

# Glorious Hope Slavná naděje

Vol. 35, N° 6, 2009

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**...zpívej Hospodinu,  
celá zem**      Žalm 96, 1b

**...spievajte Hospodinovi,  
celá zem**      Žalm 96, 1b

**...sing to the Lord,  
all the earth**      Psalm 96:1b

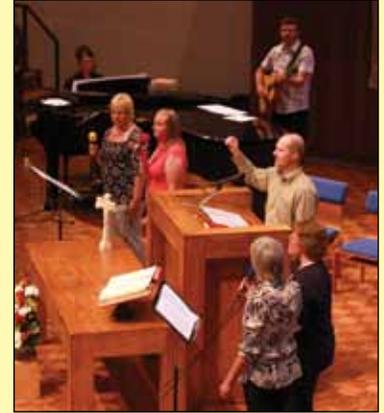
# Music at the 2009 Convention *part 2*



Michele Moore



Convention Choir



Praise Team



April Chocholaty



Chvalozpěvy Choir



Andrea Lamos



Michael Canji



Youth Choir



Jane Widlicka



Monica, Sara, Andrea and Nicole Lamos



Michelle Sury



Youth Choir



Convention Choir

## Convention Mission Statement

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

## Misijní posláni konvence

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

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# Editorial



We are steeped in spring. That is, the northern hemisphere is steeped in spring. It is magical to live in a place that experiences the changes of all four seasons. All around is the diversity of natural phenomena that comes with this time of year, providing a brightly-coloured

palette and many changes, especially for the aware and sensitive spirit.

Besides the last tidbits from the Convention’s 100<sup>th</sup> Anniversary, this issue brings forth some very interesting news. It has to do with a unique translation of the Bible, from Czech to Czech. The reason this is so unique is that the first and therefore the oldest translation of the Bible into the Czech language (published at Kralice in the year 1613) has now been translated into modern-day Czech. Of course the translators also utilized the original languages (Hebrew, Aramaic, and Greek).

I love the Czech used in the Kralice translation. It is the language of the seventeenth century, whose wording

Continues on page 9

Vkročili sme do jara. Aspoň na severní polokouli. Žít v oblasti, kde se střídají čtyři roční období, je kouzelné. Sama rozmanitost jednotlivých úkazů, provázající tato období, nabízí pestrou paletu barev a mnoha proměn. Pro vnímavou duši určitě.

Toto číslo, kromě dalších střípků ze stého výročí konvence, přináší velmi zajímavou zprávu. Jedná se o unikátní překlad Bible. Z češtiny do češtiny. Unikátnost spočívá v tom, že vůbec první a tím také nejstarší překlad Bible do jazyka českého (vydán v Kralicích na Jižních Moravě v roce 1613) byl přeložen do novodobé češtiny. Tým překladatelů samozřejmě použil i originalní jazyky (hebrejštinu, aramejštinu a řečtinu).

Miluji kralickou češtinu. Je to jazyk 17. století, přesto slovní obraty si stále zachovávají svou poetičnost. K použití mám pochopitelně všechny české překlady Bible, které vyšly. Pravidelně však čtu Bibli kralickou. Před několika lety nás na konvenci navštívil hlavní překladatel Alexandr Flek z Prahy a seznámil nás s celým projektem. V té době byl již přeložen celý Nový zákon. Od té doby také tento překlad používám ve Slavné naději pro novozákonní texty pod zkratkou NBK (Nová Bible kralická).

Pokračování na straně 9



Cover: Photo from *newsletternewsletter.com*  
Photography: Dusko Pilic, Vlast Pojman,  
David Wiseman



# The New Kralice Bible

Natasha Laurinc

God's word arrived on Czech and Moravian soil along with Christianity itself in the ninth century AD. During that time, the first translations of the scriptures were likewise developing, (first into staroslověnština—Old Church Slavonic—and later into the Czech language). The oldest translations of the Bible into the Czech language date into the thirteenth century. They played a very important role in the development of the written language as well as its grammar.

The Kralice Bible has a significant place within the history of the Czech nation and its language. It is the very first Czech translation of the Bible from the original languages (Hebrew, Aramaic, and Greek). Translators and theologians within Unity of the Brethren (Czech Brothers) laboured over this translation. Its title was derived from the place it was first published, that being the southern Moravian town of Kralice.

In between Brno and Trebič, in southern Moravia, lies the small village of Kralice nad Oslavou. The first written mention of this town was in 1310. In this village, near the church, stood a fortress whose walls contained a secret printing press belonging to the Czech Brothers (between the years 1578–1622). The founder of this particular printing press was a Czech humanist writer, theologian, historian, and bishop of the Czech Brothers, Jan Blahoslav. During this time (after the battle of White Mountain in the year 1620), the Catholic faith was the only permitted religion in Czech and Moravia, which forced 150,000–200,000 Czech Protestants into exile. Among them was John Amos Comenius, a world-famous individual. The exiles took the Kralice Bible with them as a precious treasure. A few of those that stayed behind tried to continue practicing their faith in secret, while the rest converted to Catholicism. The language of every nation is constantly developing. Changes in society and media have an influence on today's language.

At the end of the twentieth century, two complete translations of the Bible were mainly used. Besides the Kralice version (1579–1594), a modern translation called the Ecumenical version (1961–1979) became very popular.

In a period of communist dictatorship, this translation was proof that there was mutual teamwork between Christian churches throughout the nation.

The Kralice translation, favoured for its accuracy and the beauty of its seventeenth-century language (published in 1613) was not easily understood by the average reader. From the year 1994 to 2009, another translation was created, originally dubbed the NBK (New Kralice Bible). The goal of the translators was to speak to today's readers, providing an understandable text that would be faithful to the original while keeping the spirit and beauty of the Kralice version. This version was translated from the original languages of the Bible (Hebrew, Aramaic, and Greek), taking

into consideration the Kralice text. The original goal to modernize the Kralice text was not achieved. That is why the *New Kralice Bible* was renamed *Bible, Translation of the 21<sup>st</sup> Century*.

The Bible, Translation of the 21<sup>st</sup> Century, (shortened to Bible 21 or B21) was completed and published as a whole in the year 2009. Translators worked under the leadership of Alexander Flek. An endowment fund was also established for the New Kralice Bible, together with the Bible 21 Club. The members of this fund regularly contributed to the work of the translators. Approximately two thousand people supported this endeavour.

In March of 2009, the project of translating the Bible into modern-day Czech was successfully completed after more than fifteen years of work. On April first, 2009, the complete translation of Bible 21 was published (50,000 copies). On Thursday, April 9, 2009, a celebratory presentation of Bible 21 took place in Prague's Bethlehem Chapel. The newly translated texts were presented by renowned Czech actors. The entire event was under the auspices of Minister of Culture Vaclav Jehlicka. Following this there was a nationwide reading of the Bible under the auspices of Czech Television and Czech Broadcasting. The entire translation of Bible 21 is available for download on the internet. Altogether there are over 100,000 copies published.



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# Nová Bible kralická (NBK)

Nataša Laurincová

**B**oží Slovo se dostalo na území Čech a Moravy spolu s křesťanstvím již v 9. století. V té době také vznikaly první překlady Písma (nejprve do staroslověnštiny a později do češtiny). Nejstarší překlady Bible do české řeči se datují do 13. století. Sehrály velmi důležitou roli ve vývoji českého jazyka psaného i české gramatiky.

Bible kralická má v historii českého národa i jeho jazyka významné místo. Je to první český překlad Bible z původních jazyků (hebrejštiny, aramejštiny a řečtiny). Na jejím překladu pracovali překladatelé a teologové Jednoty bratrské. Název dostala podle místa vytištění, kterým byly jihomoravské Kralice.

Mezi Brnem a Třebíčí na jižní Moravě leží malá obec Kralice nad Oslavou. První písemná zmínka o obci pochází z roku 1310. V obci poblíž kostela stávala tvrz, ve které byla ukryta tajná tiskárna Českých bratří (v letech 1578–1622). Tiskárnu založil český humanistický spisovatel, teolog, historik a biskup Jednoty bratrské Jan Blahoslav. V té době (po bitvě na Bílé Hoře v roce 1620) bylo v Čechách a na Moravě povolené pouze katolické náboženství, což způsobilo odchod cca 150 000–200 000 českých protestantů do exilu. Mezi nimi byl i Jan Ámos Komenský, osobnost světového významu. Jako vzácný poklad si tehdy odnášeli právě Bibli kralickou. Menšina těch, kteří zůstali doma, se snažila v tajnosti svou víru uchovat, ostatní konvertovali ke katolicismu.

Jazyk každého národa se nezadržitelně vyvíjí. Dochází ke změnám ve společnosti, formy sdělovacích prostředků se neustále rozvíjí a modernizují. To všechno ovlivňuje současný jazyk.

Na konci 20. století byly používány nejvíce dva kompletní překlady Bible. Vedle kralického překladu (1579–1594) to byl překlad moderní, zvaný ekumenický (1961–1979), který si získal velkou popularitu. V době komunistického režimu byl dokladem vzájemné spolupráce českých křesťanských církví.

Kralický překlad, oblíbený pro svou přesnost a krásu jazyka, s češtinou sedmnáctého století (vytištěn v roce 1613), nebyl již čtenáři úplně srozumitelný. Od roku 1994 do roku 2009 vznikal další překlad Bible, původně označen NBK (Nová Bible kralická). Cílem překladatelů bylo oslovit dnešní čtenáře, podat srozumitelný text věrný originálu a přitom zachovat ducha a krásu kralického překladu. Překlad byl proveden z původních biblických jazyků (hebrejštiny, aramejštiny, řečtiny) s přihlédnutím k textu Bible kralické. Původní záměr revidovat a inovovat text Bible kralické však nedodržen nebyl. Proto došlo později k přejmenování překladu z *Nová Bible Kralická* na *Bible, překlad 21. století*.

Bible, překlad 21. století (zkráceně Bible 21 nebo B21) byl dokončen a vydaný jako celek v roce 2009. Překladatelé pracovali pod vedením Alexandra Fleka. Byl také založen *Nadační fond Nové Bible kralické* a spolu s ním *Klub Bible21*. Členové tohoto fondu pravidelně přispívali na práci překladatelů. Na překladu Bible21 se tak podílelo svými příspěvky celkem asi dva tisíce přispěvatelů.

