



# The Prague Christian Fellowship POST

Monthly Newsletter of the Sbor Křesťanské společnosti PCF

Suggested Cost 10 Czech Crowns - July/August 2006

Teodora Paligorova, PCF Teaching Team

## The Importance of the Covenant

This article continues from the previous two articles: the first clarified what the Lord's kingdom is and the second was about our identity in the kingdom. The current article is about covenant; particularly what a covenant is, what the consequences of covenant are, and further how it applies to us.

Overall, the word *covenant* is not very popular nowadays. It is not like the word *ipod*, for example. Ask almost anyone and you will find out a lot about ipod shuffle, ipod nano, ipod U2, ipod hi-fi. It would be interesting to do the same exercise with the word *covenant*. Perhaps we would link *covenant* to Abraham, Jesus, the blood of Jesus, but definitely not many new born again people know much more than this and even have less of an idea how the covenant concerns them personally on a daily basis.

It is useful, as far as the elements of cove-

nant are concerned, to view it as a type of contract. This word seems more familiar and we have personal experience with entering into different contracts. (Unfortunately, in Central and Eastern Europe, contracts are a relatively new practice, because only 15 years ago in this centralized regime, contracts as formal free agreements between two parties were totally redundant and incompatible with the ideology of the regime.)

Any contract has two interested sides (parties). It is also valid for a certain period of time. It defines rights and obligations of both sides and it determines sanctions if one or more of the parties break the agreement. Similarly, the covenant has sides (parties) - God and a person (could be nation, tribes) the period of the covenant is eternity; the rights from being into a covenant are the same as those of heirs; the obligation of the covenant is to develop and walk in "covenant mentality."

It is interesting to note that the first time covenant is mentioned in the Bible it is in the form of a promise (Gen 6:18) and the last time it appears in Hebrews 13:20 it is as a statement of completed promise: God of peace, who through the blood of the *eternal* covenant, brought back from the dead our Lord Jesus (paraphrased). We have to understand something very important from this verse, namely,

*(Continued on page 3)*

## What's Inside?

- ◆ Family Profile – Daniel and Kamila Gawlikovi
- ◆ PCF Birthdays
- ◆ English Camp & Prayer Info
- ◆ PCF Financial Update

David Loula, KS pastor in Zdar nad Sazavou

## Czech Wells Series – Well of Prayer

*Editor's note: This is the 4th of 13 articles from a paper by David Loula. Continued next month.*

**"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you"** (Mt 7:7).

**"The prayer of a righteous man is powerful and effective"** (Jacob 5:16).

Czech Christians have been known for the special fervor and urgency of their prayers since the 14th century. This is not to say that all believers grasped the mystery of this wholeness and unity with God, but there were always a considerable number of those who in their prayers pulled heaven down to earth. At times this enthusiasm for prayer affected the crowds and took the form of spontaneous movements resulting in the liberation of many from the devil's power and sin, and thus saving them all for eternity. Those drinking from the Well of Prayer united with Jesus in His priestly role of intercessor. Jesus revealed His secrets to them and let them see His plans, His heart, and even allowed them to share His feelings.

Starting from Milíč from Kroměříž, we can clearly see what Paul meant in Romans 8:26 by **"the Spirit himself intercedes for us with groans that words cannot express"**. Milíč cared so much about the salvation of human souls that he didn't allow himself to rest and continued praying to free souls for the Gospel.

He experienced great joy and satisfaction with God, as well as pain over the lost ones. In pain he delivered people into the kingdom of God. His contemporaries testified that they heard his inner self groaning with anxiety, fervor and urgency. He spent several hours a day in such prayers, weeping and kneeling, in true godliness and in no hurry. He never prayed as dearly for himself as he did for his enemies, as was proven during the illness of his major opponent. Milíč grieved and asked his fellows to pray fervently for him, and kneeled in his room on the floor calling piously for God to let him die or suffer instead of him.

Every day Milíč prayed the prayer of Saint Augustine, 'How great you are, Lord'. His fellows noted, *"How passionately, how piously he prayed this prayer, fully absorbed in the love of God! Only the donor and the beneficiary alone may know how much blessed happiness the Lord brought him in prayer and how He filled him with His grace and inebriated him with the surplus of His house."*

It is no wonder that God listened to such prayers and gave penance to Prague. Many people, mainly women – virgins and widows - were drawn closer to God. Fervent Milíč's sermons lit up a passion for Christ in peoples' hearts. They were radically transformed. They gave up pride, overindulgences, lewd sexual activity, and put aside sinful vocations and learned dif-

ferent ones. At that time Prague had about thirty thousand inhabitants, out of which three hundred were prostitutes. These women began to attend Milíč's sermons and eventually all of them converted to Christ. Milíč built up a 'New Jerusalem' for them – a residential area in a place of a former brothel 'Na Benátkách'.

