

Glorious Hope Slavná naděje

Vol. 33 N° 6 2007

Ročník 33, číslo 6 2007

Vol. 34 N° 1-3 2008

Ročník 34, číslo 1-3 2008

Proste a dostanete
Ask and will be given to you
Proste a bude vám dáno

Matthew 7, 7

Hľadajte a nájdete
Seek and you will find
Hledejte a naleznete

Klopte a bude vám otvorené
Knock and the door will be opened to you
Tlučte a bude vám otevřeno



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.

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

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Glorious Hope / Slavná naděje

Volume 33, N° 6 2007
Volume 34, N° 1-3 2008
(USPS 009334), ISSN 0700-5202
Published Bi-Monthly by
The Czechoslovak Baptist Convention
of USA and Canada
Periodical postage paid in Philippi, WV.
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Editorial



Determination

Completion of mandatory school attendance or university studies does not signal the end of the learning process. The moment one stops constantly learning something new, one stagnates. One regresses, intellectually. If one stops reading books, even the vocabulary ceases to expand.

Progress is very important. Jesus, we learn from the Bible, lived among the people and taught them. He would address them with simple parables set within their concrete lives. He told his listeners the beatitudes (Matt. 5), and continued explaining the law. He spoke at great length of how those who call themselves believers should in fact behave. He pointed out how to apply the law in everyday life. It was really an educational lecture (Chapter 6).

Jesus also took this opportunity to mention the kingdom of God. Various conceptions of what a kingdom of this sort may look like exist. In all likelihood, everyone has their own idea of what the kingdom of God looks like. Perhaps these ideas *are concealed secrets*. Jesus calls attention to the fact that this kingdom is among people. It is manifested in relationships. If this is so, then there is a hidden call to every believer, a call to sincerity

Continues on page 32

Odhodlanost

Ukončením školní docházky či studii na vysoké škole proces učení nekončí. V momentě, kdy se člověk přestane stále něčemu novému učit, stagnuje. Intelektuálně upadá. Přestane-li číst knihy, přestane se rozšiřovat i jeho slovní zásoba.

Progres je velmi důležitý. Z Bible se dovídáme, že Pán Ježíš žil mezi lidmi a učil. Promlouval k lidem jednoduchými příběhy zasazenými do jejich konkrétního života. Oslovil své posluchače blahoslavenstvím (Matoušovo evangelium, 5. kapitola) a pokračoval vysvětlováním zákona. Rozebíral podrobně, jak se mají chovat ti, kteří se hlásí k věřícím. Poukázal na to, jak zákon aplikovat v běžném, každodenním životě. Jednalo se o výchovnou přednášku (6. kap.).

Při té příležitosti také zmiňuje Boží království. O království jako takovém existují různé představy. O Božím království má pravděpodobně každý člověk svou vlastní představu. Možná jsou tyto představy opředeny tajemstvím. Pán Ježíš upozorňuje na to, že toto království je mezi lidmi. Projevuje se ve vztazích. Je-li tomu tak, je v tom skrytá výzva každému věřícímu. Výzva k upřímnosti a opravdovosti: *důstojně reprezentujte příslušnost k tomuto království*.

Pán Ježíš pokračuje dále ve svém proslavu a dává návod k tomu, jak si počínat (7. kap.). Radí a zároveň varuje. Radí jak žít.

Pokračování na straně 32



Cover: Corel Photos
The Lackawanna Valley, George Innes
Collage-Vit Malek



Another Look at Worship

Pavel Hanes, Ph.D

Part 1

Introduction

Worship—what is it? On this topic there have been lots of books and articles written, lots of sermons preached, and lots of time spent in discussion.

Is worship coming together on Sunday mornings? Is worship singing songs? Is it singing a particular type of song? Is it expressing our emotions to God? Is it bowing down before God?

These are indeed all aspects of worship. Some people would say that the whole of our life is worship. How can we reconcile these different understandings of this important topic?

Many of us tend to focus on just one or two aspects of worship. What is the bigger picture? What does the Bible say about worship? How can my worship be pleasing to God, real in me, and edifying for the fellowship of which I am a part?

If we can gain a clear understanding of what the Bible means by worship, we shall be in a much better position to understand, and perhaps improve, our own worship -- both individual and corporate.

One general definition of worship is: “The humble and thankful recognition of the difference between the created being and the creator.” For the Christian, worship also involves gratitude for salvation.

In Romans 12:1, Christians are told “to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.” Here there is an explicit link in the English translation (NIV) between “worship” and “sacrifice.” In the Bible there is intrinsic/essential link between worship and sacrifice. The Hebrew and Greek words which are translated into English as “worship” contain the ideas of “service, bowing down, honouring, revering, praising.”

Worship and Sacrifice

Our relationship with God and our worship of Him are only possible because of the sacrifice of Jesus on the cross. Therefore, when we choose to worship God it is our decision, but it stems from God having taken the initiative for our salvation.

What is your response to the love of God expressed through Jesus on the cross? The Bible says that we should give to God

- our hearts, our minds (Mark 12:30, Proverbs 23:26)
- our selves, our bodies (Romans 12:1)
- our praise, our words. (Hebrews 13:15, Psalm 50:23)

The basic picture and concept of sacrifice is established in the Old Testament. From there we learn that sacrifice

- was costly

- had to be done in an exactly prescribed way
- accomplished a definite purpose
- sometimes led to the revelation of God’s glory.

For example, suppose you were living in those times and you brought the sacrifice of a sheep. You needed to ensure that you brought the right kind of sacrifice for your purpose, e. g., for sin or for thankfulness. You also needed to offer your sacrifice to God in the correct way: at the right time, in the right place, through the right people and using the right procedure.

The sacrifice of Jesus fulfilled all of these requirements. The

consequence for us is that we do not need special times, places or procedures to worship God and, since all Christians are priests, we may all come to God directly. Our sacrifice of worship to God should come out of gratitude for the sacrifice of Jesus for us.

Although there is no prescribed protocol for our worship we should keep in mind that there was a very precise protocol in Old Testament times and that Jesus fulfilled what was necessary for our salvation when He was sacrificed on the cross as the Lamb of God and being, at the same time, the Great High Priest offering the sacrifice of Himself in the true Holy

of Holies in heaven. Remembering these things should help us avoid being flippant or casual in our worship.

When Jesus fulfilled the Old Testament sacrifices, this was extremely costly for Him. When we receive salvation and identify with the sacrifice of Jesus, we should also realise and remember the greatness and the seriousness of what He did for us. The recognition that it was our sinfulness which brought great pain to Jesus should affect and influence the way we come to God and, indeed, all that we do.

On the other hand, we sometimes have a tendency to revert to the legalism of the Old Testament and limit our worship of God to a particular place (the church building), to a particular time (Sunday morning), led by particular people (the priest, minister, worship leader), and to a particular protocol (the liturgy, whether written down or not).

Our worship ... and sacrifices

Jesus, the perfect Lamb of God, has been sacrificed for us. There is nothing we can do to earn or deserve our salvation. Such love demands a response from us: first in receiving God’s salvation, and second in giving ourselves to God.

Let us look at three areas of our lives where the Bible calls us to give ourselves to God.



The first, and foundational, is giving to God what the Bible calls our “heart.” In our terminology this means our mind, our values, our emotional commitment, our feelings, our highest priorities. Proverb 23:26 says, *“My son, give me your heart.”* Jesus said that the greatest commandment is to love God with all of our heart and mind and soul (Mark 12:30). It is clear, then, that the final condition for our worship to be acceptable to God is our inward commitment to God in love.

The next area, which is necessarily connected to this inward commitment, is our outward life: our works, our deeds, our actions, our whole lifestyle. As Romans 12:1 says, we are to give our bodies—our whole selves—to God in physical service. As James 2:17 says, we are saved through a faith which expresses itself in works, or good deeds. This means that we are to live —everywhere and all of the time—in a way which is consistent with what we believe.

The third area follows from our inward commitment to God and our outward living for God. It is the verbal expression of our relationship with God. This includes our prayers to God and our songs to, or about, God. It also includes our daily conversations with people, both believers and unbelievers.

The way in which we express ourselves in words is given special attention in the Bible. For example, Psalm 50:23 says, *“whoso offers praise, glorifies Me”*, and Hebrews 13:15 says that we are to *“bring the sacrifice of praise.”* Jesus stressed the importance of what we say when He said that we would be judged by our words (Matthew 12:37) and that our words reveal what we are really like as people (Matthew 12:34).

Without the heart commitment and the practical physical outworking of this, our words to God and about God are empty and even hypocritical. On the other hand, if we are committed to God in our hearts and in our lives—important as this will always be—the verbal expression of this commitment is the realisation of the chief end of human beings, namely “to worship God and enjoy Him for ever.” (Westminster Shorter Catechism). Somehow, when we bring our best to God He accepts what is necessarily imperfect and, through the sacrifice of Jesus, He makes it perfect. Psalm 20:3 says, *“May He remember your burnt offerings and make your sacrifices acceptable.”* This shows that the sacrifices and offerings were not acceptable in themselves but that God in His grace and mercy made them acceptable. In the same way, God takes our imperfect offerings of praise and worship, and makes them acceptable to Himself through Jesus!

There are two opposite dangers here. The first is very common nowadays, namely we do not care about improving our worship because we believe that God is content with imperfect sacrifices from man. This happens when we become overfamiliar with God and we do not have for Him the respect and reverential fear which are His due. We see this lack of respect for God in the book of Malachi, and God said that their sacrifices were simply

not acceptable (Malachi 1:6–10). Similarly when our hearts and lives do not express God’s worthiness, what we say or sing is no longer “worth-giving-ship” and our so-called worship is not appropriate or acceptable to God.

The other danger is to believe that the sacrifices which we bring to God must be made perfect by us. This either results in our bringing nothing, because we are aware of our imperfections, or it results in our believing that by our own efforts we can bring something which is perfect, and this results in Pharisaical pride.

God’s response to worship

We started by saying that worship is the response of the created being to the creator. If we worship God with our heart, actions and words, in Jesus by the Holy Spirit then we are granted access to the Father, according to Ephesians 2:18. Indeed, Hebrews 10:22 urges us to “draw near to God” as a fantastic privilege brought about by Jesus.

In the Old Testament there are places where we see spectacular results when sacrifices were offered and others when nothing obvious happened. Similarly, when we worship God we may receive joy, guidance, peace, miracles, etc. and at other times nothing obvious may happen but we are assured that we have been in the presence of God. As ever, we are to go by the revelation of the Bible and not by our emotions or experiences.

Worshipping Together

The principles which we have looked at so far apply whether we are worshipping God on our

own or with other believers. However, can there be anything more or different when we worship together with others? When we come together to worship God, how do we express the fact that we are the Body of Christ in that place? What does it mean to worship together as the Body of Christ with words and actions which flow from the Head of the Body as opposed to a collection of individuals worshipping God who happen to be in the same place? When we come together, can we experience that the whole is greater than the sum of the parts?

