který lidský rozum nemůže pochopit. Nelze jej ohmatat ani identifikovat fyzikálními vlastnostmi. Podobně jako kyslík. Bez kyslíku zaniká živý organismus. Při nedostatku Božího pokoje umírá duše.

Buďme tedy vlastníky tohoto pokoje a neopomíjme hlavní poselství vánoce: „...*Ježíš Kristus přišel na svět, aby hříšné spasil...*“ (1. Tim. 1,15) Tato skutečnost je jedinou nadějí lidstva.

Šéfredaktorka *Nataša Legierská*



[We will continue columns "Builders and Makers of the Convention" and "Czech and Slovaks and the Bible" in next issues of Glorious Hope. Editors.]



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November 2001

From the General Secretary

Denton Lotz



Freedom from Religion

The idea of religion as an institution that restricts and denies freedom became clear to me the other day when riding home from the airport in a taxi. The taxi driver's accent indicated he was a foreigner. I asked him to which religion he belonged.

He answered, "I have no religion! I am free!" It was a shocking reminder to me of the tragedy of religion throughout history and around the world. Humankind is yearning for freedom and hoping that religion will free them, but then sadly humanity ends up bound and enslaved by religious ideologies. I thought to myself, "There are Christians like that also. They do not know the freedom that Christ has come to bring. They are bound up in their rules and regulations. Like the apostle Paul, they are yearning for freedom."

After the tragic events of September 11, journalists, many for the first time in their lives, are writing about religion. They very often write from a secular point of view and examine religion as a sociological and cultural phenomenon, and do not really distinguish the differences. They assume that basically all religions are the same and desire peace, harmony and justice.

It was against this type of thinking that Karl Barth reacted when he maintained that biblical faith was not a religion, but new life in Christ. Barth emphasized that religion is man's attempt to find God, but biblical faith is God's attempt to find man. Religion tries to know God by laws and rituals, by observances and festivals and man-made doctrines. In the Bible, however, we meet a God who condemns all religions as idolatrous attempts to control or manipulate God. We cannot know God except through God's revelation. And this revelation of God is none other than God becoming a human being in Jesus the Christ! There are those who have made biblical faith into a religion, and as such it has become like all other religions that sociologists and phenomenologists of religion study and about which we read daily in our newspapers.

"Religio" in Latin means "to tie or bind." This is, tragically, the story of modern-day religious fundamentalism, liberalism and all other ideological interpretations of religion. Sadly, there are those who throughout Church history have made Christianity into a religion of bondage, of restriction and confinement, even using torture to ensure and protect it. The Inquisition of the 16th Century is a sad reminder of this. Dostoyevsky's story "The Grand Inquisitor" reminds us of this type of religion, which tells Jesus to go away and not come back again: "They do not want you and your freedom! They want the law!"

As followers of Christ, let us remind ourselves to preach the liberating power of Christ and to confess with the apostle

Paul, "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" (Gal. 5:1). In confronting the "religion" of Nazism, Dietrich Bonhoeffer wrote of "religionless Christianity." Perhaps we ought to read his Letters from Prison again and remind ourselves that Christ frees us from religion to give us true freedom. Then we can witness to the taxi driver and say, "Because I have Christ, I too have no religion. I am free!"

Mennonites Learn from Baptists

The Baptist passion for missions, for evangelism and for conversion are strong points, says the Mennonite World Council (MWC). In a recent issue of their second quarter of *Courier*, the Mennonite Central Committee noted things they learned from the Baptists during the Baptist Mennonite Conversations that took place from 1989 to 1992. In turn, Baptists learned of the Mennonite emphasis on church history.

Ross T. Bender, past president of the MWC, says, "BWA representatives in particular were eager to hear these stories and even to recommend that our communions join together in a common service project. We Mennonites were confronted with the fact that the Baptists had outstripped us in numbers (43 million to 1 million) even though the Mennonites started a century earlier. The reason is that Baptists never lose an opportunity to proclaim the gospel and to extend an invitation to accept Christ."

European Prayer Call

During their September 25-29 meeting in Prague, Czech Republic, leaders of the European Baptist Federation (EBF) asked all of their member unions and friends to join in prayer for Afghanistan.

"The decision to retaliate against the terrorists for the destruction of September 11 was one that I am sure was not taken lightly," said Theo Angelov, general secretary of the EBF. "What we must insure now, however, is that innocent civilians will not pay the price for the actions of a small group of people. We are asking all Christians to come together to pray for these civilians and for a quick end to this war. We are also asking for prayers for the United States and other world leaders as they make decisions that will have long-term consequences."

Re-printed from BWA News-November 2001 □



A Panychida for the Dead

Pavol Kondač

Translated by Peter Branda



Almost a month has gone by since something unbelievable and shocking has occurred. I am not going to describe the terrible events of September 11, 2001; you are probably better informed than I am. However, I cannot but speak about what has filled my heart and what I am feeling even today.

I was deeply shocked and surprised, just as you certainly were. I asked (I am not sure to whom the question was directed, but I asked): is man really capable of doing something of this sort to another human being, even in this enlightened era? To consciously destroy so many lives, to bring so much suffering to innocent people.... It was a terrible blow directed against innocent victims. Those who died were ordinary people, including children and the elderly, who did not harm anyone. Was it “mere” revenge, or a deed of blind hatred?

I was deeply shaken by the fact that the acts were committed in the name of God. But which God? Does he ask to be obeyed in this manner? Is this his style, his command or will? Was this the result of the teaching of the Koran or some other holy book? Where is the world headed, what future awaits mankind?

Perhaps many people are searching for an answer, just as I am, but their questions remain unanswered. However, we are people of prayer and of the Word, not our word, but a higher one, the Word of God. I therefore steered my search in this direction. I was not the only one. Even unbelievers reached for the Bible, especially for the prophets and for the book of Revelation. Even the newspapers quoted passages from the scriptures, for example from Revelation, Chapter 18: “the great Babylon has fallen.” I had to ask myself whether this was an appropriate passage, whether they were not condemning the innocent.

Certainly it is not our role during these times (or at any other time) to condemn or judge our fellow human beings. Only our God and creator is competent for this. Only he sees the true state of things and only he truly knows our motives and our hearts. He sees and also righteously judges, and justly rewards and punishes. We should never doubt this.

One question has been especially painful and difficult for me. Is it possible for a religious person to commit or justify this mass murder? Will we find a priest who would bless such a thing? What has happened to us?



We know that an act of this magnitude will not remain without some sort of reaction. Today we already know that the US forces have taken action against those responsible for this crime. Is this justified? People search for answers in various places. Some answer based on their intellect, others based on their conscience. Again, we look only to God’s Word for an answer. We know that the state has the right to bring to justice evildoers, murderers, thieves and other criminals. In this specific case, their task is not easy. They must find those who are truly guilty. The position of the criminals is simpler. They do not consult their

conscience or God; they strike unexpectedly and quickly flee. They may even kill themselves along with the victims. But their crime still remains a crime.... The government has the difficult task of ensuring that preventative measures are taken so that similar acts cannot take place. They must prevent the murder of innocent and defenseless people. May God give them the wisdom needed for the decisions that must be made.

I believe that many of you, perhaps all, have cried along with those in mourning. This was our quiet panychida, our memorial service for them. Surely you were also moved to help the needy. You prayed for God’s mercy and consolation for those who had lost their dear ones, their husbands, wives, sons and daughters.

What should we do in the days ahead? We need to remain faithful to the principle of love and goodness. God is the source of

all that is good and the source of that most precious value: life. Jesus asked: What can be compared to the value of life? Life is more than food, clothes or money, or any other riches of this world (Matt. 6:25). It is our challenge to believe and to act on the belief that love is the best path for mankind to follow. Love leads to a wonderful future; hate leads to complete destruction. There is no other way. Let us attempt to stay on this path, and let’s recommend it to others. Let’s listen to God’s voice during these decisive times: “*This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live*” (Deut. 29:19).

□

Panychída za mŕtvych

Pavol Kondač



Už uplynul skoro mesiac, že sa stalo čosi neuveriteľné a šokujúce. Nie, nejdem opisovať otrasné udalosti z 11. septembra 2001, veď ste o nich informovaní možno lepšie ako ja. Ale nemôžem nehovoriť o tom, čo naplnilo moje srdce potom a drží sa ma až dodnes.

Ako vari každý, aj ja som bol vrcholne prekvapený až šokovaný, ako iste aj Vy, milí čitatelia. A pýtal som sa (ani neviem koho, ale som sa pýtal): naozaj je schopný človek vykonať človeku čosi podobné aj v dnešnej osvietenej dobe? Úmyselne zničiť toľko životov, zaviniť toľko nešťastia ľuďom, ktorí za nič nemohli.... Bol to strašný úder na nesprávnu adresu. Zahynuli obyčajní ľudia práce, deti i starci, ktorí nikomu neublížili. Bola to „iba“ pomsta či dielo slepej nenávisťi?

Najhlbšie mnou otriasa fakt, uvedomenie si, že sa to stalo v mene Boha. Nejakého boha... Akého? Káže on niekomu pracovať týmto štýlom? Je to jeho štýl, jeho spôsob či jeho pokyn a jeho vôľa? Tak to káže Korán, alebo nejaká iná svätá kniha? Kde sa to svet dostáva dnes a aký zajtrajšok čaká ľudstvo?

Možno mnohí ľudia si lámu hlavu podobne ako ja, hľadajú a nenachádzajú odpoveď. Ale sme ľudia modlitieb a Slova, nie svojho, ale vyššieho, Božieho. Tak som sa vo svojom hľadaní pobral týmto smerom. A nielen ja. Vari aj neveriaci a nekresťania siahli po Biblii, a najmä po známych prorockých knihách, najviac po tej apokalyptickej, teda po Zjavení Jánovom. Aj noviny, ktoré priniesli otrasné správy hneď po oných udalostiach, citovali výroky zo Zjavenia kap. 18: Padol veľký Babylon. V duchu som sa pýtal, či siahli na správne miesto, či nezatracujú nevinných?

Určite nie je našou úlohou v týchto chvíľach (vlastne ani inokedy) súdiť a zatracovať svojich bližných. Kompetentný je iba Najvyšší, náš Boh a Stvoriteľ. On vidí pravý stav vecí, verný obraz a najmä vnútorné pohnútky a úmysly srdca. Vidí a iste aj spravodlivo posúdi, podľa zásluhy odmení a potresce činiteľov dobra i zla. O tom by sme nemali ani na chvíľu pochybovať.

Jeden otáznik sa však veľmi hlboko a bolestne zasekol do mojej duše. Je to možné, že nábožný človek je schopný vykonať, vysvetľovať a ospravedlňovať takéto masové zločin? Nájde sa



Pavol Kondač s manželkou

nejaký kňaz či veľkňaz, ktorý to ešte aj požehná? Kde sme sa to dostali?

Vieme, že takéto významný čin nezostane bez ozveny, bez reakcie. Dnes už je známe, že americká päsť udrela na potenciálnych páchatelov zločinu. Právom? Odpoveď si každý hľadá, kde vie a chce. Nieкто odpovedá podľa svojho rozumu, podľa svedomia. My hľadáme zase len odpoveď Božiu, jeho Slova. Vieme, že štátna vrchnosť je oprávnená stíhať činiteľov zla, vrahov, zlodejov a rôznych zločincov. V tomto prípade nemá ľahkú úlohu. Vyhladať, „vypichnúť“

vých vinníkov. Zločinci to majú jednoduchšie. So svojim svedomím, ani s vyššou Božou inštanciou sa neradia, prídu tajne a nečakane a potom ujdú. Prípadne sa zabijú aj s druhými. Ale zločin aj tak zostáva zločinom... Vrchnosť to nemá ľahké, keď chce zaistiť prevenciu, aby sa druhý raz podobný skutok už nepodaril a nezostal nepotrešaný. Aby nehynuli nevinní a bezbranní ľudia. Nech jej Pán Boh dá dostatok múdrosti pri rozhodovaní.

