



# January

**S**now.... The entire landscape is covered by a deep layer of sparkling white snow. I like the snow, especially at Christmas. I was born in a country where snow and Christmas belong together. I have been thinking why is it that I like snow? Why does every new

layer awaken new feelings of the Christmas spirit?

The landscape veiled by its white blanket looks like a table set for a feast. Walking through the snow-covered woods, one

is engulfed by a wonderful feeling of peace. Peace goes hand in hand with the message of Christmas. Freshly fallen snow radiates with cleanliness. All of nature appears to be preparing for the moment when we remember the birth of the Saviour. A clean robe symbolizes a new beginning. This year in Canada, we have had much more snow than in previous years. We have entered the new millennium surrounded by nature wrapped in a clean robe.

Time has not stopped. The minutes go on mercilessly, only briefly touching every one of us before fading away. They fade away, but do not disappear. Every minute carries with it a part of our present and as it becomes the past it bears witness of our deeds and of the consequences of our human nature.

The third millennium and the new century call us to wrap ourselves in a clean robe of meekness, obedience, faith and love. A ray of God's love on our faces will add a sparkling purity to our garment. We will then gratefully declare along with the psalmist, "Your word is a lamp to my feet and a light for my path" (Psalm 119, 105).

Editor-in-Chief *Natasha Legierski*

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**S**níh.... Krajinu kolem dokola přikrývá hluboká vrstva třpytivě bílého sněhu. Mám ráda sníh, zvláště o vánocích. Narodila jsem se v zemi, kde sníh a vánoce patří k sobě. Přemýšlela jsem. Proč mám ráda sníh? Proč u mne každá nová vrstva vzbuzuje sváteční náladu?

Krajina zahalená bílou přikrývkou vypadá jako svátečně prostřený stůl. Náhodný chodec je okouzlen pokojem, který ho pohlcuje při procházce zasněženým lesem. Mír a pokoj jde ruku v ruce i s vánoční zvěstí. Čerstvě napadaný sníh září čistotou. Tyto spojitosti vytváří dojem, jakoby se celá příroda připravovala na sváteční chvíli té vzpomínky na narození Spasitele. Čisté roucho nám symbolizuje také nový začátek. Letošní zima zde, v Kanadě, přinesla daleko větší množství sněhu než minulé roky. Vstoupili jsme do nového tisíciletí obklopeni okolím oděným čistým rouchem.

Čas se nezastavil. Minuty neúprosně běží, lehce se nás každého dotknou a nenávratně mizí. Mizí, ale neztrácejí se. Každá minuta si s sebou nese i část naší přítomnosti a proměněna na minulost, vydává svědectví. Svědčí o nás, o našich skutcích i o následcích našeho člověčenství.

Třetí tisíciletí a zároveň nové století nás vyzývá k tomu, abychom byli oděni čistým rouchem pokory, poslušnosti, víry i naděje. Zářivou čistotu tomuto oděvu dodá paprsek Boží lásky v našich tvářích. S vděčností si potom přivlastníme vyznání žalmisty: „Svíce mým nohám je Slovo tvé a světlo mé stezce!“ (Žalm 119,105)

Šefredaktorka *Nataša Legierská*



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Corel photos—Barn rooftops in snow

Convention Photos :

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# Baptist World Alliance News

January 2001

From the General Secretary

Denton Lotz

## Christ the Center!



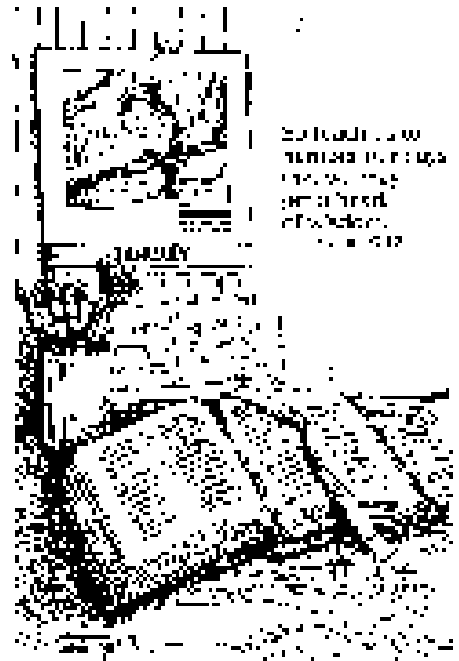
**A**ew year, a new century, a new millennium gives us as Christians pause to consider what is central: what is it we are really about as the Church? Jesus Christ is the central fact of our faith. When we lose our focus on Christ, when He is not the center, then we begin to emphasize other concerns, perhaps very important concerns, but in not concentrating on Christ we lose the center, and soon the Church dies.

Helmut Thielicke, the German theologian, confronted us with the problem of the Church being taken in by the relativism and pluralism of our day. This is what he calls "centrifugal disintegration." Thielicke warned: "Openness to the age then becomes the evil of belonging to it.... Solidarity for its own sake means bondage to the age and along with this the loss of our own identity. The age becomes our master. In this way the church comes under the threat of centrifugal pluralism. In social, ethical, and political matters it simply says what others say and that very quickly becomes superfluous." (*The Hidden Question of God*, p.29) Does this mean that the church should not be involved in the myriad questions posed to us by secular society? Of course not! Again Thielicke emphasizes, "True discipleship demands expression both at the center and on the periphery. But it stands under the primacy of the one thing needful (p. 28)."

The BWA represents 196 member bodies with ministry in 200 countries. Each convention/union struggles with its own culture, society, and problems in order to proclaim properly the gospel of Jesus Christ. No member body can dictate the right way, or the only way, to another. No central Baptist authority can presume to speak for all others. But there is one basic doctrine that unites us: Jesus Christ is Lord! This is the earliest of all Christian confessions (I Cor.12:3).

Therefore, as we enter another year, it is important that Christian leaders constantly judge their decisions and actions on the question, "What does this have to do with calling our people to Christ? Are we just responding to the secular questions of the day, with acceptable secular and politically correct statements, or is our thought and action grounded in Biblical faith? Are we merely parroting relativistic thoughts to tickle the ears of non-believers, or are we confronting them with the radical call to discipleship as followers of Jesus Christ?" If we do not center on Christ then all of our concern for feeding the hungry, for justice, peace, human rights,

☞ Continues on page 18



## Banka, jménem Láska

Jarmila Dybová

Víra, naděje, láska—  
to tré,  
to do třetice!  
Poznáš snad něco více?

Bohatství, sláva, tituly  
blaží tvou duši nyní.  
Až zajde slunce  
a rozpadneš se v prach—  
po tobě přijdou jiní.  
Poklony druhých  
budou platit jim.  
Tobě jen kytka chryzantém  
a svíce.

Snaž se však poznat něco více  
už nyní  
a nečekej,  
až bílé jíní  
obestře tvou hlavu.  
Pak po právu  
tě víra, naděje a láska mine.  
A tvoje cesta,  
jež se směle vine  
najednou skončí.  
Zastav se a rozvažuj,

☞ Pokračování na straně 18

# Christ Calls To Act – Part 1

Thomas Cosmades

The faith of Christ is a commitment of sanctified work from beginning to end. There is no room for apathy or complacency in it. The Old Testament admonishes the believer to be still and know that He is God (Psalm 46:10). Also, "in quietness and confidence shall be your strength" (Isaiah 30:15). Nevertheless, there is action beyond this which must be looked at as a springboard for Christian effectiveness. Rest in His all-sufficient power; act on His unchanging charge.

Having previously considered The Churches in Christ's Eyes, a viable observation strikes the reader: Churches Inculcated to Christ's Command. In the second and third chapters of Revelation, the letters to the Seven Churches are loaded with serious imperatives from Him, attached to His solemn pronouncements. These are spread between the lines of the epistles, constantly reminding the hearer or reader about the urgency of decision and action.

There are ten imperatives addressing the churches, each one a direct command to every individual within the ranks:

1. Repent 2:5, 16, 21, 22, 3:3, 19
2. Remember 2:5, 3:3
3. Awake (Start Praying) 3:2
4. Hold Fast 2:25, 3:11
5. Use Your Ear 2:7, 11, 17, 29; 3:6, 13, 22
6. Be a Conqueror 2:7, 11, 17, 26; 3:5, 12, 21
7. Open the Door 3:20
8. Buy from Me 3:18
9. Do Not Fear 2:10a
10. Be Faithful unto Death 2:10b

Everyone encounters a series of imperatives in his or her daily dealings. We say "yes" to some, "no" to others. We generally bear in mind our personal interest when we utter the "yes" or "no." How shameful and pathetic when we say "yes" where "no" is necessary, or "no" when the proper reply should be "yes." We ought to consider the scriptural admonition, "For

all the promises of God find their yes in Him. That is why we utter the Amen through Him, to the glory of God" (2 Corinthians 1:20). May this be the response of every person identified with Christ's Church. No serious person can afford to say "no" to His imperatives. Negative response results in grief, casting the person to ultimate distress. The sovereign Ruler has the power to negate all whimsical deliberations.

**1. Repent.** Five of the seven churches receive this solemn admonition from the Head in heaven. Two are called twice to repent, but with the woeful refusal "no"! Jezebel being in control in the Thyatiran church, they were not about to consider the command. Did the other four reflect on the call to repent? Christ reiterates His command to the Ephesian church with a warning: "If you don't repent I will come to you and remove your lampstand from its place" (2:5). While the call to repent is irrevocable, man's sinful will is the sole factor to revoke it! We see examples of it again in Revelation 9:20 and 16:9,11. How about contemporary churches? Your church? Yourself?

*Metanoeo* means coming to realisation thereafter. It is the categorical call throughout the Old and especially in the New Testament. The way of entrance into God's family is through repentance and belief in the Lord Jesus Christ (Acts 11:18, 17:30, 18:28; 20:21, 26:20).

On the other hand, some argue against the believer's or church's necessity to repent. The scriptural admonition puts weight on the affirmative (2 Corinthians 12:21). And of course in the open call to the five churches under Christ's scrutinizing eye, it is clearly verified. General William Booth said one of the chief dangers of the twentieth century would be "forgiveness without repentance." Lamentably, this is the state in which we are found! But when there is refusal to acknowledge sin and turn from it, grace is denigrated among the communicants. It becomes "cheap grace" in Dietrich Bonhoeffer's words. Then Christ's warning is executed in full, with no pity or mercy.

*Will continue in the next issue*



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# Křesťanství volá k akci – část 1

Thomas Cosmades



Víra v Krista je odevzdání se posvěcenému poslání od začátku až do konce. Zde nemá místo apatie či samolibost. Starý zákon vyzývá věřící, ať se *upokojí a poznají, že On je Bůh* (Žalm 46,11). Také, „*v utišení se a v doufání bude síla vaše*“ (Izaiáš 30,15).

Nicméně, za těmito slovy se skrývá činnost, kterou je třeba chápat jako odrazový můstek pro úspěšnost křesťana. Spočíváme v Jeho všemohoucnosti, konejme na základě Jeho neměnného se pověření.

Dívá-li se čtenář na církev očima Krista, postřehne povzbuzující fakt: Církev je nabádána respektovat Kristovy příkazy. Dopisy sedmi sborům jsou plné Jeho rozkazů, připojených k Jeho svatým prohlášením. Tato jsou zahrnuta mezi řádky epištol, stále připomínající posluchači či čtenáři neprodlenost v rozhodnutí a vykonaném skutku.