After he died, his disciple and admirer, Matěj of Janov, a well educated priest himself, took up Matěj's legacy. Matěj proclaimed the kingdom of God and the house of God. He saw many true Christians amongst the repenting women following Jesus Christ. He wrote that women took over the kingdom of God from the men who were preoccupied with futile worldly matters and transferred their spiritual riches and wealth to women. *"That is why there are so many women these days filling up churches, in prayers, contemplating, confessing with penitence, in lasting pious passion, joyfully receiving the Eucharist, giving up the pleasures and splendor of the world and full of love for Christ, growing each day, evermore absorbed in pious contemplation, thankfully receiving prophecies, plentiful and remarkable. This might be the reason why the prophetic gift and closer proximity with the Holy Spirit comes down to women, to whom the greatest of God's secrets are revealed."* - Matěj of Janov, The Old and New Testament

*(Continued on page 2)*

# Family Profile

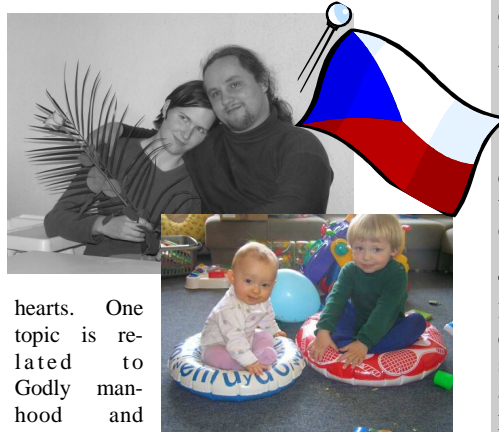
## Daniel & Kamila Gawlikovi

There are four of us in the Gawlikovi family; Daniel (32) and Kamila (28) plus our children, Samuel (2 1/2) and Sara (1). We are Czechs and have lived in Prague all our lives. Kamila is at home with the kids and I, Daniel, work as a civil engineer.

We joined PCF recently for various reasons. The strongest was the fact that the church meets much closer to our flat so the commuting logistics is much easier. The other reason is that we were very often blessed through international Christianity ministry (New Frontiers ministry in the UK, a team from Pensacola, TACF etc.) and we want to stay in touch with what God is doing worldwide.

We have been married since 2002. Our story is kind of miraculous. Quite some time ago I saw a young Christian girl worshipping God full-heartedly during the monthly KSP (the collection of KS Regions in Prague) city-wide church gathering. I said, "Lord, I'd like to find a wife with passion for you like this." It was in 1994. I had no idea that one month later God would take me at my word. He said, "This girl is going to be your wife" I asked, "How could it happen? I don't know her at all." And God said, "Wait and you'll see." Little did I know that this waiting would be so long. After two years of waiting I wrestled with God and finally decided to go and tell her. It was the worst timing as she was not interested in me. In 1997 I was in Canada and a prophecy was given to me through the local church. The theme was "God hasn't forsaken your needs and he is going to give you the desires of your heart. But the time isn't right." In the following years I had almost lost contact with that girl, who had in the meantime, become a true woman. I knew that she was studying somewhere outside of Prague. I was about to give up waiting as I had lost hope that our being together could still happen. I decided to give it a last chance - to check out whether she was attached to someone or not. If yes, I was going to quit. But she was interested in meeting me. She found that I was not so 'uninteresting' as she used to remember me. After two or three weeks God gave her a confirmation that "if she wanted to follow Him full heartedly then it is beside Daniel". So we got engaged after a few months and in 2002 got married. Yes, that lady is my precious wife Kamila. What is very symbolic for me is the fact that all my waiting lasted six and half years. I say that God released me from my 'heartache' in the midst of 'jubilee' - the seventh year.

