

Glorious Hope Slavná naděje

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A detailed oil painting of the Nativity scene. The Virgin Mary, wearing a blue mantle over a red dress, cradles the infant Jesus wrapped in white swaddling clothes. Joseph, with a beard and wearing a red tunic and green cloak, kneels in prayer to the right. In the background, two shepherds are visible, one pointing towards the manger. The scene is set in a stable with wooden walls and a large pile of yellow straw. In the foreground, several sheep are gathered around the manger. The overall style is traditional and religious.

...and on earth
let there be peace...

Luke 2,14

...a na zemi pokoj...

Lukáš 2,14

Convention Mission Statement

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

Misijní poslání konvence

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

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At the end of the year, probably everyone thinks about the year gone by. Looking back, we remember months and weeks separated by significant events, which either influenced us or spoke to us. Christian holidays are also such significant events. Our lives are played out by the holiday's script. As the years add up, a stereotype is formed. The true meaning of the holidays, either Christmas or Easter, can become lost in

the stereotype. Messengers of God's word give forth a lot of effort to keep the true meaning of the holidays from fading into the noise of the world's unending rush and hurry. The season is also surrounded with resolutions, which are almost never kept. Christmas and the arrival of the new year are somewhat of a calling to stop, to calm down and to think. The stop usually occurs when the person sits down in the church pew. Overwhelmed by tiredness, the person quiets down but is unable to think.

The tired mind of a person today can be compared to an overloaded computer. Just as a computer can freeze up, a person's mind can also come to a standstill. It is necessary from time to time to clean up the computer so that it can perform its tasks. A person's mind is more complicated; it cannot be reprogrammed like a computer. It is therefore necessary to protect the mind from overload; that is, to put incoming information under a certain control. And in this, we are each responsible for ourselves.

☞ Continues on page 124

Na skloku roku se pravděpodobně každý zamýšlí nad uplynulým rokem. Při pohledu zpět se nám promítanou měsíce a týdny oddělené od sebe mezníky událostí, které nás ovlivnily nebo oslovily. Křesťanské svátky jsou také takovými mezníky. Náš život se odehrává v režii svátků. S přibývajícím lety se vytvoří stereotyp. Ve stereotypu snadno zanikne pravý význam svátků, ať to jsou vánoce či velikonoce. Hlasatelé Božího Slova vynakládají velké úsilí na to, aby pravý význam svátků nezanikal v nekonečném hluku životního shonu. Vánoce a příchod nového roku jsou jakousi výzvou k zastavení se, ztišení a přemýšlení. Je to také období věnčené různými předsevzetími, která nejsou téměř nikdy dodržena. K zastavení většinou dojde v momentě, kdy člověk usedne do lavice kostela. Únavou přemožen se ztiší, ale není schopen přemýšlet.

Unavenou mysl člověka dnešní doby lze přirovnat k přetíženému počítači. Tak, jako se může zamrazit počítač, může ustrnout i mysl člověka. Počítač je potřeba čas od času vyčistit, aby mohl plnit svou funkci. Lidská mysl je mnohem komplikovanější než doposud vyvinuté počítače. Mysl člověka se nemůže přeprogramovat tak, jako počítač. Je tedy nutné ustrnutí mysle předcházet. Rozumíme

☞ Pokračování na straně 124



Front Cover: Antonia Laník-Gabánek
Adoration of the Shepherds
Back Cover: Corel photo: Banff National Park,
Mount Rundle





Dear readers of *Glorious Hope*
At the Midyear meeting, held in Hatch Hollow Baptist Church, Union City, Pennsylvania, on October 31, 2003, the General Board of the Czechoslovak Baptist Convention discussed adding some additional activities around the 95th annual convention:

- Youth camping trip at Audra State Park, July 5-8, 2004, (about 20 minutes' distance from A-B

campus)

- On Monday, July 12, 2004, we plan to go on a whole day trip in the West Virginia mountains on the *New Tygart Flyer* excursion train: a journey deep into the Cheat Mountain Wilderness, West Virginia. More information can be found in this issue of *Glorious Hope*.

There are also some other important dates and news for you to remember:

- Cornerstone Baptist Church in Minnetonka, Minnesota, [former Czechoslovak Baptist Church] will be celebrating its 75th anniversary on July 30-August 1, 2004. Check their invitation and program elsewhere in this issue of *Glorious Hope*. More information will be published in our next issue. (See also "News" on the Convention web page – www.ab.edu/czslbaptconv)
- 95th Annual Convention of Czechoslovak Baptist Convention of USA and Canada will be held on July 8-11, 2004, at Alderson-Broadus College, Philippi, West Virginia.
- Fourth Annual Convention Fireworks during the convention.
- Convention midyear meeting will be held in Toronto Baptist Church in October/November 2004.
- 96th Annual Convention will be held on July 7-10, 2005, same place.

George Sommer

New Tygart Flyer Train!



New Tygart Flyer excursion train

Welcome aboard the smooth-riding, mountain-climbing *New Tygart Flyer* excursion train for a journey deep into the Cheat Mountain Wilderness. This comfortable train is climate-controlled, and features large windows and a dinette serving snacks, sandwiches, and beverages.

The *New Tygart Flyer* may be

boarded in Belington (about 15 minutes from Philippi) for round trips ranging about 6 hours. For a real treat, pamper yourself in one of the stylish observation/lounge cars. Each car has its own personality to help you relax and enjoy the ride. Amenities include a cold sandwich buffet with vegetables, chips, fruit, dessert, soft drinks, tea, and coffee. Price for the 6-hour trip in observation/lounge car (which includes food) was approximately US\$37 per person in 2003.

We plan to reserve a whole lounge car for about 30 people from the convention and get some price discount. More information will be posted in the next issues of *Glorious Hope*. You can find more information about the New Tygart Flyer Train on: www.mountainrail.com



Observation/lounge car

and rode the observation/lounge car and had a very wonderful time, and food was great. There was no engine hooked up on the lounge car because it was in repair [part of the trip the train is pushed from behind, not pulled], so we really had a great view of the whole experience. We would highly recommend this train ride to everyone...."

George Sommer

Youth Camping in Audra State Park, West Virginia

July 5-8, 2004

Come enjoy great fellowship, meet new people, reunite with old friends and be together camping in the beautiful Audra State Park, West Virginia, located approximately 20 minutes from A-B campus.

The camping will be for three days, prior to the Annual Convention in Philippi. There will be swimming, soccer, games and devotions/Bible studies.

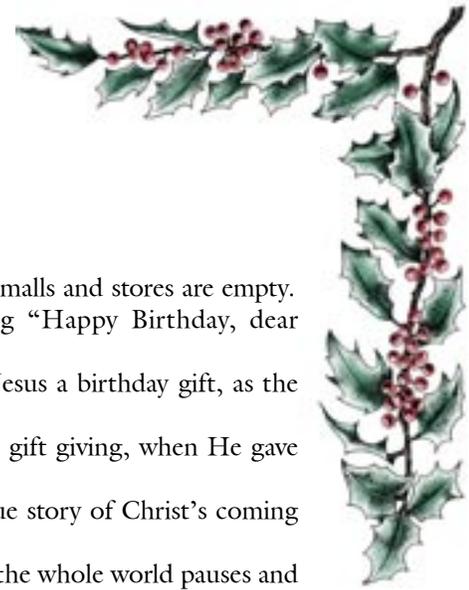
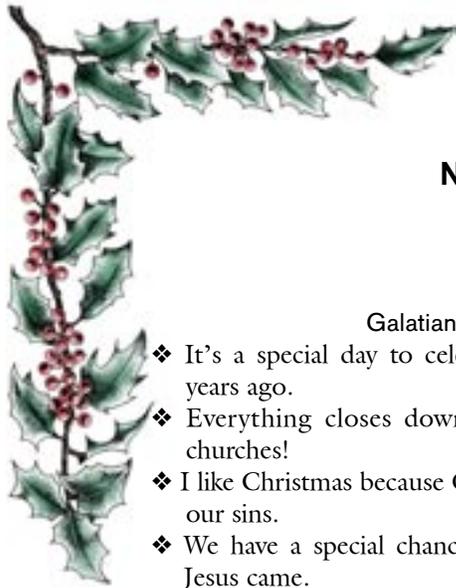
Come and bring your friends, and enjoy a camp full of friends and sports, but most importantly come to worship God with Christian friends in the wonderful nature that He created, and share your experiences with others. Hope to see you all there!

The campground consists of 65 tent and trailer sites, two bathhouses with modern facilities, and a centrally located playground. There are coin-operated washing machines and dryers. A dumping station is located nearby. About three tents can be placed on one site. Rates are \$15.00 per site per day. Each site has a picnic table and grill. So get ready your camping gear!

Additional information and pictures can be found on the web: www.audrastatepark.com

□

George and Dorothy Pospisil took the trip after the 2003 convention. They wrote: "...also, we did take your advice and went to Belington



I Like Christmas

Here are some reasons why

Now you make a list I'd like for you to try

John Karenko

Galatians 4:4-7

- ❖ It's a special day to celebrate Christ's birth 2003 years ago.
- ❖ Everything closes down for the day, except the churches!
- ❖ I like Christmas because Christ came to save us from our sins.
- ❖ We have a special chance to tell our children why Jesus came.
- ❖ It reminds me of heaven, where our missing loved ones now rejoice.
- ❖ I get a chance to sing the carols with their joyous messages.
- ❖ I see family members I haven't seen for a year.
- ❖ Friends remember me and I remember them because He was born.
- ❖ I always remember Christ's promise to return for a second time.
- ❖ The choir music is always special.
- ❖ It gives me a chance to thank God again for the gift of His Son.
- ❖ The lights everywhere remind me that Christ is the Light of the world.
- ❖ I remember the gift of God is eternal life in Christ Jesus.
- ❖ Christmas Eve communion services remind me of Christ's mission.

- ❖ The parking lots at the malls and stores are empty.
- ❖ I get a chance to sing "Happy Birthday, dear Jesus."
- ❖ I get a chance to give Jesus a birthday gift, as the wise men did.
- ❖ God set the example in gift giving, when He gave His Son.
- ❖ I thank God for the true story of Christ's coming as Savior.
- ❖ At least one day a year, the whole world pauses and notes His birth.
- ❖ The many miracles at the first Christmas still amaze me.
- ❖ The Christmas angels remind me my guardian angel is kept very busy.
- ❖ There is a lot of family love shown because He came.
- ❖ The birth of Christ transcends the clutter of our hurried lives.

Your list may not be as long as mine, but I am sure it will include things I omitted. We must admit that Christmas is a wonderful time of the year; make sure there is room for the One Whose birthday we celebrate at your home and in your heart.

May God bless your 2004 year abundantly.

□

Editorial ... Continues from page 122

Today's postmodern era puts a lot of demands on everyone. A successful Christian life assumes the ability to regulate the information input with a wise use of the brain's capacity. Everyone is responsible for this to God. The Bible is a very good aid, for it helps us to cope with today's complicated life. But it is necessary to use this aid daily, to keep the mind from becoming idle or numb. Christmas will then have the proper meaning, and an individual will be able to sit down in the church pews knowing fully that God's love dominates over this world. The individual will then perceive this love, and will perceive the Saviour who brought hope to a hurting world. Then resolutions will become a reality, and the evaluation of the past year will show itself in God's blessings. With new hope and a new awaiting for God's blessings, we step out into the new year without worries of what lies ahead.

Wishing to all readers a blessed Christmas and success in being able to orient yourselves in this modern and overtechnological era in the year 2004.