Our society puts a lot of emphasis on our individuality. The Bible, on the other hand, sees the highest expression of the believer as part of the Body of Christ. In the same way, the highest expression of our worship of God is when we are together with other believers, our worship being directed by the Spirit of God. We then praise God and minister to each other using the gifts which God has given us, functioning in unity as we are directed and enabled by the Spirit. This fellowship in the unity of the Spirit is expressed in the Greek word *“koinonia”*. In Acts 4:32 we read about the mutual experience of this koinonia, *“All the believers were one in heart and mind.”* It is also described in Philippians 2:1–4. To describe this attitude to our worship when we come together, we shall use the expression “koinonic worship.”



To apply and develop these ideas we would like to look at 1 Corinthians 11:17–14:40. Very often we take these chapters as separate components. We look at 1 Corinthians 11:17–33 for communion, we look at chapters 12 and 14 for the gifts of the Spirit, and we look at chapter 13 for “agape” love. However, there is much to be gained by looking at this section as a whole.

The reasons for taking this section as a coherent whole referring to the church coming together are as follows. 1 Corinthians 11:17 says, “*when you come together...*” or “*when you meet together ...*”; 1 Corinthians 14:23 says, “*if the whole church comes together...*” and 1 Corinthians 14:26 says, “*when you come together ...*”. These verses suggest that this section is a unit looking at corporate worship. What does it teach us about how our corporate worship may become by what we have described above and have tentatively called “koinonic worship”?

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To be continued



Children's Corner... Continues from page 42

to go to the store. Back then, not all households had refrigerators. Bread, butter, and milk had to be bought every day. The children just couldn't wait until Mother would finally leave the house. They had a good view of the street from the window. The younger brother had the job of being the guard. When Grandma's mother neared the house, everything was put back in its place at the drop of a hat. A stool sat underneath the window fairly innocently, as the children smiled sweetly. And why not! They were managing to do something behind their parents' backs. On top of that, it was something which would not cause them problems with their parents. They felt that this time, there would be no spanking.

One day, Grandma's mother came home early. In fact, she hadn't even left. She had only pretended to leave. She quickly circled back to the house, walking so that the children could not spot her from the window. The house was mysteriously quiet. Mother became frightened. What kind of mischief were the children up to now! Various possibilities raced through her mind. She sidled along the house, wondering when she should surprise them. Suddenly she heard a voice coming from the living room. Whose voice was it? Mother stopped and listened. Yes, it was her eldest son. He was explaining something in a very serious tone. Mother carefully nudged open the door. She wanted to find out, unnoticed, what her little rascals had thought up this time. She wanted to catch them in the act. She stared with wide-eyed surprise at the scene that greeted her. In the middle of the room, there was something that resembled a speaker's platform. Behind it stood her son, Bible in hand, gesturing enthusiastically. Like a real pastor, she thought to herself. Her daughter and younger son were sitting and listening attentively. Mother listened quietly, to the end. Apparently, the children had not seen her. After the close of their secret church service, they noticed the half-opened door. But now Mother opened the door all the way. She was smiling. Grandma is convinced that she saw tears in her mother's eyes that day, surely tears of joy - maybe even tears of relief that she did not have to lecture or punish them again!

Grandma remembers that her mother praised them for playing together so nicely. Nevertheless the children were sad and disappointed. Their secret had been exposed.

A few years later, their house hosted a youth group every Tuesday afternoon. Grandma's mother enthusiastically involved their cousins who lived in the area. She patiently and consistently taught her children how to live their lives in line with what the Bible says. She often emphasized the fact that the Lord Jesus loves children. After all, it was He who said, “Let the children come to me. For the Kingdom of Heaven belongs to such as these.” (Matt. 19:14)



Dětský koutek... Pokračování ze strany 43

a přemýšlela, kde je asi překvapí. Tu se ozval z obýváku hlas. Čí je to hlas? Maminka se zastavila a naslouchala. Ano, je to její nejstarší syn. Něco vážným hlasem vysvětluje. Maminka opatrně přitvřela dveře. Chtěla nepozorovaně zjistit, co ty její rošťáci zase vymysleli. Chtěla je překvapit při činu. Překvapeně vyvalila oči. Uprostřed pokoje bylo něco, co představovalo řečnický pult. Za ním stál její syn. S Bibli v ruce zaníceně gestikuloval. Jako opravdový kazatel, napadlo ji. Dcerka s druhým synáčkem seděli a pozorně naslouchali.

Maminka tiše naslouchala. Až do konce. Děti ji prý neviděly. Po ukončení svého tajného shromáždění si všimly pootevřených dveří. Ale to už maminka dveře otevřela. Usmívala se. Babička je přesvědčená, že viděla v maminčiných očích slzy. Jistě slzy radosti. Možná také úlevy, že nemusela zase napomínat nebo dokonce trestat!

Babička si pamatuje, že je maminka pochválila, jak pěkně si hrají. Děti však byly smutné a zklamané. Tajemství bylo odhaleno.

Po několik let se potom konalo v jejich domě „dětské shromáždění“. Každé úterý odpoledne. Maminka babičky nadšeně zapojila i bratrance a sestřenice žijící v okolí. Maminka děti vedla důsledně a trpělivě k tomu, jak žít podle toho, co se v Bibli píše. Často jim zdůrazňovala, že Pán Ježíš má děti rád. Řekl přece „*nechte děti přijít ke mně. Těm patří království nebeské*“. (Matouš 19, 14)





Part 3

Principles of Effective Prayer: A Fresh Look at the Lord's Prayer

Matthew 6:5–15

Dr. Donald Shoff

¹¹Give us today our daily bread.¹²Forgive us our debts, as we also have forgiven our debtors. ¹³And lead us not into temptation, but deliver us from the evil one. ¹⁴For if you forgive men when they sin against you, your heavenly Father will also forgive you.¹⁵But if you do not forgive men their sins, your Father will not forgive your sins (Matthew 6:11–15 NIV).

One of the most influential books on the subject of prayer was written over 80 years ago in England and is still in print. It is entitled simply, *The Kneeling Christian*. The author did not want his name known lest people praise him instead of the Lord. In the book, he tells of a traveler in China who visited a temple on a high feast day. The visitor noticed that most of the worshipers brought with them small pieces of paper on which they had written their prayers. These were wrapped up in little balls of stiff mud and flung at the idol. The people believed that if the mud ball stuck to the idol, then the prayer would be answered; but if fell off, the prayer was rejected by the god.

We may smile at this peculiar way of testing the acceptability of prayer. Unfortunately, there are too many Christians who do not know much more about the nature of acceptable prayer. Prayer was not only a part of the practice of our Lord; it was an important part of His teaching as well. We have been studying one of the occasions when our Lord taught on prayer. We call this section of the Sermon on the Mount, *The Lord's Prayer*. Jesus did not intend the Lord's Prayer to be used as some kind of Christian mantra or chant thoughtlessly and ritualistically intoned. Rather, our



Lord was setting forth prayer principles. Although, it is certainly right that we recite the Lord's Prayer individually and collectively as long as we understand what it is we are saying. These are the principles we have explored so far:

Principle One. *The Principle of Motive*. Do not be like them

Principle Two. *The Principle of Relationship*. Our Father in heaven

Principle Three. *The Principle of Adoration*. hallowed be your name

Principle Four. *The Principle of Lordship* your kingdom come, your will be done on earth as it is in heaven

We come now to consider the last three principles set forth in the Lord's Prayer. Principle Five begins the second half of the prayer. Up to this point, the focus has been on God: your name, your kingdom, and your will. The focus now shifts from God to us: our needs, our debts, and our temptations.

V. The Principle Of Petition

(11) *Give us today our daily bread.*

Let us note several things that are included in this phrase. Note first, that we are commanded to ask. God's design for His children is a life of asking and

receiving. He intends that answered prayer be the daily experience of His people. Petition is not less spiritual than adoration. God is glorified when we ask. The command to ask or offer petitions is repeated often throughout Scripture. Consider just a few:

"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened (Matt. 7:7-8). ... present your requests to God. (Phil. 4:6) Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need (Heb. 4:16).

Having grasped the fact that petition is a command, we must then understand the concept of daily bread that Jesus commands us to ask for. For most of those who heard Jesus give this teaching the first time, there was concern for sufficient food for that specific day. One of the biggest concerns for most who read this (as well as for the one who writes it) is too much bread, not too little. We have the highest standard of living in the world. Well-stocked grocery stores are everywhere. Our problem is not that we lack; it's that we have too much.

So, does this part of the Lord's Prayer have any relevance today? Yes, most definitely. Jesus is speaking of something more than the sliced, white fluffy loaves that we buy at the grocery store. The term daily bread should be understood as broader even than just food. Martin Luther was correct when he said: Everything necessary for the preservation of this life is bread, including food, a healthy body, good weather, a house, home, wife, children, good government, peace.

When we sincerely pray give us today our daily bread, we are saying at least four things:

1. We are saying, Lord I am depending on You for all my needs. Some professing Christians are practical atheists. When it comes to the supply of their material needs, they are no more heavenly-focused than those who have no concept of God as Father. There is little praise to God on their lips because they believe it is their work that has given them bread.

2. We are also saying, Lord I trust you to choose the means of supplying this need. If the need is financial, God usually supplies our needs by giving us the strength and ability to earn an income. However, those who know what it is to walk by faith have learned that while we ask Him to supply a particular need, we cannot tell Him how to do it.

3. When we pray give us today our daily bread, we are saying, Lord I am also willing to accept Your timing in the supplying of this need. Most of us have a problem with God's timing--more exactly, with His slowness. To honestly pray this prayer though, is to say, God, I'm willing to wait on You.

4. To sincerely pray this part of the Lord's Prayer is also to recognize that God may be using a need to supply a need. If there is a need that we have prayed about and have not received an answer, it may be that God is using that unanswered prayer to meet a need. Perhaps our need is not monetary but spiritual. God may use an unmet need to point out hidden sin in our lives. Or, sometimes, God gives guidance by closing a door through an unmet need.

VI. The Principle of Forgiveness

(12) Forgive us our debts, as we also have forgiven our debtors.

To sincerely pray this part of the Lord's Prayer is to acknowledge that we sin and need God's forgiveness. This is not a prayer for salvation. It is assumed that those who pray this prayer are in the family already. Only family members can truly address Him as Father and pray for His kingdom and His will. Jesus is speaking to believers about the need for cleansing of sin in their daily walk. He is not discussing how one goes about receiving eternal life.

Matthew uses the word debt while

Luke, in his account of the Lord's Prayer, uses the word sins. Which is right? Well, they both are. There are five Greek words used in the New Testament for sin. The word debt is a synonym for the word that Luke uses, and vice versa.

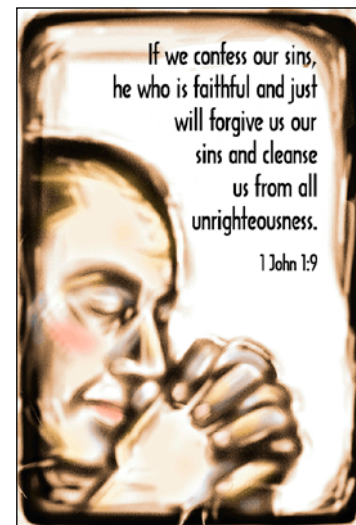
It is well to underscore in our minds the high cost of unconfessed sin in the life of a Christian. Here are four consequences. Probably, the list could be forty-four.