Níže je uvedeno deset příkazů adresovaných sborům. Každé je přímým příkazem k jednotlivcům v tomto pořadí:

1. Čiň pokání a pracuj Zj.2:5, 16, 21, 22, 3:3, 19
2. Rozpomeň se (uvědom si) Zj. 2:5, 3:3
3. Vzpamatuj se (začni se modlit) Zj. 3:2
4. Buď pevný Zj. 2:25, 3:11
5. Poslouchej Zj. 2:7, 11, 17, 29 3:6, 13, 22
6. Buď vítězem Zj. 2:7, 11, 17, 26 3:5, 12, 21
7. Otevři dveře Zj. 3:20
8. Kupuj ode mne Zj. 3:18
9. Neboj se Zj. 2:10a
10. Buď věrný až do smrti Zj. 2:10b

Každý se střetává se sérií příkazů v průběhu dne. Něčemu řekneme „ano“, něčemu „ne“. V podstatě je naše odpověď „ano“ nebo „ne“ ovlivněna naším osobním zájmem. Jak hanebné a patetické řekneme-li „ano“ tam, kde má zaznít „ne“, anebo „ne“ v případě, kde je vhodné „ano“! Měli bychom vzít do úvahy napomenutí Písma při používání slov „ano“ nebo „ne“. „*Ke všem zaslíbením Božím, kolik jich jen jest, bylo v něm řečeno „ano“.* A proto skrze něho zní i naše „Amen“ k slávě Boží (II.Kor. 1:20).

Budiž toto odpovědí každé osobě ztotožňující se s Kristovou církví! Uprímny člověk si nemůže dovolit říci „ne“ Jeho příkazům. Negativní odpověď přináší zármutek, odsouzení člověka k věčnému trápení. Svrchovaný vládce má moc překonat všechny nevyzpytatelné úvahy.

1. Čiň pokání a pracuj. Ze sedmi sborů dostalo pět sborů vážné napomenutí od Hlavy s nebe (Krista). Jeden reaguje naprostým odmítnutím, i když byl dvakrát vyzván k pokání! Sbor

Thyatirský, pod vedením Jezábel, se tímto příkazem nemínil zabývat. Uvažovaly o pokání další čtyři sbory? Kristus znovu opakuje výzvu církvi do Efezu s varováním: „...*přijdu na tebe a pohnu tvým svícem z jeho místa, jestliže se neobrátíš.*“ (Zj. 2:5) Jelikož výzva k pokání je neodvolatelná, jediným faktorem, kterým může dojít ke zvratu, je hříšná vůle člověka!



Další příklady vidíme ve Zjevení (9:20, 16:9,11). Jak jsou na tom současné sbory? Tvůj sbor? Ty?

*Metanoeo* vyjadřuje uskutečnění v časovém odstupu. Je to kategorické volání prostřednictvím Starého–shuv (*kompletní návrat*)–a zvláště Nového zákona.

Vstup do Boží rodiny je umožněn prostřednictvím pokání a víry v Ježíše Krista ( Skut. 11:18, 17:30, 18:28, 20:21, 26:20). Na druhé straně, mnozí argumentují ohledně nutnosti pokání věřících nebo církve. Písmo klade důraz na tento požadavek (II. Kor. 12:21). Uprímné pokání vede k nápravě. Spasení se děje milostí skrze víru. Toto dění odstraňuje všechnu tíhu a hřích, jež k sobě Inou (Žid. 12:1). Otevřené oslovení pěti sborů, pod zkoumavým pohledem Krista, to jasně potvrzuje. Generál William Booth označil „*odpuštění bez pokání*“ za jedno z hlavních nebezpečí dvacátého století. Žel, právě v takovém stavu se nyní nacházíme! Jestliže dojde k odmítnutí přiznání si hříchu a odvrácení se od něj, je milost, mezi přijímajícími ji, pošpiněna. Stane se *lacinou milostí*, jak se vyjádřil Dietrich Bonhoeffer. V tom případě se Kristovo varování stane skutečností, bez slitování a milosrdenství.

Přeložila Nataša Legierská

Pokračování v příštím čísle





# Czechs and Slovaks and the Bible – Part 7

## The Period of Darkness

Natasha Legierski

At the beginning of the 17<sup>th</sup> century, Europe was in the midst of much political and religious activity. The various conflicts led to a series of battles that resulted in the 30 Years War. From a historical perspective, this may be considered one of the most dramatic and significant periods of Czech history. The war that had erupted was a religious war (the Reformation against the Catholic Church). It began with the Czech uprising (Prague defenestration 23/5/1618) and consisted of four phases: 1. Czech war (1618–1625), 2. Danish war (1625–1629), 3. Swedish war (1630–1635) and 4. Swedish-French war (1635–1648). The war was concluded by the Peace of Westphalia in 1648. This ended the religious struggle, and the division of the church into Protestants and Catholics became stabilized. The civilian population suffered the most as a result of the war. The plague, war and hunger reduced the population by 35%, in some areas by as much as 90%!

After the end of the 30 Years War, central Europe found itself in a political and religious vacuum. The strong Habsburg dynasty, which belonged to the Catholic Church, used the church to further their political interests, and religion became intermixed with political goals. The Habsburgs used mandatory Catholicism as a means of strengthening their power in other countries. In the struggle for the crown, regions often changed their religion depending on who was in control of the land.

### The Czech Lands

During the Middle Ages the population of the Czech lands was composed primarily of Czechs and Germans. The Czech and German nobility struggled to maintain their freedom and privileges, while the Czechs as a nation strove to maintain their language and cultural identity. This feudal and religious conflict between the Czech and German nobility (or the conflict between German Catholics and Czech Hussites) resulted in an ethnic conflict between the Czechs and Germans as a whole.

After the end of the Czech war, there began a period of strong recatholization. The university and the town schools were handed over to the Jesuits, the Protestants were exiled, and the cup was proclaimed a heresy. Bibles and Protestant books were burnt in large numbers, and the nobility had their property and belongings confiscated. Approximately 150,000 people emigrated from the Czech lands, among them 185 noble families and representatives of Czech culture (for example J.A. Komensky). More than 50% of all the land was confiscated.

Only a free person could emigrate; the peasants were bound to the land. Catholicism was the only accepted faith for those who remained. The Czech lands were then hit by a second

wave of Germanization. The Germans occupied the vacant residences of the Czechs that had emigrated. As a result of the mass exodus of the Czech intelligencia, the nation was on the verge of collapse politically, economically and culturally. There was a danger the Czech nation would lose its identity. German became the official language; Czech became the language

Central Europe 1648



of defeated heretics, rebels and peasants. The rural countryside was all that was left to represent the Czech nation. This period marks the era of the greatest oppression of the Czechs.

### Slovakia

The northern and western parts of Slovakia were under Habsburg control, while the south was ruled by the Turks. The fall of the Hungarian kingdom resulted in the disruption of religious unity. Because of the war there was a shortage of

clergy in Hungary and the monasteries completely collapsed. The Habani (of German origin) had been spreading across Slovakia since 1547. Their German settlements maintained contact with Germany and this led to a Lutheran influence in Slovakia. Along with the nobility, the clergy also accepted the new faith. By 1560 a quarter of the clergy had joined the Protestants. New, independent Protestant congregations began to grow across Hungary. An attempt to recatholicize Slovakia began in 1586. However, because of the shortage of Roman Catholic clergy, it was unsuccessful. The Bratislava Council of 1608 guaranteed religious freedom and in 1619 the Slovak (Hungarian) Protestants joined with the Czech Protestants, and emigrants from the Czech lands found refuge

The Slovaks immigrated southward, into the region of present-day former Yugoslavia.

### Absolutism as Enlightenment

At the beginning of the 18th century, central Europe entered a period of changing borders between the Ottoman (Turkish) Empire and the Habsburg-controlled Austria, and also between the Ottoman Empire and the Russian Empire. These three empires were composed of many nations, and each nation held onto its own traditions. The Hungarian Empire was composed of Magyars, Slovaks, Ukrainians, Germans, Rumanians, and Serbs and Croats.

The Habsburg Empire was a collection of various kingdoms, many multi-ethnic, that were held together by the dynasty. The hereditary Austrian holdings were composed of Germans, Slavs (Poles and Slovenians), and Italians; the Bohemian Crown included the Czechs and Moravians.

Absolutism underwent a transition to enlightened absolutism. The arts and architecture experienced a transition from Baroque to Rococo and Neoclassicism. Literature and music reached very high standards. The century is also known for lowered morals, corruption, brutality and misery. While the rich flocked to the capital cities of Europe (Paris, Warsaw, Rome, Vienna), the peasants suffered under the burden of heavy labor and taxes. People died for the military and expansionist goals of the ruling dynasties. The quality of life was poor, and productivity was insufficient. New ideals brought unsolvable problems in the political, social and economic spheres across Europe.

The last ruler of the Habsburg dynasty, Charles VI, (German Emperor and King of Bohemia) died by the sword. He had no son, and his oldest daughter, Maria Terezia, became his successor, ruling from 1740 to 1780). She placed the interests of the state as the highest priority and initiated many reforms. The structure of the state was centralized. The changes affected the government and justice system. The church and its possessions were placed under the control of the state. The church also had to pay taxes, so its influence, along with the expansion of monasteries, was restricted. The school system was also restructured and began to be run by the state rather than by the church. Both German and Czech were initially taught in higher grades in city schools, but the Czech language was gradually suppressed until it completely disappeared in higher grades and was only taught in lower grades. The university and specialized schools were also German. After the termination of the Jesuit order, professors outside of the church could also teach at the university. The school system was unified and accessible to all nationalities and denominations. As part of the economic reforms, guidelines were created in an effort to raise the quality life. New factories were built, and the textile, glass-making and steel industries were supported, along with the mining of coal. In farming, new methods were introduced to increase productivity, and the transportation system was improved. Centralization also led to greater administrative unification. The Czech and Austrian court systems were unified in 1762 and transferred to Vienna. German became the official language.

☞ Continues on page 9

Map of Central Europe ca. 1721



in Hungary. To gain power in Hungary, the Habsburgs used a similar strategy as in the Czech lands: recatholicization and certain privileges for those who served the dynasty. However, they were not as successful as in the Czech lands. By limiting the Protestants' religious freedom in 1673, the Habsburgs created greater tension in the struggle between the Protestants and the Catholics. The council that met in 1681 arrived at a compromise: religious freedom would be restricted only in specified regions. This ruling was maintained for the next 100 years, until 1781. The Turkish occupation that lasted for 160 years caused Hungary to grow very weak.

# Naše národy a Bible – 7.část

## Období temna

Nataša Legierská

**N**a počátku 17. století se Evropa nacházela v centru politicko-náboženského dění. Dynamický konflikt vedl k sérii bojů, které vyústily ve 30-ti letou válku. Z hlediska historie se jedná o jedno z nejdramatičtějších a pro českou historii nejzávažnějších období. Šlo o válku náboženskou (snahy reformace proti katolické církvi). Začala českým povstáním (pražskou defenestrací 23.5.1618) a probíhala ve čtyřech fázích:

1. česká válka (1618–1625), 2. dánská válka (1625–1629), 3. švédská válka (1630–1635) a 4. švédsko-francouzská válka (1635–1648). Ukončena byla Westfálským mírem v r. 1648.