We do believe that we were called together to serve as a couple in the future but now our main task is to raise our kids. We cannot say what our calling is. We have some inkling but we don't know the 'bigger picture' yet. There are certain topics that are burning in our



hearts. One topic is related to Godly manhood and womanhood, Godly dating and marriage, and Godly parenting. And another is somehow related to worship especially in its prophetic dimension. But we still don't feel ready and are trying to gain some experience. Kamila personally is involved in IHOPP (International House of Prayer Prague) worship. She sings there and worships with banners and flags. I was leading a home group in my previous church but I gradually had to step back as our kids were born. I host a men's prayer group (Promise Keepers) in our home. We have been meeting with the core members since 2000.

I was never led to faith though my mother is a member of the traditional church. The first time I thought about God's existence was when I was 14. When I was 16-17 I heard the Gospel for the first time but didn't do anything with it. When I was almost 19 I received a New Testament Bible and suddenly God started to convince me of my sins. Within weeks I started to understand that Jesus is someone really important - even for me. I was touched by God and felt his acceptance in my heart - this happened on the *March for Jesus* event on the 23rd May in 1992. A few days later I received Jesus. Kamila was a very young girl when her family had serious problems. Her father left her mother and she had to take care of five kids alone. Later her mother got in serious trouble and wasn't able to take care of her children. They were placed in a state organized children's home before they were entrusted to their grandmother. At that time a protestant pastor was coming to the home and presenting Christianity to the kids. This was Kamila's first contact with real Christianity. A few years later she saw this man again on a photograph a schoolmate showed her. This was from some church event. So she went there, was invited to a youth home group, heard the gospel again, and felt warm acceptance. After a short time she was saved. It was around 1993 or 1994. Finally, some of you may already know us as I helped in the PCF office alongside Tomas Sedlacek in 2000 and Kamila used to do baby-sitting for the Mullens during 2001-02. We are looking forward to everything God has for us at PCF - and we hope we'll be a blessing to you. ☺

(Continued from page 1.... Czech Wells)

Rules. I'll leave to the reader's consideration to what extent his view of women and prophecy was courageous at the turn of 14<sup>th</sup> and 15<sup>th</sup> century. These women, 'beguines', then became the main followers of John Huss. Huss also understood the secret of earnest prayer, though he was as ascetic as Matěj or Janov. Furthermore, against the command of the church, he supported gatherings of Christians in order to pray in Czech and even to compose their own worships and prayers. At that time it was regarded as a misdeed and his opponents criticized him for it.

The Union of Brethren took shelter in the Orlice Mountains in order to be able to live according to the example of the early church in solitude, prayer, Gospel reading, diligent work and practical godliness. Earnest devotion to prayer and fasting kept the Brethren in vigilance and purity. Then in the period preceding the battle at White Mountain the Brethren started to rely on Rudolf II's grant of religious freedom for Protestants, Brethren noblemen, and even on the power of weapons instead of on the living God. It is no wonder that they were defeated. Václav Budovec of Budov, a Brethren nobleman fighting for the freedom of the Union was horrified at the sight of the 'sheep turning into wolves'. He was one of the faithful when he laid down his life on Old Town Square on the 21st of June, 1621. The last bishop of the Brethren Union, Jan Ámos Komenský admitted that the debacle at the White Mountain and the isolation of the Czechs during the Thirty Years War was the result of the sins of the Czechs. Being a lover of prayer, a witness of the events, and victim of Catholic oppression, he urged Czechs to contemplate and pray, "*I order you to such lament as the Lord ordered all Hebrew people when He consumed His priests with His fire in His sanctuary because they offered unauthorized fire before Him. There the Lord God didn't allow the remaining priests to mourn, but allowed the people to do so (Lev 10:1-6). Likewise now my principals sinned, the keepers of my sanctuary, by bringing in unauthorized fire, fire of secular wisdom, fire of bodily futilities, fire of pride, splendor of jewelry, devilry, willfulness, parsimony, indolence etc., and therefore they died and are dying before you, for their sins; but you should mourn, as the plague falls on you and your descendants.*

*I order you such penitence and prayers as the Lord ordered at the times of His great anger when everyone turned to Him with their whole hearts, with fasting, crying and lamenting; to tear not only their robes, but also their hearts.*" - Testament of the Union of Brethren.

It took a hundred years before God resurrected the Union of Brethren, although in Bohemia and in Moravia a 'hidden seed' of the truthful Christians remained throughout this time. When the Lord poured His Spirit over the arid land in Suchdol on the river Odra and its vicinity, "*many came to the knowledge of their*

(Continued on page 4)

(Continued from page 1..... Covenant)

that because of the eternal covenant, God could bring back Jesus from the dead. In other words the covenant allows (provides ground for) and creates the needed environment in order for something else to happen.