Verím, že mnohí z Vás (vari všetci?) ste vyronili slzy a plakali s plačúcimi. To bola naša tichá panychída. A nielen to. Že ste boli pohnutí milosrdenstvom a otvorili aj ruky k pomoci tým najpotrebnejším. Že zneli naše modlitebné prosby o Božie potešenie pre tých, čo stratili svojich najdrahších, nenahraditeľných bližných, manželov, synov i dcéry.

A aké je slovo do budúcnosti pre nás?—Vari len zostať verný zásade lásky a dobra. Boh je darca všetkého dobrého, osobitne tej neoceniteľnej hodnoty: života. Čím vyváži človek život, akou protihodnotou?—pýtal sa Pán Ježiš. Život je viac ako pokrm, šatstvo a peniaze—a akékoľvek mysliteľné bohatstvo sveta (Mt 6,25).

noty: života. Čím vyváži človek život, akou protihodnotou?—pýtal sa Pán Ježiš. Život je viac ako pokrm, šatstvo a peniaze—a akékoľvek mysliteľné bohatstvo sveta (Mt 6,25). Je ohromne ťažké veriť a podľa viery aj postupovať s presvedčením, že láska je schodnejšia cesta pre ľudstvo. Láska vedie do krásnej budúcnosti, nenávisť zavedie ľudstvo do skazy, do totálnej, možnože konečnej záhuby. Niet inej cesty. Pokúsme sa postupovať touto cestou aspoň my a doporučujeme ju aj iným. Počujme Boží hlas v týchto historických, rozhodujúcich chvíľach: *Za svedkov volám dnes proti vám nebesia i zem, že som ti predložil život i smrť, požehnanie i kliatbu. Vyvol si život, aby si žil ty i tvoje potomstvo.* (Dt 29,19)



92nd Czechoslovak Baptist Convention

July 5–8, 2001

Christ's Expectations of Us

If you love me, you will keep my commandments. John 14:15



It is really hard to believe that it has been a whole year since we said “Goodbye” and “See you next year at the convention.” This year we started one day earlier (for those who wanted to relax) to celebrate an Independence Day on July 4th. Of course, no real celebration could be without fireworks. So we did have fireworks. And I believe that everybody like it so much, especially children, that we will continue next year with *The Second Annual Fireworks*.

As usually Annual Czechoslovak Baptist Convention started with meeting of the General Board which was held on July 5, 2001, in Crim Dining Room.

The meeting was opened by president R. Dvorak with welcoming remarks. K. Devine was welcomed as the new pastor of the Hatch Hollow Baptist Church. Bob read from Psalm 33 and Colossians 3. “*Whatever you doing word or deed do all in the Name of the Lord Jesus giving things to the Father (3:17).*” This is what we are called to

do in the life of the church and in our homes and in our convention. We were asked to remember Esther and Bill Widlicka who had both suffered strokes in June so they couldn't be with us. We miss Helen Struharik. Milan Lev is in traction with his shoulders so couldn't attend. John Jeren Sr. was home caring for his ill wife Irene and for her brother-in-law Paul, too. They sent their greetings to the convention.

We were led in prayer by J. Novak, D. Widlicka, N. Legierski, and W. Rotar. Bob closed in prayer.

Secretary presented minutes from midyear meeting. We also heard reports from financial secretaries and treasurers.

Treasurers George Gregor and Oti Alac were thanked for their reports and the work they are doing for the convention during the year.

George Gregor and Bill Rotar gave full reports on the transactions of the trust funds.

Natasha Legierski, editor-in-chief of *Glorious Hope*, reported that the May issue was delayed so they worked hard to prepare the July issue in time to be distributed at the convention sessions. We hope it will be on time in the future. She thanked people for the contributions to the *Glorious Hope* but they would appreciate more contributions about what the churches are doing. The magazine is published in three different languages: English, Czech, and Slovak. It goes to many countries around the world. We hope to have

more information and reports from the Czech and Slovak Republics in the future. Please send us your information about your lives, churches, families, etc. We really appreciate your support and prayers as work on preparing the *Glorious Hope*.

Her report was received with applause and appreciation from all of the delegates. It is a beautiful presentation that enables people to see our lifeline of mis-



Convention Choir

sion. Be sure to read *Glorious Hope*!

J. Novak talked about tract ministry. Since last convention he received 668 letters of which 149 were new contacts. He sent over 180,000 tracts in the last 12 months. By now, over 2,498,725 are witnessing in 63 different countries. He also mailed out 953 Bibles, 46 New Testaments, and 731 books, totaling 1,752 Bibles, 309 New Testaments, 1,494 books, 1,313 pencils, 1,441 pens and other Sunday School materials.

J. Novak, chair of the Nominating Committee, announced following committees as follows:

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

Budget: R. Dvorak- chair, G. Gregor, B. Rotar, O. Alac, Henry Pojman, Vera Dors.

Time, Place: B. Widlicka- chair, John Senak, F. Opocensky.

Publishing: G. Sommer-chair, J. Novak, J. Banko, G. Legierski, N. Legierski.

Auditing: R. Struharik-chair, L. Hala, R. Mazanec,

Missionary: F. Manas-chair, F. Opocensky, J. Andrs, L. Hala.

Youth: Bill Rotar- chair, S. Michael, S. Mantle.

Awards & Recognitions: R. Dvorak- chair, F. Manas, H. Horvath, G. Sommer

President and the Executive Secretary are ex-officio members of all Committees.

President Robert Dvorak then gave his report.

- Dottie and Bob spent time in the Czech and Slovak Republics. His employer sent them and paid the expenses. They were met at the airport by Milos Solc, Jr. who took them to the Baptist Headquarter apartment in Prague where they spent a few days. He preached one night at Milos Solc's church in Vinohrady. He also preached at the closing service of the Czech Baptist Union annual conference. Czech Baptists sent greetings to our Convention and thanked us for the contributions they have received from us for their mission work.
- They also went to Bratislava. Had conversation over lunch with the secretary of the Slovak Baptist Union, Brother Kulacik. Bob felt it is very important for us to invited Jozef Kulacik, General Secretary of the Slovak Baptist Union, for the 2002 convention in Philippi. We want him to know the heart of our convention and of their Baptist



Dan Widlicka, Robert Dvorak, and Dr. Steve Markwood

Union. There was a date conflict when we invited him a couple of years ago.

- G. Sommer and Bob have talked repeatedly, and V. Dors also brought it up, that this convention and its leaders and basic financial support aren't growing any younger.

We have not found the younger generation picking it up. We are just holding our own. What is the glue that holds our convention together? In the past, it was our



Ján Banko, Robert Dvorak, and Convention Choir

churches but we are no longer a convention of churches. It is individual persons who come together to support the work. It is the fellowship and our yearning to be together with each other. This isn't enough for the future. We need a strong sense of what we are doing as a mission. Right now, it is a passionate commitment to the spreading of the Gospel in Central Europe. It must be more and more in the forefront... a calling from the Lord to evangelize in the Czech and Slovak Republics. When we went to the churches to hold our annual convention meetings people were more involved in what the convention was doing. How can we compensate for the loss of going to churches when we are meeting in Philippi? We have to let people know that we only come around once a year. We must do what needs to be done to encourage people to come and support the work of the convention.

- How do we encourage the young people to come and to be interested in the work? Our children don't know why the convention was established. How do we bring new zeal for the convention work? Tell the story of who we can be in the future. Remind them of their roots but also ask what we can do to evangelize the Czech and Slovak Republics for the Lord. What is our Mission? How can we serve our Lord? Perhaps we can have mini conventions or smaller meetings so we can reach some of the churches where we used to go. Go to individuals in churches who were formerly interested and try to tell them what our message is and could we tell their people about the convention work and mission.
- Elections will be held next year (2002). We need some new voices and younger blood in the future.

- The Toronto church is celebrating 60 years and invited Robert Dvorak to attend and preach.

Executive Secretary, George Sommer reported:

- We are updating our Web page at least once a month. Please check it often. www.ab.edu/czslbaptconv
- It was decided to publish two books and one of the books is almost ready to be printed.
- Trans World Radio in Czech Republic published a history of TWR in Czech language. They have translated it into English and we will publish it. Should be ready in next few months.
- He mentioned that the ad hoc committee decided to make video clips of the convention to send to the churches. It is on the back burner just now. He can take it further when retires later this year. He would like to prepare a tape for people to see what we are doing at the annual conventions in Philippi.
- We were asked to give names of those who have passed away since the last convention to Bob Dvorak for the Memorial service.
- We were reminded of the change we made. Canadian delegates will pay meals, accommodation and registration fee in Canadian dollars. They no longer had to go to the bank and send international money order in US\$.
- We have received the Czech Baptist Union proposal for a new church being started in Ceske Budejovice. Proposed sum of US\$11,000 will be sent in the spring of 2002. This mission support is given to the Czech Baptist Union one year and to the Slovak Baptist Union the next year. George Sommer will ask the secretary of the Czech Baptist Union to send us more specific proposal.
- It was announced that the midyear meeting will be held at the Scranton Road Baptist Church in Cleveland, OH on Nov. 2, 2001, at 1 p.m. Daniel Widlicka will work out the details with the local pastor.
- The 93rd convention will be held July 4-7, 2002. The 94th convention will be held July 3-6, 2003. The 95th convention June 30-July 4, 2004. All in Philippi.

Natasha Legierski reported that she couldn't get anyone to help as counselors with the proposed camp program so they had to cancel it for 2001, but they hope that it will be worked out by 2002. We also need a program for college age young people to keep them interested in our convention.

Jan Viktorin, Lubomir Vyhnanek, and George Cooper reported about TWR work in both republics.

G. Sommer brought to the convention attention the "Policy for Distributing Grants to the Czech and Slovak Baptist Unions" and also the "Amendment to the By-Laws of the Czechoslovak Baptist Convention." These insure an orderly process of contribution to these causes. It sets out the way those applications will be

received and approved and the way in which they will meet accountability.

The second is the amendment. It was approved at the 2000 midyear meeting and checked with the IRS so that we fulfill their requirements.

Following are "Policy" and "Amendment":

Policy for Distributing Grants to the Czech and Slovak Baptist Unions

The following policy has been adopted at midyear meeting of the General Board of the Czechoslovak Baptist Convention of USA and Canada, in Campbell, Ohio, on November 3, 2000.

"The Czechoslovak Baptist Convention of USA and Canada (formerly Czechoslovak Baptist Convention of North America) may provide annual lump sum grants (currently US\$11,000), in alternative years to the Czech Baptist Union in the Czech Republic and the Slovak Baptist Union in Slovakia.

Grants shall made after written application is received from either the Czech or Slovak Baptist Union. The application shall include the following:

Name of Union

Person responsible for administering the grant in the Czech or Slovak Republic

Amount requested

Narrative describing how funds are to be used

At the end of the grant year the receiving Baptist Union (Czech or Slovak) will issue a report to the Czechoslovak Baptist Convention of USA and Canada confirming how funds were spent, including names of recipients and/or receiving churches and/or associations.