Tím byly ukončeny náboženské třenice a rozdělení církve na protestanty a katolíky se stabilizovalo. Civilní obyvatelstvo utrpělo touto válkou nejvíce. Válka, mor a hlad zredukovaly populaci o 35%, místy až 90%!

Po ukončení 30-ti leté války se nacházela centrální Evropa v politickém a kulturním vacuu. Silný rod Habsburků pro své politické zájmy využíval církve (patřili ke katolické církvi). Náboženství se mísilo s politickými zájmy. Habsburkové používali šíření katolictví jako nástroj k upevnění své moci v dalších zemích. V bojích o korunu se často měnila i náboženská příslušnost: komu patřilo území, takové náboženství dominovalo.

### Čechy

Ve středověku se obyvatelstvo českých zemích skládalo ze dvou hlavních vrstev:

Čechů a Němců (česká a německá šlechta, usilující o zachování vlastní svobody a privilegií) a Českého lidu s mateřským jazykem a lidovou kulturou. Díky tomu se feudální nebo náboženský konflikt mezi českou a německou šlechtou (nebo konflikt německých katolíků s českými Husity) zvrátil do etnického konfliktu mezi Čechy a Němci.

Po skončení české války nastala silná rekatolizace. Pražská univerzita a městské školy byly dány do rukou jezuitů, protestanté byli vypovězeni ze země, kalich byl prohlášen za kacířský. Bible a knihy protestantů byly hromadně páleny. Páni a rytíři byli zbavováni majetku. Ze zemí českého království emigrovalo 150,000 lidí mezi nimi 185 šlechtických rodin, dvorští měšťané a mnozí představitelé české kultury (např. J.A. Komenský). Více než 50% království propadlo konfiskaci.

Vystěhovat se mohl pouze svobodný člověk, poddaní se nesměli stěhovat. Katolické vyznání bylo jediné uznávané náboženství. Čechy zasáhla druhá vlna germanizace. Příchozí Němci osidlovali opuštěná místa emigrantů. Odchodem inteligence byl český národ přiveden na pokraj zkázy politicky, hospodářsky a i kulturně.

Jednalo se především o ztrátu českého národního citění. Němčina se stala úředním jazykem. Čeština byla jazykem poražených kacířů, rebelů a venkova. Venkov byl jediným představitelem českého národa. Toto období je označeno za největší útlak českého lidu a ponížení českého národního genia.

### Slovensko

Severní a západní Slovensko bylo pod kontrolou Habsburků, jih byl pod mocí Turků (Otomanská říše). Rozklad uherského království mělo za následek rozklad náboženské jednoty. Díky válkám byl v Uhersku nedostatek kněží. Kláštery zanikaly. Po Slovensku se šířili novokřtěnci–Habáni, původem Němci–kteří přišli z Moravy již v roce 1547. Německé osady v Uhersku udržovaly kontakty s Německem, což umožnilo vliv luteránské



Habáni z roku 1588

víry na Slovensku. Spolu se šlechtou se k nové víře přidávali i kněží. V roce 1560 to byla již čtvrtina kněžstva, která přešla k protestantům. Vznikaly samostatné protestantské sbory po celém Uhersku. Rekatolizace na Slovensku byla zahájena v r. 1586. Pro nedostatek římsko-katolických kněží však neměla úspěch. Bratislavský sněm (z roku 1608) zaručoval náboženskou svobodu a v roce 1619 se slovenští (uherští) protestanté spojili s českými protestantmi. Vystěhovalci z Čech nacházeli v Uhersku útočiště. Při získávání moci v Uhersku, používali Habsburkové podobnou strategii jako v Čechách, rekatolizace a určitých výhod pro ty, kdo budou sloužit dynastii. Neměli však takový úspěch jako v Čechách. Omezení náboženské svobody protestantů (Habsburky, v r. 1673),

zapříčinilo zvýšení náboženských třenic mezi protestanty a katolíky. Šopronský sněm (svolaný v r. 1681) přišel s kompromisem: náboženská svoboda byla omezena jen na vyznačené oblasti. Toto se udrželo v platnosti následujících sto let (až do r. 1781). Turecká okupace, trvající 160 roků, velmi Uhersko oslabilo. Slovinci odcházeli na jih (na území bývalé Jugoslaviie).

### Osvícený absolutismus

Počátkem 18. století prochází střední Evropa změnami v hranici dvou mocností: mezi Otomanskou říší (Turky) a habsburkským Rakouskem, a také mezi Otomanskou a Ruskou říší. Byly to tři říše s mnoha národy, kde každý národ si držel svou tradici.

Uherské království spojovalo Maďary, Slováky, Ukrajince, Němce, Rusíny, Rumuny, Srby a Chorváty. Habsburkská říše byla sbírkou různých království a panství s národnostními menšinami spojených dynastií: Rakouské dědictví slučovalo Němce, Slovinci (Poláci, Slovinci) a Italy a České království byli Češi a Moravané.

Absolutismus přechází k osvícenému absolutismu. Umění a architektura přechází z baroka do rokoka a neoklasicismu. Rozvoj literatury a hudby dosáhl vysoké úrovně. Do historie se toto období zapsalo jako století uvolnění morálky, korupce, brutality a mizérie. Zatímco se společenský život smetánky soustřeďoval v hlavních městech Evropy (Paříž, Varšava, Řím, Vídeň), poddání trpěli pod tíhou roboty a daní. Lidé umírali za válečné a dědičné (rodové) zájmy panovníků. Životní úroveň byla nízká, produktivita práce byla nedostačující. Nové myšlenky přinášely neřešitelné problémy v politické, sociální a ekonomické sféře přes celou Evropu.

Poslední panovník rodu Habsburků, Karel VI. (německý císař a český král), vymřel po meči (neměl syna). Za svého nástupce určil nejstarší dceru, Marii Terezii (období její vlády: 1740–1780), která vedla o trůn těžký boj. Zájmy státu však dávala do popředí a provedla řadu reformačních opatření. Došlo k neústavní přestavbě státu, tzv. centralismu. Jednalo se o změny ve vládním a právním zřízení. Církevní správa a majetky byly podřízeny státní kontrole. Církev musela odvádět daně, její vliv byl omezen stejně jako zřizování nových klášterů a rozmnožování církevního majetku. Při reorganizaci školství byly školy postátněny (doposud byly církevní) a byly zřizovány školy obecné triviální (kde se učilo čtení, psaní a počítání). Hlavní škola byla ve městech, částečně německá, postupně však čeština vymizela, zůstala pouze v nižších školách. Gymnázia a universita byly německé. Po zrušení jezuitského řádu měli přístup na univerzitu i světští učitelé. Reformace školství stanovila jednotný systém pro všechny národnostní skupiny a denominace. V rámci ekonomické reformy byly stanoveny vzdělávací a sociálně-ekonomické směrnice za účelem pozvednutí životního standardu. Byly zakládány nové továrny, rozvíjel se textilní, sklářský a železářský průmysl, těžba uhlí byla podporována. V zemědělství se začaly používat nové systémy za účelem zvýšení produktivity, došlo ke zlepšení komunikací. Úsilí o centralizaci vedlo k větší administrativní a správní jednotě. Český a rakouský soud byl sjednocen (r. 1762) a převeden do Vídně. Úředním jazykem byla němčina.

Typickým představitelem osvíceného absolutismu byl syn Marie Terezie, Josef II. V roce 1781 vydal toleranční patent, kterým bylo zastaveno náboženské pronásledování nekatolíků, nevolnictví (osobní nesvoboda) bylo zrušeno spolu s židovskými ghety, (Židům byla propůjčena občanská práva), robota však zrušena nebyla.

Politická situace v Čechách vedla k emigraci české elity do zahraničí. Z tohoto důvodu nikdy nedošlo k otevřené rebelii českého národa, jako takového, proti Habsburkům. Češi si však dokázali vytvořit jakousi formu psychologické strategie, která pomohla národu přežít období temna (prakticky až do 19. století). Jednalo se o vytvoření tzv. "dvojího způsobu života", který národu pomáhal v období cizí okupace. Veřejný život se stal jakousi fasádou, za kterou se skrýval osobní život. Šlo o "vnitřní emigraci", o pokus zachování si osobní důstojnosti. Za maskou vnějšího přizpůsobení se, Češi přežívali. Psychologický způsob (skrývaný odpor a projevovaná poddajnost) pomohl Čechům, jako národu, přežít a rozvíjet se i pod vládou Habsburků. (Tato schopnost se opět projevila při německé okupaci a komunistickém režimu ve 20. století).

Je důležité si uvědomit, že takový způsob života formoval národ a nesl s sebou mnohé negativní jevy. To se pochopitelně projevilo v morálním a duchovním stavu jednotlivců i celého národa a odrazilo se to ve vztahu k Bohu a Bibli v budoucnosti. □

## Czechs and Slovaks ... Continues from page 7

Josef II, the son of Maria Terezia, was a typical representative of enlightened absolutism. In 1781 he passed a law that put a stop to the persecution of non-Catholics. Peasants were given greater freedom and the Jewish ghettos were opened up, with Jews being given all the rights of citizens.

The political situation in Bohemia led to the emigration of the Czech elite. Because of this, there was no open rebellion against the Habsburg rule. The Czechs, however, developed a psychological strategy that allowed the nation to survive the era of darkness (until the 19<sup>th</sup> century). It involved leading a double life, which helped the nation during times of occupation by foreigners. Public life became a mask, which covered the true personal life. It was a type of "internal emigration," an attempt at maintaining personal honor and respect. The Czechs survived behind this mask of external adjustment. This approach helped the Czechs survive and grow even under the rule of the Habsburgs. (The same approach also proved useful during the German occupation during WWII and during the rule of the Communist regime in the 20<sup>th</sup> century).

It is important to realize that this approach shaped the nation and brought with it many negative aspects. These aspects were manifested in the moral and spiritual state of individuals and the nation as a whole, and affected the peoples' future relationship to God and the Bible.

□



# The Blessed Hope

Dr. Andrew Kmetko

*Titus 2*

## Part 2

We started this study with Chapter One, and today we move on to Chapter Two. Of course, we are not doing a verse-by-verse or word-by-word study; time would not permit that. Chapter Two opens with a rather startling statement: "You must teach what is in accord with sound doctrine (2:1)." That word "must" almost always raises our hackles. It makes the hair on the back of the neck stand up. "I don't have to do anything I don't want to do." The contemporary New Testament *The Message*, in its introduction to First and Second Timothy and Titus, says, "In his letters to two young associates—Timothy in Ephesus and Titus in Crete—we see Paul encouraging and guiding the development of leadership." What he had learned so thoroughly himself, he was now passing on and showing them how to develop a similar leadership in local congregations. This is essential reading because ill-directed and badly formed spiritual leadership can cause much damage in the souls of both believers and leaders. Paul in both his life and his letters shows us how to do it right.