Editor-in-chief *Natasha Legierski*

□

Editorial ... Pokračování ze strany 122

tím, že přísun informací bude podroben určité kontrole. Každý je zodpovědný sám za sebe.

Dnešní postmoderní doba klade veliké nároky na každého. Předpokladem úspěšného života křesťana je schopnost regulovat přísun informací s rozumným využíváním kapacity mozku. Za to je každý zodpovědný Pánu Bohu. Bible nám je velmi dobrou pomůckou k tomu, jak zvládnout komplikovanost dnešní doby. Je však potřeba denně tuto pomůcku používat. Tak lze zabránit ustrnutí či otupění mysle. Vánoce tak nabudou pravého smyslu a do lavic kostelů bude člověk usedat s plným vědomím toho, že láska Boží dominuje nad světem. Člověk bude totiž tu Lásku vnímat. Bude vnímat Spasitele, který přinesl bolavému světu naději. Předsevzetí se stane skutečným cílem a vyhodnocení prožitého roku se promítne v Božím požehnání. S novou nadějí a novým očekáváním na Boží požehnání člověk vykročí do nového roku, bez obav z toho, co jej očekává.

Všem čtenářům přeje požehnané vánoce a mnoho úspěchů v orientaci se v pokrokové a přetechnizované době v roce 2004!

Nataša Legierská, šéfredaktorka.

□

Minitonas Will Celebrate 75th Anniversary

July 30–August 1, 2004

Welcome to Cornerstone Baptist Church!

We are celebrating a special day in the history of our congregation. It was 75 years ago; God formed this family of believers known as First Czechoslovak Baptist Church. On this weekend we want to remember what God has done over the years, as we celebrate the past and envision the future together. As pastor of this congregation, I would personally like to invite you to join us in this special celebration. Come and see what Cornerstone Baptist can offer you. We would love to see you there. God bless!

Pastor *Garth Priebe*

CORNERSTONE BAPTIST CHURCH

Pastor Garth Priebe

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Affiliated with Baptist General Conference of Canada and Czechoslovak Baptist Convention of USA and Canada

Program

Friday: July 30, 2004

6:30 pm Registration

7:30 pm Worship

Specials and Greetings

Coffee Fellowship



Saturday July 31, 2004

Fellowship 2:00 pm

Choir 2:00 p.m.

Band Jam Session 3:30 p.m.

BBQ Supper 5:00 pm

Worship Service 7:00 p.m.

Coffee and Anniversary Cake Fellowship

Sunday, August 1, 2004

Worship Service 10:00 am

Banquet 1:00 pm

Place: Legion Hall – Swan River

Put that date on your calendar!

Poplar Springs Baptist Church Totally Destroyed by Fire



Poplar Springs Baptist Church has been totally destroyed by fire ...fire discovered at 5 AM. It is believed by fire officials that it is the 8th in a series of church arsons (hate crimes) in the Henrico and Hanover areas of Richmond, Virginia. It was a horrible thing to watch on TV. God is mocked, but God will avenge for His people.

It was the home church started by the Ukrop family and one of the largest churches in the area. So, I am sorry to be the bearer of bad news, but thought that you might want to follow-up on this for the Glorious Hope publication. I'm sure you can go on-line for the Richmond Times Dispatch and find more information

God bless...Brenda and Jerry Skalsky

□



Part 3

High Priestly Prayer

Jesus Prays for Future Believers

John 17:20–23

Dr. Andrew Kmetko

In John 17, before Jesus is arrested, He prays for Himself, for the disciples, and for future believers. The subject of this Bible study is Jesus' prayer for future believers, verses 20–23. *"My prayer is not for [the disciples] alone. I pray also for those who will believe in me through their message,"* (v. 20). Our Lord's prayer was not only for the twelve but also for those who would believe through their word. What a great responsibility is laid on us. Christ's prayer included us; "who believe" is present tense. Wherever there are those who are won, there are others who need to be won. The church widens forever from the moment of the Incarnation until it reaches the limits of the world. *"So then faith comes by hearing, and hearing by the word of God,"* (Rom. 10:17). The idea of being one with the Father is continued. *"That they all may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me,"* (John 17:21). The spiritual unity which is perfect mutual love is to include these newer converts also and bind them into that fellowship which answers to the perfection of love in the Godhead.

"That they all may be one..." What does that mean to us? We meet in committees and construct our plans in the face of the hideous fact of religious divisions. We are driven to this, but how paltry our efforts compare with the call of God! The way to the union of Christendom does not lie through committees, though these may be necessary, even essential. It lies through personal union with the Lord, so deep and real as to be comparable with His union with the Father. Jesus' prayer is not directly that believers may be "one."

It is "that they may be in us." If we are one in the Son, we certainly shall be one, and our unity will increase our effectiveness with the world. But it is not our unity as such that has converting power; it is our incorporation into the "true Vine." When a believer is one with the Lord, then that believer's witness will have its true effect: *"...so that the world may believe that you have sent me,"* (v. 21). The salvation of the world seems to be the goal (John 3:16). The divine election does not operate for the sake of believers alone; they are given opportunities in order that by these they may win others to the Lord. The purpose of election, as of judgment, is so that He might have mercy on us all: *"For God has committed them all to disobedience, that He might have mercy on all,"* (Rom. 11:32). The Father sent the Son; the Son sent the apostles; the apostles sent those who should carry on the message until at last the world should believe. Believe what? That the Father sent the Son. For, in this mission lies the one hope of the world, and the world's supreme need is to discover that its hope lies there. Where does our hope lie? In Christ.

"I have given them the glory that you gave me, that they may be one as we are one," (v. 22). Some have suggested that the glory He has given us is His love. Our bodies, even our faces, do not shine as did Moses' face. That love is expressed in the Cross. When that love is experienced, it gives great happiness, and then is turned toward those who know Him not. This is what the Father bestows



on the Son and the Son bestows upon us. We know that the glory He speaks of is absolute love in perfect self-expression; this, in the face of the hate and selfishness of the world, is the Cross. Unity is vital. Sometimes we sense it and sometimes we experience it, when for a time we meet Christians from a totally different background, for example, Methodists,

Presbyterians, Baptists, or Pentecostals. An example occurred in a Cracker Barrel restaurant on the freeway. A cap on a table facing me had the word "Jesus" on it, so I stopped and talked to the man. He was a Christian. I don't know what denomination. I didn't ask. So, we may come from different backgrounds, but we are still Christians. In spite of our differences, we know a unity of love and devotion that cannot be broken. But we know that Jesus' prayer for us has not yet been fully answered. Will it ever be? Yes! As in any human relationship, unity cannot be forced. Our many differences keep us apart. But we will know a unity and love that cannot be broken, the love which the Father has for the Son and the Son for the disciples, that is also in us. To know this unity is difficult for us, but I believe we will eventually know it.

That gift of glory is that the unity of the Godhead may be reproduced in us, *"that they may be one as we are one,"* (v. 22). This possibility, which seems so unattainable, is grounded in the work of Christ as the perfect Mediator, "I in them and Thou in me." This unity after all is the fulfillment of our destiny, "that they may be perfected into one." Through Jesus the purpose of God is

realized. The word “perfected” in verse 23 does not mean ethical perfection or perfection in the body, but complete realization of ideal or type. A more literal translation of the word perfect may be “that they may become full grown into one.”

And what is the purpose of all this? Nothing less than “that the love where-with Thou lovedst me, may be in them.” We are called to be partakers of the divine nature (2 Pet. 1:4): “*He has given us exceedingly great and precious promises, that through these you may be partakers*

of the divine nature, having escaped the corruption in the world caused by evil desires.” We are supposed to have that love which is the essence of Deity. This becomes possible through the indwelling in us of the Holy Spirit, “I in them,” not by any spontaneous or laborious ascent of our own flesh.

This purpose of God cannot be complete in a selection of individuals. In this life I will never be perfect, and neither will you. It is through us as Christians “that the world may come to recognize that thou didst send me.” Now, there is

something for the world to see through us: the glory which the Father gave to the Son and the Son to the disciples, and the disciples to us through the Word (v. 22). It is through us that the world sees the glory and love of God. We are hearers of the Word, inheritors from generation upon generation of disciples. We are also called to be disciples: let us live out in our own lives, for the world to see, the glory and love of the One Who died for us.

□

Biblická studie ... Pokračovanie zo strany 129

pominuteľná. Má na mysli svoju radosť, ktorá sa nestráca ani pri najväčších hrôzach cesty kríža. A túto Jeho radosť majú mať v sebe.

Verš 14. Ježiš predložil Otcovi ešte raz postavenie učeníkov: „*Dal som im Tvoje slovo a svet ich nenávidel, pretože nie sú zo sveta, tak ako ja nie som zo sveta.*“ Tí, ktorým bolo darované Božie slovo a oni ho prijali, už nie sú zo sveta, ale naozaj patria Bohu. V tom sa podobajú Synovi, ktorý o sebe hovorí: *ako ani ja nie som zo sveta.* A čo z toho Pán Ježiš vyvodil?

Verš 15. „*Neprosím, aby si ich vzal zo sveta, ale aby si ich zachoval od zlého.*“ To, že Pán výslovne povedal o čo neprosí, nám ukazuje, ako táto prosba bola potrebná. Keby ich Boh vzal zo sveta, by určite boli ušetrení od trápenia. Ježiš však prosí, aby mohli do sveta vojsť, aby medzi ľudí mohla preniknúť zachraňujúca zvesť. Syn, ktorý sám nasadli svoju vlastnú dušu, nemohol prosiť Otca, *aby ich vzal zo sveta*, ale mohol prosiť, *aby ich zachoval od zlého.*

Verš 16. Nejde však len o zachovanie od zlého. Život učeníkov musí byť usporiadaný pozitívne. Toto pozitívne zameranie a naplnenie života má svoj názov—posvätenie. Základ je položený v novej existencii. Nie sú zo sveta, tak ako ja nie som zo sveta. Preto Pán Ježiš môže za nich prosiť a tiež prosí:

Verš 17. „*Posväť ich v pravde—Tvoje slovo je pravda.*“ Pán Ježiš nepovzbudzoval svojich učeníkov, aby sa sami posväcovali. Ich posvätenie, tak veľmi potrebné pre život i službu, vyprosil od Otca. A ak majú byť učeníci posvätený v pravde, tak to znamená, že majú byť nielen dobrými ľuďmi, ale že majú mať v sebe časť Božej svätosti. Práve preto sa nemôžu sami posvätiť. Ich svätosť môže spôsobiť len Otec. A preto o to Pán prosí.

Posvätenie učeníkov sa má uskutočniť v pravde. Pravda tu znamená, tak ako v celom evanjeliu, zásadnú Božiu skutočnosť. Učeníci nemajú mať len nejaký odlesk svätosti. Posvätenie má úplne a hlboko prenikať celým životom. Preto aj ap. Pavol „*A on sám, Boh pokoja, nech vás ráči celých posvätiť*“ (1 Te 5:23) Jeden kazateľ si k tomu do Biblie dopisal: Nie len potapetovať.

Keď Pán Ježiš hovorí, že *Tvoje slovo je pravda*, nemyslí len na to, že nesklame a vo forme písaného slova je pravé a spoľahlivé. Šlo o viac. Slovo, ktoré hovorí Boh, nie je len slovom, ale skrýva v sebe Božiu bytosť a Božiu moc. Preto človek môže z tohto slova žiť.