- Unconfessed sin breaks fellowship with God.
- Unconfessed sin hinders our prayers from being answered.
- Unconfessed sin eventually brings God's discipline.
- We cannot be forgiven if we do not forgive.

The term debt is an apt word to describe the nature of sin. One day Peter



asked Jesus how often he should forgive a brother who sins against him. Would seven times in a day be enough? Jesus, in essence, replies, No, make it more like 77 times. Then He told the story of a man who owed a debt of 10,000 talents. In the economics of that day, 10,000 talents is the amount a laborer would earn in 192,000 years. The crowd listening to Jesus probably chuckled to hear the man beg for more time to work off his debt. But his master forgave him—simply out



of the kindness of the master's heart.

This forgiven servant walks out on the street and the first person he sees is a fellow servant who owes him 100 denari. One hundred denari was equivalent to what a laboring man would earn in about three months. A mere pittance compared to 192,000 years. He demands that the man repay the debt, immediately. The man didn't have the money and asks for mercy and for time. The forgiven servant refuses to forgive and callously has his fellow servant thrown into debtors' prison until he has repaid the debt. Word eventually reaches the master. He calls the first servant in and says:

You wicked servant; I canceled all that debt of yours because you begged me to. Shouldn't you have had mercy on your fellow servant just as I had on you? In anger, his master turned him over to the jailers to be tortured, until he should pay back all he owed. "This is how my heavenly Father will treat each of you unless you forgive your brother from your heart" (Matt. 18:32-35).

Every time we get ready to pray this prayer we need to pause and ask, "Do I have anyone locked in debtors' prison?" Because when we pray this prayer, we are asking God to treat us the way we treat others.

Jesus underscores the tremendous importance of the forgiveness. It is the

Continues on page 33



March 2, 2008

Dear Family and Friends,

DThis note is to let you know that we are moving to Florida. We have sold our home in Roanoke and will move into a two-bedroom apartment with

Life Care. Shell Point is a premier non-profit retirement community of the Christian and Missionary Alliance.

Andy and I will have peace of mind knowing that our changing health needs will be met as we get older. We are thankful that the Lord guided us to make this decision.

Becky is helping every step of the way in the overwhelming moving experience which will culminate the last of March.

We covet your prayers.

In Christian love,
The Berkners
Andy and Maurine



Dear Friends,

Thank you for the "Glorious Hope" which keeps us informed about what is going on and especially about the older generation, of which we are a part. So many are leaving this earth for a better home in glory to be forever with the Lord

We wish all the editorial staff a productive and blessed New Year.

In his service,

Dan and Ida Feryance

Dear George,

Enclosed find a check as our contribution to the Czechoslovak Baptist Convention. Trust you received the e-mail I sent in to you re our 70th anniversary. Sorry it wasn't longer, but what can you say when everything gets cancelled due to Andy's illness.

He is the same as ever. We go out daily for lunch with different friends and then for a little ride which he looks forward to. He cannot concentrate to read except short articles because he gets too tired.

Alice Kmetko



Editorial... Continues from page 26

and earnestness: *in a dignified way representing citizenship in this kingdom.*

Jesus continues on in his address and gives instructions on where to start (Chapter 7). He advises and warns at once. He advises how to live. He stresses what is important. He leaves an example of prayer (Matt. 6:9-13) and refers to constancy in prayer (Matt. 7:7). *Ask and you shall receive. Seek and you will find. Knock and the door will be opened to you.* Each verb introduces a concrete action. *Action triggers reaction. Continual proportion.*

Many *jokes* are floating around in Christian circles about this verse. Everyone has their own interpretation of this verse. One possible explanation is: be sure of what you ask for; persevere and search for an answer to your request, because you will actually find it; and if needed, knock, the door will be opened for you. Your eyes will be *opened*, so that you can see what you are supposed to see. Your ears will be *opened*, so that you will hear what you are supposed to hear. Your consciousness and understanding will be *opened* to that which you are supposed to understand.

The secret to a successful life as a Christian lies in perseverance during prayer, that is, communication with God. Perseverance precedes determination—determination to ask, seek, and knock.

Editor-in-Chief *Natasha Legierski*,
Translated by *Elizabeth Jane Fields*

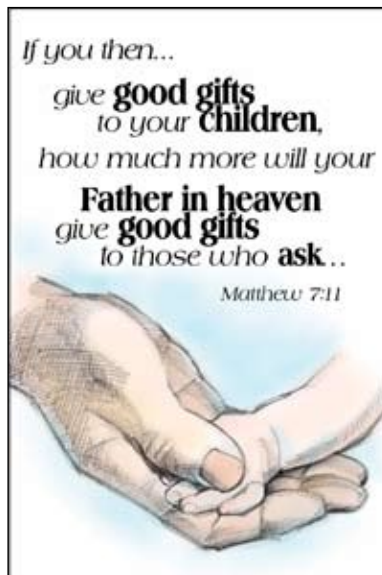


Editorial... Pokračování ze strany 26

Zdůrazňuje, co je důležité. Zanechává příklad modlitby (Matouš 6, 9-13) a poukazuje na stálost v modlitbě (Matouš 7, 7). *Proste a dostanete. Hledejte a naleznete. Klepejte (tlučte) a bude vám otevřeno.* Každé sloveso představuje konkrétní děj. Akce vyvolává reakci. Přímá úměra.

V církevních kruzích koluje mnoho vtipů na adresu tohoto verše. Každý si tento verš vykládá po svém. Jedna z možných interpretací je: buďte si jisti s tím, za co nebo o co prosíte; vytrvejte a hledejte odpověď na prosbu, protože ji skutečně najdete; a je-li potřeba, tlučte, bude vám *otevřeno*. Budou vám *otevřeny* oči, abyste viděli to, co máte vidět. Budou vám *otevřeny* uši, abyste slyšeli to, co máte slyšet. Bude *otevřeno* vědomí k porozumění toho, čemu máte rozumět. Tajemství úspěšného života křesťana spočívá ve vytrvalosti při modlitbě, čili v komunikaci s Bohem. Vytrvalosti předchází odhodlanost. Odhodlanost prosit, hledat a tlučit.

Šéfredaktorka *Nataša Legierská*



předchází odhodlanost. Odhodlanost prosit, hledat a tlučit.

only principle in the Lord's Prayer that he underscores by giving additional teaching.

For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins (Matt. 6:14-15).

When we refuse to forgive, we overlook something very important. Our unforgiving spirit actually imprisons us. Some years ago, Life magazine had a picture of a raccoon with one paw in a glass milk bottle. He had reached in to get a crabapple. While he had no problem getting his paw in, it was impossible to pull it out as long as he was clutching the crabapple. He was trapped by what he would not release. That's the way it is with unforgiveness. We hold on to a bitter, unforgiving spirit; after all, we reason, the person who hurt us did it deliberately and they deserve to be held prisoner until they have paid their debt in full. It is often too late when we realize that we are not holding a prisoner--we are the prisoner.

We come now to the last principle in this wonderful passage of Scripture.

VII. The Principle of Protection

(13) And lead us not into temptation, but deliver us from the evil one.

To sincerely pray this prayer is to ask God for two things. Let's take them in reverse order. When we sincerely pray this prayer we are asking first for protection from Satan--deliver us from the evil one.

When we pray this prayer, we also acknowledge the reality of spiritual warfare.

Also, we are asking for protection from Satan's schemes.

For we are not unaware of his schemes (2 Cor. 2:11). Put on the full armor of God so that you can take your stand against the devil's schemes (Eph. 6:11).

Further, when we pray this prayer we are asking for protection, not only from Satan and his schemes but protection from ourselves. On the surface, it sounds contradictory to be asking a Holy God not to entice us to sin. Especially, in light of the fact that Scripture assures us, when tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone (James 1:13).

However, what appears to be a contradiction is cleared up when we understand that the word for temptation (entice-ment to sin) is the same word as to test (an event that reveals the strength or quality of someone). In the first chapter of his book, James uses this word to speak of trials or tests. Then a few verses later, he uses the same word to speak of temptation--all within the same chapter.

When we pray this phrase of the Lord's Prayer, we

acknowledge the weakness of self. We acknowledge that there are certain areas of our lives where, apart from God's help, we will fall when tempted. We are asking for protection from ourselves.

This is much like the lady who was doing her grocery shopping with her little three-year-old son in the child seat of the shopping cart. Without thinking, she turned down the candy aisle. When she realized what she had done, she immediately wheeled the cart around and went the other way as quickly as she could.

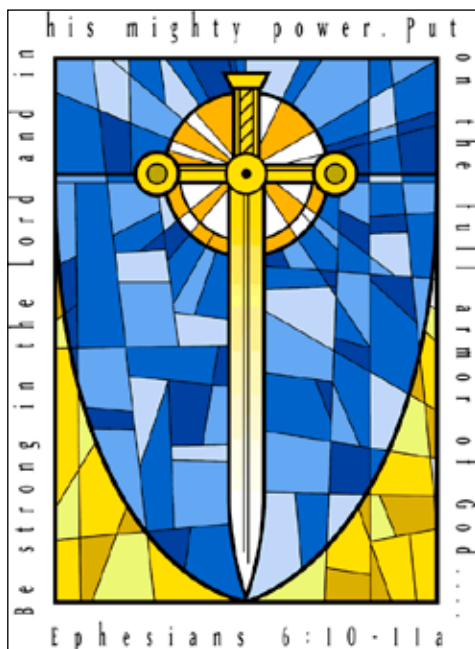
This is precisely what we are asking God to do for us. Lord, keep me out of those candy aisles of life that You know I can't (or won't) handle for your glory.

The term fifth column originated with a 1936 radio address by Emilio Mola, a nationalist general during the 1936-39 Spanish Civil War. As four of his army columns moved on Madrid, the general referred to his militant supporters within the capital as his fifth column, intent on undermining the Republican government from within. The term caught on and has become a figure of speech of disloyalty in our language. It would do us well to be reminded that each of us has a fifth column within called the sin nature. We need to pray regularly, lead me not into temptation.

We have looked again at the various facets of prayer as set forth in a passage

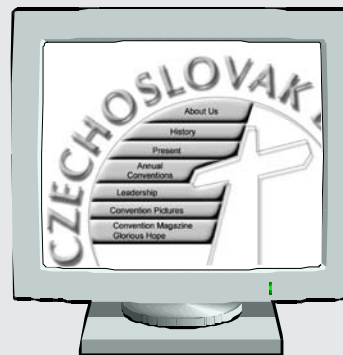
we have heard from infancy. May God help each of us to take to heart what it is we are saying when we begin to recite those familiar words: Our Father in heaven, hallowed by your name...