In fact, in the second chapter, he mentions the following characteristics: moderation, self-control, depth of faith, kindness, patience, gossip, family life, work ethic, speech, honesty. Proper Christian behavior was and is a reflection of sound doctrine. The believer is to show moderation in all things, to act respectably and to demonstrate self-control, faith, love and endurance (v. 1-2).

Someone has called Christianity a "musty" religion because it says you must do certain things. Christianity begins with a "must," "You must be born again." This opens the door on a lot

of "musts." "You must give attention to sound doctrine, the Word of God." The word "must" appears 786 times in the Bible. In order to grow as a Christian you must spend time in the Word of God.

The reason for this is given in verse 5, "so that no one will malign the Word of God." What does malign mean? To speak harmful untruths about the Word of God. So that my life and my actions must be in keeping with the Word of God. I took the meaning of this word a step further and looked it up in the Greek. The Greek word "blasphemos" means to speak of God or divine things in terms of impious irreverence, to blaspheme. This is what the believer does when he acts opposite to what the Word teaches.

There are five groups of people mentioned in this chapter. It starts out by mentioning, first of all, older men, and lists the characteristics that should be evident in their lives. But let me quickly say that this life-style or behavior should be evident in every believer's life.

A characteristic we don't often think about is self-control. It is mentioned at least five times in this chapter. The older man's life was to be marked by four characteristics. First, they were to be "temperate." Now that could be any number of things. You could be or should be temperate in many activities such as eating. But here it means the opposite of intoxication. Drunkenness is not just a modern-day occurrence. It has been in existence for as long as we can remember. The first drunkard mentioned in the Bible is Noah. We read about it in Genesis 9:20. "Noah, a man of the soil, proceeded to plant a vineyard. When he drank some of its wine, he became drunk



and lay uncovered inside his tent." As I suggested earlier, temperance was not limited to the use of alcoholic beverages only but to many areas of life. The believer is to live a disciplined life as he submits himself to the Holy Spirit.

The second characteristic Paul mentions is one related to reputa-

tion. Older men were to be worthy of respect. Of course this should be based on sound doctrine. We must not forget that the believer should be guided by his beliefs and his knowledge of the Word of God. Beliefs and behavior are closely related. Another thing we must not forget is that all believers must know the Word, and their lifestyle should be regulated by that knowledge. So, older men were to be worthy of respect. There is no way we can force people to respect us, but we can live in such a manner as to win respect. We may not even receive it, but we can live it.

The third characteristic is self-control. This is mentioned several times in the book of Titus, four times just in Chapter Two. This can be, applied to a number of areas in the life of a believer. A good reference is found in 1 Timothy 3:2-5: "Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money." He must be "above reproach." He must be without blame.

The fourth characteristic of an older man is a strong faith. We are all familiar with 1 Corinthians 13. That chapter ends with three virtues: faith, hope,

love. Two of these are mentioned in our text. Faith and love are so necessary for all believers. I was reading the New Testament version known as *The Message*, and I came across this translation of Romans 6:11-14: "That means you must not give sin a vote in the way you conduct your lives. Don't give it the time of day. Don't even run little errands that are connected with that old way of life. Throw yourself wholeheartedly and fully remember you've been raised from the dead into God's way of doing things. Sin can't tell you how to live. After all, you're not living under that old tyranny any longer. You're living in the freedom of God." We do have an old sin nature and we still have to battle against those old passions and desires. But as believers we learn to say "no!"

What part of "no!" is it that you don't understand? Some time ago there was a billboard in the Chicago area that asked, "What part of the Ten Commandments don't you understand?" Most of us are familiar with the "10," and there are some that are very familiar such as "honor your father and mother; you shall not murder, or commit adultery, or covet your neighbor's possessions, especially his wife; you shall not steal, etc. It's knowing these truths that should keep us in line. Consider verse 12: "It teaches us to say "No" to ungodliness and worldly passions." What teaches us to say "no"? The "It" here is the grace of God - it is the grace of God that teaches us to say no to these things. It not only teaches us that but also everything else pertaining to the Christian life. How are we saved? Ephesians 2:8-9 says, "For it is by grace you have been saved." By grace. "Grace" is mentioned 123 times in the New Testament I think we could say that the fruits of the Spirit are all grace gifts. God has given us grace upon grace. Paul opens most of his letters by saying "Grace and peace to you from God our Father." Because of the Lord's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness. I say to myself, 'The Lord is my portion; therefore I will wait for him (Lam. 3:22-24).' "

Remember sound doctrine demands right behavior of all believers regardless of age, gender or position.

Older men, as leaders, were to be moral and spiritual examples, temperate rather than being lazy gluttons as were the Cretans (1:12). These older believers were to be responsible and sensible.

The same moral standards were applied to women as to men...not be slanderers. Slandering talk and demeaning gossip were not to be tolerated. This was thought to be a common vice among Cretan women, of course not among Baptist women!

The older women were to train their daughters to love their husbands. How were they to do that? By example! The younger women were to love their husbands just as husbands are exhorted to love their wives. Ephesians 5:25 says, "Husbands, love your wives, just as Christ loved the church and gave himself up for her."

Verse 5 gives the reason for this kind of living. What does it say? To be self-controlled and pure, to be busy at home. to be kind, and to be subject to their husbands, so that no one will malign the word of God." This indicates Paul's deep spiritual concern behind these ethical instructions.

In this list of characteristics is the idea that the elders would be responsible for teaching others. The fact that Titus was to teach this doctrine indicates that age in itself is not a means of Christian maturity. Go to the very first verse of this book and what do you find? You see that knowledge leads to godliness. You can't grow as a believer without knowing the Word, and that we must be taught. Now consider 2:1: "You must teach sound doctrine."

In talking about spiritual gifts, Paul said in Ephesians 4:11-12, "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up." God gave gifts to believers in order to prepare for God a people for works of service. In the various gifts listed in Ephesians, the gift as pastor and teacher is not two gifts but one. It is pastor teacher - not pastor and teacher. So the major responsibility of the pastor

is to,teach the Word of God. It seems to me that today teaching is a greatly neglected part of the ministry. The pastor does everything else but. I know a little bit about that since I was a pastor for about 50 years. The gifts mentioned in verse 11 are for the purpose of training God's people for Christian life so that the body of Christ may be built up (Eph. 4:16). "From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work." Spiritual gifts are for the body, the church. "Built up" reflects the imagery found in Ephesians 2:19-22:

"Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit." Today the believer knows more about the Word than the pastor and I wonder why? Is it because the people put so much responsibility on the pastor's shoulders that he doesn't have time to study. He has to attend board meetings, conduct services, and attend denominational meetings as well as ecumenical meetings. He must visit the sick, minister to the bereaved, conduct funeral services as well as wedding services, etc. On and on we go.

When I was called to Scranton Road Baptist Church in Cleveland, I had four services on Sunday, two in the morning and two in the evening, and two mid-week services: one on Wednesday and one on Thursday, plus all the other responsibilities. I had to learn Slovak, so I would write out my sermons and take them to the "Farar"...a Slovak Lutheran minister who would correct them. I did that for a number of years. I eventually left Cleveland and I hope you can understand why. But it was a good experience and I am not sorry that I learned the Slovak language correctly.

☞ Continues on page 17

# Známosť pravdy, ktorá vedie k pobožnosti

Jozef Hodul

*Epištola Titovi*

Časť 1

Text: Tit. 1,1: „Pavel, sluha Boží a apoštol Ježiša Krista podľa viery vyvolených Božích a podľa známosti pravdy, pravdy podľa pobožnosti...”

**T**it. 2,11-14: „Lebo sa zjavila milosť Božia, spasiteľná všetkým ľuďom, ktorá nás vyučuje, aby sme sa odriekli bezbožnosti a svetských žiadostí a aby sme rozumne a spravodlivo a pobožne žili a tomto svete, očakávajúc blahoslavenú nádej a zjavenie slávy veľkého Boha a nášho Spasiteľa Krista Ježiša, ktorý sa vydal za nás, aby nás vykúpil zo všetkej nepravosti a očistil seba ľud zvláštny, horiaci konať dobré skutky.”

Bez známosti nie možná existencia človeka Každý človek sa snaží získať vedomosti, alebo známosti v čo možno najširšom zmysle. Preto máme školy. Kedysi, keď neboli školy, tak ľudia, ktorí mali bohaté skúsenosti vyučovali podľa nich druhých. Najprv otec a matka svoje deti, neskôr múdri a vzdelaní ľudia organizovali školy. Židia mali synagógy, kde vyučovali Písmu, zákonu Mojžišovu. Dnes máme toľko škôl, že ich ťažko spočítať, ale nestačí mať nejaké školy. Rozumní ľudia chcú dobré školy, kde sa učí nielen vedomosť, ale sa cvičí a vypestováva charakter človeka Zaujímavé je, že každý i hriešny človek, chce poznať pravdu, aby vedel, ako má dobre a rozumne žiť S poľutovaním musíme povedať, že nie všetky školy sa o to snažia. najväčším podvodom a lžou je, že každý má svoju pravdu. Dokonca v niektorých krajinách majú noviny, ktoré volajú *Pravda*, ale v nich nachádzame aj mnoho nepravdy (lži a podvodu). veľa ľudí sa snaží hľadať pravdu na zlom mieste a v zlých knihách. Poznať skutočnú pravdu je obrovský zisk. Pán Ježiš hovoril o sebe: „Ja som tá cesta i pravda i život, nikto neprichádza k Otcovi len skrze mňa” (Ján 14,6)

Na inom mieste povedal Pán Ježiš: „Mnoho mám o vás hovoriť a súdiť vás, ale ten, ktorý ma poslal, je pravdivý a ja čo som počul, hovorím svetu.” (Ján 8,26) Ďalej v. 30-31 „Keď takto hovoril, mnohí v neho uverili, I riekol Ježiš Židom, ktorí uverili;

*Ak vy zostanete v mojom slove, ste v pravde moji učeníci A poznáte pravdu a pravda vás vyslobodí.”*

Keď sme tiež uverili a vieme, že tou pravdou je sám Pán Ježiš, týmto sme získali známou, alebo vedomosť, ktorá nás vedie ku slobode a večnému životu. Vidíme tu následnosť, ktorá smeruje k pobožnému a posvätnému životu. Pravá známou—vedie k poznaniu skutočnej pravdy, ktorá vedie k pobožnosti. Mali by sme všetci mať cieľ dosiahnuť s pomocou pretvárujúcej moci Ducha svätého taký charakter, ktorý by sa mohol volať pobožným charakterom. Máme mnoho biblických príkladov pobožných ľudí, ktoré by nám mohli byť vodítkom.

Epištola Titovi, je krátka, iba 3 kapitoly, ale je plná návodov a povzbudení od apoštola Pavla k tomu, aby sme mohli žiť posvätený a pobožný život. V prvej a druhej kapitole, ktoré sa nazývajú pastorálne hovorí Pavel, akí majú byť biskupi a služobníci Boží. Majú byť vzorom i Titus v konaní dobrých skutkov. Pohnútkou k tomu má byť iba milosť Božia, ktorá sa zjavila v Pánu Ježišovi a priniesla nám spasenie. Máme sa všetci horlivo snažiť, konať dobré skutky preto, aby ľudia chválili Pána Boha a nie na svoju chválu. Toto je zdôraznené 6 krát v 2,7 a 14, v 3,1 a 5, 8, 14 veršoch.

