

Glorious Hope

Slavná naděje

Vol. 36, N° 6, 2010

Ročník 36, číslo 6, 2010

...když se čas
naplnil, Bůh poslal
svého Syna...

...keď prišla plnosť
času, poslal Boh
Syna svojho...

...when the set time
had fully come, God
sent his Son...



Convention Echoes in Pictures Part 2



President Michael Clyburn, Don Shoff



Worship



Fred Opocensky, Stan Mantle



Roberta Rucker, Fred Opocensky



Gloria Andrs, Ann Opocensky



Bob Karhan



George and Dorothy Pospisil



Kristina Lomen, Jud Bracey



Jova Jakonic



Natasha and Ondrej Laurinc



Convention Banquet

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) předkládat formu bohoslužby, obecnství a učení, vážit si dědictví těch, ve Spojených státech a v Kanadě, kterým leží na srdci národy, které reprezentujeme.

Contents:

Convention Echoes in Pictures.....	2
Editorial–Natasha Laurinc.....	3
The Christmas Story.....	4
A Christmas Message from the BWA.....	6
BWA News.....	7
The History of the Czechoslovak Baptist Church in Toronto–Natasha Laurinc.....	8
Historie Československého baptistického sboru v Torontě–Nataša Laurincová.....	9
Bible Study, Part 3–Donald Shoff.....	10
Syn Davidův a Abrahamův–Miloš Šolc ml.....	12
The Reverend Joseph Novak.....	13
From the Executive Secretary–Darko Siracki.....	14
Youth Scene–Josef Solc.....	15
Children’s Corner / Dětský koutek.....	16
Ladies’ Page–Eva and Ken Kupisz.....	18
From the President–Robert Dvorak.....	22

Glorious Hope/Slavná naděje

Volume 36, N° 6, 2010

(USPS 009334), ISSN 0700-5202

Published Bi-Monthly by

The Czechoslovak Baptist Convention
of USA and Canada.

Periodical postage paid in Philippi, WV.

Editor-in-Chief: Natasha Laurinc

email: natasha.laurinc@sympatico.ca

You may send articles to above address.

Desktop publishing and art: Vit Malek

Assistant Editors: Janice Cermak, Ondrej Laurinc, PhD

Production Manager: George Sommer

Editorial Staff: George Sommer,

Joseph Novak

POSTMASTER: Send address changes to

Publication Office:

Glorious Hope / Slavná naděje

Rt. 4, Box 58D, Philippi, WV 26416-9717 USA.

email: george.sommer@ab.edu

WWW.CZSKBC.ORG

Editorial



Perpetual Motion

Nothing seems to change, yet things do not stay the same. Transitioning from one year to the next, one can't help the feeling that everything is being repeated. Christmas marks the end of one year, and New Year's the beginning of another. It seems the

days in our modern society of the 21st Century rush by too quickly. The whole world is in a state of perpetual motion.

It is easy for one to be deafened by the overwhelming amount of information circulating through the media and to lose perspective. One can't keep up with all the available information, and it is no wonder that one feels like a grain of sand fallen on the vast ocean floor.

The saying “out of sight, out of mind” captures the present with surprising accuracy. It is enough to move to another location, and one feels abandoned by one's friends. It seems that despite the continually improving

Continues on page 20

Neustálý pohyb

Vše se zdá stejné a přece je to jiné. Na přelomu jednoho roku do roku druhého se nelze ubránit myšlence, že se všechno opakuje. Vánoce jeden rok končí a Novým rokem druhý rok začíná. Zdá se, že v moderní společnosti 21. století dny ubíhají příliš rychle. Celý svět je v neustálém pohybu.

Při nesmírném množství informací kolujících všemi sdělovacími prostředky je člověk ohlušován a snadno ztrácí přehled. Dostupné informace nestačí zpracovávat a není divu, že si připadá jako zrnko písku zapadlé na oceánském dně.

Príslovi *Sejde z očí, sejde z mysli* vystihuje velmi přesně dnešní dobu. Stačí se přestěhovat na jiné místo a člověk se cítí opuštěný svými přáteli. Zdá se, že i přes stále se zdokonalující komunikační prostředky, člověk jako takový se ocitá

Pokračování na straně 20



Front Cover: Winter - Eva Řeháková

Back Cover: Christmas Concert in Czechoslovak Toronto Baptist Church

Photography: Dusko Pilic, Donald Shoff, George Sommer

Save the Date

July 14-17, 2011

102nd Czechoslovak Baptist Convention
www.czskbc.org



www.czskbc.org

info@czskbc.org

facebook



The Christmas Story



And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem;

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them at the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

St. Luke 2: 1-14



Christmas Tree History

The tradition of having an evergreen tree as a symbol of Christmas goes back past recorded written history. The Druids in ancient England and Gaul and the Romans in Europe both used evergreen branches to decorate their homes and public buildings to celebrate the Winter Solstice. Over the years, these traditions were adopted by Christians, who incorporated them as part of their Christmas are mentioned in the early 1600's in Germany and surrounding countries. The families would set up these trees in a prominent location of their home and decorate them with colored paper, small toys, food, and sometimes candles. As these people moved or immigrated to other countries, they brought this tradition with them.

Through the years many different things were used to decorate Christmas trees. As the world moved into the 1900's many trees were decorated with strings of popcorn, homemade cards and pictures, cotton to look like snow, candy in all shapes and sizes, and occasionally, fancy store made glass balls and hand blown glass figurines. Candles were sometimes used, but often caused devastating fires, and many different types of candle holders were devised to try to prevent tree fires. Electric tree lights were first used just 3 years after Thomas Edison had his first mass public demonstration of electric lights back in 1879. The early Christmas tree lights were handmade and quite expensive. Today, Christmas tree ornaments can be found in nearly every size, color, and shape imaginable, and they are used to decorate the millions of Christmas trees used throughout the world.

Candy Canes of Christmas

Candy cane sweet treats made primarily from boiled sugar seem to have first appeared in Europe in the late 1600's to early 1700's.



They were made in many different colors (most often white) and shapes (most often straight sticks), evolving to the familiar cane or upside down J shape with the red and white stripes in the early 1900's.

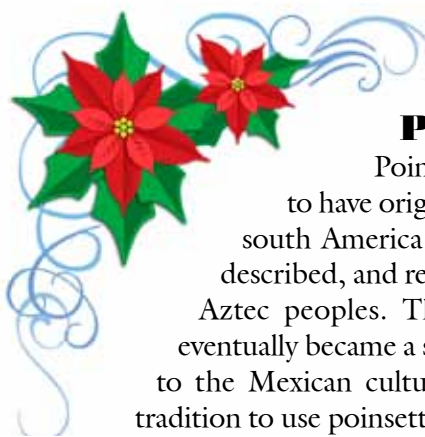
The cane shape turned out to be a great way to hang the sugar treats on the Christmas tree that was also strongly associated with the Christmas season, and the bright colors of red and white were a nice contrast with the green of the Christmas trees. This was during a time when many food items were hung on the Christmas trees, from strings of popcorn to cookies and pastries.

The exact story of who and why the candy canes evolved into the red and white striped cane shapes we are so familiar with today is lost to history, but a reasonable explanation is that the cane shape was created to look like the staff of a shepherd (which fits in not only the story of shepherds attending Jesus' birth, but also of the symbolism of Jesus as a shepherd of his flock). These treats were then given to small children to encourage them to behave at long church services during the Christmas season.

Tradition of Poinsettias

Poinsettias are believed to have originated in central and south America and were recorded, described, and revered by the ancient Aztec peoples. This flowering plant eventually became a symbol of Christmas to the Mexican culture and it became a tradition to use poinsettia plants to decorate during Christmas time.

In 1824 the American Ambassador to Mexico, Joel Poinsett attended church service on Christmas Eve and was impressed with the bright red flowers used to decorate the church altar. Poinsett took seeds with him when he went back to America and shared the plants with local churches during Christmas celebrations over the next several years.



Because Joel Poinsett was so closely associated with the plant in the United States, people who bought them started calling them Poinsett's plants or Poinsettias. Today, millions of Poinsettia plants decorate homes throughout the world. The colors of the plant, red to represent the blood shed for human redemption and green representing the promise of new life and rebirth tie in with the religious teachings of Christmas and the preparation of starting a new year.



Mistletoe

Mistletoe was often hung over the entrances to homes of the pagans in Scandinavian countries to keep out evil spirits. An old Scandinavian myth tells of the seemingly invulnerable god, Balder, who was stuck down by a dart made from mistletoe. The tears of his mother, Frigga, became the white berries of the mistletoe, and it was decreed that the plant must never again be used as a weapon.

Frigga, who was the goddess of love, henceforth gave a kiss to anyone who passed under the mistletoe. It may be that our present custom of kissing under the mistletoe derives from this old legend.

