

Volume 23 Number 6 April 2004

REFORMED

Perspective

A MAGAZINE
FOR THE
CHRISTIAN
FAMILY

PUTTING ON THE POLITICAL PRESSURE

What's inside?

**Our Culture of
Choice**

**Four Stupid
Arguments against
Gay Marriage**



Editorial

by Jon Dykstra



Doing “Something”

This story is true, it involves a lot of geography and it most definitely involves God. If you sometimes feel overwhelmed by the sheer evil going on around you, if you want to do “something” about it but don’t know what to do, just remember God can use even our tiny efforts for His great purpose.

Just the facts

On March 3, a medical student at the University of **Manitoba** Medical School was denied his degree because he refused to participate in abortion related activities.

On March 18, the **Toronto**-based website *LifeSiteNews.com* reported that the student, who wishes to remain anonymous, “received a failing grade in an Obstetrics and Gynecology portion of his program for refusing to perform or refer for any abortive procedure. Three separate appeals to the Medical School all failed to correct the matter.”

Three days later **Ottawa**-based writer, researcher, and self-acknowledged “information junkie” Tim Bloedow saw the story and sent it to a few dozen email contacts. Bloedow is subscribed to a number of information services, and also frequents several conservative news websites. He scans these sources each day and then passes on the relevant info by email to a select group with similar interests.

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None of them did a lot, but in the end a lot was done.

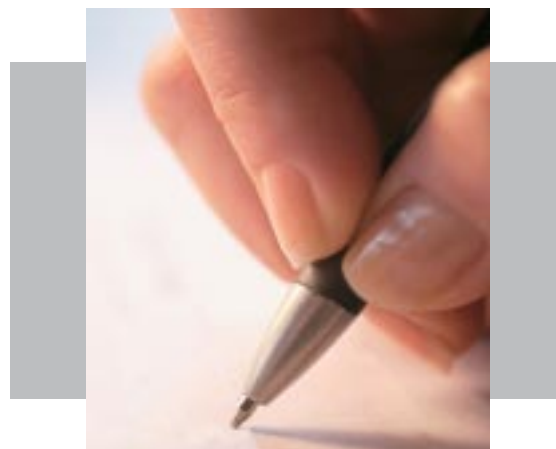
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In the **Edmonton** offices of *Reformed Perspective* a staff member checked their email in the early hours of March 22 and found Bloedow’s email report. While considering the story for inclusion in the magazine, the staffer passed it onto the American, **Oregon**-based news website *WorldNetDaily.com*.

This conservative, and sometimes Christian website did some digging and even tried contacting the

university’s dean for the medical faculty, Dr. Brian Hennen. On March 23, *WorldNet Daily.com* posted their own version of the story online and alerted their readership of 5 million to what was going on.

A day later a teacher at Immanuel Christian School in Winnipeg, **Manitoba** showed some of his high school students the web article and asked them whether they wanted to do something about it. They did indeed. The letter you read below was written by one of those students.



Dear Dr. Hennen,

Recently I was reading the news and I came across an article about a med student who’s attending the University of Manitoba and was not allowed to graduate because he does not agree with abortion, or recommending an abortion.

As a woman, I do not believe abortion is right. I do not believe that a woman has the right to kill the child within her, because she is not “ready,” or can’t afford it. Although I haven’t been in that situation before, I do know that while being in the situation I would be a wreck and not in my “right mind.” At times like these, I want to be able to know that my doctor would do what’s best for my child and me; at times like these, I want to know and have the comfort that

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my doctor will not take advantage of me in this vulnerable situation; at times like these, I want to know that MY doctor will not even hint at abortion, and think of every other option other than abortion.

How can I be sure my doctor will not pressure me into an abortion, or even hint at one? I need a doctor with the same morals and views as me. I need one I can trust, and agree with. I need one that I know will do what is best for me. I need a doctor with this med student's view. But how can this be possible if you will not let him graduate?

I urge you to consider those who don't agree with abortion, consider the med student who wants to do what is right, for what harm is there in saving a child's life?

Let this student graduate, for I need, WE NEED, a doctor like that.

*Yours sincerely,
Andrea Weessies*

Frequent flyer miles

This story originated in Manitoba, went to Toronto, took a U-turn in Ottawa, traveled half way across the country to Edmonton, dipped into the United States and then finally wound its way home back to Manitoba. In each case a Christian read the story and wanted to do "something." None of them did a lot, but in the end a lot was done.

If you want to do something too you can write the University of Manitoba's medical dean to express your concerns. His contact information is:

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Just when it seemed things were getting better...

***Christians shouldn't be surprised when the news looks bad –
God did warn us***

When some 15 years ago the Soviet Union, as a system of repression, collapsed, the world scene changed irrevocably. Whereas up till then the two superpowers, the United States of America and the Soviet Union, generally referred to as Russia, had kept each other in check, the changed situation meant that, to all intents and purposes, there was now only one superpower, the US of A.

Some thought that the Chinese Republic would take the place of Russia, but even though it is a big nation and still communist, China seems more interested in becoming a mighty trading power. Of course no one can foretell what the future holds except our heavenly Father, but it seems that China may well move toward a more free enterprise system which could eventually mean that Communism will become less important in that country.

Things looked good

These massive changes in world politics have seen a change in the way things operate. Let me explain. During the long years of the two superpowers neither would take action if it meant that the other might be tempted to use the ultimate weapon – the nuclear bomb. A man like Saddam Hussein in Iraq was able to carry on his evil ac-

tivities because he played the two powers off against each other. There were, of course, protests against some of his actions – even a couple of United Nations resolutions – but the man was able to carry on with impunity.

All that changed when the Soviet Union collapsed and the new rulers at the Kremlin had other concerns to worry about. Think of the trouble faced by Russia in one of its states, Chechnya. There Russia is confronted with opposition to rule from the Kremlin and at the same time a growing Muslim resistance.

In Europe it meant that states previously in the Soviet camp, countries such as Poland and Hungary, started switching sides, aligning themselves with the U.S.A. From our Western perspective this all looked favorable. A terrible regime that dealt harshly with dissidents and persecuted Christians was brought to heel. What could be better? The organization *Fundament*, which distributes aid and Reformed literature to the countries of Eastern Europe, is surely finding it a lot easier to do their work. No longer is there the threat of arrest and they don't hear anymore of fellow believers being sent to concentration camps. So all in all there is much to be thankful for.

As the Cold War ends, the religious wars begin?

But as the Soviet Union faded away a new conflict became apparent – the fierce hatred of much of the Muslim world against the West. During the Cold War Muslims saw a world divided between East and West, but now that rivalry no longer exists. There is only one superpower, only one great Satan – and that is the United States and its henchmen, Israel, Great Britain, Australia and others.

Why do I write all this? Because there is reason for concern.

We have seen how the United States and its allies made short work of Saddam and his regime. But that has not brought peace to this country. Iraq is still in the grip of a bloody “civil” war. Why is this? Aren't the people happy that they are free?

From our perspective it seems that the problems facing the people of Iraq are centered on the old ethnic and religious divides which Saddam was able to manipulate to his own benefit. When that manipulation failed, as it did when the Kurds revolted, he used poison gas to try to get rid of the opposition. And while he was vile, at least Saddam was a Muslim and not a Christian as the forces controlling the country today are.

Communism is no longer a threat, but there are now new dangers to confront.



What is “Christian”?

For Muslims in the Middle East, everyone coming from the West is Christian. The fact that very few “westerners” actually practice Christianity does not matter, for the lifestyle that they abhor is part of Christianity. And so their hatred for the West and its affluence is all tied up with Christianity. You and I can laugh at it but that is how they see it.

And, their abhorrence is well founded. We who live in a Christian community and go to church and worship the God of the Bible know how debased this so called Christian West really is.

We are daily confronted with it, personally when we deal with people and observe their lifestyles, but also in the press and on TV. For example, in the newspapers it is now being argued that homosexuals and lesbians should be allowed to marry and that churches which do not condone this and call it sin should be punished in some way for being discriminatory. North America is in the forefront of this development – North America that not so long ago supported Christian modes of behavior. It was this very Christian morality that gave it the strength to oppose communism in the past.

The U.S.A. may be the only super-power left but it is being eaten from inside. All that is good and Christian is being undermined and that will inevitably mean the collapse of this world power or its conversion into a power totally opposed to the Word of God. We may have thanked the Lord for the collapse of the Soviet Union but unless there is a return to the Word of God, the world power that remains might be even a worse hater of God and His Word.

Doomed to destruction

So we live in a very uncertain and frightening world. In an article he wrote in the 1970s the Reformed editor Piet Jongeling wrote an article about the uncertainty of the world at his own time. He noted that as much as we may wish to

know exactly what the future holds, “We observe that it is not possible to remove the curtain that keeps the future hidden, but sometimes it is possible, with some greater or lesser certainty, to see what might be behind this curtain. . . .”

Indeed we may not see clearly what is behind the curtain, but God knows and that is our comfort also when we see in the world around us the growing power of those who oppose God and His Word. So do we need to be frightened of the future? No! But at the same time there is every reason to be concerned when we see the world our children are growing up in.

A terrible regime was brought to heel.

And as Jongeling reminds his readers, the Word of God does speak of these things. He quotes one passage in particular – 2 Thess 2:7-12:

For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendour of his coming. The coming of the lawless one will be in accor-

dance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved. For this reason God sends them a powerful delusion so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness.”

Jongeling continues: “God’s Word comes to fulfilment, but a Christianity that has forsaken the Word, and has rejected the eschatological perspective, does not see it and dreams of a coming, almost perfected world community which will be based on the principles of the rights of man. And a church estranged from the Word of God encourages this process. As has been foretold: ‘there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them – bringing swift destruction on themselves. Many will follow their shameful ways and will bring the way of truth into disrepute’” (2 Peter 2:1-2).

It is tempting to quote more of what Jongeling wrote but let this be sufficient for now and may we all learn from it to view the world as it is, doomed to destruction, and let us be faithful in warning those around us to escape the wrath of God by turning to Him.

Our Culture of Choice

by Johan D. Tangelder

Why is it so difficult to make our case for the sanctity of life from conception to natural death?

It's because many see opposition to abortion-on-demand as imposing one's view of morality on other people. We are told that we should be free to choose what we think is good for us. The freedom to choose seems to have become a "sacred" value in our Western society. We are daily confronted by a multitude of choices. Much has been written about our consumer society, its glorification of material pleasures, and its endless stimulation of public wants – wants, not needs – through advertising. Digital technology and private markets are multiplying the choices consumers have in our Western society and giving them the autonomy of diversity and choice. Why should a woman, therefore, not have the choice of an abortion if she so desires?

Feminism

There's a history behind today's reverence for "choice."

In the 1960s the feminist movement was impacted by that era's rejection of customary standards of dress, behavior, and sexuality. Where older feminists combined women's maternal and family concerns with a liberal concern for equality, younger feminists tended to be closely connected to Marxism or socialism. By the end of the 1960's abortion was an issue that moved rapidly to the top of the agenda. The desire for abortion law reform mobilized a very wide range of groups, including the National Council of Women and labor unions.