□



Check our NEW Convention Web pages:

CZSKBC.ORG
GLORIOUSHOPE.INFO
CZSKBC100.INFO



Our Old Convention Web page:
<http://czslbaptconv.ab.edu>



Brothers and Sisters in Christ:

Unfortunately, due to my June retirement, I will not be able to personally welcome you back up on the mountaintop for your annual gathering this summer.

As you know, Alderson-Broaddus College and the Czechoslovak Baptist Convention have enjoyed a special relationship for over twenty-five years. I have enjoyed the privilege of being closely related to the members of the Convention for over twelve years, and our special friendship has been a source of great joy to me. As Susan and I pack for our move to South Carolina, we will remember the wonderful worship services and the close friendships.

I also want to personally thank the Convention for its scholarship support, and for the remodeling of Wilcox Chapel. As you sit in your worship services, I hope you enjoy the renovation of our beautiful facility (new carpeting, painting, lighting, sound system, and video projection system). This project was a key part of the College's "Renewing the Promise" campaign. The Campaign was an extraordinary success with a total over \$25 million (goal of \$15 million)! Your gifts were an important part of this historic effort.

Again, thank you for your devotion to the College, and personal care for Susan and me.

Yours in Christ,

Stephen E. Markwood
President



The Poenarus

Kenya Update

Ray of Hope

Sorry for the delay in bringing this update—but this “ray of hope” has flickered so much, sometimes shining brightly, sometimes lost in the clouds. Each day seems to bring something unexpected—a new hope, a new worry or disappointment.

That’s how it’s been over the past three weeks—fragile hopes and disappointments, in the midst of such great desire to return to “normal”, to “before”, to peace in the Kenya we have grown to love...

But we’re not there yet. The absence of violence of the past couple of weeks has been wonderful, encouraging, uplifting—but we’re all too close to the recent crisis to believe that it is all over. Millions of eyes and ears are turned to Kofi Annan, everyone’s hero—at least as long as he continues to deliver results. But if he doesn’t? No, we don’t want to even think what then.

In the meanwhile, all of Kenya strives to come back to ‘before’. The businesses are working hard trying to make up lost revenue, schools are trying to make up lost time, patients are crowding at our hospital’s door, making up for lost appointments. We’re busy, very busy—“as if there was no tomorrow”?

What about the work in the camps for displaced persons? After going to Nakuru and Molo, we partnered with MAP International to provide care in two Naivasha camps - at the main prison and the Police HQ. We organized 3 medical trips there, caring for hundreds of people with medicine, care, and prayer. Then as the camps were disbanded and the people either went back to their homes or were moved to larger Red Cross camps, we took a week’s break and focused on the hospital work. But thousands, tens of thousands, are still in camps - and last week we went back looking for ways to help. While the Naivasha camps seemed indeed well taken care of, we found many displaced persons literally minutes from Kijabe without any health care!

In Limuru on Friday we came upon a camp set up by the local pastors’ council in a large church building, “Word of Faith”. More than 600 people were hosted and cared for there by committed (but very tired) volunteers, without any of the resources that other Red Cross camps have. and just as we came there, four buses full of displaced people arrived, including the very people from the infamous burnt church from Eldoret. These people had to be evacuated from the Eldoret camps because their own safety was jeopardized after having helped the police identify the arsonists. We will continue to run medical clinics in the camp, and with your help provide for some of their weekly needs: about \$1,400 a week for food for vulnerable persons (mothers and children), and \$2,500 one-time cost of school uniforms and books, without which about 130 children cannot attend school.

But the opportunities to serve are not only out there - they arise right in our area, in the form of our own Kenyan friends who are often torn between the safety of their remote village homes and the risk of staying and working in still uncertain circumstances. Many of our displaced staff have now returned, though some only to find themselves locked out of their own apartments by fearful or suspicious landlords. so our home has become in the last week a shelter to a father and his son.

As for us, we are managing fine. The boys are well occupied in school, Dita has resumed the work in the hospital, Dan wishes there were 36 hours a day with the double job of surgeon/educator and IDP relief worker. We almost “got used” to the uncertainty of the past months, trying to make vacation plans in April while our evacuation luggage is still ready.

How can you pray for us? Mostly as before:

– *For lasting peace in Kenya, and progress in the talks before the parties get restless and / or Kofi Annan leaves;*



Limuru Word of Faith church building transformed into sleeping quarters

– *For continued wisdom to transform the current challenges into opportunities to minister Christ’s love to the needy;*

– *For long-term endurance and no burn-out in the face of the dragging instability of the situation here.*

Things are still uncertain here in Kenya—but God remains fully in control, and He has certainly placed us here for a purpose. May we continue, with your prayers and support, to faithfully accomplish that purpose!

“Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds.” (Hebrews 10: 23,24)

In Christ, Dan & Dita Poenaru

PS: any donations for Kenya’s displaced people can be made through our special “Kenya relief” AIM account (www.aimint.org/can; 1641 Victoria Park Ave., Scarborough ON M1R 1P8).

follow us to eternity. No one will bring anything with them when they go to their heavenly home. So the way we prepare it is the way it will be.

When a person is young, they experience everything differently. However, the age in which, 'there is no pleasure' comes, and they take stock. Only then a person sees how many years of their own life they wasted.

I just read an interesting article: "Anger causes us to say and do things that we may regret. It never accomplishes anything but gives open passage to dark passions, bitterness and anger. When someone wrongs us, we need to forgive them and ask God to fill us with Christ's love. It is the only way not to get hurt by our own bitterness, spite and anger."

We cannot get God's peace nor have His love in our hearts any other way. The Lord Jesus must have precedence in our lives. He doesn't need half-hearted people. He wants the whole person, so that He can use them for His own work. God knows us very well, even to the innermost secret places of our hearts. Nonetheless, He wants us to approach His holy throne daily in prayer. He wants us to confess our sins and ask forgiveness. The Lord is faithful. That which He promised, He will bring to pass. It is best right in the morning, with sincere humility, to commit yourself to God's guidance and protection. God loves a humble heart, but He opposes the proud.

There is no other way. We must come to Him on our knees. "Never exalt yourselves," says the Lord. "Learn of me; for I am meek and lowly in heart."

Let us for a moment imagine that the Lord deals with us the way we sometimes deal with one another. To the pure the Lord shows himself pure. Let us not desire to handle our conflicts on our own, without God and without prayer. A person without prayer is like a fish without water: he or she won't last long. Prayer is our spirit breathing. If we stop praying, other forces take over.

If we would thank God more, we would begin to see everything that He has given us. I am very grateful to the Lord for everything that I have. We have never been destitute, nor been entirely lacking in anything (and there are truly those who live in complete poverty). Let us ask ourselves: do we always know how to make good use of that which God gives us? In eternity, no one is going to ask us about our wealth, what kind of house we lived in, what kind of clothes we wore, or what kind of life we lived.

And that is why, dearly beloved, I cannot wish you any other than to find time, in this hustling, bustling world, for God's word and prayer. Love your neighbour. Let's not be like the priest or the Levite. Let's be Samaritans.

To love those who love us is no big deal or sacrifice. The Lord Jesus says:

"Love your enemies." Love those who don't like you. This calls for self-denial, and is impossible to achieve without a prayer life. The Lord is powerful and willing to utterly transform us, but we must desire it.

I wish you all the best, and that the Lord would guide you and endow you with His peace.

Grandma

The clear testimony of mother, grandmother, and great-grandmother, Anne Legierski. She lived to be 79 years old. Years of grace, she used to say. Right before her death, she had a dream. Her husband came for her, took her by the hand, and led her into a huge congregation...

No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him. (1 Cor. 2:9)



To Mamka

*In a time of farewell
memories resurface
the first meeting
shared moments of joy and sorrow
mutual understanding
forms a bond
that cannot be broken
sharing
thirty-three years
Jesus' age
one drop in the ocean of time
endowed with wisdom
she was an example
she examined herself
submitted her life to God
faithfully battled for the ones she loved
on her knees
Mamka
love for children hurts
she experienced that
but did not stop loving
God's secret
on it, all mankind hangs
words of the Bible
I love you with an everlasting love
attaining concrete likeness*

*A time of farewell
Reflects eternal reunion
Mankind is a necklace
each heart a pearl
And hers is the biggest.*

Natasha Legierski



Tchyně... Pokračování ze strany 47

s námi jdou na věčnost. Nic si s sebou nikdo nevezme, když se bude ubírat do nebeského domova. Tak, jak si jej připravíme, takový bude.

Když je člověk mladý, všechno prožívá jinak. Přejde však ten věk, 've kterém není zalíbení', a člověk bilancuje. Pak teprve vidí, kolik let svého života promrhal.

Četla jsem nyní jeden zajímavý článek: 'Hněv způsobí, že děláme a říkáme věci, kterých možná budeme litovat. Nikdy ničeho nedosáhneme, dáme-li průchod temným vášním hořkosti a hněvu. Ukřivdí-li nám někdo, musíme se snažit odpustit a prosit Pána Boha, aby nám naplnil srdce Kristovou láskou. Je to jediný způsob, jak se nezranit svou vlastní hořkostí, zlobou a hněvem.' Tolik citát.

Nemůžeme dosáhnout Božího pokoje jiným způsobem ani mít Jeho lásku ve svém srdci. Pán Ježíš musí mít prvenství v našem životě. On nepotřebuje polovičaté lidi. Chce celého člověka, aby jej mohl použít pro svou práci. Pán Bůh nás velice dobře zná, i ta nejtajnější místa našeho srdce. Přesto chce, abychom každý den přicházeli na modlitbách před Jeho svatý trůn. Chce, abychom vyznávali své hříchy a prosili za odpuštění. Pán je věrný: Co slíbil, to učiní. Nejlépe je hned ráno se v upřímné pokoře odevzdat do Božího vedení a ochrany. Pokorné srdce Bůh velice miluje, ale pyšní se Mu protíví.

Jiínak to ani nejde. Musíme k Němu přijít na kolenou. 'Nikdy se nepovyšujte', říká Pán. 'Učte se ode mne, neboť jsem tichý a pokorný srdcem.'

Představme si, že by Pán jednal s námi, jako my někdy jednáme jeden s druhým. Pán k upřímnému upřímě se má. Nechtějme svou při vyjednávat sami, bez Pána a bez modlitby. Člověk bez modlitby je jako ryba bez vody. Nevydrží dlouho. Modlitba je dýcháním naší duše. Přestaneme-li se modlit, žezlo přebírají jiné moci.

Kdybychom dokázali Pánu více děkovat, viděli bychom potom, čím vším nás obdařil. Jsem Pánu velmi vděčná za všechno, co mám. Nikdy jsme neměli bídu a nedostatek v ničem (a lidé v bídě opravdu žijí). Ptejme se: umíme vždy dobře zužitkovat to, co nám Pán dává? Nikdo se nás na věčnosti nebude ptát na bohatství, jak jsi bydlel, jak jsi se oblékal nebo jak jsi žil.

A proto, moji milovaní, nic jiného Vám nemohu přát, než to, abyste v tom všem shonu si našli čas na Boží slovo a modlitbu. Milujte své bližní. Nebudme jako kněz a lévita. Budme samaritány.