V březnu 2009 byl projekt překladu Bible do současné češtiny po více než 15 letech práce úspěšně zakončen. Prvního dubna 2009 byl vydán kompletní překlad Bible 21 (50 000 výtisků). Ve čtvrtek 9. dubna 2009 proběhlo slavnostní představení nového překladu v pražské Betlémské kapli. Nově přeložené biblické texty přednesli přední čeští herci. Nad celou akcí převzal oficiální záštitu ministr kultury Václav Jehlička. Po té navázalo Celonárodní čtení Bible (pod záštitou České televize a Českého rozhlasu). Na www stránkách jsou všechny přeložené texty Bible (Bible21) k dispozici v elektronické formě. Řada vydání v celkovém nákladu přesahuje již 100 000 výtisků.

A ohlasy na překlad?

*„Momentálně nejlepší český překlad celé bible.“*

lingvista Josef Bartoň,

Katedra biblických věd Karlova Univerzita

*„Místy snad až příliš dnešní.“*

slavista Josef Vintř Slavist

*„Dílo je výjimečný a důležitý přínos k rozvoji národní duchovní kultury.“*

Václav Jehlička, ministr kultury

*„I díky novému překladu je pro mě čtení Bible nikdy nekončícím dobrodružstvím.“*

Doc. Pavel Hošek, ThD, vedoucí katedry religionistiky,  
Evangelická teologická fakulta UK

*„Je lehce srozumitelná a komunikativní pro lidi všech generací.“*

Daniel Raus, redaktor ČR06

*„Mnohý čtenář jistě ocení nejen inovativní přístup, ale také velmi čtivou formu překladu.“*

Lydie Kucová, PhD, lektorka biblických studií, Mezinárodní baptistický teologický seminář, Praha

*„NBK je vhodným překladem misijním, který přitom neoslabuje obsah na úkor srozumitelnosti.“*

Mgr. Jirí Unger, předseda Evropské evangelikální aliance

Recenze:

*„V naší jazykové oblasti je překlad Bible 21. století cenným vyplněním mezery. Překlad je velmi dobrý a domnívám se, že se bude hojně používat.“*

ThDr. Pavel Černý, ThD, předseda Ekumenické rady církví v ČR

□



## Part 2

# Beyond Babel: The Spirit Speaks Through Us

Rev. Kathy S. Shereda

*Genesis 11:1-9, Acts 1:1-8, Acts 2:1-13*

## Review

Have you ever really thought about the power of the Holy Spirit within you? The Spirit has been likened to things in God's creation which are recognizable to us. First, the Spirit is like wind. Genesis speaks of God hovering over the waters like wind. The Hebrew word for wind, or the breath of God, is *ruach*, a beautifully animated word which actually comes to life as we breathe in and then say it with enthusiasm as we breathe out. God's *ruach* was breathed over creation and breathed into the very nostrils of Adam, giving him life.

In our last study, we discussed how the Spirit is also likened to fire, something we recognize as both useful and destructive. We speak of the Holy Spirit as the fire of baptism that John the Baptist spoke of, but also as the flames of eternal death. Fire is used by Jesus to illustrate both life and death. The synoptic Gospels first use fire as an example of Jesus' gift of the Holy Spirit at his baptism. Matthew: "He will baptize you with the Holy Spirit and with fire." Mark: "He will baptize you with the Holy Spirit." Luke: "He will baptize you with the Holy Spirit and with fire." The baptism John speaks of is one that Jesus will give to enable his followers to carry on his ministry.

### The People Speak

Part Two of our study leads us to a discussion of the Holy Spirit and how the Spirit speaks through us. In Genesis 11, we discover that the Flood has taken place, Noah and his family have left the ark, and people have begun to



once again populate the earth. God had instructed the people to "fill the earth," so we discover that they found a plain in Shinar and settled there. The plain of Shinar is the area we know today as Iraq. Later, Babylonia was established in Shinar. The region is also known as Mesopotamia.

The people built a city there and then decided to build a tower, one which would reach the heavens. Everyone had one language, and everyone understood that one language, so they were all able to work together and communicate with one another. The construction of the tower required the people to make mud bricks which were then fired for greater strength. The bricks were then sealed with bitumen, a type of tar or pitch. Bitumen is a petroleum substance which comes to the surface in springs. It was also mentioned in Genesis as the material that Noah used to seal the ark. The same word can be found in Exodus to describe the pitch used to seal the floating basket for the baby Moses.

The storyteller of the Genesis account focuses on the premise *that* they build, not *what* they build. We

are not told that God instructed them to build such a tower. When we study Mesopotamian culture and history, we discover that heavenly towers were common to the pagan peoples. In Babylonian culture and religion, towers were built for the sole purpose of communicating with the gods of their religion. They believed that the tower was a close connection between heaven and earth.

The heavenly towers of the Babylonians were known as ziggurats. They were religious temples and housed the priests. The writer of Genesis faults the ziggurat for the *distance* it actually created between God and the people of God in the new world after the Flood. Early ziggurats had only one platform, or step, but by 3,000 B.C. builders were adding as many as three more steps to make it taller. Some later structures had as many as seven steps.

For the people to want to "make a name" for themselves was a common occurrence in pagan cultures. Pagan kings often did this when a building project was completed to cement their "immortality." The key is in their motivation. God had given the directive to fill the earth (Gen. 1:28, renewed in 9:1). The descendants of Noah came to Shinar, settled, wanted to stay put, then began building a ziggurat to reach heaven. One of the lessons here is that God wanted them to "fill" and they wanted a name so they would not have to "fill." God expected them to listen to his command and obey, but they had plans of their own.

The Lord saw this as disobedience. It was excessive human pride. The people's desire was not to obey, but

to do as they pleased. We are not told that the structure they were building was for worship. It was for them! But humankind was created to worship the One God, God Almighty. These people of Shinar were self-absorbed, and God was displeased.

God's solution to their behavior was to confuse their one language into many languages so they could not understand one another. The result was a cessation of building, a scattering of the people, and the beginning of different languages. God has a plan and an answer when people are disobedient.

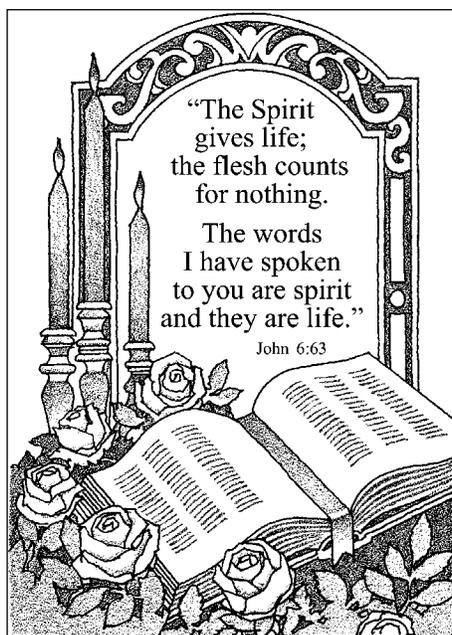
The name Babel was given to the place formerly known as Shinar. The word *babel* in Sumerian means "Gate of God," a name appropriate for a tower to the heavens. The Hebrew storyteller of Genesis links the name instead with the Hebrew word *balal*, which means to confuse. God continued with the plan to disperse people across the earth, and for them to be fruitful and multiply.

### The Spirit Speaks

Luke, the writer of the book of Acts, describes the opening day of the Church following the resurrection of Jesus. While the Lord was still with his disciples, he promised a gift sent by God, the baptism of the Holy Spirit. "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, Judea and Samaria, and the ends of the earth."

Have you ever tossed a rock onto the still water of a pond or lake? Watch the concentric circles go out from where the rock hit. The rings create small waves and continue going out farther and farther, creating more and more rings. This is an example of how Jesus envisioned the disciples going out with the gospel message, filled with the Holy Spirit. They would start where they were: Jerusalem. Then they would go to the next town, the next region, and wherever people lived in the known world.

In Acts 2, we find the disciples all together again. "Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting." The Greek word *pneuma* is translated into "wind" or "spirit." These same words are translated from the Hebrew word *ruach*. We get a strong feeling of God's presence from all of these accounts using breath, wind, and spirit. The disciples in the room together on the day of Pentecost were enabled by the Spirit to speak in other tongues, or languages, as the Spirit enabled them.



### The Power of Language

In 1951 when the linguist Richard Pittman produced a list of the known languages of the world in his "ethnologue," as he called it, he identified 46 different languages. Today's massive 15<sup>th</sup> edition of Ethnologue documents 6,912 known languages, including 103 new languages since the year 2000. It also tracks dying languages in the world, and to date there are 516 which are nearly extinct.

The publication was created as a Christian linguistic service organization which studies lesser-known languages primarily to provide the speakers with Bibles in their native language. From

A Fala de Xálima, which is spoken in Portugal, to Zyudin, a dialect of Komi-Permynk spoken in the Ural mountains, Ethnologue has distinguished itself as the best single source of information about all the known languages of the world.

Language is fascinating, but it can also be lethal. Throughout history people have subjugated one another because of language. In the Old Testament book of Judges, 12<sup>th</sup> Chapter, the Gileadites slaughtered 42,000 Ephraimites. Any Ephraimites who tried to escape were challenged to pronounce the word "Shibboleth." When they mispronounced it as "Sibboleth," they were exposed as the enemy and killed.

The orphan Moses learned Egyptian and its customs. Daniel and his three friends were not only "re-educated" in a new language and literature, but also given new names. Daniel was renamed Belteshazzar, and his three friends, Hananiah, Mishael, and Azariah become Shadrach, Meshach, and Abednigo.

In our world of languages, our accent can betray us. Identifying a person's regional dialect suggests a number of things about them. Remember Peter as he warmed himself by the fire in the courtyard while Jesus was on trial. Someone accused him of knowing Jesus because his accent gave him away. I am from Central Virginia, and if I go as much as 100 miles in any direction, the local people will quickly discover from listening to me speak that I am not from their area.