In 1969 the Canadian Criminal Code was revised. Abortions were legalized for the first time, but only if they were performed by a doctor in an accredited hospital under specific conditions.

This wasn't enough for the leftist feminists. The women's liberation movement made its first significant appearance with the 1970 Abortion Caravan, a protest against the so-called inadequacies of the reforms of 1969. And on Mother's Day 1970, in the city of Montreal, a demonstration was held to support free access to abortion. In early 1972 the National Action Committee on the Status of Women (NAC) was founded. It received hundreds of thousands of dollars to fund their pernicious and politically correct extreme causes.

On January 28, 1988, feminists tasted victory. The Supreme Court of Canada invoked the Charter of Rights to strike down the federal abortion law as unconstitutional. Ever since that fatal day Canada has been without a law to protect the most vulnerable of our society – unborn human beings.

Though the feminist won a major victory, they are still lobbying to ensure government support for abortion. For example, in 1990, Anne Swarbrick, who was at that time Ontario's Minister of Women's Issues, stated her government's position as follows: "Our commitment is definitely there to provide women access to abortion. We are not wavering on our commitment. I think women can rely on me



and the other feminists in the cabinet to ensure that."

Many feminists are fearful that their gains will be in jeopardy if they lose their right to abortion. The thought that abortion might become restricted again or even illegal drives some abortion advocates to make wild accusations. In the 1980s, American feminist Lynn Walker claimed, "The pro-lifers are dangerous people. They are not pro-children. They are anti-sex. And when they are done with women's rights, next come the Jews." And such accusations are still being made in the so-called enlightened 21st century.

The feminist movement also found support in liberal pro-choice Protestant denominations. By linking the pro-choice position to that of pro-women, they gained widespread endorsement. Dr. R.C. Sproul points out that in a vital sense, the pro-choice position rode the coattails of the pro-women position in theological liberal

churches. Sproul comments that those who were struggling for the consolidation of women's rights in the church perceived that adopting a pro-choice position was critical, or the activism for other rights might be weakened.

But to be anti-abortion does not equal being anti-women. On the contrary, I am convinced that being pro-life equals being radically pro-women. Women have value and dignity because of their basic humanity, not because of their gender. Abortion is not a gender issue, it is a human life issue.

A Subtle Strategy

Whenever pro-abortionists failed to persuade the public to adopt a clearly pro-abortion stance, they adopted a subtle strategy to achieve their goal. They emphasized the cherished principle of freedom of choice. They aimed to get people to affirm each person's "inalienable" right to choose abortion without government intervention or coercion. Furthermore, they claimed that one's faith should not interfere with politics.

Many people fell for this argument. We have now as a standard statement, "I'm personally not in favor of abortion, but I don't think I should impose my view on others." Or, in another version, "My religion is against abortion, but I don't have the right to impose my religious beliefs on anyone else." But this is an impossible view to hold.

Everyone operates with a belief system – whether secular, Christian or whatever. Pro-abortionists assume that moral and religious beliefs are nothing more than individual preferences. They do not believe in the authority of a personal God who reigns over everyone. Orthodox Christianity, however, affirms that its position on issues of life is true – not just a sentiment inside a person's head but based on what God has revealed in Scripture. And God's standard for life is universally valid, like it or not. Conscience cannot be divorced from con-

duct. Ideas always have consequences. All of life is religion. All of us have a particular perspective from which we approach the vital issues of life.

Politicians

Politicians are no exception in privatizing their religion. For example, I find it most extraordinary that some of our leftwing politicians who speak the loudest about keeping one's faith private, also speak out loudly in favor of abortion-on-demand. And they promote same-sex marriage and every other leftwing cause. If you oppose them, you are attacked as a "red-neck," or behind the times.

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***In 1969 abortions
were legalized for the
first time.***

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Strangely some of the most adamant pro-abortion politicians are members of the Roman Catholic church, an institution with a rigorous, well-defined pro-life theology as well as a tradition of enforcing adherence to its beliefs. There are also Protestant politicians who belong to pro-life churches but who are either silent about abortion or actually promote it in their votes and policies. Could church discipline bring them to repentance and a change of heart? It is unacceptable and indefensible for Christian politicians to say that they personally oppose abortion on the one hand, but on the other hand they refuse to support the legal protection of the unborn. Commitment to life is not a matter of personal piety; it is about social justice. Laws against abortion and other evils do not impose morality. They protect the weak from violence, one of the government's defining roles. It is likewise not sufficient or coherent for Christian politicians to say they are personally opposed to abortion and yet refuse to vote

against it, claiming to reflect the public will. There is also no refuge in the claim that the courts have spoken. Christian politicians must attempt to persuade parliament to reverse or revise any law or verdict which undermines or removes the protection of innocent life.

My Will Be Done

Our culture of choice fits comfortably with the radical individualism that is increasingly the hallmark of our affluent Canadian society. The pro-choice advocates want to be in charge of their own destiny and create their own values. They don't believe in moral absolutes. They claim that each individual should be given "the freedom to choose" their own moral standards.

But in the Garden of Gethsemane our Lord submitted Himself to the will of His heavenly Father. He said to Him, "Not my will but Thine be done." Today, many people say, "Not Thy will but mine be done." They want power over themselves and everything else, including the quality of life from conception to natural death.

However, a society that is ruled by the autonomous will becomes a hazardous place for the weak. It has made our society less than just, less than decent, less than human. Consequently, we see in our Canadian society a distorted picture of freedom, where people want to be "free" from the responsibility to care for others. The ultimate and inevitable outcome of this new freedom is the individual's private power to choose life or death, for self or even for others. This new freedom finds its broadest, most blatant expression in abortion. Why should pro-abortionists care about the life of an unborn baby when it conflicts with the will of a fully developed woman?

Free Choice is Not Absolute

However, freedom of choice is not an absolute freedom. No human being is a law unto himself. I wonder if pro-choice advocates object to laws protecting their personal property rights. Does the thief

breaking into a home to steal a television have the inalienable right to make that choice? Does a man have the right to choose to rape a woman? Choosing to punch a pillow is rather innocent; choosing to punch a woman is contemptible. These extreme examples make it obvious that freedom of choice cannot be considered as an absolute right. Not all choices are morally good. Furthermore it is a well-documented fact that many teenagers are pressured by their parents or boyfriends, and older women by their husbands to avoid having children they want to bear and raise. There is no unrestricted choice. Choices have consequences either for good or evil. The right to choose does not give anyone the right to destroy a human life.

As Ken Connor of Family Research Council puts it, "They want to talk about pro-choice, but it's not about choosing be-

tween chocolate and vanilla. We are talking about the right to choose to kill an unborn child."

The unborn do not have a choice. No unborn baby has ever had the right to choose or deny its own violent destruction.

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***Today,
many people say,
"Not Thy will but
mine be done."***

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Indeed, the most dangerous place in Canada for a human being is inside the womb of a woman. Dr. Sproul comments, "For millions of unborn babies the womb

has become a cell on death row. The inmate is summarily executed without benefit of a trial or a word of defense."

As Christians we must confirm that we do not have the freedom to do whatever we want with our own bodies or to rob God of those unborn children to whom He has already given life. Neither our own bodies nor our unborn children belong to us. They belong to God, for "it is he that made us, and we are his." (Ps. 100:3) Life is not a "thing" to be given or taken. It is a divine gift.

The Unborn are persons

So why do pro-lifers protest against abortion-on-demand? Because they realize that human lives are at stake. They believe that the unborn are precious. Richard John Neuhaus, rightly observes, "Wherever we find ourselves in the abortion debate, it is past time to recognize that we are in painful fact deciding who is and who is not a human being entitled to societal protection."

We cannot deny the humanity of the unborn. The mother is a person and so is the unborn. A mother will never say, "I am expecting a blob, or a conglomeration of cells." From the moment of conception the unborn is alive and biologically human, distinct from the mother, with an unmatched genetic code. John Calvin said, "The unborn child. . . though enclosed in the womb of the mother, is already a human being. . . and should not be robbed of the life which it has not yet begun to enjoy."

An unborn baby is a work of God which He is building into His own likeness. There is a big difference between an unborn baby and an appendix. The Psalmist wrote, "For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made" (Ps. 139:13f).

It is a fact that the unborn is a member of our human race, called to partake in life. Recently, a court decision established this fact in law. In August 2003 the Mississippi



*William
Wilberforce spent
44 years of his life
fighting slavery.
Our fight is
different today, but
we need the same
dedication.*

Supreme Court declared in a 6-2 decision that a “fetus” is a person under state law and wrongful death claims can be filed on its behalf. If the life of an unborn is protected in one American state, why not in other states, and why not in Canada?

What Can We Do?

It is difficult to engage with those who are indifferent or hostile to our views and concern. We may get discouraged. We may wonder if we are making any progress in protecting the unborn. How easy it is to back away and do nothing. The cost of influencing our society is high.

But it is worth it.

What can we do for the unborn? We should say unequivocally that anyone who is conscientiously pro-choice must understand that he or she is an ally, willingly or unwillingly, with the pro-abortion position. Pro-life advocates need to pressure politicians. Don't give up! If there is a political will, Canadian politicians can work for a law to protect the unborn. But we must not be strident. We must do so in the spirit of love. The apostle Paul wrote, “By the meekness and gentleness of Christ, I appeal to you. . .” (2 Cor 10:1). When a small group from the Social Action Commission of the Evangelical Fellowship of Canada met with the parliamentary commission on abortion, a MP opposed to their views, said at the close, “I never knew evangelicals cared so much about the well-being of both women and the unborn.”

And the church must speak forthrightly for life and discipline members who claim to be Christian but say they are pro-choice. Furthermore, the church must deny that there is a need for choice between the lives of children and the dignity and rights of women. Women and children alike need our support. The church must also speak for the poor, rejecting the argument that abortion is necessary in order that the poor may have an adequate liv-

ing. Christians are called to care for the poor and the needy, to counsel and provide for women who are struggling with the question of abortion.

Don't give up opposing abortion! Pro-lifers, struggling for the unborn's fundamental right to live, should be encouraged by William Wilberforce's struggle to abolish slavery in the British empire and to improve the morals in his country. For many frustrating years, his efforts to abolish slavery were defeated by Parliament. He was harassed, maligned, ridiculed, and slandered. Wilberforce was sharply criticized for raising religious objections against the slave trade. On one occasion Lord Melbourne stated, “Things have to come to a pretty pass when religion is allowed to invade public life.” Doesn't that sound like today's *Toronto Star* and the *Globe and Mail*? By the end of his life,

.....

***Freedom of choice
cannot be considered as
an absolute right.***

.....

Wilberforce thought there had been no improvement in the morals of his countrymen. In fact, he believed conditions were worse than ever. But historical studies show a marked transformation during his lifetime in nearly every area of English society. Overall order in society and church attendance had improved significantly and much of it as a direct result of his work. And he did see slavery abolished. On June 29, 1833, Wilberforce died – three days after the *Bill For the Abolition of Slavery* passed its second reading in the House of Commons, sounding the end for slavery. “Thank God,” he whispered on his deathbed, “that I should have lived to witness a day in which England was will-

ing to give twenty million sterling for the abolition of slavery.” Wilberforce's example illustrates not only a wonderful victory over an unspeakable horror of slavery won at great personal cost, but also that we can't always see whether progress is made. Pro-lifers, stay the course – prayerfully and steadfastly!