Legend holds that the Druids, who were members of a pagan religious order in ancient Gaul, Britain and Ireland, held the mistletoe in such reverence that if enemies met under it in the forest, a truce was declared for the day. It was their belief that only happiness would enter a home when mistletoe hung over the door.

When the Yule season approached, the mistletoe was cut down from the sacred oaks by the Prince of the Druids who used a golden sickle. The mistletoe was distributed to the people who believed it possessed powers of protection against sickness and evil. Later among Christians it came to symbolize the healing powers of Christ.

□

A Christmas Message from the BWA



Washington (BWA)—It is the season of joy! Treasure the opportunity you have to listen to the beautiful music. Share the rich warmth of family and friendship. Offer gifts to friends, loved ones and people in need. Echo the refrain, 'Tis the most

wonderful time of the year!

Yet step back from the glitter and glamour so evident in some places during these days and take one good long look at the image of the child in the manger. Does it not provide a powerful stimulus for us to revisit the nature of powerlessness?

This child is wrapped in the robes of mystery. This tiny child is God made flesh before our very eyes. He is omnipotence wrapped in strips of cloth, omnipresence placed into a drinking trough for animals, omniscience confined to a bed of straw!

This little child finds common cause with those who have no place to lay their weary heads. At his birth, the trappings of nobility are nowhere to be seen; the signs of privilege have disappeared into oblivion.

The child in the manger is an object lesson in the mystery of powerlessness!

The time would come when this powerless child of Bethlehem would be recognized as the Savior of the world. Whether he was lying in

a manger or hanging from a cross, he would appear to be a victim of circumstance, a person to be pitied, and a model of helplessness.

Yet true power is absent unless it shines forth through the wrappings of powerlessness. Real self-emptying and self-denial are possible only for those who truly know the power of God. A life of sacrificial service rendered with joy is the only option for those who come to know the powerlessness of the Christ child.



This powerlessness is not to be confused with the helplessness that knows nothing but the misery of desperation. It is instead the submissiveness that consists in voluntary entrance into the community of the homeless poor in order to transform it into a seedbed of rich possibilities. This is the powerlessness that knows the trenches, sits at ease with the dispossessed, and enjoys the company of those pushed to the periphery of society.

What we see in the manger and what we celebrate at Christmastime is the awesome power of powerlessness! When we experience

this powerlessness, the Holy Spirit empowers us to truly become the servant of all. Then, through the service we render, we can help transform the world. The little baby in the manger is a powerful sign of God manifesting the divine love that opens the way to life for all the world. He became poor so that we, through his poverty, might become rich (cf. 2 Corinthians 8:9).

Neville Callam
BWA General Secretary

□

BWA News



Nominations Open for the 2011 Denton and Janice Lotz Human Rights Award

Dr. Raimundo C. Barreto, Jr., Director of The Baptist World Alliance Division on Freedom and Justice, is pleased to announce

the opening of the nomination process for the 2011 Denton and Janice Lotz Human Rights Award. Nominations will be accepted from November 4, 2010, until February 1, 2011. This award is given annually by the Baptist World Alliance for significant and effective activities to secure, protect, restore or preserve human rights—those rights which are inherent in our nature as human beings.

For the purpose of the award, the term “human rights” shall include all those rights stated in the Universal Declaration of Human Rights. Any individual who is a member of a Baptist church or member body affiliated with the Baptist World Alliance is eligible for consideration. Persons shall not make nominations on their own behalf, and each person may nominate only one person for each year’s award. Nominations may be made in any language used by a BWA member body. They must be received in the BWA office by the time specified above and in the application form.

This is a unique opportunity for the BWA to recognize and celebrate the exceptional work for human rights that is done among Baptists around the world in the name of Jesus Christ, and to relate their stories to the Baptist world family. It also offers the opportunity to promote and encourage networking among those individuals involved in this work. We ask each BWA member body to make this important announcement widely available through their communication networks in as many native languages as possible.

Details on the nomination process are available at www.bwanet.org.

Baptists and Catholics Hold Final Round of Talks

The final round in the second series of theological conversations between the Baptist World Alliance (BWA) and the Pontifical Council for Promoting Christian Unity of the Roman Catholic Church takes place December 12–18 in Oxford, England.

Discussions began in 2006 and focus on the theme, “The Word of God in the Life of the Church: Scripture, Tradition and *Koinonia*.”

The objectives of these international conversations are to increase mutual understanding, appreciation, and Christian charity toward each other; to foster a shared life of discipleship; to develop and extend a common witness to Jesus Christ; and to encourage further action together on ethical issues, including justice, peace and the sanctity of life.

An overall aim is to explore the common ground in biblical teaching, apostolic faith and practical Christian living between Baptists and Catholics, as well as an examination of areas that still divide the two Christian traditions.

In 2006 the talks at the Beeson Divinity School in Birmingham, Alabama, in the United States, focused on “The Authority of Christian Scripture and Tradition;” in 2007 at the International House Paulus VI in Rome, Italy, papers were presented on “Baptism and the Lord’s Supper/Eucharist as Visible Word of God in the *Koinonia* of the Church;” the meetings in 2008 at the Baptist House of Studies at Duke Divinity School in Durham, North Carolina, in the US, were on the theme “Mary in the Communion of the Church;” and in 2009 the focus in Rome was on “Oversight and Primacy in the Ministry of the Church.”

The 2010 gathering, co-hosted by two Permanent Private Halls of the University of Oxford—Regent’s Park College (Baptist) and St. Benet’s Hall (Benedictine)—will focus on the preparation of the report of the conversations.

☞ Continues on page 21

The History of the Czechoslovak Baptist Church in Toronto

Part One

From the 17th century onwards, many Czechs and Slovaks left their homes in search of a new life. The reasons were not only social and economic conditions, but also political and religious convictions. The North American continent became a place for new beginnings.

The first immigrations to Canada by Czechs and Slovaks date back to the 1880s.

The largely unsettled land of Canada offered homes to the newcomers. Settlements were created and often named after the immigrating family's origins. Beginnings in a foreign country are never easy. Naturally, fellow countrymen got in touch with one another and maintained those connections. They founded cultural organizations where not only the language but also the culture was upheld. Those who had left their country due to religious convictions encouraged one another and formed small congregations.

In the first half of the twentieth century, people of the same beliefs gathered together in various locations across Canada. In Western Canada, in the province of Manitoba, two Baptist churches were formed, in Winnipeg and Minnetonka. In Eastern Canada, in the province of Ontario, two churches were also formed, in Windsor and Toronto.

Mission work among fellow countrymen in Canada was supported by the Czechoslovak Baptist Convention in the USA, founded in 1909. The first mention of such mission work in the greater Toronto area was in the magazine *Truth and Glorious Hope*, in 1929. The news was from Vaclav Zboril, who came to Chicago from Czechoslovakia to study theology. The Czechoslovak Baptist Convention sent him to do mission work among his fellow countrymen.

Work among Czechs and Slovaks was first begun in Toronto by Rev. Karel Tucek, pastor of the Second Polish Church, supported by Canadian Baptists. Rev. Tucek invited Pastor J. Fort from Detroit and Pastor V. Hlad from

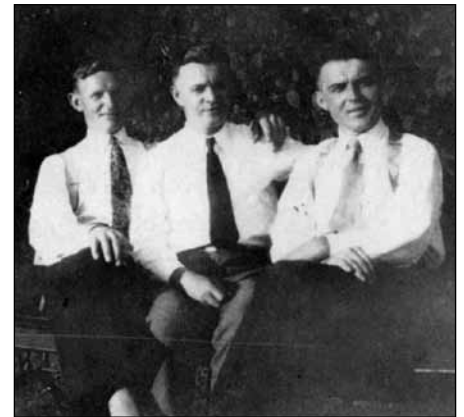


After the first official church service on Sunday, front of the parish of the Polish Baptist Church on Richmond Street

Chicago to evangelize in Toronto. Other significant visitors included Professor A.P. Slabey, Professor J. Novotny from Prague, and 81 year-old August Meeris. A. Meeris significantly contributed to the beginnings of Baptist work within both Czech and Slovakia. Shortly after visiting Toronto, he passed away (8. 10. 1929).