Language has divided Christians, too. Among the earliest followers of Jesus there emerged arguments between Aramaic speakers and Greek speakers, whose widows were being overlooked in the distribution of food. A thousand years later the Latin-speaking, Catholic Western Church and the (mainly) Greek-speaking, Eastern Orthodox Church divided in the Schism of 1054.

Continues on next page

During the Protestant Reformation the Catholic Church banned translations of the Bible into the everyday vernacular of the common people. One of my theological heroes is William Tyndale, who gave his life for his passion to get Bibles printed in English so the common people could read the Bible for themselves.

Bibles had been printed in English prior to this time, but what made Tyndale's Bible so dangerous in the opinion of the Church was that it could be mass-produced. Gutenberg had invented the printing press in 1450, so the mass production of printed material was rapidly growing. William Tyndale was strangled and burned at the stake in 1535 for acting on his belief that an English version of the Bible should come into the possession of English-speaking people.

Language can be a volatile thing, and Luke's account of that first Pentecost in the book of Acts is no exception. In the coming of the Holy Spirit and the birth of the Church, God was using language not to separate people, as in the story of the Tower of Babel, but through a miracle to bring people together. What a symbol of the new Kingdom community. But what is Pentecost, anyway?

### **We're All Pentecostal**

The term Pentecost comes from the Greek word *pentekostos*, meaning fiftieth, from which one of the most important feasts in the Jewish calendar gets its name. Fifty days after Passover the Jews celebrated the Feast of Weeks.

Centuries later, after their exile to Babylon, the Jewish Pentecost became one of the great pilgrimage feasts of Judaism, when Diaspora, or scattered Jews, returned to Jerusalem for worship.

Since about the second century, Christians have celebrated the coming of the Holy Spirit fifty days after the death and resurrection of Jesus, building on the Jewish feast of Pentecost, with the descent of the Spirit becoming the birth of the Church. After

Christmas and Easter, Pentecost marks the most important celebration of the Christian calendar. It is known as the birthday of the Church.

Luke describes "God-fearing Jews from every nation of the world" as having converged upon Jerusalem for Pentecost; he specifies at least fifteen ethno-linguistic groups who were present. Jesus had instructed his followers not to leave Jerusalem until they had received the Spirit whom He had promised.

In Luke's narrative, a small band of



120 followers of Jesus were "constantly in prayer" together in an upper room. Suddenly, the sounds of violent winds and the visions of tongues of fire fell upon them, and "all of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them."

In a miracle of speaking and of hearing, scripture says, "each one heard them speaking in his own language... 'How is it that each of us hears them in his own native language? We hear them declaring the wonders of God in our own tongues!' Whatever "speaking in tongues" might mean, on this occasion it involved known languages.

Some people in the crowd ridiculed the believers as drunk, but Peter explained that a momentous time had arrived in the history of salvation, a

time when God was now calling not only Jews but "all people" (Acts 2:17) to a life full of the Spirit. At its best, this new community of the Spirit celebrates, incorporates, and then transcends barriers of race, social stratification, economics, ethnicity, language, and gender. Diversity without division, and unity without uniformity, ought to characterize the Jesus community.

Pentecost and the birth of the new unified-but-diverse Jesus community thus reverses the curse of the Tower of Babel. In those first pages of the Bible, language divides humanity into confusion. In the last pages of the Bible, the new community that begins at Pentecost culminates in "a great multitude that no one could count, from every nation, tribe, people, and language," as scripture says in the book of Revelation. In that heavenly vision, all 6,912 known language groups and probably a few more will complete the unity of all humanity rather than destroy it.

The gift of the Holy Spirit is available to each of us today. It makes no difference who we are or what our circumstances might be; the Holy Spirit is available to us. That is the promise we have from Christ when he said, "I will pray to the Father and he will give you another Counselor to be with you for ever."

And the Holy Spirit will give us strength in our time of weakness, patience when we feel we can hold on no longer, hope in our seasons of despair, and love when all we feel is loneliness and bitterness. The Holy Spirit is none other than the Spirit of Jesus Christ himself in our hearts today. We may not see the same occurrences that happened in the early church, but our experiences are just that: ours.

The church is God's creation. Our purpose as part of God's creation is to worship God, serve the risen Christ, and share the Good News as we are guided by the Holy Spirit. I wonder if it will ever be read or heard in 6,912 languages? □

## Editorial... Continues from page 3

yet maintains its poetic nature. For my own use I have, understandably, every Czech translation of the Bible that was ever issued. I read the Kralice translation for my daily reading. A number of years ago the chief translator, Alexander Flek from Prague, visited us at the Convention and introduced us to the whole project. At that time the entire New Testament had already been translated. Since then I have been using this translation for New Testament texts within *Glorious Hope* with the acronym NBK.

The Czech people have been considered one of the most atheistic nations in the world. During the Communist regime, many didn't even know the Bible existed. A number of years have passed, two decades to be exact, since the political changes. Much has indeed changed. After the completion of this project, a public reading of the Bible throughout the state occurred. This news not only moved me, but at the same time filled me with gratitude. Yes, the Lord has many ways with which to move a person.

*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (2 Tim. 3:16-17)*

Editor-in-Chief *Natasha Laurinc*

□

## Editorial... Pokračování ze strany 3

Češi byli označeni za jeden z nejateističtějších národů na světě. V období komunistického režimu mnozí o existenci Bible ani nevěděli. Uběhlo několik let, přesněji dvě desítky let, od politických změn. Skutečně se mnohé změnilo. Po ukončení projektu proběhlo Celostátní čtení Bible. Tato zpráva mne nejenže dojala, ale zároveň naplnila vděčností. Ano, Pán Bůh má mnoho způsobů, kterými oslovuje člověka.

*Veškeré Písmo je vdechnuté Bohem a je nanejvýš užitečné. Vyučuje nás a usvědčuje, napravuje a vychovává ve spravedlnosti, aby byl Boží člověk dokonale připraven a vybaven ke každému dobrému dílu. (2.Tim 3:16-17, NBK)*

Šéfredaktorka *Nataša Laurincová*

□

## The New Kralice Bible... Continues from page 4

Comments on the translation:

*"Currently the best Czech translation of the whole Bible."*

Linguist Josef Barton

Department of Biblical Science, Charles University

*"The language is too informal in some places."*

Slavicist Josef Vintř

*"This publication is an extraordinarily important contribution to the development of the nation's spiritual culture."*

Vaclavek Jehlicka, Minister of Culture

*"Also thanks to the new translation, Bible reading is a never-ending adventure for me."*

Doc. Pavel Hosek, ThD

Head of the Department of Religion, Faculty of Evangelical Theology UK

*"This translation is very understandable and communicative for people of all generations."*

Daniel Raus, Editor of Czech Radio 06

*"Many readers will appreciate the innovative approach and the ease of readability in the form of this translation."*

Lydia Kucova, PhD, Lecturer of Bible Studies, International Baptist Theological Seminary, Prague

*"NBK is an appropriate missionary translation, which does not weaken the contents of the work at the expense of comprehensibility."*

Mgr. Jiri Unger

Chairman of the European Evangelical Alliance

Review:

*"In our language Bible, Translation of the 21<sup>st</sup> Century is invaluable in filling the void between the centuries. The translation is very good and I get the impression that I will be using it often."*

ThDr. Pavel Cerny, ThD

Chairman of the Ecumenical Board of Churches in Czech Republic

□

## 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:

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Burlington, ON L7M 4X6





# Tvoje misijné poslanie

Th.D. Darko Kraljik

## Časť 2

**M**otto: Chodte do celého sveta a kážte evanjelium...

Drahí bratia a sestry... Boh nám vo svojom Slove hovorí, že ako jeho Cirkev tu na tejto zemi máme svoje poslanie. Naše poslanie má základ v misijnom poverení, ktoré sme dostali od Pána Ježiša Krista: zvestovať evanjelium o spasení a činiť učeníkov Ježiša Krista. (Mt 28,19) Je to veľká úloha, obrovský projekt, do ktorého nás Pán volá. Možno sa právom pýtame, ako v tomto čase v našej generácii naplniť toto veľké poverenie a poslanie? Čo to pre nás znamená? Text: Ján 17.

Prečítané slová nazývame Veľkňazskou modlitbou Ježiša Krista, jeho veľkňazským vyhlásením. Základnou smernicou tejto modlitby sú slová Pána Ježiša Krista: „Ako si ty mňa poslal na svet, tak som i ja ich poslal do sveta.“ (17,18; 20,21) Tým nás Pán Ježiš Kristus pozýva, aby sme „hľadeli na neho ako na veľkňaza našej viery...“ (Žid 3,1; Rim 8,29; Žid 2,17) On sám sa nám stáva príkladom služby, príkladom toho, ako naplniť misijné poverenie, ktoré sme od neho dostali. Ako máme vykročiť smerom k jeho naplneniu?

### 1. Dostal si moc, autoritu—poverenie.

„Dal si mi moc—autoritu...“ (17,2) Nový Zákon má šesť slov pre moc, ale v tomto texte je použité slovičko, ktoré poukazuje na právomoc, na autoritu, na poverenie, hovorí o splnomocnení, o oprávnení konať v mene niekoho. Ide o legitímne právo vystupovať a konať v mene niekoho, dovoľávať sa moci a autority niekoho. Pán Ježiš Kristus povedal: „Daná mi je každá moc či autorita na nebi i na zemi... V tejto autorite a moci chodte do sveta a čiňte učeníkov...“



(Mt 28, 18–19) Je veľmi dôležité vedieť o tomto poverení či autorite, ktorú sme dostali od nášho Pána Ježiša Krista. Je spojená s našou identitou Božích detí. Božie slovo nám hovorí, že „...tí, ktorí Pána Ježiša Krista prijali, dostali právomoc' či autoritu byť deťmi Božími...“ (J 1,12) Pán Ježiš Kristus povedal: „Bezomňa nemôžete nič konať.“ (J 15,5)

My nejdeme do sveta vo vlastnej sile, ale tak, ako to povedal Dávid Goliášovi: „Ja idem proti tebe v mene Hospodina Zástupov...“, a teda v jeho moci a sile, v jeho autorite. (1Sam 17,45; 2Kor 10,8) Ak majú byť ľudia premožení Ježišom Kristom, chcú na nás vidieť túto autoritu Božích detí, toto oprávnenie, toto zmocnenie zo Svätého Ducha, chcú vedieť a budú sa nás pýtať ako Pán Ježiš Kristus, „akou mocou konáš... kto ti dal moc a autoritu...?“ (Mk 11,28) Ak máš naplniť Kristovo poverenie, musíš sa vierou postaviť na Božie slovo, musíš vedieť o tom, kto si, a v tejto autorite vykročiť do služby:

V Ježišovom mene—autorite musí byť zvestované evanjelium všetkému stvoreniu.