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Four Stupid Arguments against **GAY MARRIAGE** ...and one good one!

by Jon Dykstra

When a Christian politician asked me to write a brochure defending traditional Marriage I thought it would be an easy task – something I could complete in a couple of hours.

Three weeks later I still wasn't finished.

The problem was every time I found a good argument defending traditional Marriage I discovered that a gay marriage advocate had come up with an even better rebuttal. My favorite Christian columnists weren't doing any better. They were fixated on a mere handful of arguments, all of which initially seemed convincing, but ultimately none of them measured up. For example:

"Marriage has been this way for thousands of years, so why change it now?"

Slavery was also in vogue for millennia; does that mean it was right? In fact, slavery is still a firmly entrenched "tradition" in some parts of the world and yet, despite this status, we know it is wrong. So tradition for tradition's sake isn't much of an argument.

"Gay marriage will undermine traditional Marriage"

This argument has some validity but our opponents have a pretty compelling re-

sponse to it; they accuse us of hypocrisy, and this attack hits close to home.

If we really cared about traditional Marriage – the whole life-long commitment thing – then why didn't we speak up when the government instituted no-fault divorce? Or when they started encouraging common-law "marriage" by giving these no-commitment couples most of the financial benefits of Marriage? We sure didn't react then with the same fervor we're exhibiting now, fighting gay marriage. Why is that? Will same-sex marriage ever undermine the institution as much as no-fault divorce *already has*?

"The courts are forcing gay marriage on us – MP's are supposed to write our laws, not unelected judges!"

Yes, MP's are supposed to write our laws, but that's not really the issue here. Are we worried about *who* makes the changes or about *what* is being changed? Will we be satisfied when Prime Minister Paul Martin and his Liberal MP's, rather than judges, redefine the institution? No? Then this objection is nothing more than a "Red Herring" – a side issue brought in to confuse things. Let's get back to debating the real issue please!

"Most Canadians are against changing Marriage"

This is another shortsighted argument – a clear example of building a house on a foundation of sand (Matthew 7:24-27). Perhaps most Canadians are against gay marriage *right now* but what about in a few years? Besides, as Christians we know that just because most people think a certain way, that doesn't mean that way is right. Or as my mother used to say, "If all the other boys jumped off a bridge, would you too?" Instead of focusing on what's popular, we need to start talking about what's right.

One good argument

It turns out there is only one good argument against gay marriage: Since God created the institution of Marriage, He gets to decide what it is, and what it isn't.

Admittedly atheists and agnostics may not like this argument, and even some Christians might find it unattractive, but it has one thing going for it that none of the other arguments do – it is True. By building our argument on God's sure foundation – by being unapologetically Christian – we can contrast godly Marriage with the poor, sickly imitation the world is proposing. We can show them that if Marriage isn't built on a godly foundation, it has no foundation at all.

A different foundation?

The world thinks they can replace God's standard for Marriage with a new, improved standard. God's version of Marriage is too exclusive, even too bigoted – marriage shouldn't be discriminatory, we are told. Justice Minister Martin Cauchon made that point when he argued for gay marriage saying, "There was a time in Canada, not that long ago, when it was perfectly acceptable that women could not vote." In other words, since it was wrong to discriminate against women it must therefore be wrong to discriminate against gays on the basis of their sexual orientation.

But where does this new standard – that discrimination is always wrong – take us? Yes, gays will be allowed to marry, but this new standard justifies more than just gay marriage. After all, if two men can marry, why not three?

Some say this is a ridiculous thought, but what about the poor bisexual? Aren't we discriminating against her on the basis of her sexual orientation when we require her to marry only one gender or the other?

And what of homosexual couples who want to have children? These couples, by necessity, require a third individual to propagate. For example, in New York, lesbian

Beth Niernberg¹ lives with two gay men who have both had a son by her. The three of them co-parent the boys, and the trio have an agreement in place that should Ms. Niernberg find a suitable woman the group will become a quartet.

Suddenly we've entered the realm of polygamy and really, it only makes sense. If you reject God's limits to Marriage then there's no reason to have limits at all. After all, if two men can marry, why not three?

Or for that matter, why not one? In the Netherlands Jennifer Hoes² decided to end her wait for the perfect man or woman, and instead married herself. And in France the government took a lesson from our Prime Minister Trudeau and decided, "the state has no place in the bedrooms of the nation." Therefore they will now grant marital benefits to two *heterosexual* men who live together.³ After all, is it really fair to discriminate against them just because they *aren't* having sex?⁴ Of course not.

If God's standard for Marriage is rejected then absolutely anything is possible.⁵

The way it was meant to be

The only anchor, the only firm foundation for Marriage is found in God's design for the institution. His institution

recognizes that men and women need each other, and that being male and female has real meaning beyond just our body parts. He knows that children need a mother and a father – parents who are committed to one another for life – so He hates divorce and adultery.

Over the last 30 years we've seen the damage done when we deviate from this standard. Instead of deviating further, isn't it about time we did something to restore this institution to the way God meant it to be? It isn't enough to be against gay marriage – it's time we stood up for godly Marriage.

Endnotes

¹ "The New Queer Family" by O'rya Hyde-Keller *The Village Voice* June 25, 2003.

² "Faith: Woman marries herself" by Uwe Siemon-Netto *UPI* March 12, 2003.

³ "The Fall of France: What gay marriage does to marriage" by David Frum *National Review* Nov. 8, 1999

⁴ In France even the dead can get married. In February this year Christelle Demichel married her fiancée, Eric Demichel, who had died 17 months earlier (*National Post* Feb. 23, 2004). In the Bible we are told that the marriage ends with death (Romans 7:1-2), and that there will be no marriage at the resurrection (Matt 22:23-30).

⁵ More food for thought – two political parties in the Netherlands recently asked the government to outlaw bestiality after a man was caught violating a pony (*WORLD* March 27, 2004). But as one parliamentarian explained, the politicians weren't worried about the inherent immorality of the act, but instead were concerned that the animal didn't consent. Zoe Heller, writing in the *National Post*, (April 5, 2004) made the same point when she insisted that there was one clear reason why people would never be allowed to marry pigs – because "you could never reliably gain the pig's consent." This seems to be the secular world's best argument against bestiality. But what Zoe Heller and the Dutch politicians forget is that humans have never felt the need to procure consent from animals. Does a horse give consent to its rider? Does a chicken consent to be killed and eaten? Of course not. So why would we then require that animals consent to marriage? Once again it is clear that if God's standard for Marriage is rejected then absolutely anything is possible.





HOMEFRONT

The Light of God's Face

by Jane deGlint

Man was created to please his Maker. When God blew the breath of life into Adam's perfectly shaped nostrils, he gave man both breath and a soul. The soul equipped man to love both his Lord and his fellow man, while with his exhaled breath he was able to shape thoughts into spoken words. Uninhibited the created man spoke with his eternal Lord, to mutual delight. The words exchanged between Man and Wife were equally well-chosen, well-spoken and well-understood. When man looked up into God's face, he was thrilled and invigorated by the glow of divine love that shone down on him. God's countenance was a source of strength and joy for humankind.

This bliss was ruined when man mismanaged the gift of communication. For selfish reasons he lent an ear to the evil one. As soon as Eve opened her heart to Satan, her ability to commune with her Maker was blocked. With twisted words she pulled Adam along with her into her corruption.

Behold: fallen man and his wife – naked, blind and dumb. No longer were they covered under the mantle of God's love. No longer did the light of God's face shine over them. No longer did they use language for its intended purpose of edification and glorification. They were afraid of their Maker and no longer trusted each other. The darkness of the lie held them in its icy grip.

To be sure, the light of God's countenance had not changed. It shone as gloriously as before. Sin did not alter the character of God. But God's face could not glow affectionately anymore in response to the works of man. Instead, the light of God's countenance would now torch the sinner in decisive retribution. Aware of

this devastating reality, man did not dare to look God in the face anymore. No man can see God's face and live (Exodus 33:20). The communication was broken. At best man would throw a stealthy glance into the direction of God's countenance, hoping for a slight token of approval. Man still craves divine reassurance.

From his throne room of light God looked down on his darkened creation. With our finite minds and hearts we cannot understand the depth of his eternal plan. But the Lord knew what to do. Immediately he started his work of recreation.

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***"The Lord make his face
to shine upon you . . ."***

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And there was pity. Out of divine compassion the Lord looked up man and his wife. He knew that man still needed his Maker. There is no life outside God. With all-encompassing strokes God outlined his plan for restoration: Satan's head will be crushed by woman's seed. In spite of the consequences of sin, the relationship between God and man is restored for those who are chosen for everlasting life.

Without delay God continued to extend the hand of true fellowship to his children. Enoch walked with God (Genesis 5:22). The Lord talked to Abraham as to a friend (Genesis 18). Moses spoke to him face to face (Exodus 33:11). It must be kept in mind, however, that the Lord is never to be seen as an equal. He remains the high and lofty One. This was evident from the glow on Moses' face after con-

versing with God. The shine was so intense, that his face had to be covered with a veil. The eyes of sinful men cannot see his glory.

The Lord knows we need the reassurance of his presence. We look to his face for approval, because we depend on his mercy. In response to our need he extended his blessing through the mouths of the priests, "The LORD bless you and keep you; the LORD make his face to shine upon you, and be gracious to you; the LORD lift up his countenance upon you, and give you peace" (Numbers 6:25). This blessing, which is known as the Aaronic Benediction, has sounded forth over God's people as they lived in the expectation of the Savior. It resounded in their hearts and on their lips. Many Psalms are a lasting testimony to the power of these words. When God's people looked for God's face in true humility, he would shine it over them in peace.

The Aaronic Benediction continues to be heard every Sunday, as the ministers of the Word pronounce the blessing over their congregations. In response the believers continue to pray for the comfort of God's countenance, as they express their sorrow and hope with the words of the inspired Psalms.