In the Old Testament, covenant occurred between people - Abraham and Abimelech (Gen 21:22-32), Abimelech and Isaac (Gen 26:26-31), Jacob and Laban (Gen 31:44-45), Jonathan and David (I Sam 18:3-4) and Ahab and Benhadad (I Kings 20:34). These forms of covenant can be recognized as ancient forms of contemporary contracts.

Even though there are many types of covenants, this article focuses on the covenant between God and men. In the Old Testament a covenant of a general kind was made by God with Noah (Gen 9:9-17 and elsewhere). In this, the promise was that there would be no more floods. A covenant was made with Abraham, which included his descendants. In this one, the promise of God was to multiply the descendants of Abraham, to give them the land of Canaan, and to make them a blessing to the nations (Gen 15:18; 17:2-21). A covenant was made with the nation Israel at Sinai, also called Horeb (Ex 19:5; 24:7-8; 34:10,27-28, etc.) and ratified by a covenant sacrifice and sprinkling of blood (Ex 24:4-8). This constituted the nation of peculiar people to God, and was accompanied by promises for obedience and penalties for disobedience. This covenant was renewed on the plains of Moab (Deut 29:1). In these national covenants the individual had a place, but only as a member of the nation.

Later on, a covenant was made with the tribe of Levi, through which came the priestly tribe (Deut 33:9; Jer 33:21). The covenant with Phinehas (Num 25:12-13) established an everlasting priesthood in his line. The covenant with Joshua and Israel was an agreement on their part to serve Yahweh only. The covenant with David (II Sam 7 with parallel text I Chron 17; see also Ps 89:3,28,34,39; 132:12; Jer 33:21) contained a promise that his descendants would have an everlasting kingdom, and forever have a relationship of sonship in God. The covenant with Jehoiada and the people (II Kings 11:17 with parallel II Chron 23:3) was an agreement on their part to be the people of Yahweh. The covenant with Hezekiah and the people (II Chron 29:10) consisted essentially of an agreement on their part to reform worship; the covenant with Josiah and the people (II Kings 23:3), consisted of an agreement on their part to obey the Book of the Law. The covenant with Ezra and the people (Ezra 10:3) was an agreement on their part to put away foreign wives and to obey the law. The prophets also speak of a new covenant, most explicitly in Jeremiah, but with references elsewhere (see Isa 42:6; 49:8; 55:3; 59:21; 61:8; Jer 31:31,33; 32:40; 50:5; Ezek 16:60,62; 20:37; 34:25; 37:26; Hos 2:18).

It seems that God establishes long-term relationship through covenant. Even though, the above mentioned practices belong to the Old

Testament, today God again establishes relationship with us through covenant, however, a new one. Covenant provides legal ground for the Lord to move and to act. We serve a legal Lord, though not a legalistic one. We can view the covenant as an environment, as a form into which the Lord develops personal relationship with us. As the Lord is King of the kingdom into which we move after being born again, so the covenant personally provides legal ground for us to develop relationship with the Lord.

The initiator of God's covenant with men is God alone, which reveals that even though we are not equal sides of the contract, the Lord desires to be a side of the covenant. So His covenant is one of gratuitous promise, an act of pure grace on His part (Gal 3:15). In Ps 89:28 "covenant" is explained by the parallel word "mercy". The covenant, on God's part which is gratuitous, requires man's acceptance of and obedience to it, with the outcome being His grace experienced. Even though we are unequal partners in the covenant, which means that we do not have initially anything to offer in order to make the covenant real, the Lord offered the life of His Son in order to make us equal participants in the contract. The blood of Christ, offered through the eternal Spirit, cleanses our consciences from acts that lead to death, so that we may serve the living God! For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance - now that He has died as a ransom to set them free from the sins committed under the first covenant (Hebrew 9: 14-15).

The Lord Himself appointed a perfect Mediator, so that we may serve Him. He, in fact perfected the covenant and there is no more room for improvement as in the first covenant. As born again people that live in the Lord's kingdom, we do have the mandate, which implies both right and obligation, to seek and enter into His covenant. While after being born again we have the right to enter into covenant, being covenant people is not a mechanical and automatic event that somehow happens. We enter into covenant with our free will, once we surrender everything to God, and we appoint the Lord as King in our life.