Teda pobožný život radostného a poslušného kresťana, ktorý je plný dobrých skutkov. ktoré v nás pôsobí Duch svätý a ktoré boli pre nás prichystané od vekov Pánom Bohom.

Slovo Božie, hovorí tiež o odplate, alebo odmene za dobré skutky. Je zaujímavé, že my vlastne nemáme žiadnu zásluhu na tom,



že konáme dobré skutky. Iba ak to, že sa poslušne podrobíme Duchu svätému, ktorý skrze nás koná. Tu sme znovu a znovu pri koreni všetkého a to je poslušnosť

Bez poslušnosti voči Pánu Bohu nemôžeme robiť dobre, iba zle. I keď to vyzerá v očiach

ľuďi, že sme dobrí, v očiach Božích sme dobrí iba vtedy, keď sme mu poslušní. Predovšetkým poslušní toho, čo nám hovorí Božie slovo. Preto je dôležité, aby sme boli neustále v Jeho slove, ktoré nám dáva tie najlepšie rady do života. Ti, ktorí si denne nečítajú Bibliu prichádzajú do nebespečia, že budú konať skutky, ktoré nie sú v očiach Božích dobré. A kto nečiní dobre, má hriech.

Prví list Timoteovi je epištolou pobožnosti. Je tu spomenutá pobožnosť 9 krát.

1. V kap. 2,1-2: „Predovšetkým teda napomínam, aby sa diali prosby, modlitby, prímluvy a ďakovania za všetkých ľudí, za kráľov a za všetkých vysokopostavených, aby sme tichým spokojným životom žili v úplnej pobožnosti a statočnosti”

2. V 2,9-10: „Podobne, aby sa ženy cudne a zdržanlivo ozdobovali slušným odevom, nie umelým účesom a zlatom, perlami, alebo drahocenným rúchom, ale dobrými skutkami, ako sa sluší na ženy, ktoré sa priznávajú k pobožnosti.”

3. V 2,16: „V pravde veľkým tajomstvom pobožnosti je. On, ktorý sa zjavil v tele, ospravedlnený bol v Duchu, zjavil sa anjelom, zvestovaný bol národom, uverili v Neho vo svete, vzatý bol v slávu.”

4. a 5. V 4,7: „Svetské a babské bajky zavrhuju, ale cvič sa v pobožnosti; telesne cvičenie totiž málo osoží, ale pobožnosť je na všetko užitočná”

6. V 5,4: „Ak však niektorá vdova má detky, alebo vnúčatá, tieto nech sa naučia v pobožnej úcte mať predne svoj dom a odvdčať sa svojim predkom, lebo to je príjemné Bohu.”

7. V 6,3: „Ak niekto iné učí a nepristupuje

*k zdravým rečiam a našom Pánovi Ježišovi Kristu a k učeniu, ktoré zodpovedá pobožnosti, je nadutý...*

8. V 6,6: „*A pobožnosť so spokojnosťou je skutočne veľkým ziskom.*”

9. V 6,11: „*Ty však človeče Boží pred takými (zlými) vecami utekaj a snaž sa za spravdli-vošťou, pobožnosťou, vierou.*”

Keď sa pozrieme do významu čísla deväť, tak vidíme, že je to posledné číslo ako jedna číslica. Je to teda číslo, ktoré nám poukazuje na koniec. Môžeme povedať, že konečná

fáza vo vybrúsení ľudského charakteru je pobožnosť. Ef. 5,22 čítame, že ovocie ducha je: láska, radosť, pokoj, zhovievavosť, nežnosť, dobrotivosť, vernosť, krotkosť, zdržanlivosť. Deväť vlastností, ktoré by mal mať vypestované každý kresťan.

Ďalej vidíme, že v 1. Kor. 12,8-10 je vymenovaných deväť darov Ducha: slovo múdrosti, slovo známosti, viera, uzdravovanie, robenie zázrakov, prorocťva, rozoznávanie duchov, rôzne jazyky a vykladanie jazykov.

Číslo deväť teda poukazuje na koniec človeka a jeho prác.

Vieme, že každý človek musí telesne zomrieť a Slovo Božie hovorí, že duch odíde späť k Bohu a vieraci človek si oddýchne od všetkých prác. Teda aj skutkov, ktoré konal.

Zaujímavé je to, že budeme odmenení za skutky, ktoré sme konali v zmocnení Ducha svätého. Je na nás, ako ďaleko sa podrobíme, aby náš charakter sa podobal Ježišovmu. □

## Warriors' Code of Survival ... Continues from page 21

God and He delivered me once again. I was able to keep my focus on God, not myself. This choice hindered my friendship with this dear woman, who helped me come along so much with Christ. I went forth with Christ and He eventually brought peace between her and me.

My pastor, Pastor Bill Rotar, approached me in mid-November of 1997 about taking the youth director's position. He claimed God was revealing me to him. I was about to go to Las Vegas to see a boxing match between Evander Holyfield and Michael Moorer, a trip I had booked B.C. (*Before Christ*). I told him that I would pray about it and I did. In Las Vegas I knew God was speaking as I attended a Christian revival held by Evander Holyfield. I prayed all weekend and God gave me peace about the position. I was able to avoid all the temptations of Sin City, a place I had loved and known well. Thanks to God's incredible strength and the Holy Spirit's guidance, I came home and took the position, and God has truly blessed me beyond what I could ever have imagined. Three years later, I have seen God move powerfully in my life, the lives of others and the youth ministry, though not without a fight, nor a struggle. Every day is a war, every day is a challenge, every day is tough, and every day I'm blessed. In Christ I've learned how to develop a strong mentality based upon the awesome power of God in my life. I've learned to yield to the Holy Spirit, knowing that no matter what comes my way I will stand, because a Warrior never quits. I have been blessed to receive my ex-wife back into my life, first by seeing her accept Christ as her Savior, and next by seeing God restore us in a relationship. We stand about a month away from remarrying, and this time in Christ. I've seen a youth ministry grow and develop in three years from a group of three girls to an awesome teen worship service full of many young people. I've seen lives changed, hearts transformed, and images conformed "to Christ. I have literally seen and felt God move mountains, and it's awesome and wonderful" but never without a fight, never without a battle. My youth group adopted the name "Warriors for Christ" a year ago, and it fits not only this ministry, but also the life of any true believer, for the battle is fierce and the enemy is strong. But Our Lord has given us the ability to overcome the world and the enemy through Him, with Him, and in Him.

Every warrior for Christ must be strong daily in God's mighty power, in full armor. First, a warrior must put on the sturdy belt of truth, which comes from God's word and His promises, given to all who are His. A warrior must also put on the body armor of God's righteousness, as a shield from all the enemy's lies, temptations, and insults. For shoes, a warrior must put on the peace that comes from the good news, to be fully prepared when the enemy tries to steal away peace through storms and trials. A warrior's peace must be the peace that comes from Christ Jesus, which surpasses all understanding, and a warrior's faith must be a shield, stopping fiery arrows. If our shield of faith is weak, then those arrows will pierce us and weaken us. Next, the warrior for Christ must wear the helmet of salvation, the assured grace through faith in Christ, along with the sword of the Holy Spirit in hand, which is God's word, the Holy Bible, which all warriors must know and carry in their hearts at all times. And finally, every true warrior must pray at all times and on every occasion in the power of the Holy Spirit, being strong and filled by Christ.

I've seen good and I've seen bad, I've had ups and downs, but through it all I believe the apostle Paul sums it up best in 2 Corinthians 6:9-10. "We are all well known, but treated as unknown. We live close to death, but here we are, still alive. We have been beaten within an inch of our lives. Our hearts ache, but we always have joy. We are poor, but we give spiritual riches to others. We own nothing and yet have everything."

I would like to close this article with one challenge to all of you who may be reading this and currently in a struggle or a battle. Don't give up, never quit, keep the faith, while pressing onward toward the goal of heaven, with the excitement and joy you had when you first believed. Don't become defeated or weakened because of the battle. Remember that without some war to fight, the warrior may as well be dead. So be strong in the might and power of the everliving God, knowing He will be with you until the end of the age.

"*I can do all thing in Christ which strengthens me.*" Phil 4:13

Mike Sposetti, Youth Pastor Christ Community Church, Campbell, Ohio

□

## Rev. Joseph and Olga Zajicek

Joseph was born into a Baptist home on September 17, 1904, in the village of Mirotin, which at that time belonged to Russia but later became part of Poland. In his childhood he was brought up in the home of his grandmother in the village of Boratin, where he attended public school. His grandmother taught Joseph to read the Bible daily, the best training, and after public school, his father sent him to high school in the city of Zdolbunow, where he studied for four years. The war hindered further education, and then too, he was needed at home.



Joseph and Olga on their 50<sup>th</sup> Wedding Anniversary, April 1975

Joseph was converted at the age of fourteen during a spiritual awakening that brought thirty young people to Christ and to baptismal waters. At eighteen he was elected president of the young people's group. Giving evidence of missionary ability, he was



Minitonas 1938

encouraged to attend seminary.

In 1925 he married Olga Cap, who had been born on October 13, 1906, to William and Maria Cap. Olga was the first girl in their community to attend college and become a teacher.

In 1930 Joseph studied at the Czechoslovak Baptist Seminary in Prague, and after graduation he returned home and helped in his own church in Mirotin and vicinity. While he was away in Prague, Olga stayed home and, with the help of her parents, ran the farm. Their daughter Doreen was born, and then a son, George. In 1937 they moved to Canada.

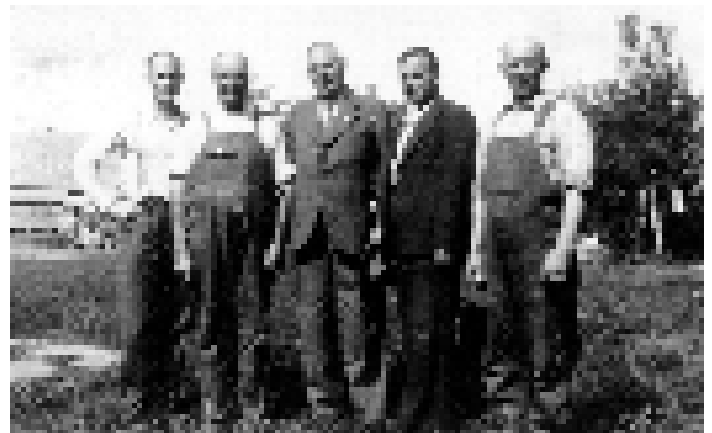
They entered mission work in Minitonas, Manitoba. Joseph taught Czech to the children each Saturday. In 1938 Joseph was ordained for the ministry.

### Memories

Mother often spoke of Minitonas as being a wonderful place to live, as the folk there were loving, supportive, and giving. Everyone worked with and helped each other. I remember the story of the 1937 Plymouth car being driven back from Winnipeg on a rainy day. Roads were muddy and Dad, the first time behind the wheel of a car, slid into a ditch. Luckily a farmer on his tractor nearby pulled him out. Then Dad, not being used to the gears

as yet, promptly reversed it back into the ditch! Seems that another farmer driving his tractor for the first time didn't know how to stop it...finally driving it into a hay stack...anyone identify with that? Many happy times with friends and family in Minitonas.