V Ježišovom mene—autorite musí byť kázané pokánie a odpustenie hriechov (Lk 24,47);

V Ježišovom mene—autorite potrebujeme vyhlasovať Ježišovo panstvo a jeho vládu;

V Ježišovom mene—autorite potrebujeme prosiť nebeského Otca o všetky veci;

V Ježišovom mene—autorite potrebujeme zvestovať radostnú správu o spasení, zápasiť o uzdravenie skrúšených srdcom, vyhlasovať zajatcom hriechu prepustenie, prosiť o otvorenie duchovného zraku, vyhlasovať Pánov čas milosti... (Lk 4,18–19)

### 2. Dostal si dielo.

„...dielo, ktoré si mi dal, aby som vykonal.“ (17,4) Pán Ježiš Kristus ti dal autoritu Božieho dieťaťa preto, aby si ju použil v službe, do ktorej ťa pozval. Pán Ježiš Kristus ti dal „dielo“, ktoré pozostáva z konkrétnych skutkov, činov. Dal ti prácu na svojej „vinici“, aby si pracoval. Vystrojil ťa k nej jeho vlastnou autoritou, obdaroval ťa určitými darmi a pozval ťa ku konkrétnym činom. (E 2,10) Boh má s tebou plán, počíta s tebou, si jedinečný v jeho očiach, lebo ťa obdaril jedinečnými darmi a schopnosťami, a preto ťa chce použiť jedinečným spôsobom. Potrebuješ však vierou vykročiť v jeho autorite, rozpoznať obdarovania, ktoré ti dal, a vykonať prácu, ktorou ťa poveril a ktorú ti ukáže, keď budeš v modlitbách hľadať jeho vôľu pre svoj život. Možno si sa už vzdal a stiahol zo služby. Pán Ježiš Kristus ťa pozýva „dokončiť“ či „ukončiť“ dielo, nevzdať sa, ale pokračovať... Stále platia slová Pána Ježiša Krista: „Žatvy je mnoho, robotníkov málo.“

### 3. Dostal si ľudí.

„...ľuďom, ktorých si mi dal...“ (17,6) Pán Ježiš Kristus každého z nás postavil

do akéhosi spoločenstva ľudí, každému dal akýsi okruh ľudí, medzi ktorými žijeme. Dal ti manžela či manželku, dal ti rodičov, deti, dal ti susedov, priateľov, známych, spolupracovníkov, spolužiakov... Títo ľudia tvoria tvoj svet. Týchto ľudí ti kladie do cesty tvojho života, aby skrze teba pri nich vykonal svoje spásne dielo. Dáva ti týchto ľudí ako „bremeno“, nie aby si od nich utekal, ale aby si sa za nich modlil, aby si sa im stal blížnym, aby si im preukázal Kristovu lásku, aby si im zjavil „meno“ Pána Ježiša Krista, a teda, aby si odzrkadľoval Kristov charakter a jeho vlastnosti vo svojom živote, aby si sa pre týchto ľudí stal „piatym“ evanjeliom, „listom Kristovým“... (2Kor 3,3) Možno niektorí z nich budú ležať na ceste života zranení—neobíd' ich, buď ako Samariťan.

#### 4. Dostal si slovo.

„...slová, ktoré si mi dal...“ (17,8) Pán Ježiš ťa neposiela k ľuďom tvojimi slovami, ale so svojim Slovom. Nemáš hovoriť ľudské slová a zvestovať ľudskú múdrosť, ale Božie slovo, Božiu múdrosť, ktorá je zjavená v kríži Ježiša Krista. (1Kor 1,23–24) Dal ti do cesty ľudí, aby „zachovávali Božie slovo“, aby ho poslúchali, aby v ňom vytrvali, aby boli „znovuzrodení kúpeľom vody—Slovom“, aby uveriac Slovu „mali večný život a aby tak prešli zo smrti do života“. (Ef 5,26; 1P 1,23; J 5,24) Preto ti chce dať porozumenie Božieho slova tak, že sa necháš Duchu uvádzať do jeho pravdy. Chce, aby si ho potom zvestoval ako posolstvo. Dal ti ho ako evanjelium, túto radostnú správu vložil do tvojich úst, aby si s týmito slovami, s touto výpoveďou, s autoritatívnym vyhlásením, že Ježiš je Spasiteľ sveta, pozýval ľudí, aby sa zmierili s Bohom. (2Kor 5,19) Boh ti dal túto „službu zmierenia“. (2Kor 5,18) Čo s ňou urobíš? Bez nej totiž ľudia nemôžu uveriť v Pána Ježiša Krista. Ako uveria, ak im o Ježišovi Kristovi nik nepovie? (Rim 10,14–15) Povedať im to však môže len ten, kto má autoritu Božieho dieťaťa, kto je poslaný, len ten, „...kto sa stal

Božím vlastníctvom a môže tak zvestovať cnosti toho, ktorý ich povolal zo tmy do predivného svetla...“ (1P 2,9); len ten, v ktorom „Slovo Božie prebýva bohato“ (Kol 3,16); len ten, kto sa sám otvorí Slovu a dovoľí, aby skrze Ducha „mocne pôsobilo v ich vlastnom živote“ (1Tes 2,13); len tí, „...ktorí sú silní tak, že Slovo Božie zostáva v nich...“ (1J 2,14 Mt 10,19–20) Neutekaj preto ako Jonáš, ale prines ľuďom Slovo, staň sa „hlasom volajúcim na púšti“ tohto sveta.

#### 5. Dostal si slávu.

„...slávu, ktorú si mi dal...“ (17,22). Pán Ježiš Kristus ako Syn Boží od večnosti zdieľal Božiu slávu, prebýval v nebeskej

vil“. (Rim 8,30) Preto platí: „Ktorých je synovstvo i sláva...“ (Rim 9,4)

Teda dostal si slávu Ježiša Krista, dostal si slávne postavenie Božieho dieťaťa, titul „syna“, si vzácny a zvláštny v jeho očiach... (Tit 2,14), dostal si bohatstvo slávy jeho dedičstva v nebesiach, ktorého závdavkom je Duch Svätý, aby si bol na chválu jeho slávy (Ef 1,14,18), aby si odzrkadľoval jeho slávu, jeho vznešenosť, jeho moc, jednotu a spoločenstvo s Ježišom i bratmi, aby ťa jeho sláva menila na jeho podobu. (2Kor 3,18) Preto si nemusíš od ľudí slávu vynucovať, ani sa za slávou naháňať. Si slávny a vzácny v Božích očiach—nemusíš mať preto komplexy menejcennosti.



sláve, ale túto opustil kvôli nám a vzal na seba podobu sluhu. (Fil 2,6–7) Jeho sláva sa však nedala skryť. Ježiš bol odbleskom Božej slávy (Žid 1,3), ktorá prenikala cez jeho skutky, bola viditeľná na jeho tvári, mala však podobu kríža. Tam bola najviac viditeľná—keď ukrižovali Pána slávy. (1Kor 2,8) Preto Otec nebeský znova oslávil svojho Syna, korunoval ho slávou a cťou (Žid 2,7), a teda dostal vznešenosť, slávne postavenie, „titul“ panstva, aby tých, ktorí v neho uverili a ktorí sa vierou v neho stali Božimi deťmi, synmi a dcérami nebeského Otca, ako „synov priviedol do svojej slávy“. (Žid 2,10) Dostali právo už teraz zdieľať slávu Ježiša Krista, lebo „tých, ktorých ospravedlnil, tých aj oslá-

Toto je tvoja identita.

Pán Ježiš Kristus ti teda všetko pripravil pre život služby, všetko si už dostal. (2P 1,3) Je len na tebe, ako Kristove dary využiješ vo svojom živote, čo urobíš s poslaním a s hrievami, ktoré si dostal. Čo urobíš s autoritou a so zmocnením k službe; čo s dielom Božím; čo s ľuďmi, ktorých ti Pán postaví do cesty; čo so slovom života večného a čo so slávou Ježiša Krista. Vstúpiš do nového obdobia tvojho života tak ako Kristus do nášho sveta, alebo nie? Pohrdnúť darmi znamená pohrdnúť Darcom. Pán Ježiš Kristus čoskoro príde a nastane veľké zúčtovanie. Nezabudni, že On odmení len služobníkov verných.

□



Greetings to you at the Czechoslovak Baptist Convention and *Glorious Hope*.

Enclosed is a check in memory of my families, the John Djeskos and Siskas.

God bless you all,  
Elaine La Miaux



Dear Brother George,

I hope this story about my dear Bill is satisfactory. I miss him so much after spending every day with him at the nursing home for 10 months. Just before he slipped away he opened his eyes so big—I think he saw Jesus of Heaven. He was so loving and precious to me. At his memorial service we played a CD where he sang *Lead Me Gently Home Father*, which we had made several years ago. And my son read Bill's personal testimony. It was lovely. If he had been well, we were planning on attending the Czechoslovak Baptist Convention to celebrate with you all. The pictures are beautiful.

I hear you have been ill also, and I pray you are recovering well.

This picture of Bill was taken at our daughter's wedding.

Give my regards to Marija. God bless you both.

In Christ, Esther Widlicka



Greetings in Jesus' Name, Jan 18, 2010

We enjoy catching up on the news of our dear "old-timers" in *Glorious Hope*. Of course the number of us older ones is getting smaller as the Lord takes others home to be with Him.

Enclosed is our contribution to *Glorious Hope*, accompanied by our prayers for all who make it possible.