Milovat toho, kdo nás má rád, není žádné umění anebo obět. Pán Ježíš říká: 'Milujte své nepřátele. Milujte ty, kteří vás nemají rádi. To vyžaduje sebezapření, a toho nelze docílit bez modlitebného života.'

Pán je mocný i ochotný nás docela změnit, ale to také musíme chtít.

Přeji Vám všechno to nejlepší, aby Vás Pán provázel a obdařil svým pokojem.

Babička

Jasně svědectví matky, babičky a prababičky Anny Legierské. Dožila se 79 let. Léta milosti říkávala. Těsně před smrtí se jí zdál sen. Přišel si pro ni její manžel, vzal ji za ruku a odvedl do velkého shromáždění...

To, co oko nevidalo, ucho neslychalo ani na srdce lidské nevstoupilo, připravil Bůh těm, kteří jej milují. (I. Kor. 2, 9)



Mamce

V čase loučení
vzpomínky se vynořují
první setkání
společné chvíle radosti či smutku
vzájemné porozumění
vytváří pouto
jež nelze přetrhnout
sdílení
třicet tři roků
Ježíšův věk
kapka do oceánu času
moudrostí obdařená
příkladem byla
sama sebe zpytovala
Bohu podřizovala život
za své milé bojovala věrně
na kolenou
mamka
láska k dětem bolí
to zakusila
však milovat nepřestala
Boží tajemství
na němž stojí celé lidstvo
slova Bible
Milováním věčným miluji tě
nabývají konkrétní podobu

V čase loučení
věčné shledání se zračí
osobnost je jako perla
v náhrdelníku lidstva
ta její je největší

Nataša Legierská



Lenka Wetrowetz

May 2, 1911–February 2, 2008



We remember sister Lenka Wetrowetz

Lenka Wetrowetz, neé Jakob, was born on May 2, 1911, in Zabalj, Yugoslavia. She lost her mother when she was two years old and was raised in the family of her aunt and uncle with their three children and two foster children. They were a Christian family attending the Methodist church in the township of Vrbas. Her aunt saw that she had the gift of music, so she sent her for piano lessons at an early

age. Lenka loved music very much and later finished the conservatory of music.

In 1936 she married Otto Wetrowetz and moved to Czechoslovakia. They had one daughter, Otilia. They lived in Bratislava, where Lenka started giving piano lessons and after a few years worked as a librarian. She was a member of the Baptist church and sang in the choir.

In 1967 Lenka and her husband moved to Germany. By that time they had two grandsons, Tom and Martin. They missed them very much, especially after the family of Lenka's daughter moved to Canada in 1968. The grandparents came to visit them a few times.

After her husband passed away, Lenka moved again, this time to Canada in 1982, to live with the family of her daughter. She was a great help to them, taking care of her youngest grandson John, cooking, working in the garden, etc. After speaking German, Hungarian and Slovak, now she tried a new language, English, which she managed quite well. Lenka was a member of the Czechoslovak Baptist Church in Toronto and loved the fellowship there very much.

She was blessed with 12 great-grandchildren, with whom she communicated well and in whose lives she always had a keen interest. She was a witness to them and always prayed for them. She played her favourite instrument, the piano, to the last weeks of her life. Her Lord and Saviour, Jesus Christ, called Lenka to her heavenly home on February 2, 2008, at the blessed age of 96 years.

We came to say our last farewell to our deceased sister, Lenka Wetrowetz, on Saturday, February 9, 2008, in Georgetown, Ontario. During the service of remembrance, a clear picture of Lenka's personality was drawn. She had been truly blessed and gifted by God. Deeply devoted to her Lord, she lovingly served her family and her neighbours. Her genuine interest in life is a great inspiration for all of us, and her lifestyle is an example worthy of following.

We would like to express our sympathy to the whole family of sister Lenka Wetrowetz, especially to her daughter Otilia with her husband Jan; her grandchildren Thomas with his wife Vincenza, Martin with his wife Janette, John with his wife Hanna; as well as to her great-grandchildren Daniel, Patrick, Alexandra, Susan, Holly, Rebecca, Katherine, Michael, Caroline, Beatrice, Samuel and Mattias; and also to all of her friends and brothers and sisters from the fellowship of the Czechoslovak Baptist Church in Toronto.

Czechoslovak Baptist Church in Toronto and Reverend Jan Banko

Spomíname na sestru Lenku Wetrowetzovou

Lenka Wetrowetzová, rodená Jakobová, sa narodila 2. mája 1911 v mestečku Zabalji, v bývalej Juhoslávii. Mamu stratila ako dvojročná. Vychovali ju jej teta a strýko, ktorí mali tri vlastné a dve adoptívne deti. Bola to kresťanská rodina, ktorá navštevovala cirkevný zbor metodistov v meste Vrbase. Teta si všimla Lenkino hudobné nadanie a zariadila, aby sa už v ranom veku mohla učiť hrať na klavíri. Lenku hudba natoľko nadchla, že neskôr vyštudovala hudobné konzervatórium.

V roku 1936 sa vydala za Otta Wetrowetza a presťahovala sa do vtedajšieho Česko-Slovenska, kde sa im narodila dcéra Otilia. Rodina žila v Bratislave. Lenka tu najprv dávala lekcie hry na klavíri, neskôr pracovala ako knihovníčka. Bola členkou miestneho cirkevného zboru baptistov a spievala aj v tamojšom zborovom spevokole.

V roku 1967 sa s manželom presťahovala do Nemecka. V tom čase už mali dvoch vnukov, Tomáša a Martina. Vnúčatá im veľmi chýbali, najmä keď sa v roku 1968 ich dcéra aj s rodinou presťahovala do Kanady. Starí rodičia ich v Kanade niekoľkokrát navštívili.

Po manželovej smrti sa Lenka sťahovala opäť, tentoraz do Kanady, kde od roku 1982 žila v rodine svojej dcéry. Bola im veľkou oporou, starala sa o najmladšieho vnuka Jána, varila, upratovala, pracovala v záhrade. Okrem nemčiny, maďarčiny a slovenčiny si osvojila aj angličtinu, ktorú zvládla veľmi dobre. Lenka bola členkou Československého baptistického zboru v Toronte. Veľmi si zamilovala obecnosť tohto miestneho cirkevného spoločenstva.

Pán Boh požehnal sestru Lenku 12 pravnúčatami, s ktorými si veľmi dobre rozumela a vždy sa o ne hlboko zaujímala. Svedčila im a stále sa za ne modlila. Na obľúbenom hudobnom nástroji piano hrávala do posledných týždňov svojho života. Dňa 2. februára 2008 Pán a Spasiteľ Ježiš Kristus odvolal sestru Lenku Wetrowetzovú do nebeského domova v požehnanom veku 96 rokov.

Spomienka a rozlúčka so zosnulou sestrou Lenkou Wetrowetzovou sa konala v sobotu 9. februára 2008 v ontárijskom mestečku Georgetowne. Pred nami vyvstal obraz osobnosti Pánom Bohom mimoriadne požehnanej a obdarovanej. Lenka, ktorá bola svojmu Pánovi hlboko oddaná, s láskou slúžila svojej rodine a svojim blízkym. Jej rýdzy záujem o život je pre nás veľkou inšpiráciou, jej životný štýl vzorom hodným nasledovania.

Celej rodine sestry Lenky Wetrowetzovej, najmä jej dcére Otilii s manželom Jánom, vnúčatám Tomášovi s manželkou Vincenzou, Martinovi s manželkou Janette, Jánovi s manželkou Hannou, ako aj pravnúčatám Danielovi, Patrickovi, Alexandre, Susan, Holly, Rebecce, Catherine, Michaelovi, Caroline, Beatrice, Samuelovi a Mattiasovi, všetkým jej priateľom a známym, bratom i sestrám z torontského cirkevného spoločenstva vyslovujeme úprimnú sústrasť.

Československý baptistický zbor v Toronte a kazatľ Ján Banko

Helene Mikulencak

April 13, 1918 – March 26, 2008



Helene was born April 13, 1918, to Mike and Rose Boubelik in Nashville, Tennessee. When she was young she moved with her family to Chicago, Illinois, attended school there, and graduated from Farragut High School in Chicago.

On February 6, 1943, at Emmanuel Bohemian Baptist Church, she married Tony Mikulencak. They moved to the town of Goodrich, where they have lived since. She was a member of the Goodrich

Community Church and the women's group. She was also president of the Czechoslovak Baptist Women's Mission Union.

She enjoyed fishing, gardening, visiting family and friends especially, attending the Czechoslovak Baptist Convention, and spending time with her grandchildren.

She is survived by her husband of 65 years, Tony, and her five daughters, Ruth (Ollie) Whitlow, Rosemary, Ruby, Rachel (Joel) and Rebecca Skeeter. She had nine grandchildren and seven great-grandchildren. Her parents and four brothers preceded her in death, one of whom was Rev. Henry F. Boubelik, former President of the Czechoslovak Baptist Convention.

Helene Mikulencak's Eulogy delivered on 29th March, 2008

I want to set the record straight! My mom is not dead. The word death is an earthly word. It explains the separation of the body from the spirit. But I want to declare with certainty to all of you today that my mom is more alive than she ever was in her earthly life. For you see, it is the spirit of each one of us that never dies and that spirit is who we really are. When Mom took her last breath on earth, it was said that she was gone. I replied, "She is not gone, she has just moved. Her address is heaven, located at N 3468 Heavenly Spring Drive!!!

Mom, the Lord made us family, and death can neither change that relationship nor diminish our love for you. Your death has created a vacuum in our lives and yet in that mystery of spirit you will always be present with us. We loved you deeply and will miss that warm welcoming smile and greeting that was always given when we returned for a visit. Always you were there, willing and able to help. Always asking, can I do something?

I can imagine you are now sitting at the feet of Jesus, asking what you can do for Him. You were there to give love and acceptance to whoever came to your house. Your hospitality and cooking I think will be welcomed in heaven as it was on earth. Your humor, Mom, was so unexpected we couldn't help but laugh and relax in your presence. Your peace-making skills and negotiations often kept us from conflict with each other. Your graciousness and kindness is spoken of by all who knew you.

Your unconditional love, even when I traveled many miles from you, never wavered. You were always ready to allow me to follow the Lord, even though it was so far from you. A very godly Ghanaian woman, Auntie Florence, said of you, "Because of their long life, it is obvious God has blessed your parents a lot. Ghana appreciates

them for releasing you, Ruby, to serve Him in Ghana."

I thank you. Mom, for being willing to give me up all these years. I know it was hard for you, especially these last few years. When I called you on the phone, you would say, "Where are you? When are you coming?" I would say in eight months, then it was six months, and the last time I said, "Mom, in two weeks I will see you..." But the Lord wanted to see you more, and so he said, "Helene it is time to come home."

The Lord has been faithful. You always said you were ready to go home, and now you are safely there in Jesus' presence; enjoying his favor, acceptance and love. As I said earlier, you haven't stopped living; in fact, you are even more alive than when you were here on earth.