Brother Frank Dojacek, an active member of the church in Winnipeg, was the first to spur Torontonians into congregation. During his business trips to Toronto, he supported the work of the believers. The first official church service was held on February 17, 1942, in the parish of the Polish Baptist Church on Richmond Street. Brother Dojacek spoke on a text from the fifteenth chapter of the Gospel of John. He also donated a family Bible to the newly established Czechoslovak Baptist Church. Karel Jelinek, a descendent of the Czechs from Volyn, and George Fabok, a Yugoslavian Slovak, shared the responsibility of leading the services. The congregation temporarily moved to a church building on Queen Street West, the Church of All Nations, where various ethnic groups gathered for services. A priest named H.C. Vaclavlik used to preach there and was open to working together. At the beginning about twenty people would gather for services. They even established a choir,

directed by Jaroslav Vintř. With the help of the Ontario Baptist Convention, the congregation was able to move to a church on Beverly Street. Besides the Canadian congregation, Hungarian, Estonian and Ukrainian congregations gathered there, along with the Czechoslovak congregation.



Brother K. Tucek (left), Brother V. Zboril (right), summer 1930 in Toronto

Gradually the Czechoslovak Baptist Church considered hiring a pastor. After a number of different pastors were contacted, Josef Zajicek accepted the invitation to pastor the church. He began his work in Toronto in 1944. He arrived on the scene of a church in its beginnings. They did not have their own place of worship, and the members

☞ Continues on page 21

Historie Československého baptistického sboru v Torontě

1. část

Od 17. století velmi mnoho Čechů a Slováků opustilo své domovy. Důvodem nebyly jenom sociální a ekonomické podmínky, ale i politické a náboženské přesvědčení.

Severoamerický kontinent se stal místem nových začátků.

Počátky emigrace Čechů a Slováků do Kanady se datují do 80. let 19. století. Málo osídlené kanadské území poskytlo domov příchozím. Vznikaly nové osady často pojmenované podle rodných míst emigrantů. Začátky v cizí zemi nikdy nejsou snadné.

Přirozeně krajané mezi sebou navazovali kontakty a také je udržovaly. Zakládaly krajanské spolky, udržující si nejen jazyk, ale i kulturu. Ti, kteří opustili svou vlast kvůli náboženskému přesvědčení, se vzájemně povzbuzovali a vytvářeli malá společenství.

V první polovině 20. století se v Kanadě setkávali věřící stejného vyznání na několika místech. V západní Kanadě, v Manitobě, vznikly dva baptistické sbory (ve Winnipegu a v Minitonas). Ve východní Kanadě, v Ontariu, rovněž dva sbory (ve Windsoru a v Torontě).

Misijní práci mezi krajany v Kanadě podporovala Československá baptistická konvence v USA, založená v roce 1909. První zmínka o misii mezi krajany v okolí Toronta se objevila v časopise *Pravda a Slavná naděje* v r. 1929. Byla to zpráva od Václava Zbořila, který přijel z Československa na studia teologie do Chicaga. Československou baptistickou konvencí byl vyslán na tři měsíce misijně pracovat mezi krajany.

Práci mezi Čechy a Slováky v Torontě začal kazatel Druhého polského sboru kazatel Karel Tuczek za podpory kanadských baptistů. Ten také pozval kazatele J. Fořta z Detroitu a kazatele V. Hlada z Chicaga do Toronta na evangelizaci. Dalšími významnými návštěvníky byl profesor A.P. Slabey, profesor J. Novotný z Prahy a 81-letý kazatel August Meeris. Meeris se významně podílel na počátcích baptistické

práce v Čechách a na Slovensku. Krátce po návštěvě Toronta zemřel (8. 10. 1929).

Popud k založení torontského sboru dal bratr Frank Dojáček, který byl velmi aktivní ve svém sboru ve Winnipegu. Při svých služebních cestách do Toronta podporoval práci věřících v Torontě. K ustavujícímu shromáždění došlo v úterý, 17. února 1942, ve sborovém domě Polského baptistického sboru na Richmond Street. Bratr Dojáček posloužil kázáním na text 15. kapitoly Janova evangelia. Nově vzniklému Československému baptistickému sboru věnoval velkou rodinnou Bibli.

Služby Božím Slovem se ujal Karel Jelínek, potomek volyňských Čechů, a George Fabok, pocházející z jugoslávských Slováků. Sbor se na přechodnou dobu přestěhoval do kostela na Queen Street West, kde se scházely k bohoslužbám různé etnické skupiny (Church of All Nations). Kázával tam farář H.C. Václavík, který uvítal možnost spolupráce. Z počátku se scházelo k bohoslužbám kolem dvaceti lidí. Byl založen i pěvecký sbor, dirigentem byl Jaroslav Vintr. Za pomoci ontarijské baptistické konvence sbor dostal možnost konat bohoslužby v kostele na Beverley Street. Tam se kromě kanadského sboru scházel také sbor maďarský, estonský a ukrajinský.

Postupně začal Československý sbor baptistů uvažovat o povolání kazatele.

Po jednání s několika kazateli přijal pozvání ke kazatelské



George Fabok's Family



Canadian mission on Maria Street, place of countrymen's meetings



Brother Frank Dojacek

☞ Pokračování na straně 21



Part 3

Temptation Reality and Remedy

Rev. Donald Shoff

A contractor was delivering a bid to the owner of a construction company. The economy was down, construction was slow and the contractor needed this job to stay afloat financially.

The owner of the firm was very impressed with the bid and the conversation was going well when he asked the contractor to excuse him, as he needed to step out of the office for a few minutes. The contractor could not help seeing his competitor's bid lying on the desk in plain view, all except the contract total, which was covered by a juice can being used as a paperweight. He struggled inwardly for a minute, and then told himself, why not? No one will know. So, he reached over to move the can just enough to see the total on the bottom line. As he lifted the can, his heart sank as thousands of BBs poured out of the bottomless can, all over the desk and floor, and into the hallway.

Unfortunately, there have been many who have fallen for the *no-one-will-know* lie, and one immoral act scattered their reputation like BBs dumped on the floor. This is not a phenomenon that started with televangelists and politicians. It has been a part of the human scene since the beginning of time. Someone said that integrity is what we are when no one is watching, that is, when we think *no one will know*.

One of the greatest examples in Scripture of godly integrity is Joseph in the book of Genesis. Genesis 39 relates the story of his facing the greatest test of his life as Potiphar's wife



repeatedly attempted to seduce him. Had he failed, most people would not have been surprised. But had he failed, we would not be telling his story 3900 years after the fact.

We pick up the story of Joseph's life where we left off in our last study.

Now Joseph had been taken down to Egypt. Potiphar, an Egyptian who was one of Pharaoh's officials, the captain of the guard, bought him from the Ishmaelites who had taken him there. (Gen. 39:1 NIV)

As a member of the proud aristocracy in one of the most advanced nations in the world of that day, Potiphar, no doubt, lived in a splendid palace with a small army of servants. Joseph would have been in his late teens at this point and would have only known the life of a simple shepherd. It is doubtful that he had ever been in a city of any size, to say nothing of a city like the capital city of Egypt. But here he is, being led up a magnificent avenue lined with palatial estates, through sphinx-guarded gates into a world he had no idea even existed. But

worse than whatever emotion a teenage boy dumped into that situation may have felt, there was the crushing realization that he was a slave. Slaves were regarded as little more than an animate tool, a thing—and they were usually treated that way.

From a purely human perspective, that was the end of Joseph. But to our amazement we read:

The Lord was with Joseph and he prospered, and he lived in the house of his Egyptian master. When his master saw that the Lord was with him and that the Lord gave him success in everything he did, Joseph found favor in his eyes and became his attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned. From the time he put him in charge of his household and of all that he owned, the Lord blessed the household of the Egyptian because of Joseph. The blessing of the Lord was on everything Potiphar had, both in the house and in the field. So he left in Joseph's care everything he had; with Joseph in charge, he did not concern himself with anything except the food he ate. (Gen. 39:2-6 NIV)

Scripture links Joseph's success to the fact that *the Lord was with him*. What does that mean, *the Lord was with him*? Isn't God present everywhere? As the phrase is used here and in over thirty other places in Scripture, it is not a reference to God's omnipresence but rather to His blessing and help. When Scripture states that *God was with* someone it is always linked to that person being successful in the endeavor under consideration. Note a few examples:

David. *In everything he did he had great success, because the LORD was with him.* (1 Sam. 18:14 NIV)

Hezekiah. *And the LORD was with him; he was successful in whatever he undertook.* (2 Kings 18:7 NIV)

But the important question for us is, why one and not another? Does God show favoritism? While spiritual gifts are given to us by God's sovereign choice, it is not so with His blessings. The Prophet Azariah spoke to the heart of this issue in addressing King Asa:

He went out to meet Asa and said to him, "Listen to me, Asa and all Judah and Benjamin. The LORD is with you when you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you." (2 Chron. 15:2 NIV)

To the same king another prophet said, *"...the eyes of the LORD range throughout the earth to strengthen those whose hearts are fully committed to him."* (2 Chron. 16:9 NIV)

Joseph's story says little explicitly about his heart commitment but leaves that for his actions to tell. How different Joseph was from Jacob, his father, whom we considered in our last study. By the standards of his day, Jacob was successful. However, the secret of Jacob's material success was not that *God was with him*, but rather that *Jacob was shrewd*. He was the ultimate *heel grabber* and never fully conquered it. That was not the case with Joseph. His progress was because *his heart was fully committed to the Lord* and as a result *God was with him*.