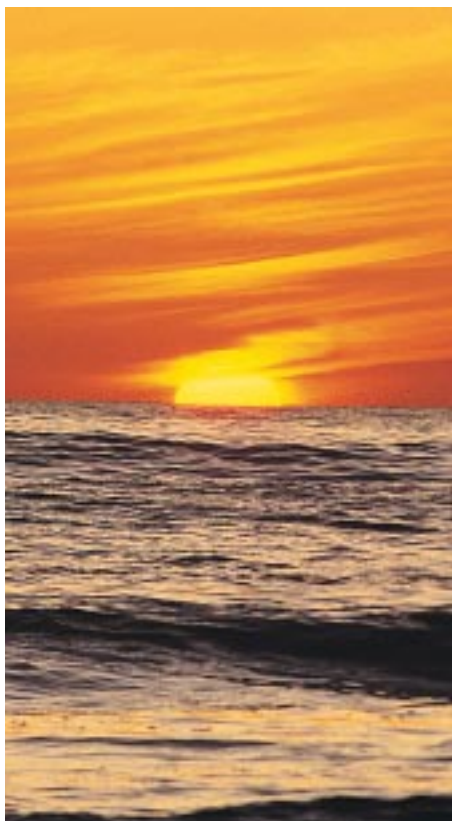
At times the church is sorely oppressed. The believers suffer under the hand of cruel persecutors. Ministers are arrested as they descend from the pulpit. Elders strangely disappear. The houses of believers are put to fire. Faithful young women are taken for lust. Suddenly the Words of Psalm 80 find their echo all around. "Give ear, O Shepherd of Israel! Restore us, let thy face shine, that we may be saved!" As the Psalm continues, the prayer is intensified by its repetition, "You

who make us the scorn of our neighbors and the laughing stock of our enemies, restore us, let thy face shine, that we may be saved!" As the petition for the glow of God's face is uttered for the third time in the same Psalm, the expectation of deliverance is firmly grounded in the confidence of faith. "Turn again, O God of hosts! Restore us, let thy face shine, that we may be saved!"

There are nights when a faithful child of God is not able to surrender himself to a refreshing sleep. The tossing and turning makes him aware of his own limitations and brings out a longing for the peace of God. The words of Psalm 4 express the unspoken concerns of the sleepless soul: bitterness, doubt, jealousy. But in the light of God's face the resolution becomes visible. "Be angry, but do not sin; commune with your own hearts on your beds, and be silent. Offer right sacrifices, and put your trust in the LORD. Lift up the light of thy countenance upon us, O LORD! Thou hast put more joy in my heart, than they have when their grain and wine abound. In peace I will both lie down and sleep; for thou alone, O LORD, make me dwell in safety."

Children of the Lord love the Commandments. Yet, they often struggle with specific sins. Our inability to completely renounce the Devil and his dominion interferes with our surrender to the Kingdom of Righteousness. This struggle is captured by Psalm 119, the Law's beautiful love-song. In the struggle to become holy the believer looks for the illuminating light of God's face. "Keep steady my steps according to thy promise, and let no iniquity get dominion over me. Redeem me from man's oppression, that I may keep thy precepts. Make thy face shine upon thy servant and teach me thy statutes" (v. 133-135).

At the fullness of time the Son of God came down from heaven and took on the human nature of the virgin Mary. The moment for the crushing of Satan's head had come. But in the preparation for the annihilation of the evil one, our Lord Jesus



showed us the Father. In the person of our Savior, God lived again with his people. "And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. . . . No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known" (John 1:14-18).

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***Believers continue to
pray for the comfort of
God's countenance.***

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In Jesus the glory of God returned to man. The veil of the curse was lifted. A renewed relationship of open love was made possible. The light had conquered the darkness. God's throne was legally accessible again to all who approach it in the name of the Son. And the Spirit took up residence in the believers to prepare them to walk in the light. "For once you were darkness, but now you are light in the Lord; walk as children of the light" (Ephesians 5:8).

It truly is a miracle of God's love. On the grounds of Christ's conquest we are able in the strength of the Spirit to come out of our dark hiding place. Leaving the works of darkness behind, we can by grace dedicate ourselves to the service of the Most High. As faithful servants we can approach our Master face to face, to mutual delight. "Yea, on my menservants and my maid servants in those days I will pour out my Spirit, and they shall prophesy" (Joel 2:28 as quoted by Peter in Acts 2:18).

In spite of this joyful reality we must acknowledge that we fall into sin over and over again. It is a very humbling experience to find oneself entangled in the snares of the evil one. Through our acts of willful disobedience we immediately lose the sense of God's presence. Our unholy behavior pulls the veil over God's face again. How painful that is! Our soul longs for God's reassuring smile, yet we persist in the fleeting satisfaction of our sins. We harbor feelings of anger, which in our opinion are justified. We continue to be slaves of financial gain, to which we consider ourselves entitled. We ignore our brother's plight for fear of becoming caught up in his troubles. All selfish behaviors draw the curtain on the throne of grace. Our self-inflicted pain wears us out, until by God's grace the hurt becomes so unbearable that we fall down on our face before the mercy seat. At that very moment the light of God's countenance will shine on us again. Our faces once more reflect the glow of the Spirit.

Humbled by our persistent sins we go on as children of the light. In confidence we lift our eyes on high. Having died with the Son we have been raised to a life of joyful communication with our faithful Lord. On our hallowed breath we sing to the praise of his glory, now and forever.

"And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit" (2 Corinthians 3:18).

Instructive Evil

Lessons learned from Cloverdale's Casino Approval Process

by George Gunnink

The town of Cloverdale (part of the City of Surrey), British Columbia is getting a casino. "Fraser Downs" horse racetrack finally received the go ahead on December 16, 2003 to add a casino to its facility. The track intends to use the casino revenue to subsidise the racing purses, which is supposed to lead to much greater revenues for the Downs and job security for the direct and indirect employees of it.

While casinos are not a new phenomenon in Canada, our local ARPA (Association for Reformed Political Action) group did not feel that this matter should go unopposed. So when the casino re-zoning proposal went before Surrey City Council on December 16, 2003, we were there. Prior to this date we carefully prepared our submissions, knowing full well that in all likelihood the proposal would pass despite our best intentions. We focussed our presentation only briefly on the flawed economics behind the proposal, preferring to expose the more serious flaws in greater detail: the social costs of such a facility. As you may have gathered, the casino received Council approval. While we were disappointed (though not surprised) with this result, we still found participation to be a useful exercise, as it taught us a number of lessons about the work of the Devil and also how we might be more effective in our witness.

Organized evil

Much of the Downs' success at the hearing seemed to be the result of its organization. At the hearing it relied only



Large yellow buttons allowed even the silent majority to get their message across loud and clear.

minimally on presentations made by the company and its management team. Instead most of the speeches made in support of the rezoning were by its employees, ardent gamblers, and local community members.

There was nothing particularly intelligent about these presentations – most of them were no more than two or three sentences and were variations of: "I have been employed by Fraser Downs for 10 years and rely on Fraser Downs to support my wife and kids, and I support the casino proposal." Hardly strong arguments, but enough people saying the same thing certainly resonated strongly with Council. And the Downs made sure enough people

were present to get its message across: it provided free transportation to the Surrey City Hall by way of two or three large chartered buses that left in plenty of time to occupy the majority of the seats and standing room in the stuffy hearing chamber. Indeed, even the silent majority spoke loudly with their large yellow buttons proclaiming "I support Fraser Downs," that were handed out by Downs' staff at the door to City Hall.

The Downs also worked carefully to take the wind out of the sails of many of the "community harm" arguments. In the weeks leading up to the hearing many of the opponents to the proposal had cited the proximity of the proposed casino to the local high school, the local senior's centre, and the local low-income housing. They also cited the likelihood of a higher incidence of crime as a result of the casino. At the hearing, the Downs orchestrated the reading of letters of support for the proposal (or at least statements of non-concern) from a senior administrator of the Surrey School Board, the local Zion Park Manor (where our local church regularly leads vesper services), and the RCMP. And, the Downs was sure not to present the letters itself. Rather, it selected a prominent member of the local business community to read them.

Lies and tears

And, being the work of the Father of Lies, many of the presentations at the hearing were a smokescreen of deception. For example, part of the Downs' limited

presentation at the hearing reported on a “public information session” held at the Downs. It reported that the majority of those at the session were in favour of the project, with only a handful of citizens voicing their concern. What Downs failed to mention was that this event had not been publicized in the local papers, and it received media attention only after the event took place. The result of the poll conducted at the “public” session is hardly surprising since the only ones aware of it would have been people who frequent the Downs.

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Learning about the Devil's ways was not a pleasant experience.

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The deception was also very apparent in the various “pro-casino” presentations made at the hearing. Virtually all of the presentations focused on the necessity of the casino for the survival of the Downs, the survival of its employees, and the survival of the Cloverdale businesses that ostensibly will thrive on the legions of people visiting Cloverdale on account of its Palace of Greed. The few casino proponents who did address the potential social problems that might arise from it suggested that those who chose to gamble had to take personal responsibility for their actions. They implied that the weak, addicted gambler is not the responsibility of the gambler who is able to limit his gambling to a pre-determined amount.

Spoken often enough, these arguments drowned out the social and moral arguments raised by casino opponents, including a very moving appeal by a Manitoba woman who had lost her idyllic family life and stability due to her husband's addiction to gambling in a new local casino (this woman broke down in tears when Council voted to approve the proposal at the end of the evening).

With allies like this. . .

The Devil also worked by undermining the opposition to the proposal. It was very clear from the outset that the organi-

zation of the casino opponents was anything but orchestrated, due largely to the lack of a unified principled approach.

One group, calling itself “Against Casino Trap” (ACT) and consisting of a variety of local churches and concerned citizens' groups, did attempt to orchestrate their efforts, but we soon found that we were glad to have had no part in the coalition. ACT's presentation started with a ringing endorsement of the Downs as a corporate citizen and its employees as the model Cloverdale citizens, and then proceeded to argue against the casino proposal. Hardly a principled approach, and surely a losing argument, given the Downs' argument that it needed the casino for its very survival.

Further, the otherwise politically active local Roman Catholic population was not present, for obvious reasons: what opposition could it raise to the casino when it has always generated significant revenue from bingos and other gambling itself?

Finally, we learned that the Devil builds on earlier victories. Coming into the hearing, he had already won a number of key battles. First, in previous years a City of Surrey Casino Policy had been adopted by Council. The Downs' application fit very neatly into this policy, meeting all of its requirements: the support of the local community, the existence of a sound financial plan, and a commitment to supporting the local community (among other things). Second, the virtually unopposed long term existence of the Downs in Cloverdale allowed it to establish a reputation as a good corporate citizen contributing significant tax revenue to the City and offering secure employment opportunities. Finally, the Devil had been generally successful in undermining the potential voices of local churches by watering down their knowledge of the will of the Lord, and by making the Christian position a very unpopular one to hold. Many of the local churches seemed to either not recognize the ills of gambling or simply choose not to address the issue in any meaningful way.

Lessons learned

Learning about the Devil's ways was not a pleasant experience for a child of God. His organization and deception were

enough to make one shudder at the power of the enemy of Truth. However, we have also learned some valuable lessons in effective Christian witness on the political scene. Two come to mind:

1. a child of God must be well-informed politically
2. and they must be prepared to act on that information.

One of the most effective ways to stay informed about critical developments in politics is through personal relationships with politicians, who seem to be very willing to hear our concerns and keep us informed. We can also take our message to a broader audience: we are free and able in Canada to display and voice the Christian truth.

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There is no reason that the Devil should be allowed to dominate the public realm.

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There is no reason that the Devil should be allowed to dominate the public realm, though he seems to do so. We all express deep concerns about the moral direction of our country; let us not be afraid to act on these concerns by speaking out when we have the opportunity. We may expect, as Moses also learned, that the Lord will give us the ability to witness regardless of our initial level of confidence.