An indicator for people of the covenant is in Psalm 25:14. "The secret of the LORD is with those who fear Him; and He will show them His covenant" (NKJV). The question is how much we understand the secrets of the covenant, and to what measure we are stewards of his secrets. The Lord does not reveal His secrets simply to anyone, but to those that seek him *in fear* with a committed heart. These are the people that know the mysteries of His will (Eph 1: 9-10), the mystery of the gospel (Eph 6:19) and the mystery of godliness (I Tim 3:16). Let's ask ourselves if we are people of the covenant, or just nice church goers that mechanically repeat what has been preached and who cannot be found trustworthy to keep and understand the mysteries and secrets of the Lord. ■



## PRAYER REQUESTS

- 1) **Church Finances** – Please pray for provision to cover our expenses and wisdom in spending and giving.
- 2) **More laborers in the harvest /PCF** - Please pray for more leaders at PCF (Mullens are celebrating 10 years of ministry in Czech Republic in October) and IHOPP.
- 3) **Former PCF members involved with full-time ministry** such as Michael Stadler, Sam Ewell, Steve Gower, and Roger & Robin Harsh for God's total provision and protection in their lives. **"Always keep on praying for all the saints."** (Eph. 16:18)

  
**Upcoming Birthdays**  
*The following PCF members past and present will be having birthdays this summer.*

Arnout Francke	July 4
Dave Currin	July 5
Mark Reinhardt	July 6
Gabriela Peková	July 6
Anthony Walker	July 6
Megumi Ito	July 7
Nathan Ndubuka	July 8
Brett Johnson	July 9
Debbie Vallejos	July 10
Paul Stoeter	July 11
Jana Ndubuka	July 11
Veronika Cvečková	July 11
Jeremy Kruiženga	July 12
Beverly van Straaten	July 14
Štepan Denk	July 17
Kevin Nickle	July 18
Susan Hein	July 22
Hana Kroutilová	July 23
Rachel Koukliková	August 1
Dita Crowther	August 1
Mark Robbins	August 4
Jenny MacRae	August 6
Rachel Sheffield	August 8
Joshua Kropf	August 8
Garth Wright	August 10
Daniel Gawlik	August 12
Kelsie Mullen	August 15
Sherry Robbins	August 18
Lydia Strong	August 20
Tonda Culek	August 24
Magda Cejková	August 30
Jeroen Overwater	August 30



(Continued from page 2... Czech Wells)

false and fabled faith and their sins. They talked to one another about it and then it became common talk, the most noble and certainly the most unusual, in the houses, streets and roads, when two or three met, the matter was discussed and the whole land was regenerated with it. Many people started to meet once in one house, once in another house, sang and learned from the Gospel. All this was done so earnestly that they didn't differentiate between day and night and a great many youth didn't have much sleep at this time of awakening.

Herdsmen prayed on the fields and sang choruses while watching over the flock. Stable boys and maids cared about the salvation of their souls. There were village balls, yet no one had any intention of entering a game-room or dancing room. Prayers to eternal love were made with fervour even by infants. They were lifting their hands and mouths to the heaven constantly appealing to their parents to join them in their journey to Jesus." {V. Vaněura, Pictures from the History of the Union of Brethren}

This awakening soon alienated enemies of the truth. During the reign of Charles VI, the persecution of non-Catholic denominations was even worse than after the Battle at White Mountain. It was the period of zealot Jesuits, such as father Conias, infamous for burning Bibles and other Christian books. Even in the Suchdol area the newly converted Christians were forced to give up their faith. They were arrested, tortured, and tormented by hunger and cold. They decided that as they couldn't profess Jesus without restraint or gather for Gospel readings and worship, they had better flee.

A Saxon earl, Nicolas Ludowick Zinzendorf, received them warmly and gave them permission to build a new settlement called Herrnhut, meaning 'Protected by Lord' or 'The Watch of the Lord'. It indicated that the settlers perceived themselves as watchers, those who watch in prayer day and night. The Lord poured the spirit of prayers and humble intercession for mercy on them and thus originated the 24-hour prayer watch, every hour one or more prayed to God. Initially the prayer watch was unplanned. On Sunday August 10, 1727, God poured His spirit on their gathering so that the people fell down under God's Power and they remained like that, not knowing whether they were on earth or in heaven until midnight. They cried, prayed and praised the Lord continuously for 12 hours.