Verš 18. Takto boli učeníci spôsobilí k vyslaniu s evanjeliom. Poslanie učeníkov zodpovedá poslianiu samotného Pána. On, Boží Syn, bol pre hladujúceho, smädného, hladajúceho a umierajúceho človeka skutočným chlebom, vodou, dvermi,

cestou, životom a i vzkriesením. „*Ako si mňa poslal do sveta, aj ja som ich poslal do sveta.*“

Verš 19. Pán Ježiš činil schopnými k tomuto poslianiu posvätením. Syn a Otec v tom viditeľne konali spoločne. Syn vyprosuje posvätenie pre učeníkov v pravde. Všetci ani pri naplňovaní tejto prosby neostáva len nečinným pozorovateľom. „*A ja sa pre nich posväcujem, aby aj oni boli posvätení v pravde.*“ Spojka *a* na začiatku vety ukazuje na vzťah posvätenia k poslianiu. A práve pre tých, ktorých som poslal, sa posväcujem, lebo som ich poslal. Učeníci sa nemohli sami posvätiť. Pán Ježiš áno a robil to na ceste utrpenia.

Pre Pána bolo najdôležitejšie, aby boli posvätení v pravde a aby v pravde patrili Bohu a žili preňho. Jeho boj, ktorý mu priniesol kríž, bol zameraný proti pokrytectvu. Záležalo Mu na tom, aby Jeho učeníci a poslovnia neupadli do rovnakej situácie.

Čo povedať na záver? Ak patríme Pánovi Ježišovi, On o nás hovorí so svojim Otcem! Existuje úzke prepojenie medzi Ním a Jeho vlastnými. Boli Otcem vyvolení a sú daní Synovi a toto vyvolenie sa stáva zjavným v ich živote. Patria Synovi, žijú s Ním—On sa stáva ich životom. Čo môže byť krajšie.

□



2 časť

Veľkňazská modlitba

Pán sa modlí za učeníkov

Slávo Kráľ

6. Zjavil som Tvoje meno ľuďom, ktorých si mi dal zo sveta. Boli Tvoji a mne si ich dal, a zachovali Tvoje slovo.

7. Teraz poznali, že od Teba je všetko, čokoľvek si mi dal;

8. lebo slová, ktoré si mi dal, dal som im, a oni ich prijali a poznali v pravde, že som od Teba vyšiel, a uverili, že si ma Ty poslal.

9. Ja za nich prosím, nie za svet prosím, ale za tých, ktorých si mi dal, lebo sú Tvoji.

10. A všetko, čo je moje, je Tvoje, a čo je Tvoje, je moje, a ja som oslávený v nich.

11. Už viac nie som na svete, ale oni sú vo svete a ja idem k Tebe. Otče Svätý; tých, ktorých si mi dal, zachovávaj vo svojom mene, aby boli jedno ako my.

12. Kým som bol s nimi, zachoval som v Tvojom mene tých, ktorých si mi dal, a zachránil som ich a nikto z nich sa nestratil, len syn zatratenia, aby sa naplnilo Písmo.

13. Ale teraz idem k Tebe a toto hovorím vo svete, aby moju radosť mali úplnú v sebe.

14. Dal som im Tvoje slovo a svet ich nenávidel, pretože nie sú zo sveta, tak ako ja nie som zo sveta.

15. Neprosím, aby si ich vzal zo sveta, ale aby si ich zachoval od zlého.

16. Nie sú zo sveta, tak ako ja nie som zo sveta.

17. Posväť ich v pravde—Tvoje slovo je pravda.

18. Ako si mňa poslal do sveta, aj ja som ich poslal do sveta.

19. A ja sa pre nich posväčujem, aby aj oni boli posvätení v pravde.

Verš 6. PJ prosil Otca, aby ho oslávil. Teraz sa však predmet modlitby mení a Pán sa prihovára za svojich učeníkov.

Čo charakterizovalo Jeho učeníkov? Prečo mohol s takou istotou za nich prosiť? Vo svojej podstate to boli ľudia ako všetci ostatní a patrili k svetu. Ale niečo sa s nimi stalo, čo ich zásadne zmenilo. Boli to

ľudia, ktorých Pánovi Ježišovi dal Otec zo sveta. Syn nemôže sám od seba nič robiť, ani z človeka učeníka. Môže prijať len tých, ktorých Mu dáva sám Boh. Jeho „vyvolenie“ učeníkov bolo založené na Božom vyvolení. Preto to Pán Ježiš zdôrazňoval: „Boli Tvoji a mne si ich dal“.

Vo v. 9. o tom budeme počuť ešte viac. To, čo Ježiš povedal v 6. kapitole vo veršoch 37, 44, 65, platilo veľmi vážne, totiž, že k Nemu príde len to, čo mu dá Otec. Preto aj ich k nemu pritiahne. Ale pri tejto modlitbe Pán jednal s ľuďmi, ktorých mu Otec priviedol.

„Zjavil som Tvoje meno ľuďom.“ Pre nás je ťažké, aby sme tento výrok Pána Ježiša pochopili v jeho plnom rozsahu a tiež v jeho plnej radosť. Záleží tak veľmi na Božom mene? Nie je meno len vedľajšou záležitosťou? Vieme, že s menom je spätá celá bytosť jeho nositeľa. Ak povieme Abrahám, alebo Pavol, pred nami sa zjaví ich celoživotná história. Teda Ježišove slová by sme mohli preložiť tiež: „Zjavil som Tvoju bytosť ľuďom!“ V mene je ukrytá bytosť. Napr. Afričania si pri krste dávajú nové, významovo lepšie meno. Staré meno: „Nemám pokoj“, nové: „Precitol som k životu, Šťastný“. Meno nám umožňuje niekoho osloviť. Ak poznám niekoho meno, tak ho poznám a mám s ním spojenie.

To zvláštnym spôsobom platí i o Bohu a o našej znalosti jeho mena. Človek nemôže disponovať Božím menom. Božia bytosť a Jeho pravda sú nám skryté. Preto Mojžišovi u horiaceho kra nestačilo, že sa mu Boh zjavil ako „Boh otcov“ a že mu dal



pokyn na vyslobodenie jeho ľudu. Sám potreboval vedieť Božie meno, aby ho mohol povedať svojmu národu. Len tak mu mohli opravdivo dôverovať a v pravde ho vzývať. Vtedy bolo Izraelovi zverené meno JAHVE. Teraz už nešlo o toto meno, ktoré v Novom zákone stratilo už svoju dôležitosť. Oným zjaveným menom sa stalo nové Božie meno—OTEC.

Preto Pán mohol bezprostredne pripomenúť ovocie svojho zjavenia: *a zachovali Tvoje slovo*. Tak sa prejavuje u nich poznanie, ktorým si v zjavení Božom skrz Pána Ježiša privlastňujeme to najpodstatnejšie. *Teraz poznali, že od Teba je všetko, čokoľvek si mi dal*; Ježiš si si to v rozhovore s Bohom tak cenil, že to ešte raz podrobne rozvádza: *„lebo slová, ktoré si mi dal, dal som im, a oni ich prijali a poznali v pravde, že som od Teba vyšiel, a uverili, že si ma Ty poslal.“* Slová, ktoré povedal Pán, nie je prázdna reč. Sú to slová plné skutočnosti. Ľudia, ktorí ich prijali, uverili. Pochopili Ježišovo poslanie, a preto mohli vidieť v tom, čo vyšiel od Otca, samotného Otca a tak poznať a vzývať Jeho meno. Nepatrili len k ľuďom, ktorí—ako mnoho pred Ním i po ňom—mali vlastné myšlienky i Bohu a o tých vyučovali. Nie, *teraz poznali, že od Teba je všetko, čokoľvek si mi dal*. Pán Ježiš zjavil ľuďom Božiu skutočnosť.

Pri počúvaní tejto modlitby musíme prekonať ešte jednu ťažkosť. Pán Ježiš s radosťou Otcovi oznamuje, ako pochopil so zjavením Jeho mena. Bolo to naozaj tak? Platilo o Jeho učeníkoch, že Jeho slovo prijali, poznali, zachovali a že uverili? Musíme si pripomenúť, že to, čo Ježiš vykonal pri učeníkoch, aby im zjavil Otca, nebolo márne. Viera a poznanie na

Veľkú noc a na Letnice, mohli vzniknúť len preto, že už boli založené na spolužití Pána Ježiša s apoštolmi a že už v zárodku existovali. Pán videl tento zárodok ako už rozvinutý a hľadel do budúcnosti, ako to ešte zreteľnejšie vyplynie v 20. verši: „Nielen za týchto prosím, ale aj za tých, ktorí pre ich slovo uveria vo mňa.“ Pred Otcom mohol o tejto budúcnosti hovoriť ako o skutočne minulej udalosti. A v tom sme boli zahrnutí aj my všetci, ktorí sme tieto slová od učeníkov prijali a tak došli k pravému poznaniu a ku konkrétnej viere.

Verš 9. Tieto slová Pána Ježiša platili len tým, u ktorých sa naplnili. Nemohli platiť „svetu“. Za svet, ako neurčité množstvo ľudí sa Pán modliť nemohol. Syn bol viazaný Otcom. „Ja za nich prosím, nie za svet prosím, ale za tých, ktorých si mi dal, lebo sú Tvoji.“ Ľudí, za ktorých prosil, nezískal veľkosťou svojho Ducha ani strhujúcou presvedčivosťou. Všetko bolo Božím darom—že k Nemu prišli a až doteraz zostali. A ono slovíčko „dal“ sa uskutočňovalo v Božskej slobode.

Verš 10. Boh ľuďmi disponuje, sú Jeho, pretože je ich Stvoriteľom. Ale práve v tejto modlitbe Pán Ježiš musel ešte raz ukázať jednotu, ktorá je medzi Ním a Otcom: „A všetko, čo je moje, je Tvoje, a čo je Tvoje, je moje.“ Tu nie je potrebné a ani sa nedá hľadať svojvôľa. Otec v plnosti svojej lásky dáva Synovi všetko, ale Syn si pre seba nenecháva nič. S radosťou dáva k dispozícii Otcovi to, čoho dosiahol svojou činnosťou. Ap. Pavol to vynikajúco vykreslil v závere svojho obrazu do budúcnosti: *1 Kor.15:28* „A keď Jemu všetko bude poddané, vtedy aj sám Syn poddá sa Tomu, ktorý Jemu všetko poddal, aby Boh bol všetko vo všetkom. A všetko, čo je moje, je Tvoje,“—to nie je prejav vynútenej podriadenosti—tak hovorí slobodná láska. „A a čo je Tvoje, je moje“—to nie je domáhajúca sa požiadavka—tak hovorí vďačnosť, ktorá prijíma dar lásky. Preto až teraz na vzťah Otca a Syna poznávame, čo je skutočná a plná láska.

Rovnako aj ľudia, ktorých Otec daroval Pánovi Ježišovi, slúžia k Jeho osláveniu. A ja som oslávený v nich. Toto oslávenie Pána Ježiša nezáleží na schopnostiach a múdrosti učeníkov. Na nich samotných nie je čo obdivovať. Pána Ježiša v nich oslavuje to, že práve týchto neschopných,

skazených a stratených ľudí, vykúpil za cenu vlastného života a preniesol ich do nového života vo viere, v modlitbe, v láske a nádeji. Práve pre túto skrz milosrdenstvo zachraňujúcu moc, je oslávený v nich.