Periodically, site visit will be conducted by representative(s) of the Czechoslovak Baptist Convention of USA and Canada to verify first hand how funds were distributed and used."



Amendment to the By-Laws of the Czechoslovak Baptist Convention of USA and Canada

- *The organization is organized exclusively for charitable, religious, educational, and/or scientific purposes under section 501 (c) (3) of the Internal Revenue Code.*
- *No part of the net earnings of the organization shall inure to the benefit of, or be distributable to its members, trustees, officers, or other private persons, except that the organization shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in the purpose clause hereof. No substantial part of the activities of the organization shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the organization shall not participate in,*

or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding any other provision of this document, the organization shall not carry on any other activities not permitted to be carried on (a) by an organization exempt from federal income tax under section 501 (c) (3) of the Internal Revenue Code, or corresponding section of any future federal tax code, or (b) by an organization, contributions to which are deductible under section 170 (c) (2) of the Internal Revenue Code, or corresponding section of any future federal tax code.

- Upon the dissolution of the organization, assets shall be distributed for one or more exempt purposes within the meaning of section 501 (c) (3) of the Internal Revenue Code, or corresponding section of any future federal tax code, or shall be distributed to the federal government, or to a state or local government, for a public purpose.



Alac Family and Youth Class

The above amendment has been adopted at the 92nd Annual Convention in Philippi, July 7, 2001



Reports were made by missionaries telling about their work. Ruby Mikulencak told us about her added responsibilities with SIM as leader and requested our prayer.

Budget Committee presented budget for year 2001-2002 which has been approved. Budget was printed in the insert of September issue of *Glorious Hope*.

J. Banko reported for Youth committee that it is a real opportunity to work with the youth. Col. 3:6-7. It is a real experience and privilege to lead our young people, teaching them about the way to live. They want to worship God in their hearts. We are nurturing the creativity of the young people. I thank those persons who are assisting me in the work with the young people, playing the piano, etc.

Alexander Flek was introduced. He is visiting with us, he is a student, a pastor, who brought us greetings from the brothers in the Czech Republic. There is a great hunger today in the Czech Republic for the Word of God. Kralicka Bible is so old but so beautiful. They are making a translation of the Kralicka Bible in easier to understand language. They had printed 27,000 copies last year. Distributed 10,000 copies in one week just lately.

Greetings were then received from the following churches: Czechoslovak Baptist Church in Toronto, Grace Baptist in

Windsor, Christ Community Church in Campbell, Parma Heights Baptists Church in Parma, Hatch Hollow Baptist in Union City, Shirley Mobley, Lillian Adams, John Jeren, Sr., Esther and Bill Widlicka, Florian and Barbara Manas, and Scranton Road Baptist Church, Cleveland.



It has been second year now that we started our annual convention on Thursday in order to make it “cheaper.” On opening night, as always, we heard the choir from local Baptist Church under the direction of Dr. Jud Bracey, accompanied by Marija Sommer. They both worked with convention choir during the duration of the convention. President of Alderson-Broadus College, Dr. Steve Markwood, greeted us on behalf of the College, and as usually, did not forget to greet as in Slovak language this year.

We all missed this year *Manas the Mystic* presentation. Florian had a very good intention to be with us, but he had to undergo surgery.

As always we enjoyed Old fashioned hymn singing with our talented Bob Dvorak at the piano. And after that? Of course an Ice cream social. All of that has become a tradition at our annual conventions.

We heard many solos and other musical numbers. Also piano-organ duets with Pat Solomon on the organ and Marija Sommer on piano. Both are from Philippi Baptist Church.

Saturday Night Concert was certainly music culminating point of whole convention. We do not realize how many talents are amongst our people.

And late that evening? What else. Camp fire and another fireworks.

Well, what else to add? No doubt, we have had very blessed time hearing the word of God, blessed fellowship or as we say in Czech language, obecnství. I believe that all of our English speaking brothers and sisters already know how to pronounce it and know what it means. But no matter how I try to describe convention, you will not know or experience it unless you come next year July 4-7, 2002 and have obecnství with us. Come and see!

See you next year!

George Sommer, *Executive Secretary*
Alice Kmetko, *Assistant Secretary*



92. Československá baptistická konvence

5.-8. července 2001

Kristovo očekávání

Jestliže mne milujete, budete dodržovat má přikázání, Jan 14:15

Tento rok konference začala o den dříve pro ty, kdo si chtěli odpočinout a oslavit Den nezávislosti (4. července). Uspořádaný ohňostroj byl opět zařazen do programu příští konvence, díky zájmu účastníků.

Oficiální zahájení proběhlo o den později. Předseda konvence, bratr Robert Dvořák, zahájil čtením Žalmu 33., a Kolos. 3:17. Byl přivítán nový kazatel ze sboru v Hatch Hollow, Pennsylvania, K. Devine a zmíněni ti, co nemohli být přítomni ze zdravotních důvodů a ti, kteří nás již přešli. Zaznělo několik modliteb.

Po přečtení zápisu z minulé konvence byly předneseny zprávy za jednotlivé složky:

Pokladní, investiční, redakční a misijní (traktátová misie br. J. Nováka).



Don Shoff, Bill Rotar, and Dan Widlicka

Předseda nominační komise, J. Novák, oznámil jednotlivé výbory (viz anglickou verzi).

Zpráva předsedy, Roberta Dvořáka:

- Díky štědrosti zaměstnavatele br. Dvořáka, mohl br. Bob se svou manželkou Dottie navštívit Českou a Slovenskou republiku. Došlo k setkání s představiteli baptistů obou republik. Bratr měl možnost posloužit při závěru oblastní konference v Litoměřicích, v Čechách a v Bratislavě mohl osobně předat pozvání bratru J. Kulačikovi k účasti na sejití naší konvence v roce 2002.
- Vzhledem ke zvyšujícímu se věku pravidelných účastníků konvence, je třeba podchytit mladou generaci. Co vlastně drží naši konvenci pohromadě? Dříve byla tato konvence konferencí sborů s československým pozadím, dnes to jsou pouze jednotlivci z různých sborů. To nestačí, je třeba si uvědomit, v čem spočívá naše missie. V současné době to je předsevzetí k šíření evangelia ve střední Evropě. Je třeba vzbudit více zájmu u lidí, aby tuto konvenci podporovali.
- Jak můžeme povzbudit mladé lidi, aby se ujali práce? Je třeba



Vlastimil Pojman and Children Class

s dětmi a mládeží hovořit o původu konvence, práci, misií apod. Kontaktujme sbory, které byly kdysi součástí konvence a seznamme je s prací a missií konvence.

- Příští rok budou probíhat volby (2002), myslíme na mladé lidi.
- Torontský sbor pozval br. R.Dvořáka na 60. výročí založení sboru (únor 2002)



Children and Youth Convention Choir

Zpráva tajemníka, br. Jiřího Sommera:

- Jednou za měsíc je obnovována stránka na internetu: www.ab.edu./czslbaptconv
- Dojde k vydání dvou knih, jedna je téměř připravena k tisku.
- TWR v Čechách vydalo svou historii, připravili i anglickou verzi a konvence to vytistne.
- Video z konvenčních setkání bude k dispozici.
- Došlo ke změně v poplatcích pro kanadské účastníky, kteří

mohou platit v kanadské měně.

- Obrželi jsme návrh České jednoty baptistů na podporu nového sboru v Českých Budějovicích. Suma 11,000.00 US\$ bude odeslána na jaře 2002. Tato misijní podpora je posílána střídavě do České republiky jeden rok a druhý rok na Slovensko. Jiří Sommer si vyžádá přesnější informace.
- Půlroční sejití výboru proběhne v Clevelandu, v Ohio, ve Scarton Road sboru baptistů, 2. listopadu, 2001.



Youth Bible Study with Ján Banko

- Data příštích konvencí jsou uvedena v anglické verzi této zprávy.

Plánovaný dětský tábor v rámci konvence se nemohl uskutečnit pro nedostatek pracovníků. Je potřeba domyslet organizaci programu pro děti, mládež i mladé lidi (informovala Nataša Legierská).

Jiří Sommer předložil *Směrnice* týkající se misijních příspěvků pro Čechy a Slovensko a *Dodatek ke stanovám* československé baptistické konvence.



“Obecenství” at Sommers

Uveřejňujeme stručné znění:

Směrnice pro přispívání—příspěvky budou udělovány na základě zaslání aplikace, ve které musí být uvedeno jméno organizace, osoba zodpovědná za převzetí příspěvku, a podrobné informace, jak bude s penězi naloženo. Koncem roku bude očekávána přesná zpráva. Konvence má právo si tyto informace ověřovat.

Dodatek ke stanovám

- Je to organizace ryze dobročinná, náboženská, vzdělávací a/nebo vědecká
- Neslouží k obohacování se jednotlivců nebo členů na vedoucích místech
- Nepodílí se na různých propagacích nebo politických kampaních

Tento dodatek byl schválen na 92. konvenci v roce 2001.

Následovala zpráva za misii (s. Ruby Mikulenčáková) a za mládež (br. Ján Banko).

Představil se bratr Alexandr Flek, návštěvník z Čech, kazatel, pracuje na překladu kralické Bible do moderní češtiny. Předal konvenci pozdravy od tamních bratří a pohovořil o práci, kterou konají.

Výčet sborů, které zaslaly pozdrav konvenci je v anglické verzi.

Je to již podruhé, kdy konvence začala o den později, než bývalo zvykem. Stalo se tak zdůvodů finančních. Při zahajovacím shromáždění posloužil pěvecký sbor z místního baptistického sboru pod vedením Dr. Juda Braceyho a za doprovodu Marije Sommerové.

Ředitel Alderson-Broadus College, Dr. Steve Markwood,



Old Fashioned Hymn Singing with Robert Dvorak at the Piano

jménem univerzity pozdravil přítomné a nezapoměl ani na pozdrav ve slovenštině.

Postrádali jsme br. Floriana Manase a jeho kouzla. Bratr se musel podrobit operaci a nemohl být přítomen. Jako každým rokem, i letos jsme se těšili společnému zpěvu za doprovodu talentovaného br. Boba Dvořáka, za kterým následovaly zmrzlinové hody. Obojí se již stalo tradicí konvence. Slyšeli jsme mnoho sólových příspěvků, dueta piano-varhany přednesená sestrou Marijou Sommerovou a Pat Solomonovou (obě ze sboru ve Philippi). Sobota večer opět patřila talentům, směli jsme si uvědomit, jak velice Pán Bůh naši konvenci obdaroval. Večer byl uzavřen táborovým ohněm a ohňostrojem.

Nezbývá než dodat, že to bylo velmi požehnané obecenství kolem Božího Slova.

Přijďte se přesvědčit příští rok!

Jiří Sommer, tajemník
Alice Kmetková, zapisovatelka
přeložila Nataša Legierská

□

Kristus volá k akci

Část 5

Thomas Cosmades
přeložila Nataša Legierská

7. Otevři dveře



Starobylá Laodicia bylo bohaté bankovní a obchodní město ležící v prosperujícím Lycusském údolí Malé Asie. Měla svůj půvab. Díky dostatku financí, tato metropole byla chráněna tím neefektivnějším opevněním. Herculovy hradební brány byly otevírány a zavírány pouze na rozkaz. Život za silnými hradbami se spolehlivými branami měl jistě mnohé výhody. Jak smutný je pohled na sbor jehož stěny slouží jako ochranné hradby i se všemi centrálně zaměřenými programy. Pod rouškou sebeuspokojení je i Hlava církve vypuzena. Svět je zaplaven takovým druhem sborů, v nichž Ježíš Kristus není Hlavou ani nesporným Vládcem. Na chvíli se zastav a pouvažuj nad stavem sboru, do kterého patříš. Najdeš něco, z čeho je Pán, který dal svůj život za církev a miluje církev, odsunut stranou a nahrazen lidskými stanovami a rozmary?