We miss you and look forward to the day when once again we shall be a united family around the throne of grace. It is goodbye for now, but soon it will be hello in heaven.

Even so, come quickly, Lord Jesus.

Ruby Mikulencak

Suzanne Senak

January 29, 1919–April 21, 2008



On April 21, 2008, Suzanne Senak went to be with her Lord. A celebration of her life was held on April 25, in Port Richey, Florida. She was 89 years of age. Born in Potkelava, Czechoslovakia. Suzanne came to America at the age of 13. She was one of

four children born to the Duris family. They made their home in Newark, New Jersey, where she met John Senak, who was from Detroit, Michigan. They were married on September 4, 1937. They lived in Detroit, where they raised their family. They attended and were active in the Czechoslovak Baptist of Detroit. Sue taught the young girls' Sunday School class as well as the Pioneer Girls, and Daily Vacation Bible School.

On vacations, their family enjoyed traveling abroad extensively. In 1981 Sue and John moved to Florida and lived in New Port Richey. John predeceased Sue on August 4, 2004. They were married for 67 years.

Survivors include a son, Robert John Senak and his wife, Glenna, of Houston Florida, a daughter Judith Sue Smith and her husband, Bill, of Spring Hill and a sister, Ann Teeling of California, as well as sister-in-law, Helen Senak of Warren, Michigan. Suzanne is also survived by six grandchildren and 15 great-grandchildren along with many nieces and nephews. Now she is in heaven with Jesus and her husband John and many other loved ones.

Sue was given the spiritual gift of hospitality welcoming people to their home and table where delicious food was served. She and John loved attending the Czechoslovak Baptist Convention of USA and Canada at Alderson-Broaddus College in Philippi, West Virginia as well as other locations and also in Canada. She had an outgoing personality and a desire to serve the Lord and be witness to salvation through Jesus Christ wherever their travels took them

Eleanor Miller Stenger

☞ Continues on page 41

Grace Baptist Church 80th Anniversary Celebration

Rev. Stan Mantle

November 17th and 18th, 2007, Grace Baptist Church celebrated its 80th anniversary.

Background

A Sunday school that began in 1920 at the Riverview Hospital, Windsor, marks the beginning of the story of Grace Baptist Church.



Rev. Stan Mantle

People's Mission." Following her death, Miss Olive Hunter and Miss Sharlett Evans came to continue the ministry and began a very resourceful work among the new Canadians. Soon both a Romanian and a Czechoslovak group were meeting at the Mission.

The first Czechoslovak Baptist work in Canada began in Windsor, Ontario. In the year 1923 John Gazo arrived in Canada from St. Petr, Slovakia. After working in a wood camp he arrived in Ford City, in the Windsor area, with Mr. J. Valenta. Here they established contacts with Christian brethren in Detroit, principally Rev. A. P. Slabey and Mr. F. Hradil. On New Year's Day, 1925, members of the Czechoslovak Church in Detroit decided that some of them would begin going over to Windsor to meet together on a regular basis. A church building became available for meetings, and Rev. B. Mrazek consented to become the first pastor of the infant church. Meetings began on the third Sunday of February, 1925. Interest grew, attendance increased and the ministry prospered under the able leadership of the laymen. The first convert to be baptized was Mr. J. Lubelan,



tist Church. Miss Anna Phelps came to assist in the work, and during her brief ministry a church was built on Aubin Road called the "All

front church on Drouillard Road. By 1940 the Czechoslovak Baptist Church of Windsor had eighteen members and a small Sunday school.

In the 1940s the "All People's Mission" became Bethany Baptist Church. Grace Czechoslovak Baptist met at Bethany throughout the forties. In 1951 they made the decision to move over to Anna Phelps Memorial Church on Albert Road when that congregation disbanded. It was during the ministry of Rev. J. Piroch (1949-1954) that the property at Tecumseh Road East and Chandler was purchased. Construction on this site of their own facility was begun in 1956 during the ministry of Rev. J. Zajicek (1955-1971). After much hard labour and great sacrifice, the present building was completed in 1959.

In 1963 Grace Czechoslovak Baptist Church and Bethany Baptist Church decided to officially merge, commencing a multicultural partnership in the gospel which continues to the present time. The intermingling of these streams has shaped the unique Christian fellowship we are today. A look back to our roots in the "All People's Mission" on Aubin Road



Bill Smith, guest singer



Jan Franka, Bob Dvorak, Stan and Heather Mantle



Vlado Dudok translates Rev. Bob Dvorak

finds a bold and daring vision of a place for and reaching out to all kinds of people. It is a vision wide enough to inform and inspire our continuing fellowship and mission, for it is the same as that which is ever overflowing from the heart of God.

80th Anniversary

We began our 80th anniversary celebration with a wonderful banquet on Saturday night. We were blessed to have numerous members of the Czechoslovak Baptist Convention of the U.S. and



80th Anniversary Celebration

Canada join us on Saturday and/or Sunday as they were having their mid-year meeting here at Grace on the Monday following. After supper we moved to the sanctuary for a service of worship enjoyed by all. Bill Smith from Naples, Florida, was our guest soloist for the weekend, and we were royally treated to delightful renditions of sacred songs. Dr. Robert Dvorak, President of the Czechoslovak Baptist Convention, was the guest speaker for the weekend. What a privilege to hear him speak Saturday evening from Mark 10:17-30, on *The Transfer of an Inheritance*. This was followed up by an amazing "Old Fashioned Hymn Sing" like only our brother Bob can lead.

Sunday brought second helpings of rich fellowship, wonderful music and inspiring preaching. Bill Smith beautifully ministered

in song once again the Blessed Hope of our faith. Dr. Dvorak spoke twice, first in the Slovak service from John 6:54-59 on *"Is There Any Other Place to Go?"* and then in the English service from Ephesians 1:3-15a on *"Exactly How Large is This Eternal Life?"* We were refreshed and encouraged by Bob's true and winsome ministering of the Word of Life. There was a Sweet Spirit with us for this 80th anniversary. To the good and faithful God - who has been with us as a church over the past 80 years and with our forebears in the faith through all the march of time before that - we lustily sang in conclusion:

*God of grace and God of glory,
On Thy people pour Thy power;
Crown Thine ancient Church's story,
Bring her bud to glorious flower.
Grant us wisdom, Grant us courage,
For the facing of this hour,
For the facing of this hour.* □



Children Choir

In Memory... From page 39

Dušan Jančula

Narodil sa 22. septembra 1946 v Bernolákove. Od detstva navštevoval cirkevný zbor BJB, kde sa zapájal do rôznych aktivít. V roku 1964 prijal Pána Ježiša za svojho osobného Spasiteľa a na vyznanie svojej viery bol pokrstený. V zbere aktívne pracoval s mládežou, dlhé roky viedol letné mládežnícke tábory, veľmi rád spieval v spevokole, spolu s priateľmi založil hudobnú skupinu Polaris. Jej jadro je až doteraz známe ako skupina Matuzalem, ktorá bude v tomto roku sláviť päťdesiate výročie. Dlhé roky bol členom staršovstva cirkevného zboru BJB Palisády a zastával aj rôzne funkcie na celoslovenskej úrovni. 23 rokov pracoval na Chemicko-technologickej fakulte STU, odkiaľ odišiel do Kriminalistického a expertízneho ústavu Policajného zboru, kde bol zamestnaný 15 rokov. Bol úprimne veriacim človekom. V jeho pokojnej povahe bola hlboko zakorenená ľudskosť, srdečnosť, dobromysel'nosť, priateľ'skosť a láskavosť, ktorú sme cítili pri každom stretnutí v rodine, v cirkvi, v práci, na ulici, v obchode, v telefóne, všade... Pre každého mal otvorené svoje srdce i dom. V pestrosti medzil'udských vzťahov mal dar vytvárať pokoj a pohodu. Pán života a smrti ho odvolal náhle z časnosti do večnosti v nedeľu 13. januára 2008.

Všetkým nám bude veľ'mi chýbať.

□

Punishment

Natasha Legierski

The big old oak tree was covered in ice. This winter seemed long and tough. No one felt like going outside. It was best to be inside, out of the cold. The children shortened the long winter evenings with various activities. They played chess, or checkers, or even the quite simplistic "Trouble." Then again, sometimes they would hold a "dark hour." This meant they would turn out all the lights. Then there would be story-telling, as they sat in the dark. In the fireplace, flames twinkled as they warmed the room and added the finishing touch to the atmosphere of the evening. Every once in a while, logs in the fireplace crackled. A cluster of sparks flew from them, resembling a miniature fireworks display. The smell of the fire along with the smell of freshly baked cakes created an unforgettably homely feeling. Grandma loved to bake buns and plum-cakes.

Susan the squirrel had already learned a lot from Grandma. She loved to help her grandma with baking. And baking had to be done and ready for Sunday in particular. A traditional Sunday breakfast was eaten, which was buns with coffee or cocoa. Sometimes they even drank warm milk with honey. Grandma enjoyed reminiscing about old times. It was enough to ask a question, and Grandma would begin to tell a story.

"One Sunday, when the cruel frost prevented anyone from going to church..." Grandma began, reminiscing about her childhood.

Susan knew that Grandma had two brothers. One was older than her, and the other younger. There was not a big age difference between them, scarcely two years between Grandma and each of her brothers. They got along very well, creating a sort of three-leaf clover, with Grandma in the middle. Susan closed her eyes and tried to imagine Grandma as a little girl, with her brothers too. It is said they lived in a very large house.

This house offered ample opportunity for countless games. It was therefore no wonder that, once in a while, the children would do something that would get them in trouble with their parents. Grandma could not remember what kind of mischief they had gotten into this time. Their mother was very cross

with them. That day they were supposed to go to church. To get there, they had to commute about 20 kilometres by train. Mother left by herself, leaving the children at home as punishment. The children were not afraid to be home alone. After all, their loyal friend, Vorisek the mutt, was in the yard guarding the house. He was an ordinary village dog who accompanied them on all their adventures. But the children were sad that they had to stay at home. The people at the church were like their very own aunts and uncles.

As they were sitting there sadly, an idea hatched in their little minds. They could have church by themselves—without the adults! An old harmonium stood in the room. The children knew the melodies of songs from Sunday school. It was fairly simple to play them on the harmonium. Using a

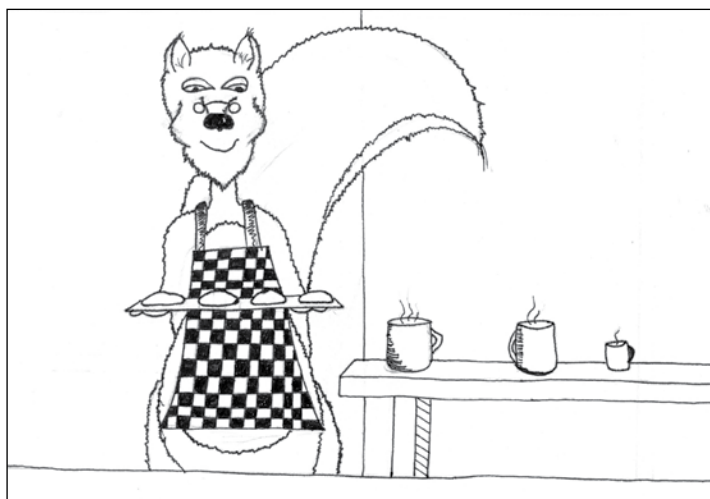
stool turned on its side, they created a pulpit. Grandma sat behind the harmonium and the singing began. The older brother led the service. He stood behind the pulpit, opened the Bible, and read a passage from the New Testament. Using simple words, he explained the meaning of the passage that had been read. And of course he had an avid audience. Even the concluding prayer and final hymn were not left out.