Verš 11. Prečo sa Pán Ježiš musel za nich modliť? „Už viac nie som na svete, ale oni sú vo svete a ja idem k Tebe.“ Len Ježiš mohol urobiť krok zo všetkej tej bolesti, bojov, pokušení sveta smerujúci do slávy Otcovej. Učeníci ho nemohli nasledovať. *Oni sú vo svete.* Pán Ježiš vedel čo to znamená. Svet je ako mohutný prúd, ktorý neustále odvádza preč od Boha. Zo sveta prichádzajú pokušenia, ktorými sa snaží vládca tohto sveta veriacich odtrhnúť od Boha. „Byť vo svete“ znamená žiť trvale v nenávisti sveta. Nepodľahnú azda aj učeníci? Nesklátia sa?(1Te3:3) Nenechajú sa nepozorovane odvieť od Boha? Na to myslel Pán Ježiš vo svojej prosbe: „*Otče Svätý; tých, ktorých si mi dal, zachovávaj vo svojom mene.*“ Pán si uvedomuje, akú obrovskú moc má svet a aký je nebezpečný. Zároveň si ale tiež uvedomuje veľkosť Božej moci. Svojou mocou môže učeníkov zachrániť. Pretože Otec je svätý a tiež verný, zachová týchto ľudí, nakoľko už ich raz dal svojmu Synovi. Ježiš prosil, aby ich, zachovával vo svojom mene. Aj tu sa naplnilo starozákonné slovo: *Príslovia 18:10* „*Meno Hospodinovo je pevnou vežou, do nej sa utečie spravodlivý a bude vyvýšený.*“ Pozor! To sa však netýka zachovania pred núdzou a utrpením. Nejde ani o zachovanie ich pozemského blahobytu, alebo pominuteľného života. Majú však zostať vo všetkom, čo im čo im bolo odhalené. To Božie meno im odhalilo kus z Božej bytosti, z jeho pravdy, moci a milosti. Pán Ježiš prosil, aby jeho učeníci zachovávali meno Božie aj pri svojich zlyhaniach i v porážkach, v strachu i pokušení, a aby zostali ukotvení v Bohu, ktorý ich drží pevne.

Pán Ježiš vo svojej prosbe pripojil ešte niečo: *aby boli jedno ako my.* V tejto prosbe myslel i na to, na čo väčšinou zabúdame. Nešlo o jednotlivých osamotených učeníkov, ktorých bolo treba zachovať. Ide o bratstvo Jeho učeníkov, na ktorých sa vzťahuje Jeho prikaz lásky (13:34;15:12) V mene Otca budú zachovaní len vtedy, ak bude zachovaná ich jednota. V slovách *jedno ako my* vidíme vnútornú jednotu, dobrovoľnú, a preto tiež plnú a pevnú.

Verš 12. „*Kým som bol s nimi, zachoval som v Tvojom mene tých, ktorých si mi dal, a zachránil som ich a nikto z nich sa nestratil, len syn zatratenia, aby sa naplnilo Písmo.*“

Tento verš nám odhaľuje, že nebolo samozrejme, že týchto 12 učeníkov zostalo po celé tie roky s Pánom. Evanjelium nám odhalilo, ako toto zotrvanie bolo ohrozené tvrdou rečou PJ, a aj tým, že učeníci prežívali sklamanie vo všetkých svojich pozemských nádejach—predstavovali si to všetko inak. Len vďaka zachovaniu a ochrane zo strany Pána Ježiša zostalo s Ním ešte 11 učeníkov.

Toto zachovanie sa však nedeje samočinne. Všemohúci Boh rešpektuje slobodu človeka. Je to zjavné i z toho, že jeden z dvanástich napriek tomu zahynul. Aj keď sa Ježiš zmienil u Judášovi v tejto modlitbe, nebolo nám odkryté tajomstvo pomeru Božieho pôsobenia a ľudskej slobody. Judáš bol *syn zatratenia*. Ale tak ako život synov svetla je určovaný svetlom (12:36), tak aj Judáš sa nechal viesť zhubcom. A robil tak úplne dobrovoľne. A preto nakoniec zahynul. Preto veta *aby sa naplnilo Písmo* nemôže byť chápaná tak, že Judáš bol proti svojej vôli prinútený stať sa Ježišovým zradcom, len preto, aby sa Písmo formálne naplnilo. Takto mechanicky sa Písma nikdy nenapĺňajú! Aj tie najzložitejšie a najhroznejšie činy podliehajú Božiemu vedeniu a vládne a preto sú v písme predpovedané.

Verš 13. Existuje možnosť pádu, ktorému sa nedá zabrániť žiadnou ochranou. Cesta učeníkov svetom je ťažká a sprevádzaná pokušením. Nebude ich život spojený s neustálou hrôzou a starosťami, aj keď majú posledné útočisko v Božej vernosti? Pán Ježiš to videl inak. „*Ale teraz idem k Tebe a toto hovorím vo svete, aby moju radosť mali úplnú v sebe.*“ Ani teraz nepovedal Pán Ježiš: Teraz musím zomrieť. Vo svojom odchode videl cestu k Otcovi. Hovoril im a bol ešte na svete a v Jeho moci. Učeníci mohli na ňom vidieť, že ono byť na svete neuhasiť radosť ich Pána. Tak ako im zanechal svoj pokoj (14:27), takisto im teraz odkazuje svoju radosť. A majú mať plnosť tej radosti. Lesk tejto radosti nie je závislý od samotných učeníkov ani na ich námahe. Pán Ježiš nehovorí o ich vlastnej radosti. Naša radosť je rýchlo

 Pokračovanie na strane 127

Methuselah in North America

Somebody has said that when the American potential joins with Slavic hospitality, every guest in the fellowship may feel it on his or her weight. This may very well be true. If you weighed us before our visit and after it, there would be an obvious difference in favour of our weight at the end of our visit.



Matuzalem concert at Campbell

When we got an invitation from brother George Sommer, the executive secretary of Czechoslovak Convention, we could hardly believe it. Although in 20 years of ministry our singing group Methuselah had visited many places and countries, such as Austria, Germany, Yugoslavia and Sweden, we had never left our old European continent. Travel excitement seized not only us but also our wives. They started to rush us to the shopping malls, because it is certainly necessary to take a new suit to America. And when we got Canadian and later on US visas, our breath started to shorten proportionally with the days left until our departure.

We landed safely in Toronto, where we were welcomed by faces well known to us from Slovakia. Pastor Janko Banko prepared for us an incredibly detailed program. During our visit he was able to implement new elements into the program so skillfully that we were convinced that everything had already been in the program from the very beginning.

We were hosted by precious families from the Toronto church. Their houses became our interim homes with unbelievably full service. Our desires miraculously changed to fulfilled reality, as in the kingdom of the marvellous golden fish.

Canada is an interesting country. Even just through a small airplane window, we had an opportunity to study the monumental splendour of the country. On the ground we admired its sheer beauty. And during the worship services at the Toronto church, we were experiencing the warm touch of fellowship among our brothers and sisters.

When we travel somewhere for the first time, we are usually

careful and circumspect. We do not know what to expect and who we will meet. However, here we found out very quickly that it doesn't matter where we are but who we are with. The feeling of a safe home assured us that we are a real spiritual family.

After a few days of acclimatization in a new environment, we were transported about 350 km to Windsor. We entered the city carefully, not only because besides its air temperature we were also all of a sudden interested in its air humidity, but also because we had learned that one of the Baptist churches in the city had been divided into two separate churches. One part of Methuselah was accommodated with families from one church, and the other part with families from the other church. That was also the reason that for some time one part of our singing group did not know about the other part. Yet the love of Christ joins us, and this was also true here. When we were leaving, we didn't know who belonged to which church. We were all sitting together in a crowded church building, and praised our good and only Heavenly Father.

The main event of our trip, however, was the visit at the Czechoslovak Convention in the picturesque town of Philippi (USA). At the US border crossing, the customs officer started to ask us where we were travelling and for what reason. The prompt and well-prepared reply of brother Banko was undoubtedly a sign that he had experienced such procedures many times already. The officer wanted to show us that she understood everything about the Baptist Convention and she said: "I know that you are going there to eat and drink."

Some of the regular visitors of the Convention observed that the menu is the same from one year to another. Well, we from



Matuzalem concert at Hatch Hollow, Pennsylvania

Methuselah would gladly go through the same menu again.

The officer at the border was right, but just partly. She entirely forgot about the spiritual food. Is there anything more beautiful than to receive God's truth in a fellowship full of love? Especially when that all happens in a pleasantly cooling wooded environment

and in the chapel, which is ideal for such meetings.

The attentive visitor, however, quickly found out that behind the scenes was a group of diligent sisters and brothers, who loved the Lord, and whatever they did, they did as to the Lord. They offered the love received from Him further and further. Tireless brother George Sommer with his wife Marija and other sisters and brothers from his team were always there, where they had to be. Many people in their position would have resigned a long time ago, but George and his team were able to receive new strength from God's inexhaustible resources.

We do not intend to write about the rich Convention program, because you'll find enough information about it in *Glorious Hope* and on the Internet as well. We were a little bit surprised that the main language of the Czechoslovak event was English. We comprehended, however, that sometimes it is possible to understand simply by heart.

Almost every evening, when the official program was finished, a few sisters and brothers found a quiet place where they sang well-known spiritual hymns with the accompaniment of Methuselah's guitars.

We also took with us a deep knowledge that there was significant space left for developing talents during the Convention time. The opportunity to perform songs for God's glory, even imperfectly, but from a pure heart, can encourage not only the listener but also an interpreter in their ministry.

The Convention finished, and we started to think about our next journey. Then all of a sudden the sky was dark, and a huge storm hit the town. There was a power outage for a couple of hours. Fortunately one of the sisters was able to prepare a dinner for us. In tense anticipation we went to see the site where the Convention had recently been held. When we saw all the downed



Andrew Kmetko, S. Kral, D. Jancula, D. Saling

trees and poles, torn electrical lines and damaged houses, we realized what could have happened if this storm had come a couple of hours sooner, when the participants of our Convention were still at the campus. But our good Lord allowed us to enjoy the peaceful fellowship of love to the end.

In the week immediately following the Convention, we visited two Baptist churches in the USA (Hatch Hollow and Youngstown). There was always somebody who either knew Czech or Slovak, or at least claimed his or her adherence to these nationalities. In one of the churches there was an inscription in Slovak branded on the wooden wall: "Christ, our life!" We've also learned that the most important uniting element in our



Matuzalem concert at Hatch Hollow, Pennsylvania

relationships is a vital love of God. Without it everything would be in vain.

In such a short article it is impossible to describe every impression, or all the memories and names that have a lasting place in our hearts.

We've learned something about an unknown and distant continent. We were assured again that it doesn't matter how far we are one from another, but how close we are to Jesus. Because then we experience the reality of how incredibly close we are one to another.

We are grateful to the Convention for their invitation, for their extensive care as well as for their beautiful gift (four high-quality micropophones). Thank you, sisters and brothers. Thank you for the blessing we have received. We came to you with a song, and we prayed that God's blessing would come also. And it came. The blessing in your fellowship of love was multiplied so abundantly that we took from it to our homes as well.

Somebody has said that when the American potential joins with Slavic hospitality...but we think that it is still not enough. There are many people who have a huge "American" potential and Slavonic blood too, but their houses and their hearts are closed. We are thankful to the Lord for you and for the fact that your houses and hearts are widely open. We know what we are talking about, because we've been there.

To God be the glory.

For Methuselah:

Daniel Valenta, Dušan Jančula, Slávo Král, Daniel Šaling, Peter Rapoš.

□

Matuzalem v Severné Amerike

Niekoľko povedal, že keď sa spoja americké možnosti so slovanskou pohostinnosťou, každý hosť tejto spoločnosti to pocíti na svojej hmotnosti. Niečo na tom asi bude. Keby ste nás odvážili pred návštevou a po nej, rozdiel by bol zjavný, samozrejme v prospech hmotnosti na konci tohto obdobia.