We must not understand the phrase *the Lord was with him* to mean that life would be easy. It was the case then as it is now, that life's greatest tests follow life's greatest blessings. This was a time of great blessing and progress in Joseph's life. Everything was going well and he was making great strides professionally. Then, without warning

the bottom fell out of his life—again. One day it seemed that God was guiding and blessing his every decision, and the next day it was as though God had abandoned him completely. It came about like this:

Now Joseph was well-built and handsome, and after a while his master's wife took notice of Joseph and said, "Come to bed with me!" (Gen. 39:6b–7 NIV)

It should not come as a surprise that those *fully committed to the Lord*, as Joseph was, struggle with temptation. Joseph was a normal, red-blooded young man in his 20s. Satan knows us far better than we know ourselves, and he always dangles the bait to which we are most attracted. When every fiber of Joseph's body was screaming *yes*,

Testing is not punishment; rather, it is the exact opposite. Testing is God's way of equipping us for greater service, which results in greater blessing. And, of course, testing follows blessing, which equips us for the blessings of greater fruitfulness.

he had the integrity to say, *no*. Listen to his response to Potiphar's wife's enticement:

But he refused. "With me in charge," he told her, "my master does not concern himself with anything in the house; everything he owns he has entrusted to my care. No one is greater in this house than I am. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?" And though she spoke to Joseph day after day, he refused to go to bed with her or even be with her. (Gen. 39:8–10 NIV)

The story, however, does not end there.

One day he went into the house to attend to his duties, and none of the household servants was inside. She

caught him by his cloak and said, "Come to bed with me!" But he left his cloak in her hand and ran out of the house.

When she saw that he had left his cloak in her hand and had run out of the house, she kept his cloak beside her until his master came home. Then she told him this story: "That Hebrew slave you brought us came to me to make sport of me. But as soon as I screamed for help, he left his cloak beside me and ran out of the house.

When his master heard the story his wife told him, saying, "This is how your slave treated me," he burned with anger. Joseph's master took him and put him in prison, the place where the king's prisoners were confined. (Gen. 39:11–13, 16–20 NIV)

William Cowper said it well, *Heaven has no rage like love to hatred turned, nor hell a fury like a woman scorned*. Joseph was not the first, nor the last, to suffer wrong for doing right. Here is the ultimate test of integrity, Am I willing to suffer wrong for doing right?

As we have noted earlier, the biblical writer does not comment on Joseph's emotions, only his actions. I've often wondered what went through his mind that first night in prison. From our historical perspective, we know what God was up to in Joseph's life and where He was taking him. But at that point Joseph didn't know. I wonder if Joseph's prayer that night may have gone something like this: *Lord, I was obedient to the best of my ability. I tried to honor you and do what was right...and I get prison for it? You could have kept me out of this terrible place. You could have kept me from losing my position. But you didn't. Why? Don't you care?*

Many of God's people today are at that very point in their life journey. From their viewpoint, God has aban-

Continues on page 14

Syn Davidův a Abrahamův

„Listina rodu Ježíše Krista, syna Davidova, syna Abrahamova.“ (Mt 1,1)



Musel to být pro pastýře naprosto nepopsatelný zážitek, když se kolem nich „sláva Páně rozzářila“ a oslovil je anděl. A co vzápětí setkání s nově narozeným Spasitelem, Mesiášem, Synem Božím! Co vše muselo probíhat jejich hlavami! V nemluvněti byli svědky divu všech divů—Bůh se stal člověkem—jedním z nás!

Uvědomme si však, že tato skutečnost byla zaslíbena hned po lidském pádu v ráji a pak znovu a znovu připomínána nejrůznějšími proroctvími ve starozákonní době. Abrahamovi potomci byli nositeli těchto zaslíbení, David—nejslavnější izraelský král—se stal dokonce lidským předobrazem Pána Ježíše Krista.

První verš Nového zákona nám nepřímou připomíná jak div pravého lidství Syna Božího, tak naplnění Božích zaslíbení. Jak zní? „*Kniha rodu Ježíše Krista, syna Davidova, syna Abrahamova.*“ Pravděpodobně bychom tápali, jak vlastně první verš Nového zákona zní. S pomocí Boží se však nad ním společně zamysleme a tím si také napovězme, že vlastně každý verš z Bible nám může být k užítku.

Vzpomínám na svědectví jednoho kazatele židovského původu, který vyrostl dokonce v rabínské rodině. Vyprávěl, jak byl vychován v rodině, která ani nechtěla vzít Nový zákon do rukou. Když však on ze zvědavosti jednou Nový zákon otevřel alespoň na první straně a přečetl si první verš, byl okamžitě zaujat. V duchu si řekl, že je to vlastně kniha, která má i jemu co říci, protože i on je synem Abrahamovým. Probudila se v něm touha po tom, aby se dozvěděl něco více o „Davidovu synu“. Od té chvíle začal Nový zákon pečlivě číst až konečně uvěřil v Pána Ježíše jako v Mesiáše a svého Spasitele.

Z Evangelia svatého Matouše je zřejmé, že měl autor na mysli židovské čtenáře. Svědčí o tom hned úvodní rodokmen. Židé byli nositeli Božích zaslíbení, která se týkala jednotlivých rodů a měla vyústit v příchod Mesiáše. Ve Starém zákoně je proto řada rodokmenů a každému z Židů osobně záleží na tom, aby nejen věděl, z kterého rodu pochází, ale věděl více o svých předcích všeobecně. Jak vidíme ze zmíněné reakce židovského kazatele, hned úvod Matoušova

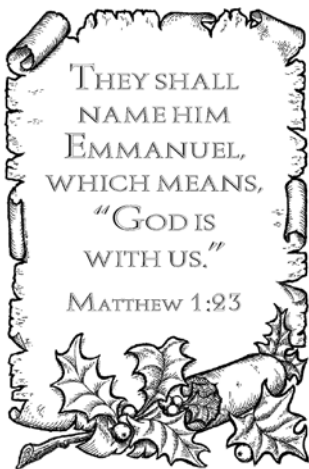
evangelia u něj vzbudil veliký zájem. Tento rodokmen je také jakýmsi překlenovacím můstkem mezi Starým a Novým zákonem! Jedná se o období zhruba čtyř set let před Kristem a jinak o něm není ve starozákonních spisech řeč. Boží plány však přerušeny nebyly. I v období mezi oběma zákony Abrahamův a Davidův rod pokračoval a tento rodokmen měl v příchodu Pána Ježíše své slavné vyvrcholení.

Neubráníme se otázce, proč jsou v našem verši zmíněni dva předkové Pána Ježíše zvlášť. Vždyť od druhého do šestnáctého verše následuje vlastní rodokmen, který je plný nejrůznějších jmen! Lze tomu předně rozumět tak, že Abraham a David jsou z celého rodokmenu nejvýznamnější—Abraham byl praotcem Izraelského národa a David nejznámějším izraelským králem. Je to však jistě i proto, že právě těmto dvěma mužům byla dána nejznámější zaslíbení o příchodu Mesiáše.

Židé byli národem, kterému Pán Bůh zaslíbil příchod svého Syna přímo do jejich potomstva. Hospodin sice hned po lidském pádu v ráji zjevil skutečnost, že se z ženy narodí „vítěz“ nad satanem, později však právě Abrahamovi upřesnil, že bude takto poctěn jeho rod.

V 1. Mojžíšově 12,3 je řečeno: „...*požehnány budou v tobě všechny čeledi země.*“ A když Pán Bůh hovoří v 15. kapitole o Abrahamovu semenu, vysvětluje apoštol Pavel v Epištole ke Galatským 3,16, že se vlastně jedná o zaslíbení Krista: „*Abrahamovi pak učiněna jsou zaslíbení, i semeni jeho. Nedí: A semenům, jako o mnohých, ale jako o jednom: A semenu tvému, jenž jest Kristus.*“

Králi Davidovi Pán Bůh řekl: „*A tak utvrzen bude dům tvůj a království tvé až na věky před tebou, a trůn tvůj bude stálý až na věky.*“ (2S 7,16) O co lépe rozumíme tomuto slovu my než lidé Starého zákona! Židé v době Pána Ježíše byli plni očekávání na zaslíbeného Krále, od kterého vesměs očekávali osvobození z politické nadvlády. Pán Ježíš však přišel především proto, aby spasil hříšné a zbavil je nadvlády satana! Pilátovi řekl: „*Království mé není z tohoto světa. Byť z tohoto světa bylo království mé, služebníci moji bránili by, abych nebyl vydán Židům. Ale nyní mé království není odsud.*“ (J 18,36) Známost Nového zákona nám umožňuje, abychom uměli oddělit ve starozákonních proroctvích co se týká poslání Pána Ježíše v jeho prvním příchodu a co v druhém. Apoštol Pavel píše ve 2. Korintským 3,14 o Židech: „*Až do dnešního dne zůstává onen závoj při čtení staré smlouvy a nesnímá se;*





Last month the Reverend Joseph Novak (everybody calls him Joe) celebrated his 80th birthday.