Rev. Daniel and Ida Feryance



Mrs. Dors,

I am a semi-retired minister, originally from Ohio, and in 1971 spoke at Hatch Hollow Baptist Church. Through the years we've had no contact from them. But recently my wife found their website and learned about their magazine *Glorious Hope*. There was an address in Philippi, WV. Could you let us know the cost of the annual subscription? And more about it? We have the phone number of the church in Union City, and will attempt to reach them. I am a former Russian Orthodox and still fill pulpits. We have a keen interest in the folks from Hatch Hollow and your annual convention. Do you still have one? I attended in

1968. I do know Andrew Kmetko and the folks (Jerens) from Campbell, as my hometown was Poland, Ohio, and I preached extensively in the Youngstown area.

I would appreciate your correspondence.

In His Service, Pastor Istvanik

Matthew 6:33

Thank you

P.S.: I've pastored churches for 37 years. Pastor John Karenko at FBC in Campbell, Ohio, was an inspiration to me, to see fellow Slovak believers!



My Dear George,

Well, as we say, "the dust has begun to settle" from the flurry of travel and speaking that I did last weekend for the Czechoslovak Baptists, and I did want to write a personal word to you.

I realize the tremendous pressure you were under to make that Convention work as well as it did, and I must say you did such a gracious job. I have been in your position a time or two, and realize the demand upon an individual. Lots of suggestions, many complaints, people who want to do their own thing, and through it all, one must keep sweet and spiritual! Yes, my dear brother, I realize all of the demand upon you and would like to say "thank you" for the gracious way you handled it all.

Relative to my own personal accommodation, flight, and participation, I am also very grateful. It was a great blessing and an honor to have a place with the Czech and Slovak Baptists at their 100<sup>th</sup> anniversary. I shall not soon forget it, my brother. Reminiscing with numbers of people that I met behind the Iron Curtain many years ago, meeting a boy who was saved in Petrovac at the dedication of the new church there, and reacquainting myself with numbers of others who unhesitatingly admitted to knowing me was such a warmhearted experience and a great blessing that it was worth all of the miserable travel. I guess you heard that to travel the two hours to Pittsburgh took me the major part of one day because of delays and electrical storms in the Detroit area. I was only hoping that the Lord would make it possible for me to arrive. He did. And I was happy with one half hour to spare to arrive in time for the banquet and then the meeting on Saturday night.

George, the accommodation that you provided for me was excellent. I was very comfortable and in the most amenable surroundings I could ever choose. The numbers of other people housed in the same building were very kind, gracious and communicative. This meant so much to me since I was a little bit of an outsider! However, by the time my visit was finished, I felt like one of you, and still do.

I had wonderful fellowship with Darko and Maja on the way to Pittsburgh, and in answer to some of his queries made some suggestions—not negatively but positively! One of the greatest blessings of the Conference was to see the numbers of teens and twenties who were there and who listened so concernedly. I recommended Dr. Tim Moore, the chaplain and youth professor at Ambrose University (formerly Canadian Bible College) in Calgary, Alberta. Tim is my youngest son and has just received a



doctorate in his field from Providence Bible College and Seminary in Winnipeg. He has proven himself in so many areas: at home for 11 years in a Unionville, Ontario, church; overseas in numbers of foreign countries; and now on campus as the chapel pastor for the university. Needless to say, I could be considered a little patronistic by recommending my son, but it must be

remembered that one who gives a recommendation is placing one's own ministry at stake. I am confident that Tim would do a great job for you next year.

I am sure, George, that you will be keeping in touch with me, and I would be greatly appreciative of that. I trust that the foregoing recommendation is not too bold but that you read the desire of my heart to assist a group of pastors and you as leader in a program that is very viable and God-honoring.

I have already prayed for your physical situation and am trusting that the Lord will give great grace in all of the hospitalization that you face. A hospital is not nice, I know, but so needful and helpful when we have a problem. The Great Physician, George, will be there with you as you undoubtedly know, and I will pray continuously for you that complete healing and restoration to leadership as well as health will be your portion. At 69 years of age, my dear friend, you are just a young fellow!! Of course, George, it takes an old guy to make that statement!

We love you in the Lord and trust that we will meet again in the not too distant future. I send warmest fraternal regards and remain,

Faithfully His and yours, *Barry Moore*



## Ladies' Page... Continues from page 21

after that when her husband was able to come to Canada, he too became a Christian. Her sister and husband and children are now here in Canada because of the persecution they were suffering in their country as they had relatives that had become Christians. Please pray that this family too would come to know Jesus as their personal Saviour and Lord.



Each person comes to us a stranger, but very soon they become our friends and many of them look on Matthew House as their Canadian family.

Let me read to you what Peter from Uganda wrote to us:

*"I was very happy when I was brought to Matthew House. I never expected to see a place fully furnished and with very hospitable people to take care of me. This is what I needed after spending close to a year without a family. There are no words to express how I feel. I want to thank all the people that are donating to Matthew House and volunteering their time for us, so the people in need finally have a place to call home. This is what we are really in need of and can't get anywhere else. May the Lord bless this house so that it can continue to help other people like me in need of assistance."*

To be able to help all who come to us, we need the help of many people. We have a wonderful staff at Matthew House, all of whom are part-time employees. Besides the hours they are paid for, they often put in many volunteer hours helping to take care of the residents in our house. Without the faithful members of our Board of Directors and our many wonderful volunteers, we would not be able to accomplish all that we do. Since opening we have been able to help over 300 people

In these uncertain times it is hard to ask for financial support, but to continue the ministry we do now and to be able to improve and grow our ministry, this is what must happen. We also need faithful prayer support for the house, its present and former residents, and our staff and volunteers. Pray that each day we will be able to show the love of Christ to those who come through our door.

I know that God will provide, and so it is our dream that we will be able to purchase a larger home to be better able to help the many wonderful people who come to us from all over the world.

We as Christians have been called to help the newcomer in our countries, and no matter where you live in the USA or Canada there are newcomers, so I challenge each of us to show the love of Christ to these people, wherever God has put us.



## Virginia Skalsky Profant

October 12, 1916—September 13, 2009



*“Tváří v tvář s mým Spasitelem”*— Mom sang *“Face to Face With My Redeemer”* in Czech just a few days before she passed away. On Sunday morning, September 13, 2009, she was face to face with her Redeemer. She left behind years of pain and suffering,

and was welcomed by her beloved husband of 56 years, Andy; her parents, Frank and Josephine Skalsky; her brothers and sisters, Frank, Jerry, Joe, Annie, Sylvia and Mary; her son-in-law, John “Ed” Moore; and many other family and friends. Shortly before she slipped into unconsciousness, I sang *“Jesus Loves Me”* in Slovak, and then any songs about heaven I could recall.

Mom was born October 12, 1916, in Disputanta, Virginia. She was the youngest of seven children. There was always work to be done on the family farm but also times of fun. She received Christ as her personal Savior at the age of 12 at a service with Rev. Marek, and was baptized a year later.

She often talked about November 26, 1942—that was the day she and Dad were married. It was a fairly warm day, and her mom had killed about 25 chickens for soup and the reception meal. They came home to live in Cleveland, and she was always happy that her sister Annie and family lived close by.

Mom loved working the land; it always brought such joy to her. She was often to be found working with her roses or weeding in the garden. Family and friends often enjoyed the fruits of her labor: fresh green and wax beans, cucumbers, homemade spaghetti sauce, canned plums and fresh raspberries. Her specialties were potato pancakes rolled with grape jelly. Be it a graduation, shower, or holiday, there was always a big plate of rožky. We never realized the work that went into making them until a few years ago when she directed (as she often did) and we followed her instructions.

Mom and Dad were faithful to the Lord. Early morning would often find Mom doing her devotions and praying for family and friends. They were faithful to their church—first Scranton Road Baptist, then Pleasant Valley Baptist, and in their last years North Royalton Baptist. (Even when Mom went into assisted living in 2008 she shared her relationship with the Lord with others.) They

had a great love for the Czechoslovak Baptist Convention, and as a family we are thankful for the many gifts given in her memory.

Present at her memorial service at North Royalton Baptist were her children, Lillian (Larry), David (Helen), and Richard (Jennifer); her grandchildren, John, Douglas and David Moore, Michelle Profant Pawson and Kelly Profant Porter, Sean and Nicole; five of her nine great-grandchildren, Ashley, Alex, Samuel, Matthew and Joshua; and twelve of her nieces and nephews (representing all of her brothers and sisters). Her sister-in-law Eleanor Mihiel also survives her. Great-grandchildren that were not able to attend the funeral: Andrew, Jack, Natalie Moore and Evan Andrew Pawson.

A time of tears, laughter and memories was shared by daughter Lillian, grandchildren Dave, Michelle and Kelly, nephew Jerry Skalsky and Pastor Dave Rowland. She was an inspiration to all that a life lived for the Lord will produce fruit from generation to generation.

*Lillian Moore Keener*

## William Widlicka

April 24, 1917—December 12, 2009



On December 12, 2009, William “Bill” Widlicka, with his dear wife at his side, peacefully and gloriously entered his Heavenly Home, coming into the presence of his beloved Savior. Bill had suffered a stroke which incapacitated him, and he spent his last ten months in a nursing home.

God gave him 92 years.

Bill was born in Cleveland, Ohio, to Joseph and Augusta Widlicka, one of eight children—Rose, Joe, Peggy, Anne, Frank, Daniel, and Rudy. His surviving brother is Rev. Daniel Widlicka. He often spoke of his godly mother who was a neighborhood “missionary,” visiting the sick with a jar of soup and a testimony.

Bill was always very athletic. From the age of 12 he was a golf caddie, and through the years played on basketball and baseball teams. He enjoyed his last game of golf with his son on his 91<sup>st</sup> birthday. His first major job was as a molding technician under Brother John Tomcik, and later he became a machinist.

Bill accepted the Lord as his personal Savior when he was 14 at the Scranton Road Czechoslovak Baptist

Church, where Rev. John Fort of Chicago held a week of evangelistic meetings. He was so happy and walked with the Lord all these years. He served as Sunday school teacher, treasurer, and deacon, and loved singing in the choir; and he helped establish the mission church in suburban Parma, Ohio—the Pleasant Valley Baptist Church. He spent the last 18 years at Parma Heights Baptist Church. Bill loved attending our Czechoslovak Baptist Convention and the “obecentstvi”—fellowship—and he served on the General Board.