Baptist Convention, Philippi, WV

Keď sme dostali pozvanie od tajomníka Československej konvencie br. Jirku Sommera, zdalo sa nám to prinajmenšom neuveriteľné. Aj keď sme ako skupina Matuzalem za tých 20 rokov našej služby boli na mnohých miestach a v rôznych štátoch, ako Rakúsko, Nemecko, Juhoslávia, Švédsko, náš starý európsky kontinent sme nikdy neopustili. Cestovnú horúčku sme nedostali len my, ale aj naše manželky. Začali nás naháňať do obchodov, lebo do Ameriky si treba určite vziať nový oblek. A keď sme dostali vízum do Kanady a potom do USA, náš dych sa začal skracovať úmerne s ostávajúcimi dňami do nášho odletu.

Prístali sme šťastne v Toronte, kde nás vítali tváre známe zo Slovenska. Kazateľ br. Janko Banko mal pre nás pripravený podrobný program s neuveriteľnými detailmi. V priebehu celej našej návštevy dokázal doňho vnášať ďalšie nové prvky tak obratne, že sme boli presvedčení, že to všetko bolo v tom programe už od samého začiatku.

Boli sme hosťami vzácných rodín Torontského zboru. Ich domy sa pre nás stali dočasným domovom s neuveriteľne preplneným servisom. Naše prania sa zázračne menili na vyplnenú realitu, ako v ríši zázračnej zlatej rybky.

Kanada je zaujímavá krajina. Aj keď len cez malé okienko lietadla, ale mali sme možnosť pozorovať jej nádhernú monumentálnosť. Na zemi sme zase mali možnosť obdivovať jej krásu. A v spoločných zhromaždeniach Torontského zboru sme prežívali dotyky horúcej bratsko-sesterskej atmosféry.

Keď ideme niekam prvý raz, obyčajne sme opatrní a obozretní. Nevieme čo nás čaká a s kým sa stretieme. Tu sme však veľmi rýchlo zistili, že nezáleží na tom kde sme, ale s kým sme. Pocit bezpečného domova nás uistoval, že sme skutočná duchovná rodina.

Po niekoľkých dňoch aklimatizácie v novom prostredí sme boli prevezení do asi 350 km vzdialeného Windsoru. Vstupovali sme tam veľmi opatrne. Nie preto, že popri údajoch o teplote ovzdušia nás začala zrazu zaujímať aj vlhkosť vzduchu, ale vedeli sme, že baptistický zbor v tomto meste sa rozdelil na dva samostatné zbory.

Časť Matuzalemu sa dostala do rodín z jedného a časť do rodín druhého zboru. Z toho dôvodu sme o sebe nejaký čas nevedeli. A predsa. Láska Kristova nás spája a to platilo aj na tomto mieste. Keď sme odchádzali, nevedeli sme, kto patril, do ktorého zboru. Sedeli sme všetci vedľa seba v naplnenej modlitebni a chválili sme spoločne nášho jediného dobrého Nebeského otca.

Hlavnou udalosťou nášho zájazdu bola však návšteva Československej konvencie v malebnom mestečku Philippi (USA). Keď sme prechádzali hranice, službukonajúca policajtká sa začala pýtať kam ideme a načo tam ideme. Pohotové, vopred dokonalo pripravené odpovede br. Banka, nikoho nenechali na pochybách, že takéto prestupy hraníc absolvoval už niekoľkokrát. Na znak toho, že hraničiarka všetko o Baptistickej konvencii pochopila, vyslovila vetu: „Už viem, idete tam jesť a piť“.

Niekoľko viacnásobných návštevníkov Konvencie mierne kritizovalo, že jedálny lístok sa z roka na rok vôbec nemení, ale my, Matuzalemcia, by sme ho radi absolvovali znovu, hoci aj taký nezmenený.



Matuzalem at Hatch Hollow, Pennsylvania

Tá pani na hraniciach mala síce pravdu, ale len čiastočne. Úplne zabudla na stravu duchovnú. Čo môže byť krajšie ako prijímať Božie pravdy v obecenstve plnom lásky. A to všetko v príjemne chladiacom lesnom prostredí a v kaplnke, priam ideálnej na takéto stretnutia.

Pozorný návštevník však rýchlo zbadal, že za týmto všetkým bol pár usilovných sestier a bratov, ktorí milujú Pána a všetko toto robili ako pre Nehu. Lásku, ktorú od Nehu dostali, podávali ďalej. Neúnavný brat Jirka Sommer s manželkou a ostatnými ses-

trami a bratmi jeho tímu, boli vždy tam, kde mali byť. Mnohí by na ich mieste už dávno rezignovali, ale oni mohli brať novú silu z nevyčerateľnej Božej zásoby.

Nemienime sa rozpisovať o bohatom programe Konvencie, lebo dostatočne je o tom popísané v časopise *Slavná naděje* a tiež na Internete. Trochu sme boli zaskočení z toho, že na československom podujatí bola hlavným jazykom angličtina. Pochopili sme však, že niekedy sa dá rozumieť aj srdcom.

Skoro každý večer, keď sa oficiálny program skončil, hŕstka sestier a bratov, si našla tiché miestečko a so sprievodom matuzalemských gitár spievala známe duchovné piesne hlboko do noci.

Čo si odnášame do svojho zboru je to, že na Konvencii bol ponechaný priestor pre rozvíjajúce sa talenty. Možnosť predniesť, hoc aj nedokonalým prejavom, ale čistým srdcom, pieseň na Božiu slávu, môže v službe povzbudiť ako poslucháča, tak aj samotného interpreta.

Konvencia skončila a my sme začali rozmýšľať o ďalšej ceste. V tom sa obloha zatiahla a mestečkom sa prehnala hrozitánska búrka. Elektrina vypadla na niekoľko hodín. Našťastie sestra ešte stihla pripraviť pre nás večeru. V zlej predtuche sme sa išli pozrieť na miesta, kde prebiehala Konvencia. Keď sme videli vyváňané obrovské stromy a stúpy, pretrhané elektrické vedenia a poškodené domy, uvedomili sme si, čo sa všetko mohlo stať, keby táto smršť prišla len o niekoľko hodín skôr, keď areál bol plný účastníkov nášho zhromaždenia. Ale dobrý Boh nás ponechal vychutnávať v pokoji obecenstvo lásky až do konca.

V týždni po Konvencii sme navštívili v USA aj dva baptistické anglické zbory (Hatch Hollow, Youngstown). Zaujímavé bolo, že všade sa našiel niekto, kto vedel po česky, či slovensky, alebo sa aspoň hlásil k týmto národnostiam, hoci aj tak, že mali v modlitebni na stene do dreva vypálený nápis v slovenčine: „Kristus, život náš!“ A predsa sme vedeli, že nie toto nás spája. Spoznali sme, že jediným spájajúcim prvkom v našich vzťahoch je živá Božia láska. Bez nej by bolo všetko zbytočné a márne.

Nedajú sa v krátkom článku opísať všetky dojmy, všetky spomienky i všetky mená, ktoré ostávajú v našich srdciach.

Poznali sme kus neznámeho vzdialeného kontinentu. Ale utvrdili sme sa v tom, že nezáleží na tom ako sme ďaleko navzájom od seba, ale ako sme blízko pri Ježišovi. A vtedy môžeme prežívať



Return to Canada from Hatch Hollow

skutočnosť, že sme si tak neuveriteľne blízki.

Sme vďační Konvencii za pozvanie, za starostlivosť vo všetkých oblastiach, ako aj za krásny dar (štyri kvalitné mikrofóny). Ďakujeme Vám sestry a bratia. Ďakujeme za požehnanie, ktoré sme mohli u Vás prijať. Prišli sme k Vám s piesňou, a modlili sme sa, aby s nami prišlo aj Božie požehnanie. A ono prišlo. A bolo vo Vašom obecenstve lásky tak rozhojnené, že si ho odnášame aj domov.

Niekoľko povedal, že keď sa spoja americké možnosti so slovanskou pohostinnosťou...a predsa si myslím, že to nestačí. Kofkí majú obrovské „americké“ možnosti a aj slovanskú krv a ich domy i srdcia sú zatvorené. Sme vďační Pánu Bohu za Vás a za to, že Vy ich máte otvorené dokorán. Vieme, o čom hovoríme, lebo sme v nich boli.

Nech je oslávené Božie meno.

Matuzalemci: *Daniel Valenta, Dušan Jančula, Slávo Král, Daniel Šaling, Peter Rapoš*

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The Largest Bohemian Church

Great things usually grow from a small beginning and through many trials, when God uses the right person in the right place. This fact is true of the Emmanuel Bohemian Baptist Church of Chicago. In 1899, nineteen members left the First Bohemian Baptist Church with the intention of establishing their own mission. They saw an opportunity in the so-called Czech settlement in the California district, where many Bohemian [Czech] people were living, and established a mission at 24th Street and Marshall Boulevard on August 8, 1899. The foundation of the work was laid in spite of numerous obstacles; the Word of God was sown with many tears; however, in a short time success became evident.

The mission continued for two years in the original meeting house, until the building became too small and inconvenient. Then a lot was purchased at Albany Avenue and Twenty-sixth Street, and a house of worship was built. It was dedicated on December 16, 1900. The workers in this new mission were several fine laymen, who gave their time, talents, and money for God's cause. Mr. Václav Hlad, assisted by Mr. Frank Hřůda, ministered to the people as lay preacher.

There were two different organizations of the church. The first one occurred on August 8, 1899, but being only of a local character was not recognized by the Church Council. Officially the church was organized and recognized by the Church Council in September, 1901. Then the church was admitted into the fellowship of the Baptist denomination under the name Emmanuel Bohemian Baptist Church.

In 1897 the First Bohemian Baptist Church started a mission on California Street, near 22nd Street, just four blocks from the Emmanuel Mission. The First Church transferred its Sunday school to the Emmanuel Church on Albany Avenue on August 28, 1900, and thus strengthened the newly organized church. Rev. V. Králíček, the pastor of the First Church, was interested in this new work. From October 6, 1901, to 1905, he assisted with the preaching, led the prayer meetings, officiated at the Lord's Supper, and administered baptism, until the time Václav Hlad was ordained for the ministry.

The church on Albany Avenue grew very rapidly. The original house of worship became too small for the growing meetings. In 1905 plans were made for a new house of worship; consequently Emmanuel Church purchased a lot on Trumbull Avenue and Twenty-sixth Street, where a new building was erected and dedicated on April 8, 1906. Seventy members, not rich, but filled with enthusiasm, assumed this great task. They contributed \$1,200, and the American Home Mission Society \$3,000, so that it was possible to go forward with the plan, and a fine house of worship was erected. Worship services were held in this place for thirty-two years, until 1938, when the growing church purchased a fine building more suitable for its extensive mission activities. The precious memories and blessings received in the Trumbull Church can never be erased from the hearts of the men and women of the Emmanuel Baptist Church.

With the history of the church several persons are closely connected. It is a church that has had few ministers, and probably this fact has had much to do with the rapid growth of the church. The ministers of the Emmanuel Baptist Church were missionary-minded men; and therefore their life and work were well used in that place. The first name which stands out prominently in the history of the church is that of Rev. Václav Hlad, who could be called the father of that church as well as of other churches in America.

Václav Hlad



Václav Hlad was born on January 8, 1867, in Drahnov, district of Zbiroh, Bohemia. He left his homeland and came to America in 1888 as a young man. He was married on April 22, 1888, in Chicago, to Katerina Hoffman. From this marriage there were eight children: three sons, deceased; and five daughters, all faithful confessors of Christ.