Joe was ordained fifty years ago, on January 21st, 1960. He has been in His service for more than 50 years, having served in various positions within the Czechoslovak Baptist Convention of USA and Canada and with the association of Baptist Churches in Toronto as well.

Members of the Czechoslovak community in the Toronto area and surroundings know Joe very well for his help to many immigrants during his pastorate in the Czechoslovak Baptist Church, where he served from 1955 till 1978.



The Reverend Joseph Novak

In 1985 he founded the *Czechoslovak Evangelical Mission*. He writes tracts and distributes Christian literature to many countries.

At 80 Joe is still in full gear for the mission. He shares his vision with his wife Rose. We all know: behind the work of every man is a woman! Their 61st anniversary is coming up in December 2010.

“The one who plants and the one who waters have one purpose, and they will each be rewarded according to their own labor. For we are co-workers in God’s service...” (1 Cor. 3:8,9a)

Editors

□

Syn Davidův a Abrahamův... Pokračování ze strany 12

je zrušen v Kristu.“ (Ekum. př.) Jak srozumitelnou se nám stává například zvěst 6. a 7. verše 9. kapitoly Izaiáše proroka: „*Neboť se nám narodí dítě, bude nám dán syn, na jehož rameni spočine vláda a bude mu dáno jméno: Divuplný rádce, Božský bohatýr, Otec věčnosti, Vládce pokoje. Jeho vladařství se rozšíří a pokoj bez konce spočine na trůně Davidově a na jeho království. Upevní a podepře je právem a spravedlností od toho času až na věky. Horlivost Hospodina zástupů to učiní.*“ A podobně je tomu i s oddílem z 11. kapitoly Izaiáše proroka.

Povšimněme si ještě opačného pořadí předků Pána Ježíše v našem verši ve srovnání s pořadím jmen v rodokmenu. Zatímco rodokmen začíná Abrahamem a David přichází jako 14. v pořadí, v našem verši je zmíněn nejdříve Kristův původ z Davida. Jak tomu rozumět? Uvědomme si, že Abraham žil asi 2 000 let před Kristem, David o 1 000 let později. V Davidovi byl tedy Abrahamův rodokmen velice zúžen. Do Abrahamova rodu patří například Izmaelité (potomci Ezaua), a přitom se jednalo dokonce o nejúhlavnější nepřátele Izraele. Ano, Abraham je praotcem nejen Židů, ale i Arabů. Uvedením Davida na prvním místě je nám tedy připomenuta skutečnost, že Pán Bůh postupně svá zaslíbení upřesňoval přes Izáka, Jákoba a Judu až na rodinu Izai Betlémského—Davidova otce. David se pak stal zakladatelem královského rodu, který měl své vyvrcholení v Pánu Ježíši Kristu.

Posloupnost jmen v Matoušově rodokmenu pak začíná Abrahamem, protože takto židovským čtenářům plně postačoval. Na rozdíl od toho Lukášův rodokmen (L 3, 23–38) jde až k Adamovi. Lukáš měl totiž na mysli především čtenáře z pohanů a pro ty by byl Kristův rodokmen pouze od Abrahama neodůvodněně krátký. Vždyť hned první lidé slyšeli zaslíbení o příchodu Božího Syna. Tyto rodokmeny, které možná při čtení vánočních textů přeskakujeme, nám svědčí o nositelích Božích zaslíbení, o Boží věrnosti a o Boží lásce.

Závěrem je ještě nutné podotknout, že ačkoliv měl Kristus lidské předky—narodil se „z ženy“, neměl na jeho narození podíl muž. Panně Marii bylo řečeno andělem: „*Sestoupí na tebe Duch svatý a moc Nejvyššího tě zastíní; proto i tvé dítě bude svaté a bude nazváno Syn Boží.*“ (L 1,35) Žádný důsledně tělesný Adamův potomek se nemohl stát „*Beránkem Božím, který snímá hřích světa.*“ (J 1,29) To jedině sám Bůh mohl na sebe vzít naše hříchy a on to také učinil! Musel však proto vzít na sebe lidskou podobu, a proto být synem Marie. Budiž pochváleno jméno Pána Ježíše Krista—Syna Božího!

Ač tedy syn Davidův a Abrahamův, však především Syn Boží!

Kazatel Miloš Šolc ml.

Z knihy 37 kázání aneb ohlédnutí za 37 lety služby na Božím díle

□



Dear friends of the Convention, We are thankful for your prayers and your support of the convention. The middle of winter is seemingly a quiet time in the life of the convention; however there is much going on. Many details of the annual convention are decided on and put into place before March or April. For this reason, we hope that you will continue keeping us in your prayers as we prepare our 102nd Annual Convention.

For the tentative program of this year's convention, please visit our website: www.czksbc.org

Just a reminder, do not forget to mark your calendars and book time off work: July 14-17 2010.

Our guest speaker will be Dr. John Upton, newly elected president of the Baptist World Alliance.

The theme for this year's Convention is:
"DECISIONS OF FAITH" (Hebrews 11)

Enoch's Believing (Hebrews 11:5-6a)

Noah's Building (Hebrews 11:7)

Abraham's Going (Hebrews 11:8)

Moses' Choosing (Hebrews 11:23)

□

Bible Study... Continues from page 11



doned them and life is falling apart. When in reality God's is at work in their lives preparing them for a life of effectiveness far beyond their fondest dreams. Now, let's look back over this segment of our study and note some important life-lessons.

1. It is not a sin to be tempted.

Joseph may have never been closer to God than when temptation was raging in his heart. To be tempted does not necessarily mean we are out of fellowship with God any more than being godly means that our sin-nature has been eradicated. Usually it is just the opposite. Until the day God takes us home, we all will battle some temptation. The important question is not, will we be tempted, but rather, how will we handle it when it comes?

2. Testing follows blessing as surely as blessing follows obedience.

Obedience results in blessing, especially when it has involved a costly act of obedience. However, God does not leave us at that spiritual level of just blissfully reveling in His blessings very long. For you see, testing follows blessing as surely as blessing follows obedience. Testing is not punishment; rather, it is the exact opposite. Testing is God's way of equipping us for greater service, which results in greater blessing. And, of course, testing follows blessing, which equips us for the blessings of greater fruitfulness.

3. Don't face temptation alone.

In Galatians 5, the apostle Paul sets forth the path to victory in the Christian life,

But I say, walk and live [habitually] in the [Holy] Spirit [responsive to and controlled and guided by the Spirit]; then you will certainly not gratify the cravings and desires of the flesh [of human nature without God]. (Gal. 5:16 AMP)

Also, every child of God who is walking in victory has discovered the need to hide God's Word in his heart. The Psalmist said, *"I have hidden your word in my heart that I might not sin against you."* (Psalms 119:11). NIV)

However, not only is it essential that we walk in the Spirit, read and memorize God's Word, we need other Christians. The greater the public exposure of our ministry, the greater is our need for personal accountability.

4. Determine the outcome before the encounter.

Expect temptations but determine beforehand how you will handle them. Rarely is a decision for moral purity made when Mrs. Potiphar is knocking at your door. Victory over temptation is the manifestation of a previous decision about what we will do, or not do, when that time overtakes us. May God help each of us to determine that when faced with temptation we will join ranks with Joseph in saying, *How then could I do such a wicked thing and sin against God?* (Gen. 39:9 NIV)

□

Similarities Between Christianity and Sports

from the book *Communicating on the Playing Field* by Dr. Josef Solc



At first sight, the linkage of Christianity and sports seems unlikely. One can argue that they belong to different areas of life and that any similarities are merely artificial. But there is another possible approach to this dilemma. Christianity and sports can be identified as religions. Sociologists define religion as “a socially shared set of beliefs and rituals focused on the ultimate concerns of human existence: birth, life, suffering, illness, tragedy, injustice, and death. Religious beliefs and rituals consist of meanings and cultural practices that are special because people connect them with a sacred and supernatural realm and base these connections primarily on faith, the foundation for most religions and religious beliefs.” All people do not clearly or identically define the sacred and the supernatural realm. Some believe in the only true God, and others prefer to believe in many gods whom they can manipulate and use for their personal advantage. But the final result is that these systems of meaning influence the organization of social life. Whether it is Christianity or sports, they become a part of the cultural landscape. They share the same culture as they affect it and develop alongside it. An analysis of this process might be more helpful to Christianity than sports because sports have outpaced Christianity in getting the attention of the secularized population. Bob Briner was alarmed by this progression when he said, “Instead of hanging around the fringes of our culture, we need to be right smack dab in the middle of it.” A list of similarities between Christianity and sports will alert us to ways that Christians have had at their disposal but are not using sufficiently.