We have come away from this experience strengthened in our resolve to do battle with the Devil and encouraged by the fact that, whatever the appearance of his strength, the Devil has been defeated by our Lord Jesus Christ. He and his legions are destined for the eternal fire of God's wrath. We also remain convinced of the power of the gospel – while there are times that we may feel overwhelmed in the face of the opposition, the Truth must be spoken and the Lie exposed. We do not know how the Lord will use our efforts, but we can be sure that he will, provided we are prayerfully faithful in our calling as light and salt in this world.



Is this article “HATE SPEECH”?

THE COST OF CONFRONTING HOMOSEXUALITY IN CANADA

By Tim Bloedow

There is no question that the worst persecution against Christianity still takes place in African and Middle Eastern countries; primarily those run by Muslims and Communists.

But persecution happens in different degrees in countries around the world and some of the most dramatic shifts towards increased persecution are happening in countries in which Christianity once held sway – countries like England, Canada, and the United States.

We are going to look at some examples of this increasing persecution in Canada.

Here in Canada most assaults against Christianity originate from the homosexual political movement, although others are based in abortion advocacy and social services – the latter having become the front line of attack against “parental rights.”

Homosexuality’s religious zeal

There is no question that the homosexual political movement is driven by a *theocratic vision* – they want to enshrine their view of what is right and wrong, their view of morality, their worldview, *their religion* as Canada’s official state religion.

Quite frankly, I am astonished that Christians are not using theocratic terminology to describe homosexuality. You cannot understand the homosexual political

movement outside of a theocratic paradigm. Homosexuality is their cause and their god, so they persecute their enemies with an ardent fervor. They really are religious zealots, totally confident in the correctness of their own views. That’s why they are intolerant of all other views and that’s why they refuse to compromise with those that oppose them – they see their opponents as *evil*.

Perhaps that is why the church and all pro-family and Christian groups, without exception, are chasing each defeat at the hands of homosexual activists with a new defeat, instead of achieving victory. Without a return to a theocratic vision of our own – the only authentic theocratic vision – the Church in Canada is, and has been, defeated by the homosexual theocratic vision.

Thankfully, there are Christians in Canada who are prepared to draw a line in the sand when the forces of wickedness challenge their right to make public decisions based on their Christian faith. Unfortunately, the lack of such people has emboldened Christianity’s enemies such that they are willing to use the courts, human rights commissions and other levers of government to advance their attempts to silence public Christians. Almost without exception, the Christians end up on the losing end of the conflict.

Battles lost, one won and one still being fought

Diane Haskett

We are many years beyond the time when the front-line of the “culture wars” was city mayors who objected to making official declarations of “Gay Pride.” One of the more well known of these incidents was when the Christian mayor of London, Ontario refused to make such a declaration in 1997. Diane Haskett was subsequently re-elected by London citizens. Nevertheless, the anti-democratic homosexual political movement continued its battle against Mrs. Haskett and the conflict eventually proved to be too wearying for her. She did not have the support of her city council and she had to deal with the growing cost to taxpayers of continuing her battle against the homosexual agenda.

Scott Brockie

The homosexual movement is just as interested in banning Christians from applying their faith in the way they run their private businesses. Most Christians in Canada should already know about Toronto-area printer Scott Brockie, who in 1996 refused to print materials for a homosexuality-promoting group in the city. Mr. Brockie was subsequently brought up on

charges before the Ontario Human Rights Commission, and the Commission ruled against him in, as did the Ontario Human Rights Tribunal, and in 2002 so did an Ontario court after the Christian businessman appealed the ruling into the legitimate court system. Mr. Brockie was ordered to pay a penalty, in part for supposedly hurting the homosexual's feelings. Presumably he would have to serve some jail time if he refused to pay the fine. Mr. Brockie did not appeal the decision. He has a significant legal bill to pay already, and a business to rebuild in order to continue to provide for his family.

PEI Bed & Breakfast

A Christian couple in PEI was also threatened by homosexuals in early 2001. They ran a Bed & Breakfast and refused to rent a single bedroom to two homosexuals. PEI's tourism minister sided with the homosexuals and said that the Christian couple had no business discriminating against homosexuals. He argued that the provincial government had the right to impose its morality on the couple since their business was part of the island's tourism industry. Instead of complying with the threat of an order to allow homosexuals to rent single rooms from them, the couple shut down their business.

Rev. Stephen Boissain

Homosexual political activists also want to ban Christian churches and pastors from offering help to homosexuals who

want to escape the clutches of this very destructive and addictive behavior. The first thing most people think of in this respect is Bill C-250, a Private Member's Bill introduced in Parliament by homosexual BC MP Svend Robinson. It ostensibly bans incidents of hatred on the basis of "sexual orientation." In fact, the bill is far more reaching than that, but more about that later. The homosexual agenda has already launched attacks against Christians who have sought to articulate a specifically Christian witness against homosexuality.

Already without that legislation in place, a pastor from Alberta, Rev. Stephen Boissain, is being hauled before the province's human rights commission. He has been reaching out to teens for a decade and is the director of the Cave Youth Outreach Centre in Calgary, Alberta. In his own words: "In 2002, I was informed that the Alberta P-Flag (Parents, Families and Friends of Lesbians & Gays) Faith Society had undertaken an initiative to teach young people in schools throughout Alberta that homosexuality was "Normal, Necessary, Acceptable & Productive." Considering that I worked with numerous teenagers that were being misinformed by this initiative, I gracefully began to expose the destructive potential of this initiative to them and further inform them about sexuality in a biblically based manner. Little by little, I began to be persecuted by various social workers and teachers for my decision. In the spring and summer of 2002, I informed

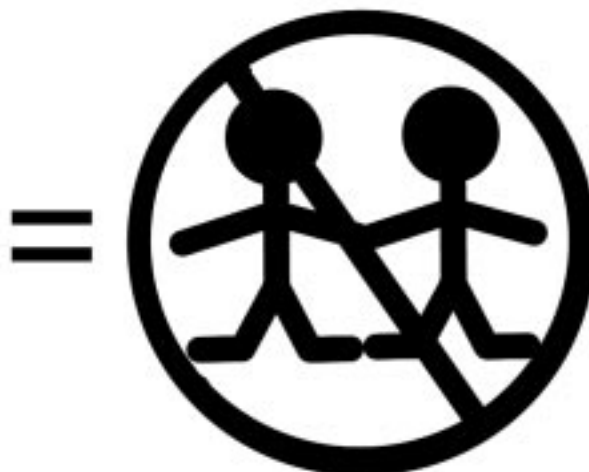
the public through a letter to the editor about this tax funded pro-gay initiative and encouraged Christians to take seriously what was being taught in the public school system." As a result, a human rights complaint was filed against him by a University of Calgary professor.

Remember that "sexual orientation" was only recently added to the province's human rights code to ban so-called discrimination on that basis in response to what has become known as the Vriend decision. That case involved a homosexual employee at a *Christian* school, who took the institution to court after being fired when his homosexual commitment became known.

Hugh Owens

Another case took place in Saskatchewan, the outcome of which was a 2002 ruling by a Saskatchewan court that declared the Bible to be hate literature. Hugh Owens used his own money to take out an ad in the *Saskatchewan Star-Phoenix*. The ad was a symbolic representation expressing opposition to homosexuality. The ad also included three quotes from the Bible. The court indicated that it was the Bible verses that put the ad over the top in terms of being a threat to the self-image of homosexuals. Despite freedom of religion, Mr. Owens was penalized; despite freedom of the press, the newspaper was also ordered to pay a penalty. You don't have to be a kindergarten graduate to have the logic

Romans 1
Leviticus 18:22
Leviticus 20:13
1 Corinthians 6:9-10



Hugh Owens was fined \$1,500 for producing an illustration very, very similar to this one. Are we next?

POLITICAL PRESSURE

skills necessary to see the homo-centric nature of modern jurisprudence in Canada.

Chris Kempling

An on-going conflict between a Christian and the homosexual movement involves British Columbia public school teacher Chris Kempling. Mr. Kempling is not a strident activist. He is a high school counselor, he has been the head of a BC public health board, and he is a candidate for a PhD in psychology. He has written well-informed criticisms of homosexuality for public consumption. He did so outside of his role as a teacher. Nobody can produce any evidence that Mr. Kempling has treated people who openly participate in homosexual behavior any differently from other students. Nevertheless, the BC College of Teachers (BCCT) is trying to have Mr. Kempling banned from teaching in the public school system. As summarized by *Edmonton Journal* columnist Lorne Gunter: "In February, a BC court upheld Kempling's suspension from his teaching job for one month without pay for writing letters to his local paper outlining his belief that homosexuality is a lifestyle choice, not a genetic orientation, that it is often unhealthy and promiscuous and that it can be treated – that gays can be counseled to be straight."

Trinity Western University

The BCCT is the same agency that launched one of the most militant and hate-based attacks against Christianity a few years ago by targeting Trinity Western University's teacher training program. TWU wanted to take full responsibility for its teaching program rather than having students continue to complete their program at Simon Fraser University. BCCT objected to this move, arguing that the TWU's student code of conduct demonstrated an attitude of discrimination that would probably be inculcated by teacher graduates, making them a risk to the "diverse" students one can expect among the student body of a public school. The issue revolved around the opposition to homosexuality in their code of conduct, notwithstanding that this was only one of many behaviors that was banned for TWU students. BCCT's agenda was based exclusively on ideology and is one of the most alarming expressions of an intolerant theocratic homosexual agenda to be seen so

far in Canada. This was a rare case in which the courts ruled in favor of the Christian party, although the decision was less than perfect. The teacher's college, despite their zealotry, was incapable of inventing any evidence that TWU was graduating "intolerant" teachers. TWU won the case before the Supreme Court of Canada in May 2001.

Gay Catholic prom

In another case, in 2002, a homosexual student at a Roman Catholic school in Ottawa, working in cahoots with homosexual activists, sought permission to bring another male to the school prom as his "date." The Catholic school denied his request, so he took them to court. With the

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A 2002 ruling by a Saskatchewan court declared the Bible to be hate literature.

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date for the prom approaching quickly, the court issued a ruling requiring the school to allow the boy to parade his homosexuality before the rest of the student population, until they had a chance to hear the case. Of course, the school should have refused the boy entry for the prom, using private security guards to enforce their decision, if necessary. But they didn't. The Ontario court later ruled in favor of the boy, condemning the school for discrimination.


Odds and ends

Focus on the Family Canada has also been vilified by the Canadian private broadcaster's watchdog. We are also seeing British Columbia require all chaplains to perform civil marriage ceremonies for homosexual couples or quit their job. There was also the case in Surrey BC in which a homosexual teacher was trying to require the public school board to carry homosexual books. That case went all the way to the Supreme Court of Canada last year, where the judicial tyrants quite frankly hauled off and spat in the faces of civilized parents with one of the most obscene, child-hating expressions of judicial activism to be seen so far in North America.