Mr. Hlad was reared in a Roman Catholic church, and was a very zealous follower

of his religion. One incident from his life will show undoubtedly what Catholicism meant to him. When he was in Prague as an apprentice, he was offered a bed in which to sleep with a Protestant man. Mr. Hlad refused and said, "No, I won't do that; I'll rather sleep on the floor than with that 'ram.'" He was much afraid that by sleeping with a Protestant he would commit a sin.

Soon after his marriage, Mr. Hlad was invited to the First Bohemian Baptist Church by a man who was not a Christian and who never was converted. Rev. John Kejř was at that time ministering to the First Church. Although Mr. Hlad was a zealous Catholic, he was to his great surprise moved during the service, and never stopped going to the Baptist Church. Soon after, both he and his wife confessed Christ and were ready to be baptized. Suddenly one of their daughters became seriously ill. Catholic friends came to their home, saying that God was punishing them for leaving the Roman Catholic Church. Nevertheless Mr. Hlad remained steadfast in his determination and was baptized in June, 1892. His wife, however, remained at home with the sick child; she said that if the child died it would mean they had committed a sin by leaving the Catholic Church. But the child recovered, and Mrs. Hlad was baptized.

Soon after his baptism Mr. Hlad began to help Mr. Kejř. He started as a teacher in the Sunday school, then became a deacon, and later a colporteur and missionary. In the year 1899 a new work was started at Twenty-fourth Street and Marshall Boulevard, where Mr. Hlad began to preach as a deacon. After two years the mission

moved to Albany Avenue, and Hlad continued to preach as a volunteer worker, later becoming a colporteur.

On January 7, 1906, Mr. Hlad was ordained for the ministry of the Gospel and became a regular pastor of the Emmanuel Bohemian Baptist Church. In 1916 he was sent to Cleveland by his own church to do mission work; there he stayed for eleven months. From Cleveland he returned to his own church. In March, 1920, he went to Portland, Tennessee, and preached there for one year. From Tennessee Mr. Hlad went to Czechoslovakia, where he preached also for one year. He returned to Chicago in September, 1922.

When he came back, Rev. V.J. Víta was the minister of the Emmanuel Baptist Church. Mr. Hlad assisted him and at the same time made visits to Racine, Wisconsin, where several people were converted and joined the American Baptist Church.

In 1926 the Immanuel Slovak Church called Rev. V. Hlad to be their minister; there he preached until 1929. In that very same year the Czechoslovak Baptist Church was organized on the south side of Chicago, and Mr. Hlad was called to be their pastor. He remained in this church until the end of his earthly pilgrimage.

Mr. Hlad's life and work were very fruitful. Few men among the Czechoslovak Baptist ministers brought more people to Christ than he did. He was a great personal worker, if not the greatest among his fellow ministers. Although not a man of learning, he could connect with people; and he knew how to win them for Christ. He was somewhat quick of nature, but very zealous in his work. He preached to the end of his life, and when the Lord called him into the better land on September 29, 1937, he was still on fire for Christ.

He is gone, but his work is continuing; he is dead, but the great family he won for Christ is still here. Yes, he being dead yet speaks.

When Mr. Hlad was sent by his church to Cleveland in 1916, John Fořt, a young man, was found capable as an assistant pastor; and therefore in the absence of Hlad, he preached to the church for eleven months. After Hlad's return they both ministered in the

Emmanuel Bohemian Baptist Church and Immanuel Slovak Baptist Church in Chicago until 1918, when John Fořt was called to Cicero as a missionary.

During the Hlad and Fořt ministry, the Emmanuel Baptist Church progressed steadily. People were filled with courage for witnessing; everyone was active; old and young evinced interest in the activities of the church; meetings were held on the streets and in missions conducted by the church. The life of the church was overflowing, and it was fortunate in having a number of influential laymen. Joseph Vaněk, who later became a minister, was an asset to the church; Frank Hrůda, among the first pioneers, stood faithful from the beginning of the church; Frank Leiner, a man of ability and a good leader, was for many years a superintendent of the Sunday school (he received training in the Moody Bible Institute); Charles Bohatec was a missionary-minded man; Bohumil Mrázek was a fine worker in the Sunday school and a good singer; Mrs. K. Hudáček was a very efficient missionary; Mrs. Aloisie Břizová, Alois Sixta, Karel Boubelík, Paul Pavlíček, Paul Tuček, and many others were indeed fine personal workers of the church. Their labor indicates that the work in the Kingdom of God is built not only by the ministers but also by the laymen; therefore it is proper to devote a few lines to those whom the world does not know by their names. God knows them and knows their faithful labor.

After twenty-one years of the fruitful ministry of Rev. V. Hlad in the Emmanuel Baptist Church, a successor was needed. According to the recommendation of Mr. Hlad, Dr. V.J. Víta was called to the church as pastor. He remained in the ministry for a period of ten years. To have Mr. Víta succeed Mr. Hlad was wise because Hlad was a personal evangelist, whereas Víta was a Bible teacher.

[Václav Hlad was a grandfather of Dr. Robert Dvorak, president of the Czechoslovak Baptist Convention of USA and Canada]

Adapted from V. Vojta's book *Czechoslovak Baptists*
Next: V.J. Víta, John Fořt

□

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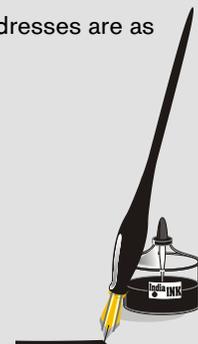
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Vera Dors
6621 Elmdale Rd.
Middleburg Hts, OH, 44130

Canada:

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



Mary Schoun

December 25, 1917 – November 23, 2003



Mary Schoun was born on Christmas Day 1917. She was the oldest of six children. She was taken to Czechoslovakia with her brother Paul when she was only four years old to visit her grandparents. Mary attended school there for six years and learned to read, write and speak the Slovak language. Back in the United States, she attended Scranton Road

Baptist Church, where she met her future husband, Joe. In 1990 Mary and Joe celebrated 50 years of marriage. Mary devoted her life to teaching children stories from the Bible. She frequently hosted groups of young people in her home with great ease. People of all ages often received her notes of encouragement. She was Financial Secretary for the Czechoslovak Baptist Convention for many years. Mary was a very caring person to all her family and friends. Her favorite verse was Isaiah 40:31, *“But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk; and not faint.”* In recent years, Mary’s health began to fail, and she had to adjust to assisted living. During these difficult years of changes, Mary exhibited a godly spirit of contentment, an example of 1 Timothy 6:6, *“Godliness with contentment is great gain.”* Mary was a blessing to all who knew her.

Mary went home to be with the Lord on November 23, 2003, and her funeral was on November 28. Pastor Joe Abraham gave a very comforting review of God’s love in Mary and Joe’s life and service.

Jane Widlicka

Andrew Madjar

December 18, 1915 – October 26, 2003



Andrew Madjar was born in Sid, Yugoslavia, where as a young man he gave his life to the Lord, living faithfully for Him to the end.

He was married to Anna Canji, and the Lord blessed them with two children. Life in Yugoslavia at the time wasn’t easy for anyone, but especially not for Christians. Our home was always open for many guests, including at times the family of Dr. John

Daniel Michael. Dr. Michael would travel to preach at various

churches, while his wife Emily and their three children would stay with us.

At the Michaels’ last, short visit to us, on Good Friday of 1957, we said goodbye with the understanding that they would help us get to the United States. That night, we were woken up by a banging on the window. The Yugoslav police took my father to the police station, accusing him of having unregistered guests.

In 1958 we moved to Argentina and lived there five years. With the help of Dr. Jaroslav Zeman and Dr. John Michael, we came to Cleveland, Ohio, in 1962, where my father worked as a tailor.

Scranton Road Baptist Church at that time had many Czech and Slovak people, and since Rev. Kubik had fallen ill, my father was asked to take over his role. He preached there in the Slovak language for 18 years.

He was married for 65 years, near the end of which his Parkinson’s disease made life difficult for him and his family. Through the suffering he didn’t complain. On Sunday, October 26, 2003, after six days at the Cleveland Clinic, he left for his eternal heavenly home.

He leaves his wife Anna, daughter Vera Dors, son Vlado, grandson Brian, brother Rev. Joseph Madjar, and many nieces and nephews.

Vera Dors

Mary Hogh

February 5, 1913 – December 5, 2003



Mary Hogh was born on February 5, 1913, in Czechoslovakia to Andrew and Zuzana Valko. She went home to be with the Lord on December 5, 2003. She came to the USA, Detroit, with her mother in 1924 to join her father.

Mary received the Lord Jesus Christ as her personal Savior as a teenager at age 13 in Gospel Hall in Detroit. She attended Sunday School and church services regularly. She enjoyed having preachers visiting her at her home. She enjoyed writing letters to her relatives in Europe and also

sending packages to missionaries, to her Christian friends and also here in the USA.

Her favorite verse was John 14:1,2: *“Let not your heart be troubled. Ye believe in God; believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go*

Continues from page 143

The Perfect Christmas Tree Ornament: A Legend

George Cooper

In a village where everything went right, there was much singing and good will. All the inhabitants were happy.

A builder lived in this village, a master craftsman. He lived by creating new things and remaking old things. His creations and inventions were well known literally every place in the world; some were even worshiped.

This craftsman had a passion to make a Perfect Christmas Tree Ornament. He had made thousands of ornaments already, and many considered his ornaments perfect, the pinnacle of creativity. But for the craftsman, they all lacked something—something that no one else had noticed, but that was evident to him. So no matter how beautiful an ornament was, in the end it turned out to be just an ornament, a mere adornment. As a true master he wanted something more...something truly perfect...something so perfect it could redeem all others.

All his creations, all his inventions, he gave freely to anyone and everyone. Sometimes, he gave them without being asked. People would discover his hidden creations and take them for themselves without ever acknowledging the maker. Some special inventions he kept. But when someone asked, he lovingly gave away what he had created. Everything the craftsman made gave him great personal joy, so he believed that giving them away would give others joy, too.

The Perfect Christmas Tree Ornament was a life-long project. He planned and prepared and patiently waited until just the right time. He would make only one. He would give it to the whole world.

The craftsman began the construction many years before he actually planned to display the ornament on a tree. The unusual operation required much time, as each new layer of complexity was added.

During this process the ornament was visible, but few people recognized it for what it was.

Those who did see it during the creation years had diverse feelings about this object. People who saw beauty were further enthralled. It was much like recognizing an object of great beauty and reveling in that beauty. And yet, it was more. It was much more than the object reflecting back to you your own adoration. This Perfect Ornament seemed to give back love of its own. To most people, though, it looked too ordinary to be special, or even to be noticed.

The time finally came when the Perfect Christmas Tree Ornament was ready. Everything was complete, and in the craftsman's eyes, it was absolutely perfect.

But before he could display it, foul men stole the ornament and displayed it themselves. They did this to diminish it. They mocked it. Some said it wasn't even pretty. Some thought the old craftsman had finally lost touch with reality. So they threw stones to try and break the ornament.

Neither stones nor words—nothing anyone could do—changed the Perfect Christmas Tree Ornament. It absorbed all the bitterness, all the hate, all the jealousy heaped on it.

A few people, though, saw the beauty just as the master craftsman did. To them, the pain endured by the ornament made it even more beautiful. It was beautiful for them, as well as to them.

The craftsman sighed. All his creations that he called Good, people had accepted. This one creation that he called Perfect, people rejected. In his village there was great sadness that Christmas.