Sadness had suddenly disappeared. The children were

happy that they had outwitted their parents. It became their big secret. When their mother came home, she observed them suspiciously for a little while. The house was clean. Everything seemed to be tidy and in order. The children greeted her happily. It seemed as though the discipline had done its job. Mother heaved a sigh of relief. She had worried whether or not the punishment was a tad harsh.

After a while, Mother noticed that each time she wanted to leave the house, it seemed as though the children were just waiting for her to leave. They very willingly offered to help around the house, and overzealously promised to be well-behaved, just so that Mother would not worry.

The children continued in their kids' church. They were very careful that no one should discover their secret. Things went well for a number of weeks. Often Mother would leave



Continues on page 29

Trest

Nataša Legierská

Starý, veliký dub byl obalený ledem. Zima se zdála být dlouhá a tuhá. Nikomu se nechtělo ven. Nejlépe bylo doma, v teple. Dlouhé zimní večery si děti krátily různými činnostmi. Hrály šachy nebo dámu, nebo i docela obyčejné „Člověče, nezlob se!“ Někdy zase držely černou hodinku. To se nerozsvítilo světlo. Sedělo se po tmě a vyprávělo se. V krbu pomrkávaly plamínky ohně, který vyhříval pokoj a dotvářel atmosféru večera. Občas polena v krbu zapraskala. Vyletěl z nich chomáč jisker připomínající miniaturní ohňostroj. Vůně ohně a čerstvě upečených buchty vytvářely nezapomenutelný pocit domova. To babička ráda pekla buchty a koláče.

Veverka Zuzka se již mnohému od babičky naučila. Ráda při pečení pomáhala. Hlavně na neděli muselo být napečeno. Již tradičně se v neděli snidaly buchty s kávou nebo kakaem. Někdy to bylo i teplé mléko s medem. Babička ráda vzpomínala na staré časy. Stačilo se na něco zeptat, a babička se dala do vyprávění. Jednou v neděli, kdy krutý mráz nedovolil, aby se šlo do kostela, zavzpomínala babička na své dětství.

Zuzka věděla, že babička měla dva bratry. Jeden byl starší a druhý mladší než babička. Nebyl mezi nimi velký věkový rozdíl, sotva dva roky od každého bratra. Velmi si rozuměli. Vytvářeli takový třílístek. S babičkou uprostřed. Zuzka přivřela oči a snažila se představit si babičku jako malé děvčátko i s těmi jejími bratry. Bydleli prý ve velikém domě.

Dům jim poskytoval příležitosti k nesčíslným hrám. Nebylo tedy divu, že děti občas něco vyvedly a dostaly se do problému s rodiči. Babička si již nepamatovala, co tekrát provedly. Jejich maminka se na ně rozhněvala. Ten den mělo být shromáždění. Dojíždělo se vlakem asi 20 km. Maminka odjela sama. Děti nechala doma. Za trest.

Děti se samy doma nebály. Vždyť na dvoře hlídal dům jejich věrný kamarád Voříšek. Byl to obyčejný vesnický pesek, který je provázel na všech jejich dobrodružstvích. Děti byly smutné, že musely zůstat doma. Ti lidé ve shromáždění byli jako jejich tetičky a strýčkové.

Jak tak smutně seděly, vylíhl se jim v hlavičkách nápad. Mohou si přece udělat shromáždění samy. Bez dospělých. V pokoji stálo staré harmonium. Děti znaly melodie písní z nedělní školy. Bylo docela snadné je na harmoniu zahrát. Z malé stoličky, postavené na bok, vytvořily kazatelnu. Babička usedla za harmonium a již se ozýval zpěv. Starší z bratrů se ujal slova. Postavil se za kazatelnu, otevřel Bibli a přečetl oddíl z Nového Zákona. Jednoduchými slovy

přečtené Boží Slovo vysvětloval, co to znamená. Však měl vzorné posluchače. Na závěr nechyběla ani modlitba a závěrečná píseň.

Smutek byl ten tam. Děti byly šťastné, že na své rodiče vyzrály. Stalo se to jejich velkým tajemstvím. Když maminka přijela domů, podezíravě je chvíli pozorovala. Bylo uklizeno. Všechno se zdálo být v pořádku. Děti ji radostně uvítaly. Zdálo se jí, že trest splnil účel. Maminka si oddechla. Měla obavy, zda-li to s tím trestem přece jen nepřehnal.



Po čase si maminka všimla, že vždy, když chtěla odejít, děti jako by na to čekaly. Velice ochotně slibovaly pomoc v domácnosti. S přehnanou horlivostí slibovaly, že budou hodné. Jen ať maminka nemá starost.

Děti pokračovaly ve svých dětských bohoslužbách. Byly velmi opatrné, aby nikdo jejich tajná shromáždění neodhalil. Několik týdnů se jim to dařilo. Vždy, když babička odešla do obchodu. Tenkrát ještě neměla každá domácnost ledničku. Muselo se chodit pro chléb, máslo a mléko každý den. Děti se nemohly dočkat, kdy už maminka odejde. Z okna měly dobrý výhled na cestu. Mladší bratr měl za úkol hlídat. Jak se maminka babičky přiblížila k domu, všechno bylo mžikem uvedeno do původní podoby. Stolička postávala docela nevinně pod oknem a děti se mile usmívaly. Jak by ne! Dařilo se jim dělat něco za zády rodičů.

Navíc to nebylo něco, co by jim způsobilo s rodiči problémy. Cítily, že tentokrát z toho výprask nebude.

Jednoho dne se babiččina maminka vrátila dříve. Ona dokonce nikam neodešla. Jenom předstírala, že odešla. Rychle se obklíkou vrátila domů tak, aby ji oknem děti nezahledly. V domě bylo záhadné ticho. Maminka se polekala. Co jen ty děti zase tropí! Hlavou se jí prohnalo hned několik možností. Plížila se domem

 Pokračování na straně 29

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Change Focus

Elizabeth Jane Fields

I have some confessions to make: I always thought I was a pretty mellow, easy-going, relaxed kind of gal. While it may seem that way in some things, the truth is, I worry. A lot. Almost every area of my life has been overshadowed by an oppressing cloud of worry. I worry about upsetting God. I worry that I'm not the faithful servant, doubling the 'money' given to me. Sometimes I wonder if I'm the servant with that one talent, burying it, then getting royally told off when God comes back. Sometimes I worry that I'm not doing enough, that I'm not 'good enough,' just worried that I'll screw up God's plan for my life. Then there are all the practical things: bills, kids, marriage, apartment, rent, debt, sickness, yada yada yada. I'm sure you have no idea what I'm talking about.

I must be speaking some foreign language right? I don't think so. Your list might be a bit different, maybe exams, maybe thinking, 'Is this the right partner for me? Am I even going to find a partner?' But you know what I'm talking about.

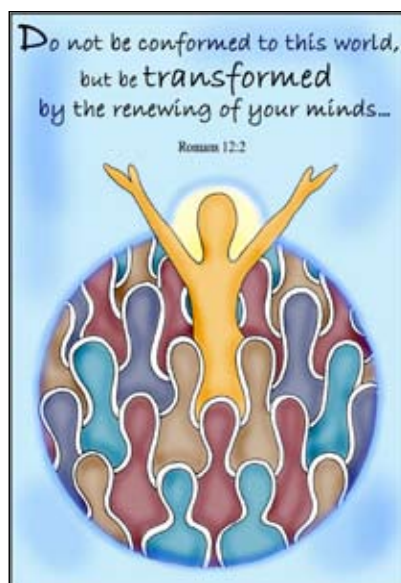
I've come to the realization that this life-long, worried attitude has made me miserable and unhappy, most of the time. I now realize that everything can be going right, all my dreams be coming true, and I will still find something negative to focus on. This is certainly not the way I want to live, and if you identify with me, I'm sure you don't either. So how do we change this picture? I believe finding out what God says about any given situation is the best place to start, so that's what I did concerning all my worries. The first thing I found out was that God is love (1 John 4:8). Read a little further down and you'll find out that there is no fear in love, that mature love casts out fear, because fear has torment (1 John 4:18). Since we know that God is love, we can read the eighteenth verse like this: "there is no fear in God . . .". Now we know fear has 100 percent nothing to do with God or the things of God. 1 John 5:19 says that we are born of God. As God's very own children (1 John. 3:1-2) we have no business being afraid, right? In fact, God in the Old Testament, and Jesus in the New Testament commanded us many times specifically not to fear. (Just for kicks, try looking up how many times God repeats Himself on this subject - it's quite staggering.) To worry is to torment oneself with cares, anxieties, and disturbing thoughts. It's pretty obvious that worry is a form of fear. So following what God says, as believers, we also have no business worrying (Luke 12:22). And just in case you still have a question in your mind, Philippians 4:6 says *"Don't worry about anything..."* "Don't" doesn't sound like a suggestion to me, and "anything" doesn't mean don't worry about anything except your kids. Or don't worry about anything except money, or clothes, or whatever. It means we are to worry

about nothing. This was a tough cookie for me to swallow, considering almost 90 percent of my thinking, was, according to the above verses, ungodly, and full of fear and I, like many around me, was under the impression that worrying is a sign of being responsible. (After all, every responsible parent worries about their little ones, don't they?) Obviously, God sees things differently, and since I want to agree with God, some big changes needed to happen. But how do you just stop worrying or being afraid? The answer to that is found in Romans 12:2: *"And be not conformed to this world: but be transformed by the renewing of your mind ..."* OK, there's hope. This crippling attitude of mine can be transformed. How? By the

renewing of my mind. Renewing to what? God's word. You see, when we're born again, our spirits are reborn by the Holy Ghost, but our minds are not. They're still full of all the junk, sin and bad habits we had before we received Jesus. So now God's telling us that we have the responsibility to renew our minds, or change our thinking, to what God says about us, who we are, and who He is as well.