A good starting point is in the universal appeal. Christianity is the most widespread religion in our world and sports are played in every country of the world. Sports are even considered to be the universal language that is

available for the rich and poor, the educated and uneducated, all races, the great and not-so-great athletes, and finally even the spectators. Christianity and sports share the world stage, and lately sports get more attention, participation and time.

A more specific similarity lies in the places and buildings where Christianity and sports happen. In the past, Christian buildings were the focal points of villages, towns, and big cities.



Large cathedrals defined the horizon of wealthy cities, indicating the importance of worshipping God. Inside were statues of the crucified Christ and the saints who tried to imitate Him. The walls depicted sacred events painted by the most famous artists of each era. The beauty of these cathedrals is appreciated and admired even now, but they are no longer the focal points of cultural life in the postmodern world. Owners and managers of sports teams realized their need for spacious and well-designed stadiums. With the help of local city governments, they are building stadiums that are much bigger, though not more beautiful, than the biggest cathedrals. These stadiums provide for the worship of superstars whose names, pictures, and jerseys proudly decorate sport sanctuaries.

To be continued in the next issue.

Drawing *George Branda*

□

The Birth of Jesus

When it was time for Jesus to be born, a powerful man named Augustus ruled the land. Augustus wanted to know how many people lived in his great kingdom. So he arranged for a census. Everyone had to go to the city or village where they had been born, and sign a big book.

Joseph and his pregnant wife Mary had to take a long journey from Nazareth to Bethlehem. Travelling all that way was not easy at all for the mother-to-be. Of course back then there were no cars, no trains, and certainly no airplanes! A poor family was very grateful to have a donkey to ride on, and that's what Mary and Joseph had.

When they finally arrived in Bethlehem, they could not even find an inn that would offer them a room for the night. Every place was full. They finally decided to stay in a stable for animals that night. There the baby

Jesus was born.

When Mary gave birth to her son, she wrapped him in swaddling clothes and Joseph placed him in a manger, which is a feeding trough for animals. No one besides Mary and Joseph even knew that Jesus had been born. In that region, some shepherds were tending their flocks of sheep. At night they would take turns watching



the sheep in their fold, to make sure nothing happened to them. Suddenly one of God's angels appeared to them, and his heavenly radiance flooded the sky around them. The shepherds were very afraid.

The angel said to them, "Do not be afraid! I came to tell you wonderful news for all people. Today a saviour was born, Christ the Lord, in David's city. And this will be a sign for you: you will find the baby wrapped in swaddling clothes and lying in a manger." And suddenly the whole sky was filled with angelic hosts, all praising God and saying, "Praise be to God in the highest, and peace on earth toward men."

As soon as the angels had gone back to heaven, the shepherds said to each other, "Let's go to Bethlehem

and see what has happened there." With that they hurried to the city. There, they really did find Joseph and Mary with the baby, who was lying in a manger. The shepherds told the new family everything that had been said about the little baby. Mother Mary hid all they said in her heart and thought about them often. The shepherds headed back to their flocks, praising God the whole way for everything they saw and heard.

From the book *About Jesus to Children* by Miriam Holik
Translated by Elizabeth J. Fields

PUZZLE

The angel's message

On the first Christmas Eve, shepherds were watching over their flocks when an angel suddenly appeared.

Use the picture clues below to find out what the angels said to the terrified shepherds.

1. knot - k 2. flower - (1) e
3. afr + - m 4. g + - h 5. - paper
6. j + - b 7. - b
8. t + - d 9. b + - h

"Do _____ I bring you _____
_____ of great _____ that will be for _____ the people.
Today in the _____ of David a Savior has been _____
to you; **he is Christ the Lord.**" Luke 2:10-11, NIV

"Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord." Luke 2:10-11, NIV

Answers: 1. knot-k=not; 2. bee-(1)e=be; 3. afr+maid-m=afraid; 4. g+hood-h=good; 5. newspaper=paper=news; 6. j+boy-b=joy; 7. ball-b=all; 8. t+down-d=; 9. b+horn-h=born

Narození Pána Ježíše



V době, kdy se měl Ježíš narodit, panoval v zemi mocný císař Augustus. Ten chtěl vědět, kolik lidí žije v jeho velké říši. Proto nařídil všechny lidi spočítat. Každý člověk musel jít do města nebo vesnice, kde se narodil, aby se tam dal zapsat do velké knihy.

I Josef se svou ženou Marií, která čekala dítě, se museli vydat na dlouhou cestu z Nazareta do Betléma.

To putování nebylo pro budoucí maminku Marii vůbec jednoduché. V té době přece nejezdila auta ani vlaky a nelétala letadla! Tehdy byla chudá rodina ráda, že může cestovat na oslu.

A když už konečně dorazili do Betléma, nemohli v žádné hospodě najít nocleh. Všude bylo obsazeno. Nakonec si tedy ustlali na slámě ve stáji pro zvířata. Tam se narodilo dítě Ježíš.

Když Marie porodila svého chlapečka, zabalila ho do plenek a Josef ho položil do jeslí, do takového žlabu na seno, kde se zvířata krmí. A nikdo z lidí, kromě Marie a Josefa, nevěděl o tom, že se narodil Ježíš.

V té krajině pásli pastýři své ovečky. V noci se střídali v hlídání stáda, aby se ovečkám nic nestalo. Náhle se objevil Boží anděl a záře jeho nebeského světla se rozlila kolem nich. Zmocnil se jich veliký strach.

Anděl jim řekl: „Nebojte se! Hle, přišel jsem vám oznámit radostnou novinu pro všechny lid. Neboť dnes se vám narodil Spasitel, Kristus Pán, v městě Davidově. A toto bude pro vás znamením: Naleznete dítě zavinité do plenek a ležící v jeslích.“ A hned tu

bylo s andělem množství nebeských zástupů, kteří chválili Boha a volali: „Sláva na výsostech Bohu a na zemi pokoj mezi lidmi. Bůh v nich má zalíbení.“

Jakmile andělé odešli zpět do nebe, pastýři si řekli: „Pojďme do Betléma a podívejme se, co se tam stalo.“ A spěchali k městečku. Tam skutečně našli Marii, Josefa i dítě, které leželo v jeslích. Když je spatřili, pověděli Marii i Josefovi všechno, co jim o dítěti bylo řečeno. Maminka Marie si to zapamatovala a přemýšlela o tom. Pastýři se pak vrátili ke svým stádům a cestou chválili Boha za všechno, co viděli a slyšeli.

Z knihy Miriam Holíkové, *O Pánu Ježíši dětem*

The Story of Jesus' Birth

Jesus' birth is recorded in three New Testament chapters: Matthew 1 and 2, and Luke 2. Follow some important words about our Savior's birth by starting at a word beginning with the letter **A** and finishing with a word starting with the letter **Z**.

angels	Bethlehem	car	dance	easel	
cat	bear	child	donkey	egg	fast
holy	glory	flocks	Earth	feathers	gap
inn	jacket	grapes	peace	quiet	hat
Joseph	King	Lord	only	righteous	shepherds
kelp	loop	Mary	night	unique	tidings
last	maze	paper	wise men	virgin	water
open	nest	word	excitement	young	zillions saved by this baby called Jesus



God Has Given us All Gifts

Eva and Ken Kupisz's presentation on April 19, 2009, at St. Andrew's Presbyterian Church in Toronto

Many people have asked me: "How can you have students all year around, even at Christmas?" As you might know, we used to have little foster children – and that was hard! I had to get up during the night when they were sick and drive them to doctors or visit their parents. After that, having students was much easier; God had prepared us.

Actually He prepared me when I immigrated to the West, at first to London, England. I remember the first Christmas when all the students went to their homes and I had no place to go because there were Russian tanks in Czechoslovakia. I had grown up in a Christian home on a farm with four siblings; Christmas was always very special to me. So I was asking, "Why, Jesus, why? Why am I alone?" My parents used to welcome so many visitors, even strangers. Our home was like an open house. My father was the clerk of session in our church; he was a very generous man, and indeed the door was open to anyone in need.

Now may I ask you, what is your situation right now? Perhaps you are now also asking, "Why, Lord, why?" Or perhaps you are more mature and you are saying: "Lord, what are you teaching me through this?" Whatever your answer is, remember that the Lord will use your pain to help you to understand somebody else's pain. Because you have gone through it, you will understand better.