In November 1938, Joseph was contacted by Frank Dojacek of the Winnipeg church, who presented the urgent need for a pastor in Winnipeg, Manitoba. Joseph's coming brought a new era into the church, for he took his work to heart and made steady advancement. His ministry included not only



Minitonas 1937

Winnipeg but also Rosewood, Morden, Dominion City, Meleb, LaSalle and Cloverleaf. All these areas were visited by this missionary-minded servant of God. Olga taught Sunday school, and played the piano when needed. In Winnipeg their



daughter Esther was born.

In 1944 the move was made to Toronto. Members and friends lived in all parts of the city, as well as in the surrounding towns and on farms. The church grew and the mission field expanded. Joseph and Olga travelled to various outlying areas, including the group that was meeting in Oshawa. Services were held occasionally in Hamilton, Battawa, and Vinemount near Hamilton. Olga taught Sunday school, used her beautiful voice in the choir and as a soloist, and worked with the ladies' missionary group. Olga also wrote articles for *Glorious Hope*. Among the happy events of this period were a number of marriages. Many Sunday afternoons were spent on the farms with the youth playing volleyball, and the younger set, kick the can. Joseph and Olga were blessed with many dear friends.

In 1949 they returned to Winnipeg where there were many new families coming into Canada. Much time was taken up with helping these folk find homes and work. Often our home was a stop-over for those waiting for their apartments to be ready. Mother always had a meal ready for those who stopped in.

From Winnipeg on to Montreal, Quebec, where once again my parents devoted much effort to giving practical aid to newly arrived immigrants. The services were held in one area of a large Baptist Church in the city where a small group of



Zajicek family in Toronto

faithful people met. The home was once again open for those who needed a place to stay for a short time before getting established and finding jobs.

In 1954 the move was made to Windsor, Ontario. A number of members lived in the smaller towns, such as Harrow, Kingsville, and Leamington, and these folks were visited often by Joseph and Olga. In Windsor, with God's help, Joseph organized the building of Grace Baptist Church. This was

a wonderful experience not only for the "older" members of the congregation, but also for the youth, who brought in money for the building fund by selling bricks (made of paper). Many of the congregation worked all day and into the night to accomplish the task of building this church. Those who I vividly remember working with Dad were John K. Gazo, Walter Glajch, Adam Gut, Paul Ozdan, John Sramo, V. Zahradnicek, as well as many, many others who gave



Winnipeg—Manitoba 1951

much of their time to this labour of love.

In 1971 Joseph retired from pastoral responsibilities, but God again gave him the opportunity to use his spiritual gifts, through Christian radio broadcasting from Leamington, Ontario. God had prepared a very gifted helper through Olga, who assisted in many areas of the ministry.

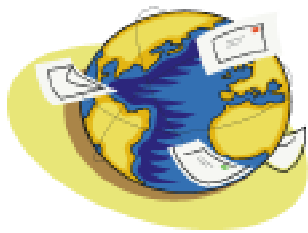
The Lord called Dad home to glory on January 19, 1980, and Mother on July 15, 1987. I am closing with the following scripture, which Mother would quote in her letters to us:

Philippians 1:3-6 reads: I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with you, for your fellowship in the gospel from the first day until now; being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ.

We are thankful for the memory of Mother and Dad, who were not only two of the founding members of the Convention but firstly, wonderful, godly parents, who loved their children and grandchildren and gave of themselves to them.

*Esther Tarr*

*My thanks to those who helped me with this: my husband Harry, my sister Doreen, information from the article in *Glorious Hope* written in March of 1996 by Milos Solc, Jr., and translated by Bill Springle, and also part of the article in the book *Czechoslovak Baptists*, written in 1941 by Vaclav Vojta, Th.D. □*



Dear friends in Christ,  
Akron, Ohio, Jan. 16,  
2001

Find enclosed my check for the publishing and mailing of *Glorious Hope*. It was a blessing to my mother for years and now to me. Praying God's very best for this work.

In His Name, *Sabina Cook*



Dear friends, Addison, Illinois, January 17, 2001

Enclosed is a check in memory of Michael Sivulka from his brother *Nicholas Andrews* and family.



To *Glorious Hope* readers, Chicago, Illinois

Enclosed you'll find a gift in memory of my family - The Djeska and Siska.

God bless you all, *Elaine La Miaux*



Cleveland, Ohio

Dear Czechoslovak Baptist Convention,

This is a gift in memory of my two darling sisters, Bessie (Gabor Medel) and Ruth (Oestreicher).

God bless you in 2001, *Ester and Bill Widlicka*



Dear Vera, Florida, December 22, 2000

Thank you for the sympathy card. My sister Margaret is the only sibling I have. The last time I visited Masaryktown (Florida) was 1977 with my mother and niece. Miss Macko was the only one we visited. I do not think I knew Mrs. Nemeč.

I am sending this gift in memory of my brother-in-law Andrew Chipka.

Sincerely, *George Pilat*



La Verne, California, December 27, 2000

Dear George,

The enclosed check is sent from my Dad's trust as his request before his death.

Please apply it to whatever account you feel would be the most beneficial to the ongoing ministry of the Czechoslovak Baptist Convention.

We love and pray for you all.

In Jesus,

*Judy Sivulka Shoff and the Michael Sivulka family*



Dear Marija and George,

thank you for your very dedicated work for the Convention. This year I am sharing my monthly letter

sent to 50 of my family. You are a part of my "family of God." I am sorry that my continuing failing health limits my activities pretty much locally. In times like these, may the "Prince of Peace" grant us joy and peace as we celebrate God becoming a man to save us.

In November, about half of Americans voted for a presidential candidate who openly approved of mothers being legally allowed to choose to have their pre-born babies killed. This candidate also approved of granting rights to homosexuals that God considers an abomination (Lev. 18:22; Rom. 1:26,27,32 etc.)

The Bible says, "The spirit is willing, but (my) flesh is weak(er)..." "The head still says, "Go," but the feet say (even louder), "No!" I find myself talking to myself, even when I drive at night, and my language is not very complimentary as I address my wife's husband with such remarks as, "That wasn't very smart," or even more bluntly, "You should double your accident insurance without delay!" I particularly do not like to drive in rainy weather or when it snows. Even my "Uncle Sam," who treats me well each month with checks, insists that I take a driver's test every year. I think he knows something I'm learning by experience, and hopefully not by "the hard way."

I was wandering how to illustrate Christ's humbling Himself in the incarnation. I visualized myself as being a person walking down a dirt path and noticing an ant hill right in the middle of the path and wishing that somehow I could tell those ants they were on a path so self-destruction. "Now it was only an ant, I could tell them!" ...and thus the Almighty God of the universe became an "ant" (in sense) so that He could warn and save us from self-kill! He "humbled Himself" becoming one of us to rescue us from death. Now, that's love!

I was walking at the mall the other day (for exercise), and got really frustrated. Everybody was passing me, and I was getting an inferiority complex! Then I realized my problem was not a "complex," but I was really inferior! I remembered that when I was teen I could run a mile in less than 5 minutes, but now I couldn't even shuffle a mile...period! That's humbling! Makes me think of that verse in John 15, where it says: "Without Me you can do nothing! (v.5). Acts 17:28 corroborates: "In Him we live and move and have our being." Life, movement, and being are all gifts from the creator of all men. I still have life and being, but not much movement!

Humbling is good for us; when we are down, there's no place to look but UP! Paul did, saying, "When I am weak, then I am strong," and Christ says earlier, "My strength is made perfects in weakness" (2 Cor. 12:10,9). In my later years I am "learning to learn" more and more on those strong, everlasting arms that are underneath and around me. Thank you God for humility!

*John Karenko*



November 7, 2000

Drahá Sestra v Pánu Vera Dors. Srdečne vás všetkých pozdravujem a prajem vám od nášho Pána mnoho milosti, zdravia a požehnaní, ktorý nás tak miloval, že sa obetoval za naše hriechy aby nás vykúpil. V Nem máme mnoho zasľúbenia v Božom slove, ktoré nás posilňuje na ceste za našim Pánom. Lebo On je mojou skalou a mojím spasením, mojím vysokým hradom a mojím pomocníkom vo všetkom. Vďaka Pánu, že máme mnoho zasľúbenia v Božom Slove, ktoré nás posilňuje na ceste za našim Pánom.

Prikladám šek na pomoc na Slávnú nadej. Ďakujem Vám za článok ktorý ste udali.

Kladem Vás do Božej ochrany, i sama sebe.

V láske ostávam, sestra *Mary Hogh*



Milý Jiří, milá Marie, Karlovy Vary 18.12.2000  
srdečně vás zdravíme v lásce našeho Pána a Spasitele Ježíše Krista.

Ďěkujeme za zaslání Slavné naděje. Je tam vždy něco, co nás osloví, potěší i povzbudí. Zároveň nás to přibližuje k vám do doby naší návštěvy u vás v roce 1990. Ani se nám nechce věřit, že to bylo před deseti lety. Jsme vděční Pánu i vám, že nám to bylo umožněno.

Přejeme vám i celé konvenci radostné prožití vánočních svátků a v příštím roce nového milénia ať vám Pán Bůh žehná a jste obklopeni jeho láskou a přízní.

V lásce za bratry Pospíšilovy *Zdeněk Pospíšil*



Košice, Slovensko

Prijmite môj srdečný pozdrav a úprimné poďakovanie za Vašu laskavosť s starostlivosťou, ktorú mi prejavujete zasielaním Vášho časopisu.

S vďačnosťou myslím na Vás vo svojich modlitbách. Osobitne teraz, na Vianoce, keď slávime sviatky Narodenie Pána a Jeho prvý príchod na našu zem, Vám prajem, aby táto jubilejná oslava bola pre Vás všetkých plná živej radosti a nádeje i znamením očakavania na osobné stretnutie s Kristom v plnosti časov.

S vďačnosťou a s požehnaním *Jozef Korem*



## Bible Study ... Continues from page 11

The grace of God has appeared to all men. It has made salvation available to all men. It is likewise God's grace that enables believers to live godly and upright lives while waiting for the Lord's return. It was the return of the Lord that became the core of Titus's authoritative teaching. The fact that salvation extended to slaves who were employed by Roman citizens is good proof that the grace of God had been offered to all men (2:12). Not only does the grace of God contribute to our salvation but it also teaches us to live godly lives in the present world. It is because of this grace that believers are able to live God-honoring, self-controlled lives.

Self-control would be impossible apart from the grace of God and the power of the Holy Spirit alive within the believer. It is my belief that the believer has two natures, a natural sinful nature and a divine nature. These two are in conflict, as James 4:1 tells us: "What causes fights and quarrels among you? Don't they come from your desires that battle within you?" Also consider I Peter 2:11, which says, "I urge you ...to abstain from sinful desires, which war against your soul." So, as believers we fight against fleshly desires.

There are a couple of other things that need to be mentioned in this chapter. One is the "blessed hope" which has to do with the return of Christ, and the other is the price of our redemption, what it actually cost Christ to redeem us.

Paul reminded Titus of the "blessed hope" that is the second coming of Jesus Christ (v.13). While the time of His appearing is unknown, the certainty of the event is brilliantly revealed in the Word of God. Christ's return will put an end to all forms of evil. The believer has been purified by the blood of Christ and is thereby a special kind of person. He has been purified by the blood of Christ. By their actions, works or behavior, believers provide a shining light to the powers of darkness in the world.