On June 27, 1942, Bill married Esther Bohatec, and they enjoyed 67 happy years together. The Lord blessed them with three sons, Bill Jr., David, and Bruce; a daughter, Dawn Hughes; six grandchildren; and six precious great-grandchildren. Bill was a loving, praying father and husband. He leaves a legacy of faithfulness and love for the Lord and His Word.

*The Widlicka Family*



*[We have just learned that Esther Widlicka went to be with the Lord on April 24, 2010. More information will be published in next issue of Glorious Hope.]*

## Milo W. Andrs

October 27, 1927—November 26, 2009



Milo was born in New Prague, Minnesota, a small Czech farming community 45 miles southwest of Minneapolis. The family attended the Community Baptist Church in New Prague. When the family moved to South Minneapolis in 1940, Reverend J.J. Shereda was the pastor. In Minneapolis the family attended the First Slovak Baptist Church, where Dr. Vaclav Vojta was the pastor. The family moved to Glen Lake, Minnesota in 1948 and attended the Hopkins Baptist Church. In 1950 the family traveled to Minitonas, Manitoba, Canada, to visit the extended Andrs family. On this visit Milo met Irene Kulhavy, and they were married later that same year. They had two children, a son, Daniel, and a daughter, Evelyn. Irene passed away in 1989, and the



following year Milo married a long-time friend, Joye Kleinman.

Milo was always very active in the church he attended, and was treasurer at the Glen Lake Baptist Church for many years. Over the years he was also very active in attending the convention. Notably, when the convention was held at the Immanuel Baptist Church (former Slovak Baptist) and in Minitonas. In later years when the convention became hosted by Alderson-Broadus College, Milo and Joye would come to West Virginia, and

we would attend the convention together. This was an annual affair for us until his health prevented him from traveling.

Milo was preceded in death by three brothers, one sister, and his wife, Irene. He is survived by his wife, Joye, and the Kleinman family, two children, five grandchildren, three great-grandchildren, and two brothers, William and Jerry.

□

*Jerry Andrs*

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## Stories of Squirrel Suzy

### The Right Decision

Natasha Laurinc

Susan slowly dawdled her way home from school. Spring had already dried out all the ditches along the way. Nature was waking from its winter slumber, the grass was pushing its way towards the sun with strength that only spring can give, and the trees were in full bloom. Soon even the huge oak would bud. Spring always excited the young squirrel. At the moment, however, she didn't care about it one bit. The blue jay that usually greeted Susan with loud chirping when she came home didn't dare make a peep. Instead, he just hopped from twig to twig in confusion.

It was as if the young squirrel didn't see anyone. She reluctantly clambered up the trunk of her home. Just then Mother came outside. Susan stretched around her and shuffled into her room without even saying hello. "Something unpleasant must have happened at school," Mother Squirrel thought to herself. Perhaps Susan had had an argument with her friends. That sometimes happened between girls, and especially at this age, quarrels usually weren't very far apart. Susan was friends with two black-furred squirrels from a spruce grove. They always walked to and from school together. They even spent the whole summer holidays together, playing all sorts of games; there was no end to all the things they thought up! Oftentimes Mother wondered where their wild imaginations came from.

Susan shut herself in her room. She didn't even come out to eat her snack. Mother was patient. Although Mother felt disappointed that Susan didn't even say hello, she was patient. When Susan didn't come out of her room for a long time, Mother knocked on the door. Silence. She knocked again, this time a little harder. This time there was a reluctant answer, "Yes?"

Mother stepped into the bedroom with a smile, and said, "What's going on with you today?" Susan blurted out, "Nothing with me, but with them." Tears welled up in her eyes. Mother decided to let slide Susan's not saying hello when she came home. It is common courtesy to greet

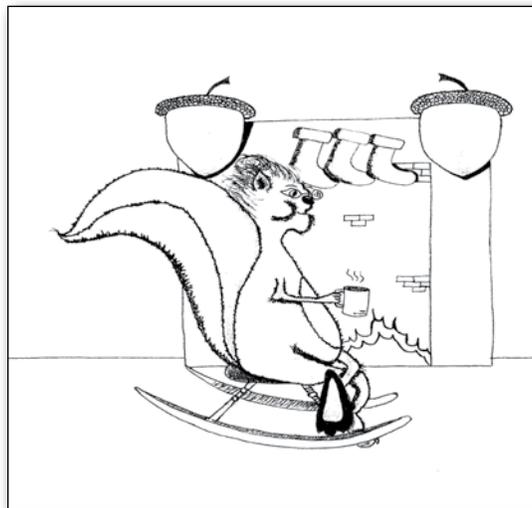
someone when you come home, but they could talk about that later. Mother turned a kindly eye to Susan and asked her what had happened. She heard a whimper. "They aren't friends with me anymore." Mother immediately knew what was going on. She hugged Susan tight and let her talk it out.

The way to school led past a small house with a bird-feeder hanging on its front porch. People would pour seeds into it to feed the birds. Apparently the best seeds were sunflower seeds. The little squirrel enjoyed the seeds that had fallen on the porch. One day, the front door of the house suddenly opened. Startled, Susan bolted and

ran away. The next day, she found some peanuts left on the porch. "They tasted yummy, like butter," Susan reassured her mother. From that day onward, she always found some peanuts on the porch. Susan remembered something her grandfather said. He said that kind people oftentimes left peanuts out for the squirrels during the winter. She was quite curious about these people. When they opened the door again, she wasn't so afraid. She just hopped back a bit and waited to see what would happen. A person with silver hair leaned out of the door, and in

his outstretched hand were some peanuts. He called out to Susan, still holding out his hand with a peanut. Now, now she wanted to make a dash for the peanut. Then she stopped and took a halting step forward. The man smiled, placed the peanuts down on the porch, and closed the door. The next day everything happened all over again. And so it came to pass that Susan became accustomed to this man, and every morning she enjoyed some peanuts that she now accepted right out of his hand.

It didn't take long for Susan to boast of this to her two black-furred friends. From that day onward, the three of them went there together. What a treat! Her friends never ventured completely up to the man, but he always threw them some peanuts. He always made sure that all three squirrels got the same amount of peanuts. This morning



Continues on page 19

## Příběhy veverky Zuzky Správné rozhodnutí

Nataša Laurincová

**Z**uzka se pomalu loudala ze školy domů. Jaro už rozmrazilo všechny příkopy. Tráva se probírala ze zimního spánku a prodírala se za sluníčkem silou, kterou může dát jenom jaro. Pupence na stromech byly nalité až k prasknutí. Brzy se bude zelenat i košatý dub. Veveruška se vždy na jaro těšila. Nyní ji však ani trochu nezajímalo. Huňatý ocásek měla celý urousaný, jak ho za sebou smutně vlekla. Sojčí párek, který obyčejně Zuzku u domova vítal a hlasitě na ni pokřikoval, se neodvážil ani pípnout. Zmateně poskakoval z větve na větev.

Veverka jakoby nikoho neviděla. Neochotně šplhala po kmenu svého domu. Maminka právě vyšla na zápraží. Zuzka se kolem ní protáhla a bez pozdravu se šourala do svého pokoje. Muselo se něco nepříjemného stát ve škole, pomyslela si maminka. Možná se nepohodla se svými kamarádkami. To se u děvčat stává. V tomto věku nemají daleko k roztržkám. Zuzka se kamarádila se dvěma černými veverkami ze smrčoho háje. Chodily vždy spolu do školy i ze školy. Celé prázdniny spolu trávily. Jejich všelijaké hry nebraly konce. Ty toho navymýšlely! Častokrát se maminka podívovala, odkud mají tolik fantazie.

Zuzka se zavřela v pokojíčku. Ani ke svačině nepřišla. Maminka byla trpělivá. Mrzelo ji, že veveruška ani nepozdravila. Když dlouho nevycházela z pokoje, maminka zaklepala na dveře. Bylo ticho. Zaklepala ještě jednou, tentokrát důrazněji. Ozvalo se neochotné „ano“. Maminka vstoupila do pokoje s úsměvem. Na její otázku, „copak nám dnes přeletělo přes čumáček?“, Zuzka vyhrkla: „Mě nic, to jim.“ V očích se jí leskly slzy. Maminka vynechala napomenutí ohledně veverčina příchodu domů. Slušností je přece pozdravit! O tom si však pohovoří později. S laskavým pohledem se zeptala, co se stalo. Ozvalo se fňuknutí. „Ony se mnou už nekamarádí.“ Maminka hned věděla o koho se jedná. Objala Zuzku a nechala ji vyprávět.

Cesta do školy vede kolem jednoho malého domu. Na verandě visí krmítka pro ptáčky. Lidé jim tam sypou semínka. Nejlepší jsou prý ta slunečnicová. Veverka si pochutnávala na těch, co spadla z krmítka na verandu.

Jednoho dne se najednou otevřely dveře. Veverka se polekala a utekla. Druhý den našla na verandě burské oříšky. Chutnaly jako másličko, ujišťovala maminku. Od toho dne tam vždycky nějaké našla. Zuzka si vzpoměla na dědečka. Říkal, že hodní lidé v zimě sypou pro veverky arašidy. Byla na ty lidi docela zvědavá. Když se jednou zase otevřely dveře, už se tolik nebála. Odhopsala kousek dál a pozorovala, co se stane. Člověk se stříbrnými vlasy se vyklonil ze dveří. V ruce držel oříšky. Zavolal na veverku a podával jí oříšek. Už, už se chtěla pro oříšek rozběhnout. Pak se zarazila a váhavě

udělala jeden krok. Pán se usmál, nechal oříšky na verandě a zavřel dveře. Další den se všechno opakovalo. A tak se stalo, že si veverka na pána zvykla a každé ráno si pochutnávala na arašidech, které si už brala přímo z jeho ruky.