Heaven opened over Herrnhut and the downpour of God's love, joy and happiness inebriated everyone, children included. "On August 29, 1727, a truly touching event took place. Girls from Herrnhut and Berthelsdorf stayed

from 10 pm until the next morning in prayer, song and intercession on the Hutberk hill (a hill overlooking Herrnhut). Boys gathered for prayers elsewhere. The Spirit of prayer and humble intercession poured on the children was so strong and effective that it can't be described in words. Indeed, those were the days of heavenly joy for the corps of watchers. All forgot about themselves and earthly matters and longed for the presence of Christ, their Saviour in eternal glory."

The prayer movement was so strong that Christians were praying constantly. When working in the fields, they kneeled several times a day to speak to their dear Saviour so causing some people to think that they were worshipping the sun. The prayer movement soon transformed into a missionary movement and in the course of 25 years this rather small corps sent more than 100 missionaries to the world.

At this time we can see the Well of Prayer and the people drinking from it. Since then the enemy has been filling it up with dust so now it needs purifying. Upon closer look we can see what the dust is. It is disappointment and disbelief. As a result of this the church gave up on urgent prayers and the joy of prayer was lost. Every Christian and every church has experienced (a number of times) disappointment after a prayer hasn't been heard. However, if one doesn't give up, there is hope. To be defeated means to give up belief and trust in a gracious and mighty God. Disbelief is doubt about God's arm, its power and length. "The Lord answered Moses, 'Is the Lord's arm too short? You will now see whether or not what I say will come true for you'" (Num 11:23). When the Israelites cried to God for meat in the desert, even Moses doubted if God was able to feed over 600,000 men for as long as a month as promised. He argued, "Would they have enough if flocks and herds were slaughtered for them? Would they have enough if all the fish in the sea were caught for them?" (Numbers 11:22). Moses felt under pressure between two millstones. On the one hand were the people with their requests and disbelief, and on the other hand was God with His requests and patience. Nevertheless Moses kept praying and proved his reliance on God and trust. However the people spoke against God, "They spoke against God, saying, 'Can God spread a table in the desert? When he struck the rock, water gushed out, and streams flowed abundantly. But can he also give us food? Can he supply meat for his people?'" (Heb 78:19-20). God's arm is not too short to reach, nor too weak to remove obstacles and defeat the devil. Remember this so as not to muddy the waters with the dust of disbelief.

Pride and independence from God also pollute the waters. The approach of 'I don't need God, I can take care of myself' is cursed by God.

"This is what the Lord says, 'Cursed is the one who trusts in man, who depends on flesh for his strength and whose heart turns away from the Lord'" (Jeremiah 17:5). The question is, "Who do you trust, who do you expect to help and save you?" The Israelites expected that Egypt would help them but it was like a staff of reed for the house of Israel. It broke when they leaned on it and their backs were wrenched (Ezek 29:6-7).

What can we do? True repentance can purify and restore every well. Let us return to the heavenly Father through repentance and ask Him for the spirit of grace and supplication (Zach 12:10). We mustn't give up, even against all hope. Like Abraham, "Against all hope, Abraham in hope believed and so became the father of many nations" (Rom 4:18) and us Christians. Plentiful offspring were promised to him but at the same time his wife was infertile. This was to test him, but Abraham passed the test. "Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah's womb was also dead. Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised" (Rom 4:19-21). God stood by him and his offspring. Abraham only saw a promise of the future – his son Isaac. We might also live only to see a promise, a seed that will grow later. However, it is better to live trusting in God's actions and sow a few seeds rather than waste one's life selfishly, even if we aren't to live to see the promises come true. ■

<b>PCF Finances</b>	
May 2006	
<b>+50,917</b>	<b>Total Income</b>
8,131	Internet & Communications
5,000	Office Rent & Electricity
8,500	Church Rent
2,133	Supplies & Equipment
0	Copying & Publishing
20,504	Salaries/Employer Tax
0	Evangelism & Teaching
0	Church Giving
3,529	Fees & Advertising
0	Miscellaneous
<b>-47,797</b>	<b>Total Expenses</b>
<b>3,119</b>	<b>Net Income</b>
<b>33,266</b>	<b>Current Liabilities</b>

All amounts shown are in Czech Crowns.

PCF Bank Info:  
Sbor Křesťanské společnosti PCF,  
ČSOB a.s., Kamenická 26, Prague 7  
Account No. 181730394/0300  
Variable symbol: 10261

Should you have a testimony to share please email us. The deadline is August 20, 2006.