Nevertheless, the Perfect Christmas Tree Ornament is still perfect in every way. And for those who see its beauty, it glows even brighter day by day, year by year.

□



Fireflies

Jan Karafiát

Translated by Daniela Bisková

Part 8

Lucius was the first to get up the next morning. “Daddy,” he called out, “the sun is setting. Can we fly to that house with the great windows?” Father got up and mother soon had breakfast ready. They said grace, ate their breakfast and flew out at once.



“Be obedient, Lucius,” mother called after him. And Lucius promised. Godfather was waiting under the oak tree. They only said good morning and started off. Godmother called after Lucius, “Be good!” and Lucinda added, “And don’t be afraid!” as if she was sneering a bit. Lucius noticed it but pretended not to. He thought of Jeanine. “Godfather, couldn’t we call at Jeanine’s? She never came yesterday.”

“I was just thinking about her, too,” said Godfather. “I hope she hasn’t got the headache she often has.” So they decided to call at her house on their way. By the copse, under the rocks, in the high heather sprinkled with tiny red and white flowers here and there, in the velvety moss close by the rock was a pretty little house. But there was nobody to be seen. The black shiny door was shut, the curtains were drawn and there was no sign of life. Lucius was worried.

“She must be ill,” Godfather whispered. Father went up to the door and knocked softly.

“Just come in,” said a voice. Father opened the door. Jeanine was lying on the bed with a bandage round her head.

“I thought it must be you,” she said. “Welcome, dear Lucius. I am not feeling very well.” Lucius began to cry.

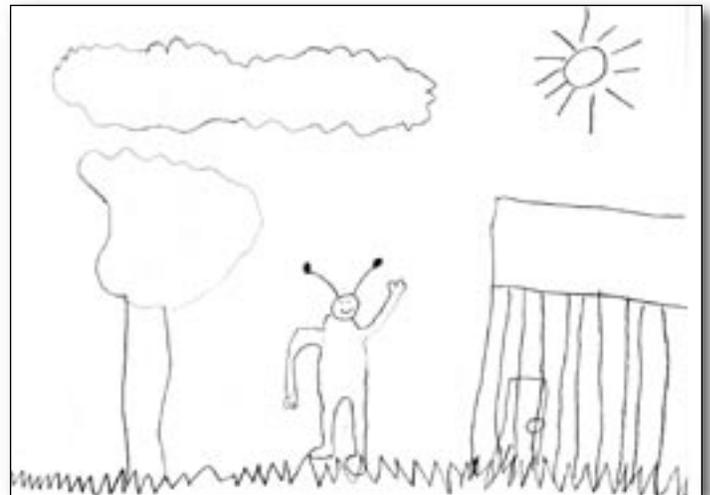
“You mustn’t cry, Lucius,” said Jeanine, “I’m not going to die. I’ll get well again and will see how the Lord God has taught you to obey.” Saying this Jeanine stroked him. “I meant to come yesterday but my head ached and I had to lie down. But don’t cry, it’s nothing much,” so Lucius stopped crying.

“We’re going to fly today where Daddy went with your Daddy; where the big windows are.”

“Are you? Then you must be off. Be good, Lucius, the Lord God will teach you.” And off they went.

The sun was just about to sink beneath the horizon and they flew across the brook, over the hill, past the wood, along the vineyards, and round the town. At last they reached a beautiful garden and the tall building with the great windows and the even greater door. The windows shone with light and the door was wide open and people were streaming in: young and old, boys and girls. How could the fireflies get in? All the windows were ajar and so they got in through the middle one above the door and, perching on the window ledge, looked around. From the high ceiling hung three great chandeliers, shining brightly. Down on the floor there were rows of pews. People coming in stood quietly for a few moments before sitting down. Everybody had brought two books and opened one of them. And then one man got up on a kind of scaffolding and all began to sing. It was so beautiful.

In the first pew, just at the scaffolding, sat two boys, looking very nice with their hair combed and tidy. One was bigger than the other. They were dressed alike but the bigger one had brown hair, while the smaller one was fair. They were looking into their books and singing from their hearts. Lucius liked them so much; they took all his attention. Next to them sat a dear little girl, all in black with a widebrimmed hat hiding her eyes. Her



lovely blond curls were tied at the side with a blue ribbon. Next to the little girl, at the very end of the pew, sat a tall pretty lady, all in black as the little girl, and with a widebrimmed hat hiding her eyes. Along her face hung two thick strands of shiny brown hair.

☞ Continues from page 141

Broučci

Jan Karafiát

8. část

Ráno byl Brouček první na nohou. „Tatínku, už slunko zapadá. Vidíte, poletíme, kam jste letěli oknem.“ A tatínek vstával, a maminka honem vařila snídani, a pomodlili se, a nasnídali se, a už letěli.

„Jen zas pěkně poslouvej,“ volala maminka za Broučkem. A Brouček že ano.

Kmotříček už na ně pod dubem čekal, Jen se pozdravili a letěli. Kmotříčka také volala: „Jen pěkně poslouvej“, a Beruška doložila: „A neboj se,“ a jako by se trochu smála. Brouček to zpozoroval, ale jako by si toho ani nevšiml. Myslíl na Janinku. „Kmotříčku, nestavíme se u Janinky? Ona včera u nás nebyla.“

„Pane, také na to myslím. Jestli ji nebolela hlava, Ona ji často bolívá.“ A tak že se u ní na okamžik stává. Však to bylo u samé cesty.

U háječku pod skalou vysoká vřasa, už sem tam kvetla, červeně a bíle, a v té vřase mech jako samet, a v tom mechu na samé skále krásná, krásná chaloupka. Ale nikde nikdo. Ty černé, lesklé dvěře zavřiny, ta okénka, celá z jednoho kříšťálu, zavřena a zastřena, a nikde nikdo. Broučkovi počínalo být ouzko.

„To ona stůně,“ šeptal kmotříček, a tatínek šel až k samým dveřím a pozvolna zaklepal.

„I, jen dál!“ ozvalo se to zvnitř. Tatínek otevřel, a tu ležela Janinka na lůžku a měla hlavu zavázanou. „Vždyť já jsem si myslila, že vy to jste. Vítám vás. Milý Broučku, já stonám.“



Ale milý Brouček se dal do pláče.

„I neplač, Broučku. Vždyť já neumru. Já myslím, že se toho ještě dočkám, že tě Pán Bůh naučí poslouchat.“ A při tom Janinka Broučka pohládla.

„Já bych byla včera zas přišla, ale bolela mne hlava, až jsem musela lehnout. Ale nic neplač, to nic nedělá.“ A Brouček už neplakal. „My poletíme dnes, kam tatínek letěl s vaším tatínkem oknem.“

„Tak? Ale to už musíte letět, abyste nepřiletěli pozdě. A pěkně poslouvej. Však tě Pán Bůh naučí.“



A letěli. Slunko už bylo u samého západu, a tak honem přes potok, přes vrch, vedle lesa, skrz vinice dolů, kolem města, a tam za městem v krásné zahradě u cesty stál veliký krásný dům, okna náramně veliká a dvěře ještě mnohem větší. A ta okna byla plna světla, a ty dvěře byly dokořán otevřeny, a do těch dveří vcházeli pořád lidé, staří i mladí, hoši i holky. Kady tam vletět? Okna byla všechna pootevřena, a tak vletěli skrz to prostřední nade dveřmi, sedli si dole na rámec, a dívali se. Od stropu dolů visely tři velikánské svícny a krásně svítily. Dole na zemi bylo plno lavic. Když kdo přišel, vkročil do lavice, zůstal chvilku stát—někteří se při tom dívali do klobouku—a pak si pěkně sedli. Každý si přinesl pod paži dvě knihy, a tu jednu otevřel. Až jeden vystoupil na takové lešeníčko, kde byl malý stoleček, a že budou zpívat, A zpívali, a tak krásně!

Tam v té první lavici u samého lešeníčka seděli dva hoši, takoví hezounci a pěkně učesaní, jeden drobátko větší a druhý drobátko menší. Kabátky a všechno měli jeden jako druhý, ale vlásky měl ten větší jasně kaštanové, a ten menší krásně bílé. A dívali se do knížky a tolik zpívali! Broučkovi se moc líbili, skoro pro ně na všechno zapomněl.

A vedle toho mladšího seděla taková krásná holčička, Byla celá černá, a měla takový široký klobouček, že jí ani nebylo do očí vidět, a vlásky měla také krásně bělounké. Visely jí přes ramena a byly svázané modrou stužkou. A vedle té holčičky na samém kraji v lavici seděla velká, silná paní, celá černá, jako ta holčička, a klobouk měla také takový široký, že jí ani nebylo do očí vidět, a po stranách dolů visely jí dvě krásné, jasně kaštanové kadeře.

„Tatínku, podívejte se, tamhle na kraji v té první lavici, vidíte, to jest ta paní, která včera otevřela to okno.“

„Ba snad, to ona bude,“ zdálo se tatínkovi. Ale kmotříček do nich šťouchl, aby nemluvili tak nahlas, že už nezpívají.

☞ Pokračování na straně 141



December 9, 2003

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

We are grateful for this opportunity to perhaps stimulate the arm and hand muscles so he can have movement and strength in that area. God continues to be our everlasting strength and guide.

Ps. 46:1 "God is our refuge and strength..."
:10 "Be still, and know that I am God."
:11 "The Lord of hosts is with us..."

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

God bless you all,

Thelma and Norris Jett

Dear Friends,

We are sending a gift for *Glorious Hope* in memory of my sister, Mary Hogh, who went to be with the Lord on December 5, 2003.

She enjoyed *Glorious Hope* very much. After she finished reading it, she mailed the magazine to Czechoslovakia to her friends.

Jan and Maria Valko

Milí bratři v Kristu,

Odebírám časopis *Slavná naděje*, kde se setkávám se jmény z dávné minulosti. Po ukončení prvního roku studií, přijeli do našeho sboru posloužit bratři seminaristé: bratr Rudolf Petr, Daniel Průša, Pavel Čani a Jiří Legierski. Bratr Petr a bratr Průša posloužili slovem. Bratr Čani zahrál na pilu a bratr Legierski, pro uvolnění, předvedl triky s provázekem.

Se setrou Skalickou jsem převzal vedení nedělní školy. Bylo mi patnáct let. Tuto práci jsem měl rád. Pracoval jsem s dorostem i s mládeží. V 19-ti letech jsem přijal křest. Takto jsem byl aktivní až do roku 1950. Potom jsem byl zatčen a obviněn ze spolupráce s jugoslávským konzulem. Bylo to v období odtržení gen. Tito od sovětského bloku. Obvinění bylo nepravdivé. Byl jsem souzen, Státní bezpečnost (policie) navrhovala trest smrti, byl jsem však odsouzen k 20-ti letům vězení. Byla to milost Boží! Viděl jsem v tom Bohem určenou cestu. Po sepsání protokolů a jejich podepsání, jsem byl referentem veden k tomu, abych se je naučil zpaměti. Diktoval mi, co mám psát. Podařilo se mi v listinách přecíst jméno referenta (jinak tajné). Při předávání papírů jsem ho oslovil jeho jménem. Byl velmi překvapen, odkud ho znám. To vedlo tehdejší autority k tomu, aby mne získali pro spolupráci. Odpověděl jsem jim, že jim nevěřím, protože sfařšovali protokoly, aby měli důvod mne uvěznit.

Toto je část mého života (10 let) ve vězení.