Netrvalo dlouho a Zuzka se pochlubila svým dvěma černými kamarádkám. Od toho dne tam chodily společně. To byla dobrota! Kamarádky se nikdy neodvážily až k pánovi, ale on jim vždycky oříšky hodil. Dbal, aby se dostalo pro všechny tři stejným dílem. Dnes ráno se Zuzka trochu opozdila. Když přiběhla na verandu, její kamarádky tam už byly. Dveře se otevřely, v tom se veverky otočily proti Zuzce a z verandy ji vyhnaly. Ani jeden oříšek jí nenechaly. Veverka tomu nerozuměla. Kdyby jim o tom

neřekla, nikdy by se o arašidech nedozvěděly. Celý den přemýšlela nad tím, co se stalo. Vždyť byly kamarádky! Veverky si jí vůbec nevšímalý. Nakonec se rozhodla, že se jich zeptá. Nepochodila. Nejenže jí neodpověděly, ale ještě se jí začaly posmívat kvůli jejímu kožíšku. Normální veverky prý mají kožíšek černý nebo šedý, ale ne zrzavý! Zuzce se překvapením rozšířily oči. Vždyť ona je také veverka! Co na tom, že má jinou barvu kožíšku!

Tak už je to tady, povzdechla si maminka. Její Zuzka měla lesklý, tmavě zrzavý kožíšek. Byla jiná než ostatní. To byl pravděpodobně celý problém. Děvčata v tomto věku často podléhala různým vlivům. Jakmile se někdo liší od daného kolektivu, stane se terčem posměchu, šikanování a týrání. Některé děti mohou být opravdu kruté vůči druhým. Jsou to obyčejně zaprobémovaní jedinci, kteří svou slabost zakrývají tím, že ubližují druhým. Vytvoří si kolem sebe skupinu,

☞ Pokračování na straně 19



## My Testimony by Zorko Abraham



This year's West Virginia conference began on the 9<sup>th</sup> of July. We arrived late Thursday night (or Friday morning depending on how you look at it), and already we knew the weekend would be great. The Alderson-Broadus campus is always a great sight to see, and offers breath-taking views, from atop a hill in the town of Phillippi.

The Friday started off as a trip for the youth to Black Water Falls Park for hiking and a picnic. After lunch, Pastor Tim Bailey held a devotional on what it meant to be a Christian.

Saturday morning the youth had a Bible study with pastor Tim continuing on about what being a Christian really meant. The main point of the study was that being a Christian is about surrender and not commitment. That is when I really started to pay attention.

That devotional was speaking exactly to me. Tim gave a great example of what I had been trying to do my whole life. Commitment was trying to fit Christianity in with the rest of my life, making it another something to put into

the basket. But living for Christ meant surrender; it meant emptying the basket, and giving all of my life for Him. And that stuck with me the rest of the day.

The Saturday night sermon was by Dr. Barry Moore. I remember my friends talking about him and making him seem almost like a celebrity amongst us Yugos, since he's visited many European countries,



Barry Moore

and even the town of Bacski Petrovec. I figured, it's probably just some boring old Baptist guy who does a lot of missions. Well he is pretty old, and he does a lot of missions, but he's definitely not boring. He started out first by saying that he was going to leave the sermon he had prepared, and preach what God put on his heart. It was kind of funny, I thought; the sermon was about commitment, changing your

life, and what it meant to be a Christian. What's funnier is that just a bit earlier, a friend was talking about how God can make everything seem to fit together. And that's what happened. That whole Saturday for me was just one big sign, and all the messages at the conference so far seemed to just mesh together. That night's message sealed the deal for me. God just grabbed a hold of

my heart, and I knew that I had to make the change that night. Pastor Barry kept talking about living a life apart from the world, and about making the change in the other direction. I had given up the chance to do that before, and I wasn't going to make that mistake again.

So right after the service,

I told a great friend of mine, "Fil, if you have five minutes tonight, I need to talk to you." And having known the sort of position I was in, since I tried to keep him up to date, he agreed without hesitation. So at the end of the night, we sat down on a bench, and I started to tell him my story. I told him about how I knew I was heading in the wrong direction, and didn't know what to do, and how I wanted to make things right between me and God, and that I was ready to surrender.

And that night, on that bench, I decided to stop trying to do everything on my own, and just accept what Jesus had done for me, and to follow him the rest of my life. Up until then, I kept saying, I'll get to know Jesus once I fix this one thing, or change this first, but that's just it—you can't clean up before you come to Christ; you lay all your burdens down. Jesus is our replacement; he is the ultimate sacrifice for all our sins.

□

Susan had been a little late. When she ran onto the porch, her friends were already there. When the door opened, suddenly her two friends turned around and ran her off the porch. They didn't leave even one peanut for her. Susan didn't understand. Had she not told them, they would never even have found out about the peanuts. All day she thought about what had happened. They were supposed to be friends! The two squirrels completely ignored her throughout the day. Finally she decided she would ask them. She didn't succeed. Not only did they not answer her, but they started making fun of the colour of her fur. Apparently 'normal' squirrels had black fur, or even grey, but not red! Susan's eyes widened in surprise. She was a squirrel just like them! So her fur was a different colour, what difference did that make!

So it's finally come out, thought Mother. Susan had a glossy, dark red fur coat. She was different from everyone else. That was most likely the only problem. Girls at this age often succumbed to various influences. As soon as one veers slightly from the collective, one becomes the object of bullying, ridicule and derision. Some children can be truly cruel towards others. They are usually troubled individuals, who try to cover up their weaknesses by hurting others. They form a group around themselves which they can manipulate. The children that become their victims suffer many times over. Not only does it affect their grades at school, but it also has an impact on their personal development. All this rushed through Mother's mind.

Mother stroked Susan's fur, hugged her, and then began gently, "My dear child, the world isn't always as beautiful as it seems. There is much evil between adults and even among children. We must learn to stand against evil and not allow

it to hurt us. It is not always easy, but it is important to learn to recognize evil and then to make the right decision. With regards to your friends, do you think you need a friend that is mean to you? You don't need that. Someone who is mean to you is actually not a true friend at all. That is how you can tell who your real friends are: by the way they treat you. Just as important is the way you treat your friends. We have a simple principle that we can follow. Hidden within is a large nugget of wisdom. It is written in a book that has guided people for hundreds of years. We also have this book. I will tell you this principle, and it is up to you whether or not you will act on it. It is one thing to know a principle, and quite another to act on it. The principle is; "Do unto others as you would have them do unto you." That is how you can make the right decision in any situation. It means that when we are unkind to others they will be unkind to us. If we lie, we will not expect the truth from others. If someone behaves rudely to us, it doesn't mean we should behave the same way. In this case, it is better to protect yourself and not keep such friends. Remember that we form friendships ourselves. By the types of friends you choose, people will know what kind of person you are."

While Susan quietly listened to her mother's words, she found herself calming down. The Golden Rule that Mother shared with her interested Susan. "Mom, do you think the squirrels from the spruce grove don't know about this principle?"

"It doesn't look like they do," answered Mother. She looked up the sixth chapter of the gospel of Luke and showed Susan the 31<sup>st</sup> verse. The young squirrel began to read: "Do for others as you would like them to do for you."

□

## **Dětský koutek...** Pokračování ze strany 17

která se dá nimi ovlivnit. Ty děti, které se stanou jejich oběťmi, trpí několikanásobně. Ovlivňuje to nejen prospěch ve škole, ale i celkový vývoj jejich osobnosti. To všechno mamince proběhlo hlavou.

Maminka pohladila veverušku, objala ji ještě pevněji a laskavě začala: „Milá děvenko, svět není vždy tak krásný, jak se zdá. Je mnoho zla mezi dospělými i dětmi. Musíme se naučit vůči zlu bránit a nedovolit, aby nám ubližovalo. Není to snadné. Je důležité se naučit zlo poznávat a potom se správně rozhodovat. To se týká i našich přátel. Myslíš, že potřebuješ kamarádku, která ti ubližuje? Nepotřebuješ. To vlastně ani není kamarádka. Právě podle toho, jak se k tobě chová, poznáš opravdové přátelství. Stejně důležité také je, jak se chováš ke svým přítelkyním ty. Máme takové jednoduché pravidlo, podle kterého se můžeme řídit. Skrývá se v něm velká moudrost. Je zapsané v knize, která provází člověka po staletí. Také tu knihu máme. Povím ti to pravidlo a na tobě je, jestli se podle něho

budeš řídit. Jedna věc je pravidlo znát, a řídit se podle něho, je věc druhá. Pravidlo nám říká: *Chovej se k druhým tak, jak si přeješ, aby se chovali k tobě.* V tom právě spočívá to rozhodování. Znamená to, že když nebudeme laskaví, druzí nebudou jednat s námi laskavě. Budeme-li lhát, nebudeme očekávat pravdomluvnost ani od druhých atd. Chová-li se však někdo k nám nehezky, neznamená to, že se budeme chovat podobně. V takovém případě je lepší se chránit a nemít takového kamaráda. Přátelství si vytváříme sami, to si pamatuj. Podle toho, s kým se kamarádíš, se pozná jaká jsi.“

Zatímco Zuzka tiše naslouchala maminčiným slovům, docela se uklidnila. Pravidlo ji zaujalo. „Myslíš, maminko, že veverky ze smrčihó háje tohle pravidlo neznají?“ „Zdá se, že ne,“ odpověděla maminka. Nalistovala Lukášovo evangelium, 6. kapitolu a ukázala na 31. verš. Veveruška začala číst: „A jak chcete, aby se lidé chovali k vám, stejně tak se chovejte i vy k nim.“

□



by Heather Mantle

It is an honour to have been asked to speak at your ladies' meeting today at this our 100<sup>th</sup> convention. I have many fond memories of past conventions, my first being held at our home church, Grace Baptist, in 1988. I then remember a special one held in Minitonas, on my first trip to Manitoba, and many conventions right here in West Virginia with our three children. All of our children have wonderful memories of time spent here in West Virginia, of the swimming pool, the state park, of George saying the ice cream is melting, of the great kids' programs and of the wonderful fellowship they shared with the other children and youth. We are truly blessed to have been a part of this wonderful fellowship.



Heather Mantle receives a donation from the students of AV Graham Public School

I have been asked to tell you a little bit about Matthew House, Windsor, of which I am the ministry director. We thank you so much for the gift of money you gave to us last year. Today I would like to share with you a little about what we do at Matthew House and who it is that we help.