Yes, the Lord had prepared me for it. I grew up in a home of giving and sharing. But now, when I am married, my husband is a great support and he must know that in our home he is #1! And I believe that God has chosen him for this ministry too. As you probably know, he is a rather quiet man, but with the students he is encouraged to talk and to share his spiritual life experience as well as Canadian heritage.

We have had over 400 students in the last 14 years. Some stay one month, some one year. Our first student was Minori from Japan, who stayed with us while we still had foster kids. I still remember how five-year-old Nora liked to play mom to our 19-year-old student. She would say, "Now you have to go to bed and be good!" and Minori would obey. We met Minori on our trip to Japan in February

and she remembered that very well! Every Christmas she would send us a card asking us to meet her again. So we did! She came to welcome us, pregnant, with her husband and three-year-old son and her mom. Only two days after meeting us, she gave birth to a second son!

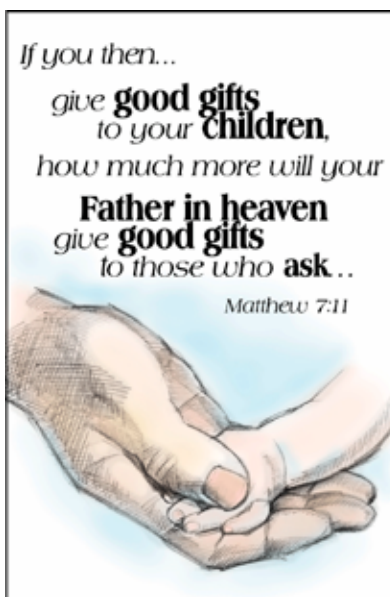
(At this point, Ken showed some pictures of our trip to Hong Kong.)

The main reason that we took this trip was a request from Vivian to come for her wedding. Vivian is one of the Chinese teachers who stayed with us in the fall of 2007. They came here for higher education. As with all of our students, we invited them to this church, to practise English and to meet Canadians. The rest we left to the Holy Spirit. They had never been in church before and they found peace and love here!

One Sunday there was a communion service. I didn't know if I should tell them that it's only for believers – but then it was too late. When Ken was offering the plate with broken bread I looked at Vivian, and tears were falling down her cheeks. I knew that the Holy Spirit had touched her and others, and that the Lord was in control. The conversion was so powerful that after the service Vivian stood in the middle of the sanctuary and wanted to go behind the pulpit and shout

how happy she was, and to say that something supernatural had happened to her. I saw her excitement but no one realized what had happened. People were greeting each other as they were leaving. So she went upstairs where the coffee is served and interrupted two ladies who were engaged in a quiet conversation. She just blurted out to them who she was and what had happened to her. They politely acknowledged that they knew the Kupiszses but they didn't understand what she was trying to communicate to them. On the way home I prayed with them, and they accepted Jesus as their Saviour. But then it dawned on me that they were teachers in a communist country and that this could jeopardize their careers. So I warned them: "Don't talk about this experience unless the Holy Spirit guides you!"

Well, the same evening they asked Ken to sing for them and they learned the song "Amazing Grace." The next day they taught the song to their colleagues at school. They all loved that song and wanted to see our church. Do you



remember how 15 of them came to our church and how our pastor and Elain Foo prayed for them? After their return to China, Vivian taught that song to her class and invited their parents and the public. They won first prize in a competition and recorded a CD! At this time Vivian was divorced and living with her boyfriend. She didn't want to live in sin any more and wanted to get married. But the local church wouldn't marry divorced women. So they signed marriage papers at the city hall on November 23, 2008, and wanted us to come for the reception in early 2009 to give them the Lord's blessings.

I should mention here that I was scheduled to go to Czech Republic for my dental implants, but one early morning the Lord spoke to me to reschedule my appointment to the fall and to go to China. That was only two weeks prior to our departure.

Our arrival in China coincided with the celebration of the Lunar New Year, and there were banners and signs for prosperity everywhere. When the time came for the blessing, Ken said something like what the apostle Paul said in Athens: "I can see the signs for prosperity, health and good luck everywhere, but we come from Canada and we are Christians and would like to bless you in the name of Jesus Christ." Then both of us offered some blessings for them. At one point I realized that there was a whole table of school principals and we were seated at a table with all English teachers. Coming from a former communist country I knew that they must be members of the communist party! But they respected us as foreigners from the West and even honoured us.

Greater is He that lives in our hearts than the one that is in the world!

St. Andrew's Church has been the place of other miracles. The power of the Holy Spirit moved in our church another time when we had distant relatives with us. There was a mom with her two-year-old daughter, and her mother, the girl's grandmother, who couldn't speak English at all. The grandmother had never been in church either. On Sunday morning when we were getting ready for church, she came and asked me if she could stay at home with her grandchild, Rebeka. Her argument was very good - she didn't know the language and a two-year-old doesn't want to sit one hour in a sanctuary. And on top of that, I had been asked to help with the Sunday school. However, the Lord gave me an idea: she could stay with me and Rebeka in the class, and Rebeka could play there or watch the other children. She agreed. Everything was

going well in the Sunday school, but eventually grandma was curious about what the church looked like and what happened in the worship service. She wanted to go and stand behind the closed door. I agreed. Well, again it was the power of the Holy Spirit that touched her, even without her understanding a word of what Pastor George was saying.

When that happened she rushed down to our class and interrupted all of us saying: "Evo, Evo, podívej se, jakou mám husí kůži—see my goose bumps!" And then she said: "I don't know what happened to me but suddenly I got such a joy that I've never experienced in my life - I am so happy!"

Again, I prayed with her to lead her to Jesus on the way home. She was so happy that she wanted to give me something, so she took her golden earrings and gave them to me as a token of appreciation.

She was so hungry for God's word that she asked her son-in-law to bring a Bible to her at the airport so that she could continue to study His Word.

There were other students and friends who accepted Jesus while they were living in our house.

The last one I would like to mention is Min, a nephew of Jeremy and Ann, members here at St. Andrew's. Min was also coming to this church, attended the Alpha course and accepted Jesus as his Saviour. After that he was always ready to read the

Bible with me. Even if it was getting close to midnight, he would say: "I'll do my homework afterwards." He always appreciated being able to study the Bible together. Now when we were in Korea we phoned Min from our son Peter's place because I wanted to know how he was doing now. Well, I rejoiced when he said that he still reads the Bible, prays and takes his cousin, who is his roommate, with him to church on Sunday!

When we experience God's love and grace, we extend it to others, as our Pastor George says.

We don't "preach" to our students; we provide hospitality and love and we let the Holy Spirit do the work. It may be through our prayer (grace and blessings) before dinner or occasionally showing them the movie *Jesus*, or giving them our own testimony. The Bible says: "*By the word of testimony and by the blood of the Lamb they overcome him.*" Rev 12:11 Or it may be through bringing them to this church, where they can see God's love and friendship. It means so much to them!

God has given us all gifts. This is how Ken and I share ours. How do you share your spiritual gifts?

□

**When we experience
God's love and grace,
we extend it to others, as
our Pastor George says**

Editorial... Continues from page 3

communications environment, one slides into an ever-deepening sense of isolation. Yes, everything seems instant today—momentary. We don't seem to have time to send a letter in the mail anymore. Even electronic correspondence is lagging behind. It seems that the 21st Century is made up only of moments. If an email isn't replied to immediately, it gets put on the back burner and life goes on. This is how relationships are interrupted. Not only interrupted, but they can also be disrupted. Disruption means that something has been shifted from its original state. This means that there needs to be a repairing of some sort that brings the relationship back to its original state or better. This of course isn't always easy. God's love to man, expressed in the person of Jesus Christ, remains our guiding principle. And it never changes. *"He who does not love does not know God, for God is love. In this the love of God was manifested toward us, that God has sent his only begotten Son into the world, that we might live through him. In this is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another."* (1 John 4:8-11, NKJV)

God's love motivates one to action and creates active members of society. We are talking about the kind of action that benefits others, especially our loved ones. During all the changes and constant motion that defines our day; God's love remains unchanged. We cannot ignore Apostle John's exhortation: *"My little children let us not love in word or in tongue, but in deed and in truth."* (1 John 3:18 NKJV)

During this year's convention in Philippi, something Judy Shoff, wife to pastor Donald Shoff, said impressed itself on me very deeply: *"We never told our children that what we do is our job. We do it because we love Jesus."*

Yes, when our love for Jesus is our motivation, life encompasses whole new dimensions.