Bill C-250

Bill C-250 is the most dangerous culmination of the homosexual agenda in Canada. It claims to be needed to prevent violence against homosexuals. Remarkably, a significant number of Christians have been seduced into believing in the legitimacy of the bill. There is no excuse for such a position. In both Canada and the United States, even Senators have been so derogatory to Christianity that they have publicly said that support for a definition of marriage that excludes homosexuality is hateful. Bill C-250 is about criminalizing all dissent against homosexuality. Every Christian should call it the "Christ Killer" bill because it is designed to ban people from evangelizing homosexuals, from bringing the good news of salvation, including deliverance from sodomy, to homosexuals ensnared in that bondage. As I write this article, Bill C-250 was on the verge of being passed in the Senate, with almost no opposition in that Upper House, but by God's grace and through the faithfulness of a handful of Senators and an outcry from Canadians, the bill was amended and the process of passing it delayed. By the time you read this article, an election will hopefully have been called, killing the bill until Svend Robinson or somebody else introduces it in the next Parliament.

Conclusion

God has promised that the gates of hell would not prevail against the church. He has also promised much blessing to His people – and to the society in which they live – as they walk in obedience. The lack of justice and peace in our society should be a sign to us of our disobedience and God's judgment on it. My experience, however, has shown me that many Reformed Christians aren't as ready to accept the negative side of God's covenantal arrangement. We are as guilty as pagans about not being willing to accept responsibility for our sinful actions. Repentance is badly needed in the Canadian church today. God will bring it one way or the other; would that he does before the complete take-over of homosexual theocracy with the brutal reign of terror that such a tyranny holds forth for our children. 



Voices in the Wilderness

Are Christian Pressure groups still relevant to Canadian public policy?

by Marcy Selman

Vocal, assertive and courageous, Christian pressure and advocacy groups have become the modern-day equivalents of John the Baptist (less the locusts!). They speak out on ethical issues to a government that is a reflection of the stark spiritual barrenness of our society.

Arguably, the message falls on deaf ears. It seems that more often than not secular groups are the catalysts for change, leaving Christians in the unenviable position of fighting policy battles uphill. The secular media, like Herodias (Mark 6:14-29), continue to seize opportunities to discourage Christian groups and discredit their efforts. Whether it be Christian organized groups or political candidates, those who dare to take on the thankless job of political action are predictably held up to public scorn and labeled extremists and radicals.

Putting on the pressure

So in light of all this, are pressure groups still relevant to the political system? Absolutely – and more so than ever, because these groups articulate the concerns and values of Christians in a focused way.

According to Janet Epp Buckingham, Director of the Evangelical Fellowship of Canada (EFC), the secular media has cer-

tainly not been favorable to religious groups. However, despite the apparent challenges, Christian groups must continue to be involved in the political decision making process. The secular media has influence, she notes, “but politicians respond to public pressure. . . on a grassroots level.” Christian groups have access to Members of Parliament, the Cabinet and the Senate. They can produce well-researched documents that explain the Christian point of view, rather than rely on soapbox rhetoric. Taking a collaborative, rather than a combative approach, she explains, results in more openness to issues of concern to religious groups. Following this approach ensures, “the EFC is a voice in the public square.”

Dr. Darrel Reid, President of Focus on the Family Canada (FOTFC), points out that democracy is inherently one big pressure group. “Pressure groups speak for people who . . . may not speak for themselves,” says Reid. Christian advocacy groups such as FOTFC also serve Canadians on a broader level because they cover issues that are of value to all Canadians, including Canadians who may not necessarily share evangelical views. By using the Samaritan principle, groups show the heart and the love of Jesus in action to those

who have been overlooked by the political elites of society.

Harry Kits, Executive Director of Citizens for Public Justice, believes that community issues are inseparable from political actions. “The building code is a political thing,” he says. Kits explains that the by-laws that regulate building construction can determine whether a church can modify its building to add a sleeping area for the homeless, for example.

An audience with the king

Gaining access to the political elites is the key for all pressure groups. If the “king” is pleased, permission is granted to present a request. If he is displeased, well, let’s just say that it can get pretty drafty in the corridors of the palace.

Groups such as the EFC have committed themselves to fostering and maintaining positive communications with policy makers for the past forty years. Maintaining these relationships is crucial because Christians have been accused of being Johnny-come-latelys who only show up when they want something. As a national association of evangelical Christians, the mandate for the organization has been to encourage cooperative action and make a greater impact in mission, ministry and

POLITICAL PRESSURE

witness. The EFC currently has 115 denominations, ministry organizations and educational institutions within its network including approximately 1000 local church congregations and over 15,000 individual supporters as well.

Before it's too late

Past strategy involved pastors and volunteers writing letters after a law had been passed. Modern strategy still relies on mass letter campaigns and petitions, but is more proactive. "Groups like the EFC are [now] involved at the early stages," Epp says. Harry Kits of Citizens for Public Justice agrees that initial participation cannot be underestimated. "Groups have been able to influence the nature of the conversation," Kits says. Christians are not always aware of how much of an impact their letters and petitions have with political parties. During policy conventions, party leaders will often consult with their representatives on the number of letters each received on a given issue, which in turn acts as a policy map for the party platform. Public action can alter the outcome of an issue, as in the case of the child pornography Bill C-20¹. Therefore, every letter counts.

Preparation also requires being on top of the process at every stage. Groups respond to standing committee invitations for submission papers for Bills under review. It is of utmost importance that groups come to the table prepared. Being prepared lends credibility to us, not only as Christians representing the Lord, but also as concerned citizens. Christian pressure groups are taking the initiative to help shape policy *as it is being developed*. While Canadian groups have made significant strides, there is still ground to cover in comparison to our neighbors to the south. For example, Ipsos-Reid polls show that a large percentage of Canadians (over 50%) are in favor of homosexual marriage.

Strategy can also be linked to old adage of location, location, location. Having an established office in Ottawa allows for groups like the EFC to be integrated into the government milieu. It becomes easier to have informal meeting with MPs and cabi-

In the past Christians would only get politically active after a bad law had been passed.



net ministers on a regular basis. Over time, such meetings go a long way to help form lasting relationships. "In politics, relationships matter," says Dr. Reid. As President of Focus on the Family Canada, he understands the value of having positive input with and from MPs and the Prime Minister's Office (PMO). It is that foundation of mutual respect that can make all the difference. Like any relationship, he notes, Christian groups should act in a respectful and informative way and so act as a witness to the secular world. It's about building bridges in the long term.

The business of lobbying comes, however, at no small cost. The comedian Red Buttons once joked, "A house divided. . . is a condominium!" A lack of collaboration with other organizations can become an affair of double the work with half the resources! If conviction is the engine, then funding is the fuel. Lorna Dueck, Executive Producer of Listen Up TV and founder of the National Coalition of Concerned Mothers, stresses the need for financial support. Groups can incur considerable costs for defending causes in court. "Charity donations go to pay lawyers and legal fees," Dueck says. Not only that, but support in sheer numbers is needed. "Christians can pull the same numbers for nomination meetings. . . we must encourage and support people to run for office," she adds.

Conclusion

Ultimately it must be said that prayer changes things. Influencing the king requires help from the Lord. As Proverbs 21:1 says "The king's heart is a stream of water in the hand of the LORD; he turns it wherever he will." With regards to the future of pressure groups, Harry Kits of CPJ believes that it will be the very nature of government itself and the role it plays in the social, economic and environmental spheres that will have to be examined. Nevertheless, Christian and advocacy groups remain relevant because their absence would create a policy vacuum that secular groups would fill by default. With federal elections looming, the crucial issues such as marriage and family issues risk being lost in the policy shuffle. If the Christian community does not fulfill their responsibility as stewards of the Lord through ethical political action, who will? After all, a people who do not vote will indeed get a government they deserve.

¹ Bill C-20, now named Bill C-12, went through its third reading in Parliament early last month. Bill C-12 is an amendment that will expand the definition of child pornography and exploitation to allow for greater protection of minor children with regards to art. It removes the defence of "artistic merit" for any work involving sexually explicit images of children. Artists will have to prove whether or not their work is in the "public good." Despite protests from artistic groups, it appears that the bill could become law.

Buried in Sheep's Clothing

by Christine Farenhorst

Last week I struck up a conversation with the cashier at a local store. She was thirty-something, as they say, and a cheerful girl. We spoke of the holidays, of how busy the Christmas season can be and of visiting with friends. She told me that she rarely attended her husband's side of family holiday get-togethers as his family was too large and she had a tendency towards claustrophobia. "Fourteen siblings in one small house," she explained with a grin, "is too much for me to handle." I was appropriately amazed at the size of her spouse's family and asked if she was Roman Catholic. She smiled and nodded. We couldn't carry on our conversation as other customers appeared, but as I wandered back out into the shopping mall I couldn't help but wonder if her in-laws had been influenced by Pope Paul VI's, (1963-1978), encyclical *Humanae Vitae* (or *On Human Life*). This encyclical, a firm confirmation of the Roman Catholic Church's ban on artificial birth control, had been a topic of much debate. It is probably one of the main issues for which Pope Paul VI is remembered. Yet it is very likely that one hundred years from now this encyclical, together with the person of Pope Paul VI, the two hundred and sixty-first pope to hold office, will be almost totally forgotten.

Remembering is a strange thing as applied to human beings. We will all be both forgotten and remembered. We need neither be rich nor famous to be recalled. Indeed, Psalm 103 tells us that God remembers that we are dust – that we, all of us, are frail mortals. It also informs us that the world forgets us very quickly for it goes on to say that we are like grass and

flowers over which the wind passes, our place not remembered.

We are dust

I would like to reflect on Paul VI's deathbed, if only for the reason that he was a fairly recent bit of grass. Born in 1898 in the village of Concesio nestled in the foothills of the Italian Alps, his birth name was rather longer than his papal moniker – Giovanni Battista Enrico Antonio Marie Montini. Consequently when his mother, a rather shy but very religious woman, was angry with him, she had quite a mouthful to throw out. Giovanni's father was a middle-class landowner, newspaper editor and champion of Catholic causes.

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One small paragraph can sum it all up . . .

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Both parents observed all the rules and regulations of the Roman Catholic church with an extreme devoutness. Very early in life, Giovanni was drawn to the idea of becoming a priest. Without a doubt, his parents encouraged him in this. He was not a strong child and the priesthood seemed a likely choice for a lad of delicate health. Exempted from military service on physical grounds, he spent much of the First World War studying theology at home and was ordained as priest in 1920. Intellectual and well spoken, he rose up the Catholic ladder and was consecrated Archbishop of

Milan. In due time he also became the personal adviser to Pope Pius XII. In 1958 he once more rose, this time to the office of Cardinal. Five years later at the tender age (for a Pope) of 65, he was elected to the so-called throne of St. Peter to "reign," as some say, for a short fifteen years, one month and fifteen days. There you are. One small paragraph can sum it all up and the wind is beginning to blow.