Before we do that, I would like to give you the definition of a refugee, and look at what the Bible has to say about refugees and some of the important people in the Bible who in today's world would be classified as refugees.

A refugee is one who has a well-founded fear of being persecuted for reasons of race, religion, nationality, membership in a particular social group or political opinion, and is afraid to remain in his or her country of origin.

We will not find the word refugee in the Bible, but we do find refugees. Some of the most important people in scripture were refugees. Jesus and his parents slipped into Egypt to escape Herod. Moses and the Israelites were delivered from Egyptian tyranny into the promised land. Early church believers poured out of Jerusalem to save their lives, and consequently the gospel reached new corners of the world. All fled their homeland because they were singled out by leaders within their own country as targets for persecution. In other words, they were refugees. When

the angel appeared to Joseph and told him of the danger Jesus was in, Joseph immediately took the child Jesus and his mother and fled that very night, as is the case with many of our refugees today. There is no time to pack all your belongings or to make plans to apply for sponsorship to another country, a process that can take months and often years. Danger is often imminent and so people have to leave, often in the dark of night, just like Joseph, Mary and the baby Jesus.

The Bible shows us in many passages that God cares for the alien, which in modern-day terms could read refugee. In Psalm 146:9 it says, *"The Lord watches over the alien."* In Psalm 9:9 it says, *"the Lord is a refuge for the oppressed, a stronghold in times of trouble."* In Lev. 19:34 scripture tells us how we are to treat the alien: *"The alien living with you must be treated as one of your native born. Love him as yourself as you were aliens in Egypt. I am the Lord your God."*

I believe it is part of God's design for us as Christians to take care of the aliens, or worded in modern terms refugees, in our land today.

Matthew House receives its mandate and name from Jesus' words in Matthew 25:35: *"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in."*

The people we take care of at Matthew House are refugee claimants. They are not government-sponsored refugees but people who when they arrive at Canada's border declare themselves to be refugee claimants. Our federal government does not provide programs for these people, and so it is mainly church organizations that have taken on the responsibility of helping refugee claimants.



Joanne King and Heather Mantle

Matthew House is a small three-bedroom bungalow with a big heart, trying to do a large work with newly arrived refugee claimants in Windsor. In 2008 over 1,000 refugee claimants spent at least some time in Windsor. We were able to help 55 of those people last year. Unfortunately, we have turned

away more claimants than we have been able to help, due to a lack of room.

At Matthew House we seek to help these people in their first days and weeks in Canada. We will get a call from an agency saying a claimant is looking for some place where to stay, and if we have room we have them sent to us, where they are greeted with a warm welcome and given a place to stay and food to eat. In the days and weeks to come, besides providing them with these essentials, we offer assistance with immigration procedures, help them get to appointments, assist with forms, help with language, network with other helping agencies, help them to find a place to live, provide them with things for their new home, and assist them with their move. Along the way we try to show them the love of Christ by providing friendship and encouragement, as the first days and weeks in a new country can be very trying.

Imagine how you or I would feel if we had to quickly leave our homes, things, family members and all things familiar and travel to a foreign country with a very different culture and a different language, and arrive there with no place to stay and very little if any money. I think for most of us that would be a very scary thought. For some of you, that may have been a reality in your past.

This is what many of our refugees have had to do, often becoming separated from family members and not knowing if they are still alive or else being very concerned for their safety. Many of these people have suffered terrible situations in their home country before leaving, so on top of adjusting to a new country, they bring with them their hurt and fear.

Each resident that comes to Matthew House has their own story, and so we need to be there to help each person with their individual needs.

Many of the people who come to us are moms who arrive alone with their children. One of these moms came to us last summer with a two-year-old daughter and a four-month-old daughter. She had recently been separated from her husband through the immigration process. When she came to us, she was scared and overwhelmed. We spent a lot of time with her, helping to get her children into daycare, helping her to get into ESL classes, helping with medical appointments and just being a general support to her. When she moved out, we still continued to help as she and the children had a number of illnesses, and we really wondered if she was going to make it. She tried very hard,

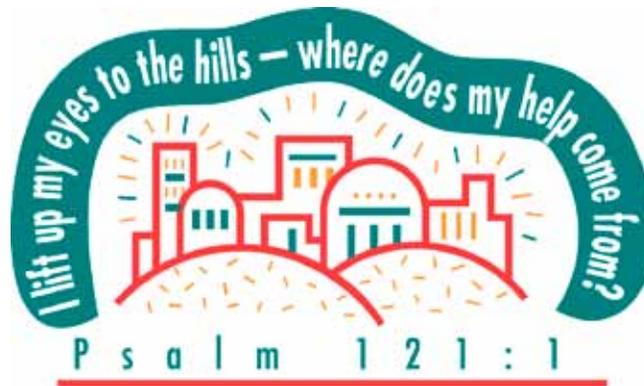
and she and the children were just making it. In January we got the news that her husband was going to be able to join her here in Canada. What a wonderful day that was when they were reunited. She is a new woman, and the family is doing great. This is a very special story, as often reunification of families never occurs or takes a very long time, and so we rejoice with this family.

A young lady from an African country came to us last summer. She seemed to be handling the whole process wonderfully and went out on her own to find a place to live. The day we moved her into her apartment, I knew she should never be living there and told her we needed to find her another place, but she was very concerned as she had signed a lease. I told her we would continue to look for a better place for her to live, and on a Friday afternoon I took her to see an apartment that she loved. When I took her home that night, I said I would pray that we would be able to get her out of the lease and said goodbye. Early the next morning I received a phone call from her. She said she woke up and found her bedroom flooded with water.

I said I would be there right away. When I got there, the landlord was there vacuuming up the water and saying she could be back in by evening. I said there was no way she would be returning there, and he kept saying that she had a lease. Our house manager arrived at that point and told the landlord that he would be calling the city inspectors to come on Monday to check

the apartment out. From that moment on, the landlord was very happy to give us her money back and let her out of the lease. Susan told me that the night before she had knelt by her bed and prayed that God would find her a way to get the other apartment. We laughed and said God had answered her prayers through that flood. When this young lady came to Canada, she said she had not been in a church for 16 years and had been angry at God for what had been happening in her life, but upon coming here she first of all met another refugee in the house who invited her to church. She went, and then she said there were so many kind Christians that came across her path that she decided to recommit her life. This fall it was my honour to be her advocate at her baptism. Praise God, Susan is now an active member of our church, teaching junior church and helping to teach ESL.

One of the first residents in our house was a Muslim woman who has since accepted the Lord, and some time



☞ Continues on page 13

## From the President

The midyear meeting of the General Board of our convention took place March 12 in Hatch Hollow, PA. (It was delayed from the regular October/November scheduling of recent years because of health issues for several of our leadership.) The gathering was a wonderful time of reunion and of planning. Our hosts, Pastor and Mrs. Devine, offered wonderful cordial hospitality. We are grateful to them and the congregation at Hatch Hollow Baptist Church for inviting us to meet on their site.



Just being there that day reminded me of some of the stalwarts of the Czechoslovak Baptist Convention whose burial places are located directly across the road from the church. They take their rest, many of them for quite awhile now, after long years of active life and work on behalf of Christ and the gospel that they dearly loved. They belong to the centennial history of our convention, and they left us a deep legacy of faith with many lessons about discipleship in our times.

That centennial came to rich expression last summer when we met for our 100<sup>th</sup> convention in Philippi, WV. We were encouraged and moved by the presence of so many whose roots go deep into the story of the life and work of the Czechoslovak Baptist Convention of U.S. and Canada. Last July's convention time was a

great celebration, but it also provided a sort of kick-off into the next set of years and the opportunities to serve the Lord in mission in the next set of years.

This midyear meeting in March began looking toward the "new." We will hear much more of it all at the 101<sup>st</sup> convention this summer. Many changes have taken place over the years of our first century, and we grew comfortable with the transitions. That process will continue. And we must always remember the words of the Lord, "Behold I make

all things new!" If the Lord is in the future, we gladly walk into it. Life with Jesus Christ is like all life—it has a past, present, and future. These three "seasons" belong naturally together.

I hope so very much that you can travel to West Virginia once again this July 8-11. We'll be asking each other and the Lord about the shape of things to come, even as we continue the joy of participation in the convention that we have long known.

Safety and blessing in the life that you live in these days.

Robert Dvorak

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## From the Executive Secretary



- Midyear meeting of General Board, was held on Friday, March 12, 2010, at 12:30 p.m. in Hatch Hollow Baptist Church, Hatch Hollow, Pennsylvania.

Theme for 101<sup>st</sup> Convention is:

*The Call God has Sent Us*

Thursday, July 8 — *To Serve*

*Faithfully and Wait Patiently* (I

Thessalonians 1:9-10)

Friday, July 9 — *To Assume a Fresh Identity with the Lord* (Romans 1:1,5-7)

Saturday, July 10 — *To Use Personal Strengths and*

*Gifts to God's Glory* (I Peter 4:10)

Sunday, July 11 — *To Final Victory Alongside God* (Revelation 17:14)

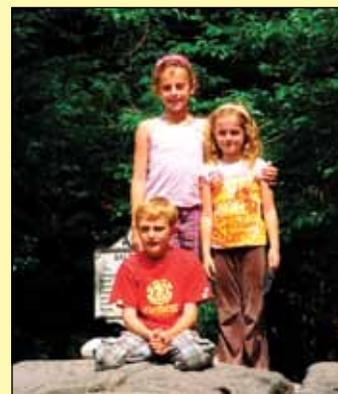
- Check the convention web page for pictures from 2009 Centennial Czechoslovak Baptist Convention [www.czskbc.org](http://www.czskbc.org) or [www.czskbc100.info](http://www.czskbc100.info).
- 101<sup>st</sup> Annual Convention is planned for July 8-11, 2010 and 102<sup>nd</sup> for July 7-10, 2011 in Philippi, West Virginia.
- More information, registration, and prices will be published in next issue of *Glorious Hope*.

George Sommer

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# Convention Youth



# Convention Banquet



President Clyburn and President Dvorak



Chvalozpěvy Choir