Jaroslav Vala

Trans World Radio

The Listener's Post



If you love learning, you love the discipline that goes with it—how shortsighted to refuse correction! Proverbs 12:1 (MsgB)

Interview with a Listener

TWR: Vera, you waited a long time before writing.

Vera: Yes, after three years of listening to

the Thru the Bible programs, I have finally decided to write and express my thanks for this ministry of yours. The method of the commentary is very touching and effective.

TWR: What impressed you most?

Vera: I like the fact that important parts are repeated in various contexts. That suits us older people very well. I've read the Bible through several times and must admit I don't understand some things. But with great expectation I wait for your explanation. I like, too, the way Mr. Vopalecky leads our thinking, our understanding. I have also learned passages from the Bible by heart, and they help me personally in my life.

TWR: How is that?

Vera: Well, God's Word helped me to gradually accept the death of my sister and soon after that the death of my husband.

Another Listener

TWR: Why did you feel compelled to write, Jana?

Jana: Every time I hear the commentary on the book of Proverbs, I feel like writing to you. You always touch me deeply, and I am always surprised when those 30 minutes are over and the program ends. Mr. Vopalecky doesn't leave a soul just sitting and doing nothing.

TWR: What do you mean by that?

Jana: For example, today we had a meeting for young mothers in our church. Some of them couldn't come and today's program on Proverbs would be very good, especially for one. I want to get the recording or the text of it. I think it might help her solve her relationship with the Lord. I want to use parts of these programs for the young mothers' meetings, especially Proverbs 17. I'm not able to explain things as clearly as Mr. Vopalecky.

TWR: Pray for these young mothers to take this proverb to heart: "Moral dropouts won't listen to their elders; welcoming correction is a mark of good sense," Proverbs 15:5 (MsgB).

George Cooper for TWR SK & CZ

Interviews simulated from Listener letters.

“Look, Daddy! There in the first pew is the lady who was standing at the window yesterday, isn’t it?”

“It looks rather like her,” said father. Godfather nudged them to remind them not to talk so loudly because the singing had stopped.

The people got up and the man on the scaffolding began to pray, saying that they were people with no courage and were disobedient and he asked God to forgive them for his beloved Son and bless them in his Spirit. Then he opened a big book on the little table in front of him and read that “It is better to obey than to sacrifice.” And when everybody sat down again he told them that Lord God wants no sacrifices and gifts because he has so much of everything that he gives it to people. Everything that people have is from God and so he doesn’t ask anyone for anything. But he is very pleased when people are obedient and do as he asks them. And when they don’t he can’t bear it and the disobedient ones will suffer for it.

“He is saying just what I told you yesterday,” whispered Godfather to Lucius. Lucius was listening to all that went on but now he noticed how the younger boy touched the older one and pointed to the window above the door. “Look,” he was saying, “there are three of them. One is quite little.” They both looked up at Lucius and smiled.

Now the man up on the scaffolding said “Amen”. All stood up and prayed and then sang again. And when they were leaving they put something onto a plate at the door and it tinkled. The two boys went out too, and so did the little girl, and why also put something on the plate. What a tinkle it gave!

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Drawings: Nicole and Philip Malek

You may order English version of *Fireflies* for US\$19.50 postpaid at following address:
Glorious Hope, Rt. 4, Box 58D, Philippi, WV 26416, USA



Attention! Attention! Firefly!

Do you children enjoy the stories about Lucius?

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

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

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

A už nezpívali. Ten na tom lešeníčku vstal, a všickni vstali, a on se počal modlit, že jsou nestateční lidičkové, a že byli neposlušni, aby jim to Pán Bůh pro milého Syna svého odpustil, a svým Duchem aby je posvětil. Potom otevřel tam na stolečku velikánskou knihu a četl z ní, že poslouchati lépe jest než obětovati. A když si zas sedli, tu on jim pěkně vypravoval, že Pán Bůh nechce od lidí žádné oběti a žádné dary, on že má sám toho všeho dost a dost, až rozdává, a co lidé mají, to že všecko od něho mají, tak že on se nikoho o nic neprosí; ale to že má rád, když lidé pěkně poslouchají, a dělají to tak, jak on jim poroučí; a když to tak nedělají, to že si on nemůže nechat líbit, a ti neposlušni lidé že nejhůř pochodí.

„Vidíš, však jsem ti to včera právě tak povídal,“ šeptal kmotříček Broučkovi. A až potud Brouček pěkně poslouchal, ale teď viděl, jak ten bělohavý hošík loktem o toho kaštanového zavadil, a prstem ukazoval na to prostřední okno nade dveřmi: „Vidíš je? Jsou tři, Ten jeden jest ještě malý.“ Oba se dívali na Broučka a usmívali se. Tu řekl ten na lešeníčku: Amen. Všickni zas vstali a modlili se, pak zas zpívali, a když už vycházeli, dávali u dveří něco na talíř, až to cinkalo. Ti hoši také šli, a ta holčička také, a také tam něco dali. To to cinklo!

Přetištěno s povolením

Kresby: Nicole a Philip Malek



**Pozor! Pozor!
Brouček!**

Líbí se vám vyprávění o Broučkovi, děti?
Jistě si umíte představit, jak takový malý Brouček vypadal. Víme, že měl křidélka, aby mohl létat. Určitě měl nožky, aby mohl lézt. Potřeboval také světélko, aby mohl svítit. Víte co, děti? Nakreslete Broučka tak, jak si myslíte, že vypadal a pošlete obrázek do redakce. Rádi bychom věděli, jak si Broučka představujete. Vyprávění o Broučkovi je velmi dlouhé, budeme Broučkova dobrodružství otiskovat na pokračování. Vaše obrázky s radostí použijeme pro ilustraci.



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

Sometimes things come clearly and decisively together in one's head: 1, 2, and then 3. Or A, B, and then C, all making a larger reinforced point. Not often does that happen for me, but one recent experience had this kind of impact.

It was Sunday morning, first one of the new year, and Dottie and I were visiting a church in Keene, NH. A communion Sunday, and the pastor's message declared that at the Lord's Table we are all common, all one—that great and small, the theologically sophisticated and those not, persons rich and poor, young and old, Latin/Asian/African/Western/Oceanic, we share equally the invitation to “Come.”

This is a pretty fundamental notion of our fellowship at Supper time (the Lord's). But the preaching of the morning drew some of its focus from the pastor's own experience—his recollection that in twenty-seven years of following Christ he had probably broken bread and shared holy cup with thousands of folk, whether presiding at the table or partaking in common with others, and in a variety of locations and neighborhoods of the world. I thought to myself... Well, then this: if we are eating and drinking consecrated elements, then we are dining at a privileged table, all of it by a grace of the Lord that knows nothing of discriminatory regard. No great; no small; no classes of citizenship in God's kingdom. Each of us from one spiritual stock, namely, the undifferentiated “redeemed.” This was my point “B” for the day.

Point “A” had occurred a couple of hours earlier in the day at a moment while surfing the internet. I had gone online, looking for a book I had just heard about and deciding to check the website of a Christian bookseller I trust. The particular volume I was seeking was a collection of sermons. (You will think me quite weird to be one of a small band of persons on the lookout for preaching that someone has thought worthy of reduction to print. This kind of publishing, incidentally, is exceedingly rare these days in contrast to some previous generations. One does not know if the reason is because of a downturn in “worthy” pulpit material, or whether the bucks simply are not there for making a commercial profit, no matter how stimulating and insightful the content may be.) The title I was looking for? “No Little People.”

I found a listing and the cost for ordering the book. But I found more. The publisher's advertising blurb went more or less like this: *The author maintains that the biblical emphasis is . . . With God there are no little people! This book contains 16 sermons. . . delivered in Switzerland, exploring the weakness and significance to humanity in a relationship*



with the infinite and personal God. It was the sentence, “*With God there are no little people!*” that hit me. Put that together with what I drew from the morning communion meditation, *No great; no small. Each of us from one stock: the undifferentiated redeemed,* and I was rolling fast into something. Points “A” and “B” linked.

Then came point “C.” After the morning worship service, I found an old friend whom I have known for more than thirty years. A saint he is. Just a good soul and a lover of animals, particularly to the dogs that have shared his home as pets over the years. The most recent one, a gigantic creature bearing the name Hercules, died last year. I asked him if there was a new dog in his life yet. “Yep,” he said, “a purebred mongrel with genes from a Rotweiler, a Doberman pinscher, and a black Lab.” Purebred, indeed! I thought to myself. The American Kennel Club would not be happy with such a beast, lacking pedigree lines.

But just then the book title (A), the sermon of the morning (B) and the tongue-in-cheek remark about “purebred mongrel” (C) came together like a switched-on light bulb. For in my experience, a mongrel is often a sweetheart of an animal, whose loyalty and disposition compare most favorably with the most carefully bred dog. And the humblest communicant known to hardly anyone in a church, much less on the planet, is cherished, beloved, soul embraced in the saving grace of Jesus Christ, with standing absolutely second to none. And “The Little People?” Aren't any. None. (Or as the younger generation might say, simply: NOT!)

Resumes that people put together listing accomplishments and positions held melt into very little clout “at the right hand of God the Father Almighty.” The One who is seated there has granted us the only distinction necessary for the recognition that counts now and always: It is the life drawn from Emmanuel's veins.

So here was my lesson. A) No little people. B) No great, no small. C) “Purebred” by faith, even if “mongrel” in flesh blood lines. I'd say it was a good Sunday.

Robert Dvorak

□

HELLO ONCE AGAIN, LADIES!

We attended an organ/piano concert the other night that was just a taste of heaven, and it brought back some memories of Convention and the music that we enjoyed there. Those of you who are thinking that perhaps this coming year you will go to Phillipi ...do plan on going in 2004!!

I want to thank personally Helena Pojman and her staff of willing helpers for all the hard work and the efficient manner in which they handle the registration and placement of all the people that attend—a bouquet to you!!

We have (once again) been in a position to trust completely in the Lord for the sale of our house and the purchase of another, and know that God's timing IS perfect. I am sure that you have had to wait for something to occur in your life, and often our waiting is not patient. We feel we have to help the Lord along in some area of our life, but (once again) we learn that He cares about each and every situation and has His best for us if we but wait on Him, and take one step at a time.

We were encouraged as we read in Philippians 4 starting at verse 6, "Don't worry about anything; instead pray about everything; tell God your needs and don't forget to thank

Him for His answers. If you do this, you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will keep your thoughts and your hearts quiet and at rest as you trust in Christ Jesus."

As we walk these steps of life and meet with family, friends, people whose life encourages ours, we can be grateful for the many blessings that the Lord has given each of us. Here is a song that I leave with you.

Give Thanks

by Henry Smith

*Give thanks with a grateful heart,
Give thanks To the Holy One,
Give thanks because He's given Jesus Christ, His Son.
And now let the weak say I am strong,
Let the poor say I am rich,
Because of what the Lord has done for us.
Give thanks!!!!*

Esther (Zajicek) Tarr

□

In Memory... Continues from page 136

to prepare a place for you."

Mary is survived by her brother, John Valko, and his wife Maria. And also all her cousins in Czechoslovakia [Czech and Slovak Republics] and many Christian friends in Europe and also in the USA.

My sister will be greatly missed, but I know that she is with Jesus, rejoicing with her beloved husband and parents.

Brother *John Valko*

*God saw that Mary was getting tired
And a cure was not to be.
So He put His arm around her,
And whispered, "Come home with me."*

*With tearful eyes we watched her suffer,
And saw her fade away,
Although we loved her dearly,
We could not ask her to stay.*

*A golden heart stopped beating,
A determined spirit was at rest,
God broke our hearts to prove to us,
He only takes the best.*

□