The last few days of Paul's life are ponderable. It was the summer of 1978 and 740 million baptized Catholics looked to Paul VI as the supreme head of the church – a man who, they believed could speak, at times, and be infallible. Never robust, Paul had experienced difficulty with bladder and kidney disorders, had his prostate removed, and was prone to bronchitis and the influenza. In addition, the arthritis in his right knee was so extremely painful he found it difficult to walk and rest. The street on which the pontiff lived, St. Peter's Square, was closed to traffic from midnight on. Its fountains were switched off at that time as well. Noise was kept down to a minimum and traffic was not to be resumed until the shutters on the two corner windows on the top floor of the Apostolic Palace opened in the morning. This was all done out of deference to Paul VI – because no matter how many times he was addressed as His Holiness, the Pope, Paul VI could not sleep. He was frail, you see, and getting frailer and closer to dust every day.

Our days are like grass

Not a heavy-set man, as had been his predecessor, Pope John XXIII, Paul hardly

made a dent in the spotlessly clean bed he occupied. His shrunken frame was decently clad in a white nightshirt each night and his feet were encased in bedsocks because they always became cold. A cheap alarm clock on a lacquered brass frame ticked away the hours on the bedstand as it posed between a Bible and some arthritis medication. At six-thirty every morning, this alarm clock went off and John's thin arm reached for the button to shut it off. Sometimes he slept, but more likely than not, pain and thoughts about death and life kept him awake.

The odd morning, if he felt well enough and not too stiff, Paul would carefully make his way over to the window, peering out over the Square, being careful not to show himself as he stood hidden behind the curtains. There were always newspapermen about, watching his window and he did not want to have his picture taken. He would, without fail, see some hundred plus domes glinting in the early morning sun. The Basilica of St. Peter's rose to his immediate right, 1,200 feet up. It was the place where his dust would be gathered, should his time come. It is easy to imagine Paul withdrawing from the window and shuffling away into his bathroom to wash, shave and put on clean white cotton underwear, a white linen cassock and white stockings and shoes and, to top it all off, a white skull cap. He did it every morning and his final act was to drape a solid gold cross around his neck on a 24-carat gold chain before he knelt down to say his morning prayers.

Throughout July of that summer of 1978, Paul grew increasingly weak. It was humid and hot out and this did not help the arthritis. It was very painful. On good days he walked in the garden of the Apostolic Palace, supported on either side by his two secretaries. He prayed a lot and he ate very little. And so July ran into August, just as hot and humid, if not more so. The grass was scorched.

The wind blows

That first week of August, on August the 6th to be precise, Dr. Fontana, Paul VI's personal doctor and seventy years old himself, called for the immediate family of the Pope to come to the Vatican. His blood pressure was dangerously high, his pulse weak and uneven and his temperature well over the hundred mark. There was a chapel off the Pope's bedroom. Paul, although he was weak, was most anxious to have Mass said there. With the door open, he intended to follow the service from his place in bed. At six o'clock that evening, the Mass began. It was attended by a few Cardinals, the Secretary of State, the Pope's secretaries, the nuns who had cared for the Pope, and his family members. Every now and then the secretaries glanced over their shoulders through the open door of the bedroom.

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***He was frail, you see,
and getting frailer.***

.....

Fifteen minutes into the Mass the doctor, who had sat close to the door, abruptly left his place in the chapel and went to Paul's bedside. The other worshipers turned as well but stayed in their places. Paul VI had suffered a slight heart attack and whispered that he would like to receive Communion as soon as possible. One of the secretaries came to his bedside and administered the wafer and the wine. It brought a smile to Paul's face. The Secretary of State leaned close to his face and asked if he would like to receive the last rites. Paul VI nodded and answered "Subito. Subito." A small silver chalice was produced and oil was poured into it. The chapel group now surrounded the bed. The nuns stood on one side and the relatives and prelates stood on the other. Paul held the Secretary of State's hand as he was anointed. At this



Giovanni Battista Enrico Antonio Marie Montini in 1951, twelve years before he became Pope Paul VI.

point Paul VI closed his eyes. The little alarm clock ticked away the seconds. The brass feet stood boldly on the bedstand as they had always stood. And the wind blew across the scorched grass.

And its place remembers it no more

From time to time Paul opened his eyes. At 7:30 he said, in the royal "we," "We have arrived at the end. We thank. . ." But he could not finish his sentence. At 9:00 he once again opened his eyes to say, "Pray for me," before he lapsed back into semi-consciousness. At 9:30 he opened his eyes for the last time and feebly began to recite the Lord's Prayer. The others picked up where he stopped. At 9:40 Dr. Fontana bent over the thin frame and listened for a long time. Then he stood up straight to say, "It is over." At that precise moment, the little brass alarm clock, which had not been rewound by Paul VI that morning, began to ring. Almost like the "Grandfather's Clock" song.

Solemnly the Secretary of State walked to a case he had carried into the room with him. He opened it, withdrew a small silver hammer and returned to the

bedside. Standing over the body, he tapped Paul lightly on the forehead and in a strong voice asked, "Giovanni Battista Enrico Antonio Marie, are you dead?" Waiting a full minute for a response, he repeated the action and the question. Once again for the third time, he tapped the paper thin skull of the man who had called himself Prince of the Apostles and asked: "Giovanni Battista Enrico Antonio Marie, are you dead?" Paul VI did not answer. How could he? The wind had now passed over him. The Secretary of State announced to the others in the room, "Pope Paul is truly dead."

We are dust

Thus fifteen years, one month and fifteen days were relegated to dust. And the one who had called himself Servant of the Servants of God, met the Suffering Servant. And the one who had called himself Supreme Pontiff (that is to say "high priest") of the Universal Church, came face to face with the heavenly High Priest – the One Hebrews 10:14 speaks of when it says, "For by a single offering He has perfected for all time those who are being sanctified."

Paul VI was embalmed because of the length of time his body would be on public display. There had to be a twenty-four hour interval between the moment of death and the onset of embalming to ensure Paul was medically and legally dead. At this point in time, his body was drained of all fluids. A succession of embalming fluids were injected into his thin corpse. These fluids hardened all the organs and gave his skin a firm, pinkish texture. The whole process took two hours.

After the embalming, the Papal Master of Ceremonies carried a silver urn from the cabinet under the Altar of the Confession – an altar which stands over the tomb of St. Peter in the Vatican Basilica – to the body. There was a pallium (a mantle) inside the urn. It was made from the wool of two lambs – suggesting Christ the Lamb of God and the Good Shepherd. It had been made by the Benedictine Sisters of St. Cecilia, members of a convent just beyond the Vatican walls. Paul, who during his brief tenure as head of the Roman

Catholic church, had said that he could absolve sin, now had his earthly remains fully dressed in pontifical vestments with the lamb's mantle arranged just so over his embalmed shoulders. A catafalque (a raised bier of sorts) was brought in and the body was reposed on it and carried to St. Peter's Basilica.

Later, after the body had been on display for a few days and just prior to the public funeral, Paul VI's face was covered with a purple veil. The lid of the coffin was positioned and held in place by sixteen solid gold screws specially made in Vatican workshops. It fell into place with a human exactness, but God had already exacted the soul.

Thousands of people arrived for the funeral. Some ten thousand policemen were on duty. It had been calculated that there would be a ratio of one policeman to every ten mourners. Shops were packed. Pauline mementos sold like hot cakes. Television crews popped up everywhere. Edward Kennedy, Rosalyn Carter, the Archbishop of Canterbury, the Patriarch of Moscow, crowned heads of Europe and statesmen of the world – all stood shoulder to shoulder to attend the funeral of the body of one who lay in worldly state, a wolf wrapped up in sheep's clothing.

And a voice cried out: "All men are like grass, and all their glory is like the flowers of the field. The grass withers and the flowers fall, because the breath of the Lord blows on them. Surely the people are grass. The grass withers and the flowers fall, but the Word of our God stands forever."

And the coffin was placed into the Vatican crypt.

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Economic Growth:

Do we

need it?

by John Boersema

SARS, mad cow disease, forest fires and the high Canadian dollar caused the Canadian economy to take, what one economist called, a “wicked beating” early last year. In fact, during the period April to June, the economy stopped growing – it declined by 0.3%.

Is that a problem? Most people would think so. Politicians are quick to take credit for a growing economy and lay blame when growth is lacking. Officially, two quarters in a row of negative growth are a recession and we all know that a recession is bad – a lot of people suffer unemployment. Consequently, a growing economy must obviously be a good thing.

Or, is it?

Christian thinkers have, in fact, expressed serious reservations about the goal of economic growth – the production of more and better goods and services for the purpose of attaining a higher standard of living. Bob Goudzwaard, for example, wrote a book entitled *Schaduwten van het Groei-Geloof* which can be loosely translated as “the shadow side of the growth-religion.” Benne Van Popta has concluded that past economic growth has come:

... at the cost of the developing countries, the environment, natural resources and the quality of employment. ... capital goods have been consumed; the environment has been poisoned; natural resources are being depleted or can only be renewed at very high costs or risks, people are, at fifty, economically worn-out, the financial resistance of businesses is virtually completely deteriorated and the

social environment (social relationships) has been chilled and narrowed.² On the other hand another Christian author, Calvin Beisner, asserts that: “serious downturns in growth are more dangerous to material economy than any other likely man-made disaster.”³ What are we to make of that stark difference of opinion?

***A growing economy
must obviously be
a good thing.
Or, is it?***

Can we as Christians support the prevalent goal of increased economic growth? This article seeks to address that question, by looking at both the positive and negative aspects of economic growth. Before doing so, however, we first reflect on what the Bible teaches about wealth.

Wealth/Prosperity

Some Christians – for example Brian Griffiths in his book, *Morality in the Marketplace* – make the claim that the Bible contains a *positive mandate to create wealth*. Griffiths derives this “mandate” from the cultural mandate. “Man has been created to have dominion in this world. We must cultivate it, improve it and harness its resources for our own use.” Moreover, he argues, idleness is alien to human personality.

While we certainly do have a mandate to work to God’s glory, Griffiths’ extension that our working must be directed at *creating wealth* does not, however, follow and is unwarranted. Prosperity can certainly be seen as a blessing from God; we must, however, also recognize and avoid the danger of materialism. Rather than seeing creation of wealth as a goal or mandate in itself, we need to see prosperity as a means to achieve more important goals. Let’s look at that a little further.

Prosperity a Blessing

Material wealth, as such, is not condemned in Scripture. In fact, Deut. 28 promises the people of Israel that:

1. If you fully obey the Lord your God and carefully follow all his commands I give you today, the Lord your God will set you high above all the nations of the earth.
2. All these blessings will come upon you and accompany you if you obey the Lord your God.

Psalm 112 teaches that “Blessed is the man who fears the Lord. . . wealth and riches are in his house” and Proverbs 10:22 notes that, “the blessing of the Lord brings wealth, and he adds no trouble to it.” Such blessings are evident in the history of God’s people. Abraham, for example, was “very rich in cattle, silver and gold”

And, think of Isaac, Jacob and Lot! In fact, God “richly provides us with everything for our enjoyment” (1 Tim 6:17). Mere possession of material wealth, then, is not sinful in God’s sight. Wealth, when God chooses in His wisdom to bless us, must be

seen by God's people as a blessing for faithful obedience.

It is a *result* of seeking to serve Him – not a goal to be striven for.