V době, kdy Izrael neměl krále, každý člověk se choval podle toho, co si myslel, že je správné (srov. Soudců 21,25). Stav dnešní církve, v této kritické době, je smutnou připomínkou téže neuspořádanosti. Pokud Kristus není vážen a ctěn a pokud mu není ponechána moc odstranit všechno, co do sboru nepatří, nemůže dojít k nápravě. Nastolit pořádek v církvi lze jedním rázem: Otevřít dveře dokořán a nechat vejít Hlavu církve. Podřídít se dlouho ignorované autoritě a přivítat Pána jako milujícího a starostlivého hostitele. Ten, který nasýtil zástupy nadpřirozeným způsobem, je připraven nasýtit hojně každého.

Ve skutečnosti však opak byl pravdou. Pořádaly se divoké hostiny, které Pán vytykal: „...*Jezábel, která se prohlašuje za prorokyni, aby vyučovala a sváděla mé služebníky k nemravnostem a požívání modlám obětované*“ (Zjevení 2,20b). Tento sbor otevřel dveře a podlehl falešným hostitelkám, nabízejícím všelijaká nepřístojná, obecná jídla a pití. Sváděli tak nevědomé účastníky k jídlu a potom k orgiím. Manipulace byla široce používána. Mnoho se vplížilo a nadále plíží do společenství zvané „církve“. Podobně jako tenkrát Jezábel, bez problému se dostanou dovnitř a napáchají mnoho škody pod roškou prostřených stolů. „*Budíž jim stůl jejich jako osídlo a pokojný způsob jejich místo sítí*“ (Žalm 69,23, Řím. 11,9 a 10).

Nasloucháš-li hlasu vzkříšeného Krista, otoč se zády k nechutným tabulím s falešnými pamlsky: lidská dogmata a praktiky, zastávání morálně etických názorů moderní doby, materialistický–požitkářský životní styl, narušené morální hodnoty; uctívání, do sebe zahleděných učitelů a vůdců, kteří své osobní zájmy staví na úroveň Krista, jemuž patří všechna sláva; pokrytectví zabývající se zbytečnostmi nebo teologická nepřesnost s hostii dalších zkažených jídel obětující kdoví komu! (viz Juda 4) Otevři dveře Kristu a usedni k Jeho hodovní tabuli. Jeho přítomnost tě obohatí nad tvé očekávání.



8. Buy From Me



Buying and selling is an important involvement of us all. We always pay some value of exchange in the exercise of purchasing something. Our Lord used two parables regarding the persons who found a treasure, one hidden in a field and the other a pearl of great value. The men run, sell all they have, and buy, respectively, the field and the pearl. There are a number of interpretations of these and other kingdom parables recorded in Matthew 13. We may be allowed to add

our own interpretation: What could it be that, when first discovered, is immediately held in high regard and finally purchased, but the Christ Himself? There is nothing in heaven or on earth more valuable than Jesus Christ. Any person arriving at a clear realization of His supreme worth will be prepared to exchange all earthly values for Him (Philippians 3:8). Apprehending the One who is eternal justifies fully the relinquishing of the temporal.

Let there be no mistake! Justification is by faith alone. No sinner can purchase or contribute to his or her salvation apart from bowing the head in thankfulness for the grace of God. The New Testament, however, teaches abundantly the principle of the exchanged life. You turn over your sinful and death-bound, faltering life in reciprocation for the victorious life of the risen Savior (Rom. 5:10; 8:10; 6:3–6; Gal.2:20). “Buy from me” is the divine principle. None of your earthly values or efforts can justify you; it is an act of grace. But in order to arrive at the life of victory, exchange your inept life for my conquering life. Laodicea was a city renowned for its buying and selling activities. None of its transactions, however, gave the church fulfillment. They had to forfeit earthly dealings—primarily their lives—in exchange for the highest value, the life of the risen Christ.

□

MOVING ?

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Then came the moment that the children both eagerly waited for and dreaded - their Sunday school program. The children were very nervous, but they encouraged one another and recited their poems and Bible verses and sang their songs. Sometimes, one of them made a mistake or stumbled. This made them feel as if they couldn't even look up at the audience, but everyone was still smiling and singing Christmas carols.

After the singing was over, a call was made to all those present to allow Jesus to be born even in their own heart. Afterwards, the lights were turned off. The whole congregation sang "Silent Night" and the wax candles on the Christmas were lit. The room was filled with the scent of the tree and burning candles, the flames flickered and the children's eyes shone. Every child received a package with chocolate figures, nuts, an orange and an apple. The orange was a special treat, since it could only be bought at Christmas. The apple smelled sweeter than the ones from their own garden, the children thought and they were happy.

On the train ride home the children looked through the window at the flickering lights of the Christmas trees inside the houses they passed. They hurried home from the train station. The snow crunched under their feet as they raced to see who would be home first. The Christmas tree was waiting for them with presents underneath (these weren't there in the afternoon). The whole family sat around the tree and sang Christmas carols. Before opening a gift the children had to recite a Bible verse about the birth of Christ. They couldn't repeat verses that were already recited, so they eventually went through all the verses they learned in Sunday school. After opening their presents, satisfied and tired from the exciting day, the children went to sleep. As the children fell asleep, they could still see the events of the Christmas story before their eyes.

The next day, the children spent the morning in church and then went to visit friends. There they sang and spoke of the past. The following day was also very eventful. The children visited the elderly at the retirement home. This was still at the time when the communist regime allowed these visits. The retirement home was up in the hills and it was necessary to walk through deep snow for several kilometers. The children played in the snow and had snowball fights. The adults would often join in. This way, the long walk went by very quickly.

Everyone at the retirement home gratefully welcomed the visitors. The children learned to understand how much joy a song and a smile can bring to another person. The children would always remember the tears of joy that appeared in the eyes of these lonely people. The children realized what it means to show love to others. In future years the government forbade these visits.

Christmas became rooted in the children's hearts as a time when people love each other. In His love, God sent Jesus Christ to this earth. This love is revealed in every person who accepts Jesus into his heart.

Is Jesus present in your heart?

Merry Christmas, *Natasha Legierski*



jestlipak ti mudrci najdou cestu do Betléma. Ono to všechno dobře dopadlo, Herodes Pána Ježíše nenašel. Našli ho mudrci, odevzdali mu své dary a celé nebe se radovalo, protože se lidem narodil Spasitel.

Nadešel čas, kterého se děti obávaly a zároveň se na něj těšily—program nedělní besídky. Děti měly velikou trému, dodaly si však odvalu a naučené verše odrecitovaly a písničky odzpívaly. Někdy se stalo, že něco popletly nebo zakoply o stupínek. To bylo ostudy, myslely si a zdálo se jim, že se nemohou nikomu podívat do očí. Všichni se na ně však usmívali a zpívali píseň „Narodil se Kristus Pán, veselme se!“

Po dozpívání této písně zazněla výzva, aby každý přítomný dovolil Pánu Ježíši se narodit i v jeho srdci. Potom zhasla všechna světla. Celé shromáždění tiše zpívalo píseň „Tichá noc“ a na stromečku byly postupně zapalovány opravdové svíčky z vosku. Celá místnost voněla stromečkem a svíčkami, plaménky blikaly a dětem zářily oči. Každé z nich dostalo balíček s čokoládovými figurkami, s ořechy, pomerančem a jablkem. Pomeranč byl velice vzácný, dal se koupit jenom na vánoce. Jablko bylo úžasně voňavé, ty ze zahrady tak nikdy nevoněly, pomyslely si děti a byly šťastné.

Při cestě vlakem domů si děti, v zamrzlém okně vagónu, vyfoukaly kolečko, aby viděly ven. Pozorovaly blikající světélka vánočních stromků za okny míhajících se domů.

Z nádraží děti spěchaly domů, sníh jim chrupal pod nohama, předháněly se, kdo bude první. Stromeček na ně čekal a ležely pod ním i dárky (odpoledne tam ještě nebyly).

Celá rodina usedla kolem stromečku a zpívaly se koledy. Děti musely před každým dárkem říci nějakou básničku, verš z Bible o narození Pána Ježíše nebo zazpívat písničku. Nesměly se opakovat, a tak se stalo, že odříkaly všechny verše, které se naučily v nedělní škole. Po rozbalení dárků, spokojené a unavené vzrušujícím dnem, šly děti spát. Spánek se dostavil rychle, jeho opona zahalila obrazy vánočního příběhu, který se jim znovu odvíjel před očima.

První svátek vánoční děti opět prožily ve shromáždění, po kterém se šlo k někomu na návštěvu. Tam se hodně zpívalo a vzpomínalo na doby minulé. Druhý svátek vánoční byl také plný zážitků. Jelo se navštívit opuštěné stařenky a stařečky do domova důchodců. Bylo to ještě v době, kdy takové návštěvy komunistická vláda dovolovala. Tyto domovy bývaly v kopcích. Cestou se musely překonávat sněhové bariéry a ujít i několik kilometrů pěšky. Děti skotačily ve sněhu, koulovaly se a většinou k těmto hrám nadchly i dospělé. Tak byly vzdálenosti úspěšně překonávány. V domově důchodců byla taková návštěva vždy vděčně přijata. Tam se děti naučily vnímat, jakou radost působí píseň, a že úsměv rozzáří i zachmuřenou tvář. Děti nikdy nezapomenou, jak tito opuštění lidé radostí i dojetím plakali. Děti pochopily, co je to láska a projevit lásku bližnímu. Později byly tyto návštěvy vládou zakázány.

Vánoce se dětem z velkého domu zakořenily v srdci jako svátky, při kterých se lidé mají rádi. Pán Bůh z lásky k lidem poslal Pána Ježíše na zem. Tato láska se přenáší na každého člověka, který Pána Ježíše přijme do svého srdce.

Je Pán Ježíš ve tvém srdci?!

Veselé vánoce, *Natasha Legierská*



My Second Trip to the USA

Jan Viktorín

translated by Peter Branda



This year a Czech and Slovak delegation from TWR toured Canada and the USA for three weeks. TWR-CZ was represented by board member Jan Viktorín, and TWR-Slovakia was represented by its director, Lubos Vyhnánek. George Cooper, the director of TWR-CE, supported the trip financially and in person. The tour had two goals. The geographical destination was the Czechoslovak Baptist Convention in West Virginia. The convention would last approximately four days, and the remaining time would be devoted to visiting six congregations with a Czechoslovak background. The second goal of the trip was to deepen personal relationships with our fellow believers and to inform them of our work and our desire to begin all-day broadcasting by TWR-CZ and TWR-Slovakia. Jan Viktorín writes of his experiences:

Ondra drove me to the airport in Prague, and there I began to lose contact with my homeland. How I dislike that feeling! I was alone, and for three weeks would be without my family and friends....

I only had my suitcase, packed full of dress shirts. In Frankfurt I was supposed to meet Lubos Vyhnánek, but he was nowhere to be found. The luggage was already on the plane, only my seat was still empty. I was still waiting. After the final boarding call I ran through the departure gate. I was still alone, even above the ocean. I reached into my pocket and pulled out a sealed letter from my colleagues at the Czech broadcast station. I shed some tears before putting the letter away in my carry-on bag. They had truly encouraged me! Now I realized that I was not alone. I was somewhere between my loving heavenly Father above and my dear ones below.