Christ paid a tremendous price for our salvation (2:14): " (he) gave himself for us to redeem us from all wickedness " Redeem means to purchase our release from the captivity of sin with a ransom. The ransom was the price a man paid for the release of a slave under the Roman economy. Mark 10:45 says, "The Son of Man came...to give His life as a ransom for many." This verse gives both the motive and the basis for our salvation. Jesus paid a ransom""His blood, His life""a ransom for us, because we could not pay it ourselves.

As Peter says (I Peter 1:18,19), "We were not redeemed with perishable things such as silver and gold...but with the precious blood of Christ, a lamb without blemish or defect." So, by God's grace we are enabled to live godly and upright lives while we wait for the return of our Lord and Savior Jesus Christ. Amen.



## Grace Baptist Church—Windsor, ON



Rev. Stan Mantle

**A**er a busy and blessed fall season we are now into the new year. Winter came upon Windsor at the end of November and decided to stay, which is a departure from recent history. I think we got used to mild winters with intermittent cold snaps just to remind us it was winter. We haven't needed any reminding this year. Brrr!

Our fall children's camp at Point Pelee was a great time in God's out-of-doors. We hadn't been able to have a fall camp for a number of years due to the closing of the old Camp Henry, but this year the new facilities were open and we ventured forth. About thirty-seven persons enjoyed camp food, hiking, devotions, and sitting around the campfire. Some even had a special lesson in the skill of building a campfire. A happy, tired group laid themselves down to sleep when they got home.

Many of the children at the camp were from the community surrounding the church and have been coming lately to a Tuesday after-school drop-in at the church and to Pioneer Clubs on Wednesday nights. Some have been coming to Sunday School and church as well. We thank God for this

open door he has given us and for the volunteers who weekly rise to the challenge of loving and teaching these precious children. Pray for wisdom and strength for our leaders that they may be able to show and introduce Christ to the children. More labourers for the harvest is a continuing need as well.

In December the parents of the community children were invited to come with the children for a Christmas dinner. It was a marvelous feast with people from the church and the community sitting down to enjoy a meal together in celebration of the birth of Christ. The local public school also came and participated in two Advent services. As this was the third year we have done this, it is becoming a community tradition. We are so glad to have this opportunity. What a joy to see the church full of the faces of children excited with holiday anticipation, hearing about and celebrating the true meaning of Christmas.

In December also we rejoiced to observe the baptism of George Kovac by Rev. Vlado Canji. George had been attending Grace for some time but it was in August during special Slavic services with visitors from Eastern Europe that the Holy Spirit touched his heart through the preaching of the gospel. George professed faith in Christ as his Saviour and we have happily witnessed since then the joy of the Lord in his life.

Now the new year stretches before us. It is snowing once again as I look out of my office window, but I know that spring is coming with wonderful new evidences of the intriguing, irresistible, power of life in Jesus Christ. Blessings to all our friends in the Czechoslovak Baptist Convention.

*Rev. Stan Mantle*



## Baptist World Alliance ... Continues from page 3

and the call for racial justice are empty phrases devoid of significant Biblical content. And thus losing the center, our churches become empty, our faithful lose heart and centrifugal disintegration begins.

If Christ is not the center, the consequences are obvious: all our new, beautiful buildings will become empty museums of past dreams. All our politically correct crusades for social justice will become records of empty phrases. All our mission and evangelistic efforts will become witnesses to imperialist and colonial philosophies. Losing the center, people will drift away, unity will be dissipated, and indeed centrifugal disintegration will have taken place! Let's pray in this year that Baptists worldwide will open themselves to the movement of the Holy Spirit who enables us to center on one thing most needful, on confessing Jesus as Lord of all of life!



## Banka jménem Láská ... pokračování ze strany 3

ať je dnes také podíl tvůj  
vložen do banky nejdražší.  
Do té jenž nese jméno Láská,  
a víra s nadějí jsou její spolčnice.  
Tak déle nečekej,  
neb nikde jinde  
nedostaneš více.  
Zde na nejvyšší úrok dáno.  
Na život!  
I na ten tvůj!  
Tak vstup  
a nelituj!  
Tě bance jménem Láská věř,  
a svěť jí celý majetek,  
i dům,  
i celý život svůj.





## Ruth Oestreicher

August 1918–October 11, 2000



Ruth Oestreicher was born in Chicago in August 1918. She was the second-born daughter of Rev. Charles and Bessie Bohatec.

During the Depression Ruth quit high school early and went to work in her father's tailor shop, and she earned her high school diploma by taking night classes. By then she was already dating Roy, who was attending junior college.

Shortly after Roy and Ruth were married in 1940 Roy was sent to serve in World War II in the

Philippines, but fortunately he never saw combat. Their first child, Sharon, was born in 1944 while Roy was away in training.

Ruth is remembered by many for her devoted service as a junior leader at Lawndale Emanuel Baptist Church in Chicago and as an Awana leader for high schools. Ruth and Roy opened their home to countless young people, usually hosting singspiration evenings and sleep-overs. Ruth later continued her work with Awana at Village Gospel Center, devoting herself to helping young people. It would be hard to count how many miles she drove taking kids back and forth from church and Awana club meetings. Ruth and Roy were also devoted to Camp Sun-Chi-Win in Michigan. During summer camp sessions Ruth worked as a cook and later served as camp manager.

In 1966 Ruth's husband died unexpectedly while working at the camp. Ruth then followed in Roy's footsteps, taking over the business Roy had started, learning to manage seven employees. Her colleagues often commented that she was one of the most upright and honest business people they knew. After she retired in 1981 she remained very active. She tutored prisoners at Cook County Jail and worked at Faith Chapel every week, answering mail from underserved nations.

She was an adventurous traveler, visiting her daughter Sharon and husband Carl where they served as Wycliffe Bible translators in Nepal in a primitive mountain village, and then later visiting them in Saudi Arabia, Mexico and England. Ruth and Roy had always planned to become missionaries in a foreign country. While that did not come to pass, Roy was called in establishing New Tribes Mission. There is no doubt that Ruth's dream was realized right at home by supporting missionaries in many countries and by opening her home to any who might need

a place to stay. Her heart was also with the Czechoslovak Baptist Convention.

Ruth was a loving grandmother of six and a beloved sister of Bessie Gabor Medel (deceased) and Ester Widlicka.

Some of Ruth's toughest battles were fought during the last years of her life, when her body began to fail and she endured a series of seemingly endless surgeries. Her final battle lasted about a week, of which she may not have been completely aware as she became less responsive in her hospital bed. But on the night before she died, a visitor sang "Amazing Grace that saved a wretch like me." Her children, Wayne, Beverly, and Sharon, joined in and continued, "When we've been there ten thousand years, bright shining as the sun, we've no less days to sing God's praise, than when we first begun." She opened her eyes wide and moved her head back and forth. The next day, October 11, in the presence of her daughters, Ruth went to be with the Lord. After sitting with her for about ten minutes, tears streaming down our faces, we were jolted to reality when we heard a song coming from the television of the patient in the next bed, playing "When the Saints Go Marching In," and we realized at that very moment this saint, Ruth, was marching in glory.



Sharon Kotapish (daughter)


**Blessed in the rain** **Prázný ten deň**

**John E. Karenko**

Tithing is not "laying up treasures in heaven." It's simply God's tax (Leviticus 27:30,32) and not paying it is "robbing God" (Malachi 3:8-10), just like not paying taxes we owe in America is stealing from the government. Rewards are for special service!

**MOVING ?**

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



Include your mailing label from a recent issue of **Glorious Hope** for faster service.

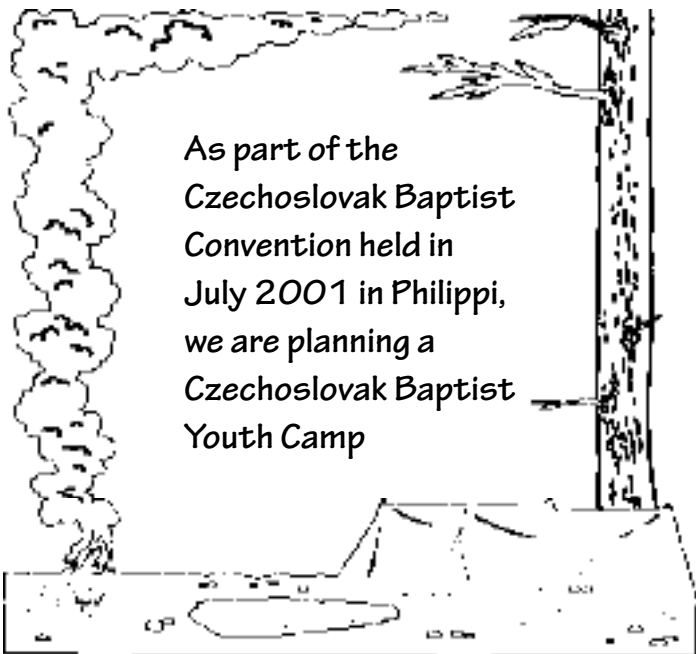


## Summer Camp Dear Children

Although it is still winter and there is snow outside, we are already thinking of our summer camp. All of us like to go to the convention in Philippi. This year we are preparing a real camp for you, with counselors, an interesting program and lots of games and activities. Naturally, we'll also be having a campfire

Fill out the form (in the insert) and send it to us as soon as possible (no later than March 15, 2001).

You can look forward to experiencing four wonderful days with those who love our Lord Jesus Christ, and you will certainly have many fond memories.



As part of the  
Czechoslovak Baptist  
Convention held in  
July 2001 in Philippi,  
we are planning a  
Czechoslovak Baptist  
Youth Camp

## A Message for Children and Youth



part of the Czechoslovak Baptist Convention held in July 2001 in Philippi, we are planning a Czechoslovak Baptist Youth Camp. The camp is for children and youth between the ages of 2 and 30 years. Participants will be divided into groups according to age (boys and girls separately). Each age category will have its own counselor. The groups will be housed in separate suites in one building along with the counselors.

### Program:

Morning:

- Common gathering in the Prayer room in the chapel
- Bible study in the chapel (according to age category)
- Games and other activities

Afternoon:

- Swimming and sports

Evening:

- Attend the service in the chapel
- Evening program and games  
(Campfire on Saturday )

### Organization

Children ages 2–5 will be housed and have meals with their parents.

In the morning, they will take part in the camp program and remain with their parents in the afternoon. During the evening service they will be in their groups with the counselors.

Children and youth ages 6–18: the groups fall within the organization of the camp.

They will be housed in groups with their counselors.

Youth 19 years of age and older are welcome to take part in the program.

We will send you more information as soon as we receive your application form.

The official opening of the camp will be on July 4, 2001, in the evening.

The camp will end on Sunday before the banquet. At this time the participants will receive their awards.