Now that I've gotten hold of this revelation, I'm finding out there's a whole lot I've been mistaken about, regarding who God is, and who I am as His daughter. I'm addressing each of my worries, and lo and behold, the word is dispelling every single one of them. For example, once Jesus saved me, Isaiah 54:9-10 says, *"... so now I swear that I will never again pour out my anger on you. For the mountains may depart and the hills disappear, but even then I will remain loyal to you. My covenant of blessing will never be broken," says the Lord, who has mercy on you.*" And

verse 13: *"All your children shall be taught of the Lord; and great shall be the peace of your children."* God always means what He says. He just told me He's never going to pour out His anger on me, He has mercy on me, and He's taken care of my kids (if you look up the word shalom, you will know all that the word peace there means). So now I know without a doubt that I don't ever have to have another worried thought about God being upset or mad at me. All those fears about falling short, not doing enough, not being good enough are all gone with knowing, "(not in your own strength) God is working in you, giving you the desire to obey Him and the power to do what pleases Him." and "God has not given us a spirit of fear and timidity, (God has given, so we know we already have it:) but of power, love and self-discipline." Wow, according to this, it's a win-win situation, because He's done all the work for us! All we have to do is believe it (Rom. 10:17) and we are guaranteed to be world-overcomers and have the victory! (1 John 5:2). That's good news to get happy about!! I declare that my days of worry and fear are over for good, and so can you!



□

Kmetko 70th Wedding Anniversary



Andrew and Alice Kmetko observed their 70th wedding anniversary on October 18, 2007. Their sons Tom and Steve together with their sister Judy had planned an "open house" anniversary party at Tom's home in Chicago on Saturday, October 20, with many friends invited from their former pastorate at Montrose Baptist Church in Chicago as well as from First Baptist Church in Park Ridge where they attend.

Andrew became ill during the night and was taken by ambu-



lance to the hospital on the morning of October 20. All festivities and food had to be cancelled, and all the guests had to be informed of the cancellation by phone.

After all tests were taken, the symptoms disappeared. When we went to the hospital on October 21 we were surprised to find he was being released. Since we had brought the anniversary cake, balloons, favors, etc. to the hospital, we gladly shared them with the doctors and nurses before taking him home. He has had no recurrence of the attack.

Andrew served for many years as Bible teacher during Convention sessions. Alice was an assistant secretary and recorded the Convention business meeting minutes for many years until Andrew became ill and they could no longer attend.

They greatly miss the fellowship and the inspirational portions of the Convention and would like to attend but Andrew, who will be 91 in May, cannot take the trip.

Alice Kmetko



Bill Widlicka is 90!

On April 24, 2007, Brother Bill Widlicka celebrated his 90th birthday in the church parlor at Parma Hts. Bapt. Church, which he attends. His children planned a simple "open house" and invited his Sunday School Class and friends and relatives, everyone enjoyed the fellowship. Bill has three sons-William Jr., David, and Bruce, and a daughter Dawn Hughes. There are six grandchildren and five great-grandchildren.

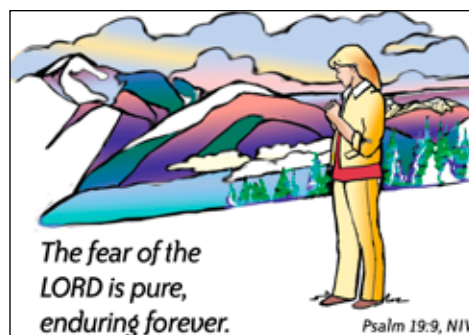
Bill accepted the Lord at the age of 14 in Scranton Rd. Baptist Church (then the Czechoslovak Bapt.) when Brother Fort,



Esther and Bill Widlicka and Rev. Andrew Kmetko

of Chicago was conducting evangelistic meetings there. Bill's mother Augusta was a godly woman and a wonderful example to her eight children. In 1942, Bill married Esther Bohatec and they also had a celebration in June of 65 happy years together. Bill was very active in sports for many years, especially golf. He served in various offices at Scranton Rd. Baptist and Pleasant Valley Bapt. He loved attending the Convention and misses all the friends.

A stroke last year slowed Bill down considerably and he is quit limited, but enjoys church services and Sunday school. He is forever grateful for his salvation and living in the joy of the Lord. A Bible verse he loves is I Samuel 12:24 *"Only fear the Lord and serve Him in truth with all your heart; for consider how great things He has done for you."* □



From the President

Remember how we often say, "Where has the time gone?" As one ages, time seems to pass more rapidly each succeeding year. Almost everyone notices and comments about it from time to time. That may happen because of growing personal awareness that what lies ahead in a lifespan will be over all too soon.

Now, Christians do not so much fear the ending of their days, but they may well worry about how much yet needs to be accomplished before time's up. The question always is, Will we have space of life for getting it all done?

The Czechoslovak Baptist Convention is 99 years old right now. "Where, indeed, has all that time gone?"

I wonder what our good forbears may be thinking as they review the same question—those men and women who put heart and soul into earlier purposefulness of this organization? They believed the convention was raised up by God 1) to give witness to Christ in faraway places, and 2) to support the life of churches and believers much closer to home who enjoyed so much commonality. These convictions have not only marked those who preceded us to eternal company with "the Lamb of God," but characterize many among us yet remaining—persons still working as hard and fast as they can as faithful disciples of the Lord.

In this 99th Annual Czechoslovak Baptist Convention, July 10–13,



Alderson-Broadbush College, Philippi, West Virginia, we will be more mindful than ever of the heritage from which we draw so much strength and encouragement. But we will also be searching out paths of ministry that lie ahead for our convention. Please, please join us for those several days of friendship, fellowship, worship, study, and recreation. We need you in order to draw the best spiritual discernment and wisdom at our disposal. We believe that God gave us to each other for the sharing of understanding, hopefulness, and refreshment. In the convention we are endeavoring to hold onto each other's lives. We

are brothers and sisters together, linked in a deep commitment to Christ, and wanting to do something in the world that makes a difference for God.

Come and be with us. It will only be 3 days out of 366. That's well under 1/100th of a year. And you will be amazed (and a little saddened at the end of the time) at how rapidly those few days will speed by. Their impact, however, will remain with you. It always does.

Blessings on one and all.

Robert Dvorak

□

From the Executive Secretary



Dates to Remember

- 99th Annual Convention will be held on July 10–13, 2008, in Philippi.
- Centennial Annual Convention will be held on July 9–12, 2009. Guest speaker will be General Secretary of Baptist World Alliance, Dr. Denton Lotz.

• Christ Community Church in Campbell, Ohio, will celebrate 100th Anniversary on October 25 and 26, 2008. More information will be posted on our web page and in Glorious Hope.

• Midyear meeting of General Board will be held on Saturday, October 25, 2008, in Christ Community Church, Campbell, Ohio.

• Check the convention web page for pictures from 2007 Annual Czechoslovak Baptist Convention of USA and Canada:

czslbaptconv.ab.edu

George Sommer
Executive Secretary



Centennial Celebration

The Centennial Celebration of the Czechoslovak Baptist Convention of USA and Canada will be held July 9–12, 2009, in Philippi, W. Va. In order to prepare a good program about the life of the Czechoslovak Baptist Convention of USA and Canada from 1909 to 2009, we are asking our readers to send pictures and other convention material to the convention address below, with a caption or description of each photo (who, where, and when). All photos and other material will be returned to you.

Czechoslovak Baptist Convention

Rt. 4, Box 58D

Philippi, WV 26416-9717

You may also send it to: george.sommer@ab.edu in MS Word or WordPerfect format, pictures in JPEG or TIFF format.

Thank you

George Sommer, Executive Secretary

□

Mother-in-law

Natasha Legierski

My mother-in law-died. A week before Christmas. I knew that it would have to happen sometime. I opened my email on the computer. One sentence. Pain gripped my chest.

I so longed to see her one more time. To hug her once more. The ocean was between us. The telephone gave us the opportunity of conversation every Saturday. I loved those moments. Saturday morning, that was our time. Both of us always looked forward to it. It was morning on my end, and afternoon on hers. Different time zones. The ocean was between us. We were, however, very close.

The Czech term, "tchyně" (mother-in-law), did not suit her at all. Friend was a better word. Now she's gone.

Gone too are the daily prayers for her children, grandchildren, and great-grand-children. She also prayed for me. I felt it. Words of wisdom, encouragement, advice and correction always resounded clearly and uncompromisingly. She was not a pastor like her husband, who preceded her arrival to their heavenly home ten years before, but rather, she preached with her life. Quietly, kindly and consistently. The accumulating years served to refine her wisdom. Surely a gift from God.

She left a letter behind. Placed in a hymnal. It was discovered by chance. Actually, not quite. A granddaughter of hers, Jane, had a strong feeling that Grandma had left a letter. Her daughter and my sister-in-law, Drahuska, found the letter. The letter does not have a date. Only an address to "My dearly beloved." When parents pass on, they usually leave memories and maybe some articles and possessions. For us, there remains this letter. A simple farewell and desire for each reader:

My dearly beloved,

I wish love and peace to you all. There is wealth greater than any person can obtain here on this earth. Those are principles which will



Continues on page 36

Tchyně

Nataša Legierská

Zemřela mi tchyně. Týden před Vánocemi. Věděla jsem, že se to jednou musí stát. Otevřela jsem si poštu na počítači. Jedna věta. Bolest mi sevřela hrud'

Tolik jsem toužila se s ní ještě jednou setkat. Ještě jednou ji obejmout. Mezi námi byl oceán. Telefonní linka nám poskytovala možnost rozhovoru každou sobotu. Milovala jsem ty chvíle. V sobotu ráno, to byl náš čas. Obě jsme se vždy těšily. U mne bylo ráno, u ní odpoledne. Jiné časové pásmo. Byl mezi námi oceán. Byly jsme si však velmi blízké.

Český výraz „tchyně“ se k ní vůbec nehodil. Spíše přítelkyně. Odešla.

Odešly i modlitby vysílané denně za děti, vnoučata i pravnoučata. Modlila se i za mne. Cítila jsem to. Moudrá slova, povzbuzení, rada i napomenutí vždy zazněla jasně a bez kompromisu. Nebyla kazatelem jako její manžel, který ji předešel do nebeského domova před deseti lety. Kázala svým životem. Tiše, laskavě a důsledně. S přibývajícimi lety se tříbila i moudrost. Jistě dar od Boha.

Zanechala dopis. Založený ve zpěvníku. Byl objeven náhodou. Vlastně ne tak docela. Vnučka Jana měla vnuknutí, že babička zanechala dopis. Našla ho její dcera, Drahuska, moje švagrová.

Dopis nemá datum. Jenom oslovení „Moji milovaní“.

Když nám odcházejí rodiče, zůstávají nám vzpomínky, možná nějaké předměty. Nám zůstane tento dopis. Jednoduché rozloučení a přání pro každého čitatele:

Moji milovaní,

srdečně Vás všechny zdravím a přeji pokoj. Není většího bohatství, které člověk může získat zde, na této zemi. To jsou hodnoty, které

Pokračování na straně 37

Donations

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

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

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

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

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

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

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

USA:

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

Canada:

Henry Pojman
1270 Monks Passage
Oakville, ON L6M 1R4





Revelation 5, 12

Worthy is the Lamb, who was slain,
to receive power and wealth
and wisdom and strength
and honor and glory and praise!

Hoden je Baránok zabitý vzať moc
bohatstvo, múdrosť, silu,
česť, slávu aj dobrorečenie!

Hoden je ten zabitý Beránek
přijmout moc a bohatství,
moudrost a sílu,
česť a slávu i chválu!