On the continent beyond the ocean, fellow countrymen greeted me, and I felt much better than I had a year ago. After all, now we knew each other, and my former feelings of sadness were replaced by joy from the encounters and warm welcome. I was told that Lubos had not finished preparing our presentation video and had had to postpone his departure by one day. I didn't know him too well and was looking forward to seeing him. Lubos was able to finish the video and headed for the airport in Vienna. It is just a short drive from Bratislava, as long as there are no line-ups at the border crossing. We finally met two days later. George Cooper also joined us, and our delegation was complete.

It is not possible to describe every day in so much detail, but I will never forget the time when George was beginning to fall asleep behind the steering wheel, and I had my first opportunity to drive an American car on American highways. George is an American and would like to settle in the United States after he retires. He had bought a used car. The seats reminded me of

a richly upholstered sofa. (I am not surprised that one could fall asleep after driving for thousands of kilometers—I would fall asleep in a few moments.) After driving the car for several kilometers, I began to think that it really was a sofa on wheels. The car glided forward gracefully, but the steering was unresponsive and I didn't even want to think about the brakes. America is simply different. I recalled the narrow roads in the Alps—this car would probably not last for long there. The border crossings between Canada and the USA were another interesting experience. We had to cross the border on three occasions, and it was much different from the border crossings in Europe. We were shouted at, interrogated, searched and asked about completely irrelevant matters, and all of this had to be endured calmly and with a smile. Otherwise, at the whim of the immigration officer our journey could have come to an end. Freedom has a double meaning. Americans protect their freedom, and on September 11th I realized that even the former measures were not



Jan Viktorín and Alexandr Flek

enough.

We preached at the various congregations that we visited. It was the first time that I preached in English, and it was rather difficult. Mila Markova helped me greatly before my departure, and it was thanks to her that it was possible to understand my message. Lubos was in a much better position. He is accustomed to theological English, while I am more familiar with technical terminology. When I was presenting the work of TWR-CZ, I had fewer problems. The foundation of our presentation was the video that documented the work of our Czech and Slovak broadcast stations. We also had various written materials describing our work. Our fellow believers were quite interested in our work, despite the fact that in some congregations they no longer even speak Czech or Slovak.

Our trip was concluded at the Czechoslovak Baptist Convention in Philippi. We were greeted as old friends. Lubos was part of the organizational team as a sound technician, and I helped wherever I could. Everyone was interested in our work to an even greater extent than last year, and the overall atmosphere was soothing for my soul. I had not forgotten those dear to me in the Czech Republic, but here I truly felt at home.

I have grown to love them, and although I do not know if I'll ever see them again, I will not forget the encounters with many individuals and the encouragement that was shown not only to me, but also to the overall work done by Trans World Radio in our country. The Czechoslovak Baptists in the USA and Canada have remained in my heart, and I know we have remained in theirs, because they are supporting us through their prayers as well as by other means.

□

Moje druhá cesta do USA

Jan Viktorín



Letos se uskutečnila třítydenní společná cesta české a slovenské delegace do Kanady a USA. Českou redakci reprezentoval člen Rady TWR-CZ Jan Viktorín a slovenskou ředitel TWR-Slovakia, Lubomír Vyhnánek. Cestu podpořil finančně i osobně ředitel TWR-CE George Cooper. Cíle cesty byly dva: zeměpisný cíl byla konference Československé baptistické konvence v USA a Kanadě. Konference trvala asi čtyři dny a zbývající čas byl věnován návštěvám asi šesti krajských sborů. Ten druhý cíl cesty nenajdete na mapě, protože byl skryt ve vzájemných vztazích. Šlo o prohlubování osobních kontaktů a informování tamních spoluvěřících o naší práci a o československé společné snaze uskutečnit celodenní rozhlasové vyslání. Takže: co o tom říká Jan Viktorín?

Na letiště do Prahy mě odvezl Ondra a tam jsem ztratil kontakt s mojí domovinou. Jak to nemám rád! Byl jsem sám a čekaly mě tři týdny bez rodiny, bez přátel... jen s kufrem plným košil v ruce. Ve Frankfurtu čekám Luboše Vyhnánka a on nikde. Kufry už jsou v letadle, jen moje sedadlo je prázdné. Stále čekám. Na poslední výzvu v amplionu běžím k letadlu a dveře se za mnou hermeticky uzavírají. Jsem sám i nad oceánem! Sahám do kapsy pro zapečetěný dopis od kolegů české redakce a než ho stačím uložit do příručního zavazadla, ukápla mně nějaká slzička. Potěšili mně! Asi teď nejvíc si uvědomuji, že sám nejsem. Jsem jen někde mezi mým laskavým Otcem nade mnou a svými milými dole pode mnou.

Na kontinentě za velkou louží mě čekají krajané a je mi mnohem lépe než před rokem. Už se přece známe, smutek rychle zahání radost z nových setkání a vřelých přijetí. Dozvídám se, že Lubomír nestihl připravit prezentační film a proto odložil let o jeden den. Moc ho neznám, a tak se na něho docela těším. Luboš film skutečně připravil a ještě s „teplou“ kazetou uhání na letiště do Vídně. Z Bratislavy je to coby kamenem dohodil, jen by na hranicích nesměla být řada aut.... Dočkal jsem se ho za dva dny. Připojil se k nám i George Cooper a delegace byla kompletní.

Nemá cenu, abych takto popisoval každý den, ale nikdy nezapomenu na okamžik, kdy George usinal za volantem a to bylo poprvé, co jsem si mohl vyzkoušet jízdu americkým autem po amerických silnicích. George je Američan a chce se tam na důchod usadit. Koupil ojetý vůz. Sedí se v něm jako v obývací, dobře čalouněné sedačce (a vůbec se nedivím, že po tisících ujetých kilometrech se usíná—já bych usnul za chvíli). Po prvních pár kilometrech řízení

tohoto vozu jsem přemýšlel, zda to fakt není sedačka s okny a na kolečkách. Auto se houpalo, plyně a ladně se sunulo vpřed, ale nezatáčelo a o brzdách jsem raději moc nepřemýšlel. Amerika je prostě jiná. Vzpomněl jsem si na silničky v alpských průsmycích—toto auto by tam skončilo velmi špatně a my s ním. Zajímavé byly přechody hranice mezi USA a Kanadou.



Jan Viktorín, George Cooper, and Lubomír Vyhnánek

To jsme absolvovali asi třikrát, ale mohu každého ujistit, že hranice evropského typu jsou tady naprostou neznámou. Řvou na vás, posílají k výsledku, prohledávají, vyptávají se na naprosto nesouvisející věci...a to všechno musíte absolvovat s úsměvem a v klidu. Jinak stačí pouhé gesto imigračního úředníka a skončili jste. Prostě svoboda a svoboda je dvojnásobný pojem. Američané si tu svoji chrání a 11. září jsem pochopil, že i tak ještě dost málo.

V jednotlivých sborech jsme sloužili Božím slovem. Já poprvé v angličtině a bylo to dost těžké.

Míla Marková mně hodně pomohla ještě před odletem a i díky její pomoci byla moje služba srozumitelná. Luboš na tom byl o hodně lépe. On zná dobře biblickou angličtinu, já zase obchodní a technickou. Při představování práce TWR-CZ jsem už takové problémy neměl. Základem naší prezentace byl Lubošův filmový dokument o práci české i slovenské redakce a pak dílčí prezentační materiály obou redakcí. Věřící se o naši práci dost zajímali, i když musím přiznat, že v některých sborech už vůbec česky ani slovensky nehovoří.



George Cooper

Závěr naší cesty patřil společnému setkání československých baptistů ve Philippi. Zde jsme byli přijati už jako domácí. Luboš zapadl do týmu organizátorů jako ozvučovací technik a já jsem pomáhal, kde se dalo. O naší práci doma se zajímali mnohem více než v loňském roce a atmosféra byla balzámem na moji duši. Nezapomněl jsem na své milé, ale tady jsem se skutečně cítil jako doma.

Zamiloval jsem si je a i když nevím, jestli je ještě někdy uvidím, nezapomenu na mnohá setkání s jednotlivci a na tolik povzbuzení, kterého se dostalo nejen mně, ale celé službě Trans World Radia v naší zemi. Českoslovenští baptisté v USA a Kanadě mi zůstali v srdci a my jim také, protože na službu Trans World Radia myslí nejen ve svých modlitbách.

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Přetištěno z magazínu Anténa 2/2001



Old Streetcar

Ján Jariabka

translated by Peter Branda

We used to take a streetcar from Orlova to Ostrava. The streetcar could be boarded from either side of the platform. The driver stood at the front, and the ticket collector walked through the streetcar with a bag over his shoulder. As we passed through a turn, the streetcar creaked. It grew louder as it accelerated and became silent when it came to a stop. At each stop the sliding doors rattled.

The driver rang a bell and steered with a steel steering wheel that had a wooden handle. The ticket collector sold tickets and occasionally pulled at a belt that hung below the ceiling.

Except for my parents' hands, there was nothing within my reach that I could hold onto. I usually sat on the wooden seat, or on the lap of one parent or the other. As the streetcar rode along, it shook and rattled. It floated along the tracks like a ship on water. It continuously changed speed and direction. With every passing meter, my stomach felt worse. At the end of the line I descended the steep steps feeling faint and pale. Before I took the first deep breath of the polluted air, the sidewalk appeared to dance below my feet. Despite these unpleasant problems, I always longed to jump off the streetcar before it had come to a complete stop, just like the ticket collectors and other show-offs. My parents, however, had no understanding for this kind of entertainment.

When we went to the Ostrava theater, we usually walked. The fences along the sidewalk were covered with posters and slogans. Fortunately I didn't know how to read yet. The walk seemed to take forever. At an intersection we turned onto a side street. Our church was located nearby in a small courtyard. Above the entrance, there was a symbol of the cup. Inside there were many people and seats, just like in the theater. Everyone smiled at me and asked questions I didn't understand. They also said that my physical growth was not matched by the development of my mind. I felt that this was something undesirable and that I should do something about it, but I didn't know what.

The children had their Sunday school in a small room behind the main hall. I felt comfortable there, although I was rather shy around the older children. It was worse when I had to stay for the sermon. I wanted to sleep, eat, walk, talk, play, look around at the people and do many other things. None of this was allowed. So that I wouldn't be bored, I would open the hymnbook and pretend to sing. My parents were pleased and I was happy that they were happy. I was happiest when the service was over. We rode the old streetcar home. We were going to a place I knew well, where I didn't have to be all dressed up.

I didn't realize that one of our journeys to Ostrava would be the last for many years. Instead of boarding the streetcar, we boarded the train and headed for Slovakia. The familiar places in Ostrava became the destination of visits during my school vacations.

After many years I was able to move back to Ostrava. The streetcar no longer ran from Orlova, and the Baptists met in a different building.

More than thirty years have gone by since that time, more than three decades in front of the pulpit and sometimes even behind it. I have stood before children and youth, sung in the choir, and attended meetings of the elders and conventions. The decades have brought times of joy as well as sorrow, acknowledgment and unfairness, satisfaction and dissatisfaction, friendship and alienation, spiritual fulfillment as well as spiritual thirst.

All of it flashes before my eyes like a colourful image composed of question marks. Some of the question marks are small, others large, some are slyly curved, others are painfully sharp. Some question marks open the door of opportunity, while others lead to dark cells of seclusion. In the unending stream of questions, the period below the question mark sometimes disappears, and at other times is so large that it cuts off any further questions. The answers to some questions are not expected, but at times a hurried answer rudely overtakes the question itself.