*Natasha Legierski*

## Warriors' Code of Survival Mike Sposetti

*Be strong in the Lord's mighty power. Put on all of God's armor so that you will be able to stand firm against all the strategies and tricks of the devil.* Ephesians 6:10-11

Those words "Be strong" pierce a warrior's heart, for any warrior, no matter what the cause or purpose, must surely be strong, so these words indeed go deep. However, those of us who are warriors in the war for souls should let those words not only run deep into our hearts, but deeper into our total being—heart, soul, strength, and mind. For the army we belong to is much different from the armies of the world: we don't fight to take lives, but to save lives. Any person who is out there in today's world, who has called upon the name of Jesus Christ as Lord and personal Savior, has indeed become a warrior. Regardless of whether you intended to be one or not, once you make a decision for God's only begotten son, there simply isn't a choice. You've just enlisted in God's army as a warrior for Christ. And the first thing a new recruit must realize is that one must be strong in the Lord's mighty power. All warriors must be strong; it is the code of survival. However, a warrior for Christ must not try to be strong alone, but in the strength of God.

I found out early on as a Christian that our God doesn't allow us to quit just because things get hard. When my life was impacted with trials, testing, and tribulations, I realized that I wasn't alone, but that God's Holy Spirit was there strengthening me through all the adversity. Through it all, God will be with us, never to leave or forsake us. I was humbled by God in the fall of 1997 after a reckless life on a path of self-destruction. God broke my heart for Jesus Christ and I received Him into my life one restless night. I discovered the next day there was something different about me. I was a new person. I now had a power and peace within me I had never had before, and it was awesome. My walk with Christ began super strong as I jumped into God's word, Bible studies, and just every opportunity I had to learn about Christ. I was growing rapidly, but not without attacks. I looked around and felt the world surrounding me. I had walked away from everything that was keeping me from God, things like alcohol, sex, wrong relationships, bad influences, bad temper, and a bad attitude. Within a week of my acceptance of Christ, the woman I loved and with whom I had been entrapped in a sinful relationship began calling me. This really lay heavy upon me, because my flesh and my heart were so weak, but I knew that Christ would deliver me as I prayed and drew nearer to Him. He indeed gave me the strength not to fall or to be enticed, but to witness and to stand strong in His mighty power.

Other testings would follow with other attacks from the enemy. A woman I worked with and was good friends with

started making advances, and though I liked her as a friend, I would not allow temptation to overcome me. Through prayer and God's word, I overcame that temptation. My friends would try to tell me that I could still love God and live for Him and have an alcoholic drink, but I stated that my body was the temple for God's Holy Spirit, and therefore I must not violate it. I even got into a strong friendship with a Christian woman who taught me so much about Christ, Christianity, and even manners that all Christian men should have. The enemy would come about again, but this time by trying to take my focus away from God and onto a relationship. I drew unto

Continues on page 13



### Your Help Is Needed

To be able to carry out our plans for the camp as part of the convention, we need at least 10 volunteers for the children and youth, for the following age groups: 2-3 years, 4-5 years, 6-8 years, 9-11 years, 12-14 years, 15-18 years, 19 years and older.

The camp will last for four days, from July 4 to July 8.

Please fill out the attached application forms, and send them ASAP to the address of the editorial staff along with a letter of recommendation from your pastor.

Natasha Legierski

## From the President

There was a wonderful old chorus that I can remember singing on Sunday evenings at Brookfield Baptist Church (out near Chicago, IL) years ago. Sometimes we also did it in the youth group of our church or at singspirations that took place late on Sunday night at our own or some other nearby church. "It Is Summertime in My Soul! It is summertime in my soul! Since Jesus saved me, new life he gave me. In the wintertime it's summer in my soul." And having completed that singing once, the keyboard musicians would transfer us to a higher key for a second go-round; then yet a third time higher still, until our voices were stretching and straining to get the thing ended. (I haven't any idea where that custom came from, but I know we never quit after just singing it once, omitting modulations to second and third passes.) You know, after that third and final time, everybody was looking around at other people, smiling, enjoying the slight foolishness of what we had just done, and glad that we were up to the challenge. It was a happy moment.

Precisely! It was "summertime" in our souls. For, "since...new life he gave me...it is summer in my soul!"

As I write this, it is late on a Saturday evening. Darkness fell a number of hours ago. It is deep winter, and snows appropriate to the season are coming down. We are hearing forecasts of accumulated inches in double digits for tonight.

Those are the conditions outside. And inside, well some things are wintery at the moment too—"bothersome a little bit. There are one or two matters" more like five or ten—that are refusing clarity and resolution in my mind. I cannot quite figure them out. And I'm wishing for this kind of winter to go away.



Fat chance! Season follows season; none can be rushed. You have to wait each one out. This is the way of the earth, and the way our lives go also

But then, no wonder the old "Summertime in My Soul" chorus has come back just now from some occupied space of memory. It is a needful recurrence of something helpful, reminding this ol' self that nothing external to the gospel and to the love of Jesus Christ for us, nothing outside

the call of the Lord upon our living and the summons to follow him through "thick and thin," ought to change an internal climate of joy and spiritual warmth—a summertime providing the soul with nutrients for thriving, flourishing, and growing.

Since, after all "if "...Jesus saved me, new life he gave me! In the wintertime it's summer in my soul."

Pardon me, but all this talk of summertime reminds me further that two issues from now we will be carrying on the pages of this magazine an announcement of the next convention, July 5-8, 2001, in Philippi, WV. Dates circled, please, for your attendance. Or your prayers. Or, best of all, both! There will be plenty of summertime for you there, both within and without, as we come together for fellowship, talk, recreation, and for learning new things about the Lord's call to do the work we have come to understand as our mission.

Christmas came a lot faster than you thought, didn't it? Wait till you see how quickly July 5-8 arrives.

In winter and in summer, God bless you and yours.

Robert Dvorak



A handwritten signature of Robert Dvorak.

## From the Executive Secretary



### Christ's Expectations of Us

If you love me, you will keep my commandments. John 14:15

That is the theme and verse of the 92<sup>nd</sup> annual convention, which has been set for July 5-8, 2001, in Philippi.

- At the next convention, Canadian delegates and guests will be paying the registration fee, meals, and accommodation in Canadian dollars to help them to offset the unfavorable

exchange rate between US and Canadian dollars.

- We are also preparing a special program for the 4<sup>th</sup> of July. We encourage all of you to come early. There will be a picnic, game playing, singing, and of course fireworks.

- There will be a camp for young people during the convention. More information about the camp can be found in the next issue of *Glorious Hope*.

- Date for the 93<sup>rd</sup> annual convention is tentatively set for June 27-30, 2002 or July 4-7, 2002.

- Next mid-year meeting of the General Board will be at Scranton Road Baptist Church, Cleveland, Ohio, in October or November 2001.

There will be a lot of exciting events during the 92<sup>nd</sup> annual convention. Come and see!!

We will have more information about the annual convention in the next issues of *Glorious Hope*.

George Sommer, Executive Secretary



**D**o you ever feel the immense weight of this earthly life? We have entered the third millennium, yet we do not see a significant change. Has humankind learned a lesson during the past two thousand years? We are certainly aware of the tremendous progress that has been made in the field of science and technology. However, in the cultural sphere change has not brought what humankind has expected. No one has become superhuman. On the contrary, we realize that it is impossible to fully comprehend the amazingly complex structure of the human being, although many institutions are attempting this. The media informs us of various attempts and theories that aim toward a single goal: to be on the same level as God our Creator. Naturally, no one openly admits to this. God created us according to His image. He gave us the ability to survive on this planet. It is no secret that the capacity of the human brain is much greater than we previously thought. Despite this, man appears to be staggering in one spot, as if he were enclosed within a small space. For some people this space is smaller than for others, and some cannot move at all. This enclosed space is sin. We know that sin disables us and then causes death. We also know that freedom from this cage of sin is possible only through the blood of the Lamb of God, Jesus Christ. Are we fully conscious of this truth? If so, then let us not be tied down by our limited space, but constantly strive to be free. Let us not allow ourselves to succumb to exhaustion from the continuous battle. We are not immune to sin. The means by which we fight against sin becomes a testimony to our relationship with God.

As we enter the new millennium, may our lives demonstrate the hope and salvation we have in our Lord Jesus Christ.



Natasha Legierski



Nada Petraková and Natasha Legierski

## Proč jsi smutná, duše...

(Žalm 43,5)

**...duše se zmítá v pocitech...  
vlny vděčnosti  
konejší příliv  
beznaděje a tíhy  
tíha hříchu provází člověka  
na každém kroku  
svět leží v beznaději  
...není úniku  
duše je unavená  
neplač duše  
pohleď na kříž  
tam je naděje  
v Ježíši  
duše je vděčná  
a miluje  
miluje Boha**

### Úvaha

**C**ítíte někdy nesmírnou tíhu pozemského života? Vstoupili jsme do třetího tisíciletí. Nevidíme žádné zásadní změny. Poučilo se lidstvo z těch dvou minulých tisíciletí?

Jistě vnímáme neuvěřitelné pokroky na vědecko-technické bázi. Po kulturní stránce změny ovšem nepřinesly to, co

lidstvo očekávalo. Nikdo se nestal *superčlověkem*.

Naopak si uvědomujeme, že není možné proniknout do samotné podstaty člověka, ačkoliv se o to mnohé instituce pokoušejí. Ve sdělovacích prostředcích jsme informováni o různých pokusech a teoriích směřujících pouze k jednomu: jak se dostat na úroveň Boha Stvořitele. Samozřejmě to nikdo veřejně nepřizná. Pán Bůh stvořil člověka ke svému obrazu. Vybavil ho schopnostmi, které potřebuje k přežití na této zemi. Není tajemstvím, že kapacita mozku je daleko větší, než je lidstvu známo. Přesto se člověk *potácí na jednom místě*, jakoby byl v ohraničeném prostoru. Pro někoho je ten prostor větší, než pro druhého, někdo se z místa ani nepohne. Ohraničeným prostorem je hřích. Víme, že hřích ochromuje a potom způsobuje smrt. Víme také, že vysvobození z omezeného prostoru, od hříchu, je možné pouze prostřednictvím krve Beránka Božího, Ježíše Krista. Vnímáme tuto pravdu v plném rozsahu? Jestliže ano, nenechme se omezovat *prostorem*, usilujme o neustálé odpoutávání se. Nedovolme, abychom podlehli únavě z neustálého boje. Proti hříchu nejsme imunní. Způsob, jakým bojujeme proti hříchu, se stává svěděctvím o našem vztahu k Bohu.

Při vstupu do nového milénia demonstrujeme svými životy naději a spasení, které máme v Ježíši Kristu.



Natasha Legierská

## **The New Year Classroom..**

**By  
Judy Prater**

**Let's look at the New Year like a classroom..**

**Starting with a clean slate..**

**Don't even get your chalk out..**

**Or mistakes will be your fate..**

**Now don't think it's going to be perfect..**

**But, you can move to the head of the class..**

**If we keep our slate clean..**

**Then our faithfulness grades will pass..**

**Now sometimes we'll have to write on the  
board..**

**100 times "I never do that again.."**

**Our desk is made of flesh, you see..**

**And boy does it like to sin..**

**So, sit straight up and listen..**

**Because our Teacher is giving instructions..**

**And don't let your mind wonder..**

**With 101 interruptions..**

**Now you must study hard in your classroom..**

**Be healthy, be strong and be wise..**

**Because we want to get a passing grade..**

**To get our diploma in Paradise..**