Editor-in-Chief *Natasha Laurinc*
Translated by *Elizabeth J. Fields*

□

Editorial... Pokračování ze strany 3

ve stále větší izolaci. Ano, vše je jako by instantní—okamžité. Dnes již není čas na odeslání dopisu poštou. I elektronická korespondence pokulhává. Zdá se, že 21. století je stoletím okamžiku. Neodpoví-li se na e-mail okamžitě, upadá v zapomnění a život jde dál. Dochází tak k přerušení vztahů. Nejen k přerušení, ale i k narušení. Je-li něco narušeno, to znamená vyvedeno z původního stavu, vzniká potřeba nápravy, tedy uvedení do stavu původního nebo ještě lepšího stavu, než ten původní. To však není vždy snadné.

Opěrným bodem však zůstává Boží láska k člověku, zjevená v Pánu Ježíši Kristu. Ta se nemění. *„Kdo nemiluje, nepoznal Boha, neboť Bůh je láska. V tom je zjevena Boží láska k nám, že svého Syna, toho jednorozeného, poslal Bůh na svět, abychom mohli žít skrze něho. V tom je láska, ne že bychom my milovali Boha, ale že on miloval nás a poslal svého Syna, obětí slitování za naše hříchy. Milování, jestliže Bůh takto miloval nás, máme i my milovat jedni druhé.“* (I. Janova, 4; 8-11, NBK)

Boží láska motivuje k činům. Činí člověka aktivním členem společnosti. Vždy se jedná o činy ve prospěch druhých, tedy bližních. Při všech změnách a pohybu dnešní doby, Boží láska se nemění. Nelze obejít výzvu apoštola Jana: *„Synáčekové moji, nemilujme slovem ani jazykem, ale skutkem a pravdou.“* (I. Janova, 3; 18, NBK)

Při letošní konvenci ve Philippi jsem byla velmi oslovena poznámkou Judy Shoffové, manželky kazatele Donalda Shoffa: *„Nikdy jsme našim dětem neříkali, že to, co děláme je naše povolání. Děláme to proto, že milujeme Ježíše.“*

Ano, je-li naší motivací láska k Pánu Ježíši Kristu, život se odvíjí v jiných dimenzích.

Natasha Laurincová, šéfredaktorka

□



Attention Ladies

As you already know, 2010 convention was smaller in numbers and as a result, the ladies meeting was not well attended. The collected gifts to the Ladies Missionary Union was not sufficient to cover this year budget.

If at all possible, please send your donations in enclosed envelopes, marked for Ladies as soon as possible, so we can pay our bills.

Thank you in advance and may our Lord bless each gift and each giver and may those gifts be used for His Glory.

The History... Continues from page 8

and visitors were living tens of kilometres apart, dispersed throughout Toronto and the surrounding area. Naturally, this didn't help pastoral duties, and it also affected church attendance. Despite the circumstances, the congregation grew in numbers, and mission work also increased. The pastor traveled to neighbouring cities to visit fellow countrymen. A youth group started gathering. During this time, families moving from Manitoba significantly strengthened the Toronto church.

Pastor Josef Zajicek served in the church during its difficult formative years until 1949. His departure concluded the first period of the Czechoslovak Baptist Church in Toronto.

Natasha Laurinc

Translated by *Elizabeth J. Fields*

To be continued



BWA News... Continues from page 7

The first series of talks between the BWA and the Vatican occurred between 1984 and 1988, and was followed in 1990 by the publication of *Summons to Witness to Christ in Today's World*.

Paul Fiddes, professor of Systematic Theology at the University of Oxford and former chair of the BWA Commission on Doctrine and Interchurch Cooperation, leads the BWA team. The Catholic team is led by Arthur Serratelli, Bishop of Paterson, New Jersey, in the United States.

Permanent members of the Baptist team since 2006 include Fred Degbee from Ghana; Timothy George, Steven Harmon, and Nora Lozano from the United States; Tomás Mackey of Argentina; Tony Peck of the United Kingdom; and Tadeusz Zielinski from Poland. The late Lillian Lim of Singapore, who died in 2009, was also a permanent member of the BWA team. Newer members are Elizabeth Newman and Curtis Freeman from the United States, and Rachael Tan from Taiwan.

Several other Baptists were invited as guests over the years, while staff participants were current BWA General Secretary Neville Callam, former General Secretary Denton Lotz, who retired in 2007, and Fausto Vasconcelos, BWA Director of Mission, Evangelism and Theological Reflection. Callam was a permanent member of the BWA team before he became BWA general secretary in 2007.



Historie... Pokračování ze strany 9

službě Josef Zajíček. V Torontě nastoupil v roce 1944. Přišel do sboru, který byl v začátcích. Neměl vlastní kostel a členové sboru i návštěvníci bydleli roztroušeni po Torontě a jeho okolí ve vzdálenosti až desítky kilometrů. To přirozeně ztěžovalo pastorační práci kazatele a ovlivňovalo to i návštěvnost. Přesto sbor rostl a rostlo také misijní pole. Kazatel dojížděl za krajany do vzdálenějších měst. Začala se scházet skupina mládeže. V té době se také přistěhovalo několik rodin z Manitoby a významně posílilo torontské občeství.

Kazatel Josef Zajíček sloužil sboru v obtížném období počátků a formování. Působil v něm do roku 1949. Jeho odchodem se uzavřelo první období Československého baptistického sboru v Torontě.

Nataša Laurincová

Pokračování příště



MOVING ?

Please write to:
Glorious Hope
Rt.4, Box 58D
Philippi, WV 26416 USA

or send email to : george.sommer@ab.edu
Include your mailing label from a recent issue of **Glorious Hope** for faster service.



Nesem vám noviny is one of the oldest, and most beloved Czech Christmas Carol. In 1947 it was translated by M.L. Hohman as *Come, all Ye Shepherds*.

NESEM VÁM NOVINY

Moderato
1. Ne - sem vám no - vi - ny, - po - slou - chej - te,



z bet-lém-ské kra - ji - ny, - po - zor dej - te. Slyš-te je pilně



a ne-o-myl-ně, slyš-te je pilně a ne-o-myl-ně, roz - jí - mej - te.



<p>2. K němužto andělé s nebe přišli, i také pastýři jsou se sešli, [: jeho vitali, jeho chválili. :] dary nesli.</p>	<p>3. Andělé v oblacích prozpěvuji, narození Páně ohlašují; [: že jest narozen, v jeslich položen, :] oznamují.</p>
---	---

Come, All Ye Shepherds

M. L. HOHMAN, 1947 Moravian Melody, 1750



1. Come, all ye shep-herds, your flocks will not stray, Come and see
2. Has - ten to Beth - le - hem, there to be - hold The Christ-child

Je - sus a - sleep on the hay Near the dark man-ger sits His moth-er mild,
whose com-ing an-gels fore-told. "Peace on the earth and good will to all men,"

Hum - ming she hov - ers o'er her pre - cious Child; Come, with - out fear!
That is the mes - sage sent down from heav - en; O praise the Lord!

Christmas Carols concerts became a tradition in the Czechoslovak Baptist Church in Toronto. On the back cover is a photo from the church's last Christmas Carols concert in 2007.



Jesus once asked a group of people around him what they had gone out into the Judean wilderness to see of John the Baptist and his ministry ahead of Christ. “What did you go out to see?” he demanded of them. A smooth character? A celebrity of some sort? A prophet? People probably went under differing motivations to observe and hear a newsworthy person, for that is what John the Baptist had become. But what had they expected to get out of the visit to him? That was the question posed by Jesus in Matthew 11:8.

In a way, I think, you find whatever it is you are looking for. If those folk had wanted a spectacle about which later to converse with friends, then that is probably exactly what they found in this John of baptizing notoriety. If they wanted to discover a word from God, on the other hand, I have no doubt that they found their heart’s earnest desire.

I am wondering what it is that you are expecting to see as you head out into another year. Will it be God working on



you and through you in ways that surprise, enlighten, and delight you? Or will it be routines pretty much unchanged? Are you looking for anything much to happen in the deepening and stretching of your faith, or are you likely to remain content with unchanged understandings and experiences of the Lord? What are you going out into

2011 to see? Remember this (with some exceptions): what you are not going to be looking for is not likely to occur.

If the model in Matthew 11:8 holds true, later on Jesus will ask of each of us, What did you go out to see...every day, every year, every opportunity, every challenge? What or Whom were you expecting? I’d sure like personally to have a reasonable answer for that question when he asks me. When addressed by God—that is not the time you want to be speechless.

To every member and friend of the convention, Happy New Year. It will have lots to go out and see, as well as see through.

Robert Dvorak

Donations

Mail your US contributions in enclosed envelopes. **Do not** mail them to Detroit address!!!

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
1305 Inglehart Dr
Burlington, ON L7M 4X6





Save the Date July 14-17, 2011, Philippi, West Virginia

Please visit our web site www.czskbc.org for more info