A storm of questions. When life sends them flying at me with a strong wind of doubt, I pull out an umbrella of memories.

Its worn handle is cool to the touch, just like the handle in the old streetcar. The clouds eventually depart, and the rays of sunlight brighten up the landscape. The fellow travelers are smiling. The smile is familiar. It is the smile of those closest to me.

The streetcar stops by a house in a small courtyard. Above the entrance, there is a symbol of the cup. Inside there are many people sitting on seats that used to be in a theater. I see myself there. A boy with a hymnbook, a student, husband, father—a person writing these lines—someone who feels that perhaps he stayed in the house with the symbol of the cup because of an encouraging smile and the interest others showed, because of those that gave without asking for anything in return, because of the power of the Word, the beauty of fellowship, the gentleness of love and the offered hope.

The wind has calmed, the rain stopped. Carefully I close the umbrella. Who knows when I may need it again.

The rails reflect the light of the sun as it begins to set. The old streetcar continues riding along....

□



Stará tramvaj

Ján Jariabka



Orlové do Ostravy jsme jezdili tramvaji. Dalo se do ní nastupovat z obou stran z plošin. Na přední plošině stál řidič, ve voze chodil průvodčí s brašnou přes rameno.

Tramvaj skřípala v zatáčkách, zvyšovala hlas, když se rozjížděla a tichla, když zastavovala. Na zastávkách rachotily a cvakaly jen posuvné dveře.

Řidič řídil a zvonil. Točil železným kolem ze kterého nahoru trčela dřevěná rukojeť. Průvodčí prodával jízdenky a občas tahal za řemen pověšený ve voze pod stropem. Pod okny visely dočerna ohmatané kožené jazyky. Stačilo za ně potáhnout a okno se dalo otevřít.

V dosahu mých rukou nebylo v tramvaji nic, čeho bych se mohl chytit—jen ruce rodičů. Většinou jsem seděl na dřevěné lavici nebo rodičům na klíně. Tramvaj se při jízdě kymácela a natřásala. Vznášela se na vlnách kolejnic jako lodička na vodě. Neustále měnila směr a rychlost. Každým ujetým metrem se můj žaludek posouval nahoru a sebevědomí opačným směrem. Na konečné stanici pak sestoupil po strmých schodech místo zdravého, dobře živěného kluka bledý, průhledný hoch, který se chvíli potácel mezi vědomím a mdlobami. Než jsem se řádně nadechl povětří prosyceného fenolem a popílkem z okolních koksoven a hutí, měl jsem dojem, že chodník podivně tancuje pod mými nohama. Přes tyto nepříjemné problémy jsem vždy toužil vystoupit z tramvaje dříve než zastaví, jak to dělali průvodčí a jiní frajeři. Rodiče pro tento druh zábavy neměli pochopení.

Od ostravského divadla jsme šli obvykle pěšky. Na plotech kolem chodníku byly nalepené plakáty a hesla. Naštěstí jsem tenkrát ještě neuměl číst. Cesta byla nekonečná. Na Fifejdách jsme odbočili z hlavní cesty. Kousek za křižovatkou stála v malém dvorku naše modlitebna. Nad vchodem byl symbol kalicha. Zvenku byla modlitebna malá, zevnitř velká. V sále byly řady lavic jako v kině a bylo tam hodně lidí. Všichni se na mne usmívali a uváděli mne do rozpaků dotazy, kterým jsem nerozuměl. Říkali také, že růst mého těla značně předběhl vývoj duševní. Cítil jsem, že to je něco nepatřičného, a že bych s tím měl něco dělat. Nevěděl jsem co.

V malé místnosti za velkým sálem měly děti nedělní besídku. Vedla ji tetička Halvová. Tam jsem se cítil dobře i když jsem se mezi staršími dětmi styděl. Když jsem musel zůstat v sále bylo to horší. Chtělo se mi spát, jíst, chodit, mluvit nahlas, hrát si, koukat na lidi a ještě jiné věci. Všechno to bylo zakázané. Abych zahlal nudu, otevřel jsem zpěvník a dělal, že zpívám. Rodiče měli radost, i já jsem měl radost, že oni mají radost. Největší radost jsem měl, když shromáždění skončilo. Jeli jsme domů

starou tramvají. Jeli jsme tam, kde jsem to dobře znal a nemusel nosit sváteční oblečení.

Netušil jsem tenkrát, že jedna nedělní cesta do Ostravy bude nadlouho poslední. Místo do tramvaje jsme nasedli do vlaku na Slovensko. Důvěrně známá místa na Ostravsku se pak stala jen cílem prázdninových návštěv.

Po mnoha létech jsem se do Ostravy vrátil. Tramvaj z Orlové už nejezdila a baptisté se scházeli na jiném místě v podnájmu.

Od té doby uplynulo víc než třicet let. Víc než tři desítky let před kazatelnou a někdy i za ní. Stával jsem před dětmi, před mládeží a dorostem, zpíval v pěveckém sboru, seděl na sborových schůzích, na schůzích staršovstva, na konferencích naší církve. Desítky let ve kterých se střídalo světlo se stínem, uznání s křivdami, odpočinek s vyčerpávající prací, uspokojení s nespokojeností, přátelství s odcizením, duchovní nasycení s hladem, hrdost s rozčarováním.

Všechno se mi to promítá před očima jako barevný obraz podivně sestavený z mnoha otazníků. Jsou tam otazníky malé

i velké, úlisně zatočené i ostře zraňující. Některé otazníky otevírají dveře příležitosti, jiné vedou to tmavých cel odloučení. V nekončícím proudu dotazů se tečka pod otazníkem ztrácí a někdy velká, černá tečka usekne jakékoli další dotazy. Odpověď na některé otázky se neočekává a někdy uspěchaná odpověď neslušně předběhne otázku.

Bouře otazníků. Když je život mete do tváře ostrým větrem pochybností jako ledové kapky deště na podzim, vytáhnou deštník vzpomínek. Jeho ohmataná rukojeť chladí jako rukojeť

staré tramvaje, která přijíždí nepohodou po snových kolejích. Za nejbližší zatáčkou se mraky trhají a svazky slunečních paprsků svítí do krajiny. Spolucestující se usmívají. Ten úsměv znám. Je to úsměv mých nejbližších.

Tramvaj zastavuje u domu v malém dvorku. Nad vchodem je symbol kalicha. V sále sedí mnoho lidí v lavicích, které kdysi bývaly v kinech. Vidím tam sám sebe. Kluk se zpěvníkem, student, manžel, otec—člověk, který píše tyto řádky—někdo, kdo cítí, že v tom společenství domu s kalichem zůstal možná právě kvůli úsměvu, pohlazení, zájmu. Kvůli těm, kteří dávali aniž by cokoli požadovali. Že ho tam přitahuje moc Slova, krása obecnosti, něžnost lásky a uchopitelnost naděje.

Vítr se utiší. Přestalo pršet. Pečlivě zavírám deštník. Kdo ví, kdy ho zas budu potřebovat.

Kolejnice se lesknou ve slunci, které pospíchá k západu. Stará tramvaj jede dál. Lidé přistupují a vystupují. Jízdenka je život....

□



October 15, 2001

Dear friends:

Just a few words to thank you for sending me *Glorious Hope*. It is a very interesting magazine and is widely read in our house. keep up the good work!

Enclosed is my check for *Glorious Hope* in memory of my dear friend and cousin, Rev. Daniel

Chipka, who passed away many years ago and is at home with our dear Lord and Savior Jesus Christ.

In Christ's love

Marty and Lois Luchansky
Hazel Crest, Illinois



Dear sisters and brothers in Christ: October 15, 2001
May God bless you all in your service for our Lord.

Thank you for the wonderful pictures in *Glorious Hope* of the convention. I am glad to hear that you all had a wonderful time.

I am sending a check in memory of my loving parents, Mr. & Mrs. Michael Chupka, Sr.

May you all have good health

Your sister in Christ, *Ruth Chupka*



Kristus volá k akci ... Pokračování ze strany 132

8. Kupuj u mne

Kupování a prodávání je důležitá záležitost. Chceme-li něco získat, musíme za to zaplatit. Náš Pán použil v této souvislosti dvě podobenství: o jednom člověku, který našel poklad zakopaný na poli a o druhém, který zase našel vzácnou perlu. Oba reagovali stejným způsobem. Běželi, prodali všechno, co měli a koupili—jeden pole, druhý perlu. Je to podobenství v Matoušově evangeliu ve 13. kapitole o Božím království a existuje několik výkladů. Dovolují si uvést vlastní výklad: nejprve objeven, okamžitě vysoce oceněn a konečně zakoupen, to může být jedině sám Kristus. Není nic vzácnějšího na nebi i na zemi než Ježíš Kristus. Každý člověk, který si toto uvědomuje, je jistě připraven zaměnit všechny pozemské hodnoty za Něho (srov. Filipen. 3,8). Kdo pochopí Toho, který je věčný, vzdá se bezpodmínečně toho dočasného.

Nemylme se, však. Ospravedlnění se děje pouze skrze víru. Nikdo s hříšníků si nemůže spasení zasloužit nebo ho jinak získat. To jde ruku v ruce s pokorou a s vděčností za Boží milost. Nový zákon nás dostatečně vyučuje hodnotám nového života. Jedině tak zaměníš původní hříšný život, s jeho smrtícími následky, za vítězný život vzkříšeného Spasitele (srov. Řím. 5,10; 8,10; 6,3-6; Galat. 2,20). Tento výraz „Kupuj u mne“ je převeden do duchovního významu. Pozemské hodnoty a snahy tě neospravedlní. Je to milost Boží. Laodicie bylo město známe svými obchodními aktivitami. Církvi tyto transakce však uspokojení nepřinesly. Museli odmítnout pozemské způsoby—v tomto případě pozemský způsob života—za účelem získání vyšších hodnot, tedy získat život vzkříšeného Krista.



Dear Vera

November 26, 2001

Greetings in the precious name of our wonderful Lord and Savior Jesus Christ from whom all blessing flows.

Hoping you are doing well and wish you and your family a blessed holiday season.

Enclosed is money order for *Glorious Hope*, we enjoy reading. In that blessed hope

John and Maria Valko



Dear Vera:

Westlake, OH

Enclosed is a check for the Czechoslovak Baptist Convention. This is in memory of my two dearest sisters who went to heaven seven weeks apart from each other. Mrs. Mary Pavelda died March 13, 2001 in Phoenix, Arizona and Mrs. Angeline Gregory, died May 1, 2001 in Boca Raton, Florida.

I miss them both so very much, yet knowing they are in heaven. Sincerely,

Ruth Hitchcock



Oct. 20, 2001

“*The Word of Our God shall stand forever.*” Isaiah 40:8

Drahá sestra v Pánu Ježišovi, Vera. Prichádzam k Vám s pozdravom a prajem Vám mnoho Božieho požehnania a pokoja v tomto svete, ktorý nepozná pravého pokoja. Ba žiadny pokoj nieto už na svete, sú to práve také časy, aké majú byť na konci veku. Podľa slov Pána Ježiša On už rýchlo príde.

Drahá sestra, z Božej milosti žijem. Pán ma drží v Jeho svätej dobrej ruke. Je to všetko Božia veľká láska a milosť, že naozaj Pán mi dáva silu sa opatriť a chodiť do zhromaždenia. Vďaka Pánovi som sa dožila 88 rokov.

Lebo to Slovo nášho drahého Pána a Spasiteľa je mojou silou a svetlom. Na cestu v každodennom živote Slovo Pánovo nám dáva silu i radosť i nás napomína. Veď je toľko Božích zaslúbení a všetky patria i nám.

Vierou si ich smieme prívlastniť. Z lásky Pánovej posielam šek na pomoc na *Slávnú nádej*. Porúčam Vás do Jeho milostivej ochrany s prianím Jeho požehnania.

V láske ostávam, sestra v Pánu *Maria Hogh*



All convention gifts may be sent in the enclosed envelopes: US residents may use the **Business Reply envelope** or send their gifts to **Vera Dors, 6621 Elmdale Rd., Middleburg Hts, OH, 44130**, and Canadian residents may send their gifts to **Henry Pojman, 1516 Pembroke Dr., Oakville, ON, L6H 1V9, Canada**. Make checks payable to **Czechoslovak Baptist Convention**, and on the bottom write to what account you are sending your gift: **Convention, Glorious Hope, Trust Fund, or Scholarship Fund**.



Angeline Santner Gregory

December 9, 1911 – May 1, 2001



Angeline Santner Gregory was born December 9, 1911, in Bratislava, Slovakia. As an infant she immigrated to the United States with her parents, Simon and Anna.

Through the ministry and testimony of Christian Slovak friends, Angie's parents were saved. Angie accepted the Lord when she was a teenager. From then on she began to serve the Lord at the Scranton Rd. Baptist Church as a Sunday school teacher, where she taught the "Willing Workers for Christ" girls' class. She also played the

piano and the organ. As a young adult, Angie attended the Cleveland City Mission, where she played the piano and also met Clifton Gregory, a musician. They served together as volunteers and after Clif's conversion to Christ, they were married at the Scranton Rd. Baptist Church in 1932. They continued to serve the Lord together at the church as teachers and with the BYPU.

When Clif became the director of the City Mission in 1948, Angie found ways to be of service at the Mission. In 1950 she launched the Women's Auxiliary, which has recruited hundreds of women over the years to work together on service projects and fund-raisers. Beginning in 1965, Angie spent most of her summers at the Mission Grand Valley camp, joining with other women to prepare meals for the hungry campers. She continued working at the camp for fifteen summers.

In the late 1970s, the City Mission began seeing an increasing

number of homeless women and children. In 1981, the City Mission opened "Angeline Christian Home," named for the woman who had tirelessly advocated services to women.

Following their retirement from the City Mission in 1985, Angie continued to be a very dedicated woman to her Lord, her family and friends. Her favorite scripture verse was "Not unto us, O Lord, but to your name give glory, because of your mercy, because of your truth" (Psalm 115:1).

In 1996 Clif and Angie moved to St. Andrews Retirement Community in Boca Raton, Florida, where they enjoyed attending Bibletown Conference.

In 1998, Clif went home to be with the Lord whom he loved.

On May 1, 2001, Angie also went to heaven, where she longed to be.

Graveside service for Angie was held on May 5, 2001, in Cleveland. On May 6, friends and family gathered at the City Mission to celebrate the life as well as the homegoing of Angie Gregory. Many recalled her high standards of excellence. When it came to serving the city's poor and homeless, "Only the best would do." Her legacy of excellence remains a mainstay in the ministry of the City Mission, and elsewhere, to this day.

Surviving are her son Ralph and daughter-in-law Maryanne, of Katonah, NY, and daughter Linda Rohler, Cleveland Heights, Ohio; three grandchildren, David and wife Susan Gregory, NJ, Courtney Rohler, New York City, and Jordon Rohler, Toronto, and husband Matt, New York City; two great-grandchildren, David and Trisha Gregory; brother Steven Santner and wife Emily; sister Ruth Hitchcock; brother-in-law John Pavelda, Phoenix, AZ; sister-in-law Ruth Keasling, Tennessee, and many nieces and nephews and great-nieces and great-nephews.

Preceding her in death were her parents, her dear husband Clifton and her sister, Marie Pavelda, brother Samuel and sister-in-law Florence, and brother-in-law Herbert Hitchcock.

"Blessed are the dead who die in the Lord, that they may rest from their labors and their works follow them" (Rev. 14: 13).

Ruth A. Hitchcock □

Youth Scene ... Continues from page 141

land, it's not like tourists will run into you so that you can double-check your location. It's a barren, rough, unknown land; wind makes you hear things. So then, about 5 to 10 minutes later, the fog did something amazing. Or I should say, the Lord did something with the fog.

I don't know how else to say this except that I was amazed at what was happening. I saw something happening in the air. I was getting calmed down, waiting for delivery of His promise. Because after all, I remember His word and promises He has kept for many years. So as I was sitting there, all I remember was that the foggy patch on my left got thicker and came down even more, and on my right, it became thinner and lifted up!

Later on I couldn't see anything on the left anymore, and more and more of the land was visible on my right, enough to see farther down and what I needed to see—the river, my main landmark and orientation point! It was quite far, but I knew I had to go that

way; the left side was too difficult to see through. One window got closed, while the other opened up!

After about 45 minutes I approached the river, and the campsite from a few days ago that I had been looking for! Everything was back "in place." I remember shouting with joy and praising the Lord for His care. He had never shown His faithfulness like this to me before!

Despite my experience in the wilderness, and for a while being in denial of getting lost (trust me, it was the fog that tends to confuse people) this experience reminds me that I am so imperfect and little in God's creation, and was surely getting humbled through a test of my faith. I also like to remember with David, in Psalm 145:17-20, "The Lord is righteous in all his ways, and loving toward all he has made. The Lord is near to all who call on him.... He fulfills the desires of those who fear him. The Lord watches over all who love him...."

I pray that you will extensively seek the Lord's faithfulness and long for experiences to strengthen your faith. □

Christmas in the Big House

The children from the big house couldn't wait until Christmas. During the entire year they were looking forward to it. Snow was the first sign of Christmas. The first snow usually fell at the beginning of December.

The garden was already bare, the fruit and vegetables carefully stored in the cellar. The garden was prepared for its winter sleep, and after the snow fell it really appeared as if a large white blanket covered it.

Another sign of Christmas was the baking of Christmas cookies. Mother would bake them during the evenings and the children also helped. They were looking forward to being able to taste some of the pieces that were slightly over-baked or broken. A certain kind of cookies had to be set aside for several weeks so that they would be tastiest for Christmas. This was a big temptation for the children. They knew where the cookies were stored, but they couldn't eat them. This way, the children learned to overcome temptation and practiced self-control. They were always glad when mother was pleased that the cookies were still all there for Christmas.

The children were responsible for learning poems and songs for the Sunday school Christmas program. They learned these diligently and practiced reciting them to their mother at every opportunity. After all, Christmas was coming very soon. Finally the long awaited day arrived. Since early in the morning everything in the big house was lively. Much of the day was spent preparing the Christmas Eve dinner. During the preparations mother would tell the children about various Christmas traditions.

In the afternoon mother brought a large woven basket full of Christmas decorations from the attic. The children eagerly helped and soon the Christmas tree was fully decorated. It was already high time to get ready for the Christmas service. It was about 20 km to the church, so the children had to take the train. On the way they still practiced their poems and Bible verses and enjoyed every moment of the festive atmosphere.

The church was full of people and there was also a Christmas tree. The children sat right below the pulpit and listened to the reading from the gospel of Luke about the birth of Christ. They were full of suspense as they heard about the evil King Herod who wanted to harm the baby and the wise men that were traveling to Bethlehem. It all ended well, Herod did not find the baby and the wise men delivered their presents. All of heaven rejoiced, because a Savior was born for all mankind.



Home for the Holidays

Vánoce ve velkém domě

Děti z velkého domu se nemohly dočkat vánoc. Celý rok se na vánoce těšily. Prvním poslem vánoc byl sníh. Sníh přicházel obyčejně počátkem prosince. Ze zahrady bylo již všechno sklizeno. Ovoce i zelenina byla pečlivě uložena ve sklípku. Zahrada byla připravena k zimnímu spánku, a když napadl sníh, vypadala opravdu jako pod velikou bílou peřinou.

Další předzvěstí vánoc bylo pečení vánočního cukroví. Maminka po večerech pekla cukroví a děti trochu pomáhaly. Těšily se, že si také smlsnou, bude-li některé příliš upečené nebo polámané. Určitý druh sušenek se musel nechat uležet i několik týdnů, aby byl chutný na vánoce. To bylo pro děti pokušení. Věděly, kam je maminka odložila, ale jíst je nesměly. Děti se tak učily překonávat pokušení, cvičily si tím pevnou vůli. Však také z toho měly velkou radost, když je maminka pochválila, že cukroví, jejich zásluhou, nezmizelo.

Velkým úkolem dětí bylo naučit se básničky a písničky do programu nedělní besídky. Pilně se učily a při každé příležitosti se nechávaly maminkou zkoušet, jen aby to dobře uměly. Vždyť vánoce se blížily čím dál rychleji.

Konečně přišel dlouho očekávaný Štědrý den. Od rána bylo ve velkém domě živo a taková zvláštní nálada. Téměř celý den se připravovala štědrovečerní večeře. Maminka přitom dětem vyprávěla o různých lidových vánočních

zvycích v Čechách. Děti se, na příklad dozvěděly, že kdo na Štědrý den nejí, uvidí večer zlaté prasátko. Děti tedy také nejedly, ale nikdy zlaté prasátko neviděly.

Odpoledne maminka snesla s půdy veliký proutěný koš. Byly v něm ozdoby na vánoční stromeček. Děti nadšeně pomáhaly a brzy byl stromek ozdoben, jen se třpytil. To už byl také nejvyšší čas se vypravit do shromáždění. Modlitebna byla vzdálená asi dvacet kilometrů, děti musely jet vlakem. Cestou si ještě opakovaly básničky, těšily se a intenzivně vstřebávaly každý okamžik—vždyť byly vánoce!

Modlitebna byla plná lidí a stál tam také stromeček. Děti usedly přímo pod kazatelnu a poslouchaly čtení z Lukášova evangelia o narození Pána Ježíše. Při představě o nedostatku místa pro těhotnou Marii, se jim srdce svírala, s napětím poslouchaly, zda-li ten zlý Herodes nemluvnátku ublíží, a

The Ultimate Promise Keeper—Our God

Katka Dučaiová

The Lord is with me, I will not be afraid.

Psalm 116:6

The righteous cry out, and the Lord hears them; he delivers them from all their troubles. Psalm 34:17

In the past year or so I have been realizing that the Bible is full of amazing promises—and those should not be taken for granted or overlooked. The most remarkable thing about those promises is that our very own Father is the one that came up with them—and let me tell you, He is not kidding when He says that He also means to keep them.

The story I have for you describes my experience with God and His faithfulness in the wild and magically beautiful Canadian Arctic. However, sometimes you don't care if it's all that magical when you are lost.

One day I headed out trekking for a few days. I had decided to take a route along a river, up the very rugged hills, along the soft



poor. Rain and fog had made it a bit difficult to travel. The bog was more soaked with water than I had anticipated, making my feet rather soaked. I couldn't see the inuksuks any more to lead me back, so I decided to walk in the valley, where the visibility was at its best. I slowly realized that I couldn't recognize some of the hills I had used for orientation in the past few days. (Hint: When you are at a point where you can't recognize the land you are looking for, your compass is confused (based on your location on the planet), and your map is rather too simple to read but that's all you've got, try to return to a familiar point and figure out the way over again...).

I sat down on the top of the hill, looking down, asking God where exactly I was...I walked around the top of the hill for a while, sat down again, waiting, couldn't see anything, couldn't go anywhere...I got to the point where I found some hill and tried to look around for familiar spots, a river.... I was getting anxious. It was also the perfect weather to be anxious: windy, foggy, drizzly—but why do we think that way? Because we think we'll get cold and sick, especially when we are lost? Or displaced, as I like to call it. I remembered those enjoyable, beautiful and “easy” days when it's not difficult to praise the Lord for everything. And that's when I realized that it is good to walk with Him, because He reveals Himself at our weakest. If we let Him. I said to God: “It's about time to lift up the fog!” Did I give



Inuksuk Sunset

and delicate tundra. The days were cold or warm, dry or very wet. This was a reminder that the Arctic weather is always changing. Along the way I had noticed my first Barren Land caribou, and admired unusual and wonderfully made plants growing so strong out of the rocky land. I was surely enjoying every minute of my trek, every view and every breath taken in that clear and brisk air.

The morning that I was returning from my short but rewarding trip, I realized that the fog might be the most difficult challenge to overcome. I tried to follow the same path I had taken a few days before, and follow the river and mainly inuksuks on the tops of hills. (Inuksuks are human-like structures made from piled-up rocks. They were primarily used in the past by the natives to guide each other to a caribou territory, and to guide people on the land.)

As mentioned in my journal, the visibility that day was extremely



Inuksuk Colour Carpet Sunset

Him a condition, an order? Or did I get reminded that He is our jealous God that wants us to talk to Him! It was satisfying to talk to someone. I guess I'd never felt like this before. In this

☞ Continues on page 139

From the President

Sometimes I think the world has gone a little bit nutty. Living through the events of this past September 11 served only to reinforce that feeling. We're supposed to be part of a world that has learned to be smart in the head. Think of all the advances we have made in medicine, science, and a thousand other areas of human life.

And then September 11 happens. It is a date that all of us will remember as long as we live, or at least until our memory capacity leaves us completely, in the gathering dusk of age. September 11th: one of those dates concerning which we will remember where we were and what we were doing when the shocking, and still unbelievable, news came through.

The trauma of it all still stays in our minds. We talk of it with our neighbors, friends, family, and Christian brothers and sisters. We can talk and talk all we want to, but the agony of the attacks in New York, Washington, D.C., and rural Pennsylvania will not go away. We are left with this thing in our lives that defies closure. And rightly so, since who could possibly ever get over the thousands of lives extinguished in the brief moments of crash, collapse, and consuming fire? We cannot ever forget—must not!

As never before, I ask questions in the quiet of my heart and privacy of my conversations with God. What happened, and why? I ask. The answer has not yet come, and I'm not holding my breath till it does, either. All I am left with is the Word which tells all of us that God knows the alpha from the omega of everything, even the most baffling of situations. That is to say, the Lord knows the introduction and the conclusion about every single matter that crosses our days. I must rest content with this: gladness that at least Somebody does know, and that it is the One whose comprehension is as vast as beginning to end of all time and as expansive as the multiple layers of universe in far distant reaches of space.

Brothers and sisters, we are probably always going to be left to our wondering ways about September 11th (and other points of infamy in history, as well), but we know the Lord, and we have each other. These relationships mean more to me now than ever before. I am glad to be joined in a convention family with you, and so grateful that we can talk things over, think and act together, concerning these strange times in which God has appointed us to live. The convention theme this coming summer, 2002, will be set around the topic, "*Lord, To Whom Shall We Go?*" In times like these—in days of this sort—to whom else, indeed!

God bless and keep you safe, granting you seasons of Christmas and new year rich with an ever-maturing faith, and with a trust unshaken by any tragedy, anywhere.

Robert Dvorak



Někdy si myslím, že svět je jaksi vyšínutý. To, co jsme prožili 11. září, tento pocit jenom umocnilo. Náš svět by měl být přece moudřejší. Pomysleme jen na pokrok dosažený v lékařství, ve vědě a mnoha dalších oblastech lidského života.

A do toho přijde 11. září. Toto datum si všichni budeme pamatovat po zbytek života nebo aspoň do té doby, než nám přestane paměť sloužit. Jedenáctého září: další datum, v jehož souvislosti nezapomeneme, kde a při jaké činnosti, nás tato šokující a stále neuvěřitelná zpráva, zastihla.

Trauma, které nás neopustí. Hovoříme o tom se sousedy, s přáteli, s rodinou, s bratřími i sestrami v Kristu. Můžeme hovořit kolik chceme, agónie útoků na New York, Washington, D.C. a oblast Pennsylvanie nás neopustí. Naše životy jsou touto událostí, definující „konec“, poznamenány. A právem, vždyť kdo se kdy může vzpamatovat z toho, když v mžiku havárie, zřícení nebo pohlcujícího ohně, je zničeno tisíce životů. Nemůžeme zapomenout. Nesmíme!

V tichých chvílích a v soukromých rozhovorech s Pánem Bohem, si kladu otázky, jako nikdy před tím. Co se to stalo a proč? Ptám se. Zatím jsem nedostal odpověď a ani na ni nečekám se zatajeným dechem. Jediné, co mi zůstalo, je Slovo, které nás ujišťuje, že Pán Bůh zná alfu i omegu všeho, i těch nejkomplicovanějších situací. Jinak řečeno, Pán zná počátek i konec každé maličkosti, která nás potká. Musím se spokojit s tímto: útěcha spočívá v tom, že Někdo ví, a to je Ten, jehož chápání přesahuje počátek i konec věků, je neobsáhlý, jako množství vrstev ve vesmíru, v celé své kosmické rozpinavosti.

Bratři a sestry, pravděpodobně budeme neustále dumat nad 11. zářím (jako nad jinými neslavnými událostmi v historii), ale známe Pána a máme jeden druhého. Tyto vztahy pro mne nyní znamenají více, než kdykoliv před tím. Těší mne, že konvence nás spojuje v rodinu a jsem velmi vděčný, že můžeme vzájemně o věcech hovořit, přemýšlet i jednat, zvláště v těchto pohnutých časech, do kterých jsou naše životy zasazeny. Téma příští konvence, v létě 2002, zní: „*Pane, ke komu půjdeme?*“ Skutečně, ke komu jinému, zvláště v této době, ve dnech tohoto druhu!

Pán Bůh vám žehnej a opatruj, obdarujíc vás bohatě, o vánocích i v Novém roce, vyzrálou vírou a důvěrou, neochvějnou jakoukoli tragédií.

Robert Dvorak, přeložila Nataša Legierská

□

Ladies' Contribution may be sent in the enclosed envelope.

US residents to Joan Rotar, 4 Lee Dr., Poland, OH 44514. **Canadian residents** to Donna Nesvadba, 2029 Laurelwood Dr., Oakville, ON L6H 4P2.

Make checks payable to **Czechoslovak Baptist Women's Missionary Union**.





Christmas By Sue Devine



Isn't it amazing how quickly time passes? When I think of Christmas, it seems that it was not long ago when we were celebrating the birth of our Saviour and enjoying the love and company of our family and friends.

As the leaves fall and the nights get longer and the time of thankfulness appears, I am reminded of the soon return of that favorite holiday, a time when we think of others more than ourselves, trying to please the wants and desires of their hearts, and spending every spare moment in search of that "perfect gift." Unfortunately, we think of all this more than the child in the manger who was the "perfect gift." The commercialism of Christmas in this world leaves much to be desired and has really distorted the true meaning of Christmas, but for Christians the meaning of Christmas is real every day, not just once a year. I think if I could be the example I desire to be, I could help those around realize the true meaning of Christmas.

It amazes me to think of the vastness of the universe, and the love of God for me alone to send His son, that most precious gift, to die in my stead. As Christians, we know and appreciate the value of that gift God gave to us. For without Christmas there would be no Easter, and without Easter—the resurrection—there would be no hope.



Wouldn't it be wonderful if this Christmas we could indeed give that "perfect gift" to all those we know and love? Even greater, think of this: giving the perfect gift to those you meet all year long. Yes, telling others of Christ, the perfect gift. If I could give myself a gift, or better yet, if I could give God the perfect gift, it would be to be an example of my Saviour and to tell those I meet of His perfect gift and His amazing love. If I could share my faith with others, even if they do not accept my Lord, this would be a priceless gift I could give Him. I guess when I think of Christmas, I think of an amazing God with an amazing love, who gave the most amazing gift, His son. Then I think of an amazing man (even though being God Himself) with an amazing love who gave His all for me.

Christmas is indeed one of my favorite holidays because it is God's gift to me. Without Christ in my life there would be no hope, joy, peace, or reason for living. Christmas gives me an opportunity to share my Lord.

You too can do this. This Christmas, give God the gift of your love by sharing Christ with someone.

Have a very blessed Christmas. □

From the Executive Secretary



The mid-year meeting of General Board met on November 2, 2001, in Scranton Road Baptist Church, Cleveland, Ohio. After the meeting and a delicious dinner, the evening service was led by Vice-President Joza Novak, Dan Widlicka led us in hymn singing, and then we heard a message from Pavel Kondac, a pastor from Slovakia. Jan Banko of the Czechoslovak Baptist Church, Toronto, translated the message into

English. As always, we had blessed obecnství—fellowship.

The theme and verse of the 93rd annual convention, which has been set for July 4-7, 2002, in Philippi is:

**Lord, to Whom Shall We Go?
Thou Hast the Words of Eternal Life.**

John 6:68b

Bible Studies: Persons of Faith, Abraham, Hagar.
Dr. Andrew Kmetko—English, Dr. Josef Kulacik—Slovak

Other important information:

- Again Canadian delegates will be paying the registration fee, meals, and accommodation in Canadian dollars. This will simplify payment procedures.
- There will be a lot of exciting events during the 93rd annual convention, including the Second Annual Independence Day Fireworks. Come and see!!
- There will be a camp for young people during the convention. More information about the camp can be found in following issues of *Glorious Hope*.
- Date for the 94th annual convention is tentatively set for July 3-6, 2003.
- Next mid-year meeting of the General Board will be held in Grace Baptist Church in Windsor, Ontario, in October or November 2002.

We will have more information about the annual convention in the following issues of *Glorious Hope*.

Have a blessed Christmas and Happy New Year.

George Sommer, *Executive Secretary* □

Ruins

as he approached Jerusalem
and saw the city,
he wept over it... (Luke 19:41)

you see cities of nations
and you cry
ruins
ruins of houses
you see the ruins of souls
souls created by you
and by you given
- how far, Lord
man asks

sorrow and affliction veil
the sight of the cross
the moan of an old woman
an old man's lament
a world without hope
a mother's heart
gripping pain
children's tears
wailing infants
it strikes your eye
and you cry again...

Your Holy Word empty returns ...
Returns empty?
To one judgement
to another deliverance ...

Natasha Legierski

Trosky

když ušel město,
plakal nad ním... (Luk. 19,41)

diváš se na města národů
a pláčeš
trosky
trosky domů
vidí trosky duše
duše tebou určenou
a darovanou
—a pokud, Pane—
ptá se člověk

smutek a žal zastírá pohled na kříž
nářek stařenky
lkání starců
hněv násilníků
beznaděje světa
srdce matky
svírané bolesti
slzy dětí
pláč nemluvnat
dotýká se Tvého oka
a Ty znovu pláčeš...

Tvé Svaté Slovo se vrací prázdné...
vrací se prázdné?
jedněm k odsouzení
druhým ke spasení...

Nataša Legierská