Materialism Condemned

In fact, the Bible makes clear that we must reject the sin of materialism – “making goods one's god, trusting in them as one source of security, believing that more goods are always better than fewer goods.” Putting our ultimate confidence in wealth, profits, productivity or Gross Domestic Product is contrary to the first commandment and many other explicit biblical exhortations. In the long run: “He who puts his trust in riches will wither but the righteous will flourish like a green leaf” (Prov 11:28).

We should not orient our lives towards riches since: “Those who desire to be rich fall into temptation. . . for the love of money is the root of all evil” (1 Tim 6:9, 10). If we are to be stewards of God's possessions we cannot be driven by the desire for material goods.

Wealth: a Means to Serve the Lord

The pursuit of wealth and prosperity, then, must not be a goal in itself. Rather, our goal must be to ensure that wealth is used to serve the Lord. The possession of wealth imposes on Christians, as God's stewards, the responsibility for its right disposal and use. Good stewardship requires us to provide for our own families and – as we are blessed – to share with others consistent with Gal. 6:10: “Therefore as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.”

In an economic context, that implies that the rich should employ their wealth in the generation of economic activity and employment rather than speculative hoarding. In a political context that is likely to be only a matter of *exhortation*. The Dutch Christian political party, the Gereformeerd



Pollution may affect people living downwind, or downstream, but doesn't cost the polluter anything.

Politiek Verbond, for example, concluded in 1979:

One of the most important elements of a Christian economic policy is, therefore. . . to appeal to people to moderate their pursuit of prosperity and direct their spending to God's honor and the service of the neighbor.⁴

We must reject the sin of materialism "making goods one's god."

Another crucial implication of the above is that we must question the basic nature of economics. Most secular economic texts describe economics as concerned with the problem of allocating scarce resources so as to attain the *maximum fulfillment* of society's *unlimited wants*.

Christian stewardship, however, requires us rather to focus on *needs* rather than unlimited *wants*. High priority must be given to whatever is *necessary* for all to

carry out their God-given tasks. That applies not only to those who are able to fully participate in a market economy but also to the poor and weak who have fallen behind.

Negative aspects of growth

Our discussion of wealth makes it obvious that economic growth, as a goal in itself, is to be rejected. That has been well recognized by Christian economists. Tiemstra, for example, wrote, “The notion that growth is always a good thing is based on the materialistic principle that more is always better, which is clearly unbiblical.”⁵

But, the basic issue of materialistic idolatry is not the only concern. While in the post-World War II period an unbridled faith in the virtues of growth may have been the basis of economic thinking, the negative aspects are now reasonably well recognized – although the willingness to adequately deal with them may still be insufficient. In the secular world, the limits of growth were brought to the forefront by the work of the Club of Rome with reports in 1972 and 1974. Though justly criticized in many respects, these reports did open the eyes of the world to the problems of pollution, food scarcity and the depletion of natural resources.

These potentially negative results of growth are basically the result of the economic problem of “externalities” or “neighborhood effects.” That is, in a free market economy the companies making the products and the consumers who buy them are not forced to bear all of the costs of production. For example, the production process often involves pollution, but the cost of environmental degradation is excluded from the product's final price. It is the company's neighbors – near and far – that bear these costs unless the government forces companies to do so. If companies are not forced to pay for this pollution, that cost is not reflected in the prices of the goods we buy and we end up buying more of the product.

Such negative aspects include not only the pollution of air, water and earth – the use of God’s creation as a garbage dump – but also the depletion of natural resources, the extinction of many animal and plant species, the problems of overcrowding and congestion as well as the probability of stoking the fires of inflation when the economy is near its capacity. Unlimited growth *as an economic objective in itself* is clearly objectionable from a Christian perspective.

Positive Aspects of Growth

Nevertheless, growth should not be seen as an unmitigated vice. I have developed in some detail⁶ the conclusion that Christians should have a *conditional preference* for the free market because the market is the best means to achieve Christian economic goals. That is the case, because, among other reasons, it encourages the most stewardly use of the resources God has provided. It produces only the goods and services that are desired and will do so at the lowest cost. The constant striving by businesses to adapt to human needs/wants generates growth. In fact then, growth is the result of a well-functioning free market – an inevitable result of carrying out the cultural mandate. Rejecting growth would neglect the command to develop the earth and ignore the good things God has put into creation which we may, unquestionably, enjoy. To develop the earth and its potential requires inventing new and better ways of doing things. The cultural mandate, then, appears to contradict a general restraint on growth.

Growth is also necessary to provide employment. As a minimum, economies must grow to provide jobs for increasing populations. If, in addition, we are already faced with unemployment and underemployment, even faster growth is required. Although the free market is the best way to assist the poor, it can do so only by creating jobs for them. Growth is essential for

that to happen. Consequently, Calvin Beisner is correct in concluding that:

Serious downturns in growth are more dangerous to material economy than any other likely man-made disaster. If we care about our neighbors near and far, present and future, we must care about the future of economic growth. To improve the lot of the poorest countries, economic growth is necessary – not only in those countries so that productive jobs can be created there – but also in the developed countries so that we are able to

Growth is not necessarily a bad thing.



import from the less developed ones. We must be fully aware that intentionally reducing economic growth is likely to hurt the poor much more than the rich – both in the third world and at home. A slowing economy means less employment; the working poor, the unskilled will be the first to lose jobs and will find it most difficult to find new ones.

Finally, growth generates additional tax revenue and thus provides public funds to deal with urgent problems. It is much easier to find support for necessary public spending on such things as environmental cleanup and assistance to the poor, when the cost is merely a *slower growth* in private consumption rather than a *cutback* in that consumption. It is much easier to divert a piece from a growing pie than to take from Peter to pay Paul. It is also easier for industry to be more environmentally friendly. A healthy, growing economy is probably essential if industry is to do its part. It is much easier and cheaper to install the latest pollution control or less polluting processes when building new plants. There is, understandably, strong resistance to installing costly pollution abatements in aging plants in unprofitable industries where jobs are already being lost.

Avoid overstating the Negative

Not only must we recognize the many positive aspects of growth, we must also be careful not to overstate its negative aspects. For instance, not all past growth has been motivated by materialistic striving as a goal in itself. Other factors generating past growth include the reconstruction after World War II, the fear of reliving the great depression of the 1930’s, international monetary stability, the freeing of international trade and inexpensive energy. Nor, is it true that all the noted negative aspects of growth are exclusive to a growing economy. A stable economy would, unless other action is taken, still be a polluting one. Russian

environmental problems were significant during the communist regime and unlikely to have improved during the recent period of economic decline.

Finally, a complete doomsday mentality is also not appropriate for Christians. Dutch Christian economist Nijkamp, for example, criticized the first Club of Rome report because it did not reflect “the conviction that God created the world with an inconceivable potential.”⁷ Similarly, American author Grudem, after extensive review of biblical passages, wrote:

This biblical teaching about the earth’s abundance leads to the conclusion that its resources are potentially capable of providing abundant prosperity and doing so in a way in which they would not be exhausted or destroyed for future generations. There is a suggestion of the earth’s ability to produce great wealth and still be continually renewed and replenished.⁸

In that connection, Klay has noted that we need not fear an abrupt halt due to the using up of specific resources but that the market has a beneficial part to play:

Long before a resource like coal is actually used up, its price will rise, thereby providing an incentive for users to conserve on their rates of consumption, for producers to search out substitutes, and for extractive industries to improve techniques for discovering and removing previously unknown (or inaccessible) deposits.⁹

If prices are allowed to reflect true scarcity, the market has an amazing capacity to encourage the utilization of the potential God has provided.

Growth: a Means to achieve Christian Goals

We can conclude then that growth *as a goal in itself* is to be rejected as materialistic striving.

Economic growth is not the solution to all economic ills.

Growth, as such, is not a virtue; the negative effects of such striving have become painfully obvious. Nevertheless, we must recognize also that growth, as such, is not wrong and does have significant positive elements.

Growth can be justified on the basis of the cultural mandate. It is essential to provide jobs for increasing populations and reduce unemployment – the best way to assist the poor. Economic growth also makes it easier to find support for necessary but costly public action. A healthy, growing economy is probably required to enable industry to make a contribution to such things as the environment.

.....

Reducing economic growth is likely to hurt the poor much more than the rich.

.....

Economic growth, then, should be seen only as a means to achieve basic Christian goals. Therefore, Christians must seek to foster long-term sustainable growth while actively working to reduce growth’s negative effects. We should not fulminate against growth. To argue about the question of whether growth should be intentionally reduced is futile. If a factory that produces necessary goods is found to be unsafe, the solution is not to run it at a reduced pace. Rather, the safety deficiencies should be rectified. Similarly, rather than calling for reduced growth, we should identify and fight against specific negative effects of growth: e.g. specific pollutants. If rectification of those effects results in reduced growth, we must, to the extent necessary, be prepared to accept that – and we must encourage the government to educate all people to do so. However, we must explicitly count the cost

of the potentially serious side effects of reduced growth – on the employment picture and on the weak in our society throughout the world. The blessings of growth must be used to strive towards meeting these Christian economic goals of creating employment and reducing extreme poverty.

¹ B. Goudzwaard, *Schaduw van het Goei-geloof*, Kok, Kampen, 1974

² K.B. (Benne) Van Popta, “De onbeheerste welvaartsmaatschappij” = [The uncontrolled affluent society], *Radix*, Vol. 7 1981, p.50

³ E. Calvin Beisner, *Prospects for Growth: A Biblical View of Population, Resources, and the Future*, Crossway, 1990, p.171

⁴ Van Haeften, M.P.H., van Popta, K.B., Rietveld, P., Tijssen, F.H., and Vogelaar, N., *Wegen naar werk*, [Ways towards work], Groen van Prinsterer Stichting/ Gereformeerd Sociaal en Economisch Verband, De Vuurbaak, Groningen, 1979, p.68.

⁵ John P. Tiemstra, “Christianity and Economics: A Review of the Recent Literature,” *Christian Scholars Review*, 1993, Vol. XII, 3, p.232.

⁶ John Boersema, “The Capitalist, Laissez Faire, Competitive, Free Enterprise, Market System: VICE or VIRTUE?” *Reformed Perspective* February 2004 p. 9-12

⁷ 1976, p.32.

⁸ In Chewning, Vol.2 1989, p.38. In addition to the biblical view, Grudem refers to the secular criticisms of the Club of Rome report mentioning as the “best collection of such criticism,” Julian L. Simon and Herman Kalin, *The Resourceful Earth: A Response to Global 2000*, Blackwell, 1984. God’s bountiful providence is also stressed by Beisner, 1990, pp.21,22. Beisner also reviews the so-called “population problem” showing that various scary growth projections have been significantly overstated. He concludes (p.64) that “From a Christian perspective of faith in a God of providence, we can be confident that human population will never present an insuperable problem.”

⁹ Robin Kendrick Klay, *Counting the Cost: The Economics of Christian Stewardship*, Eerdmans, Grand Rapids, 1986, p. 158

Green Roofs:

Ancient Solutions to Modern Problems

by Margaret Helder

It is difficult enough to plant a beautiful garden in a favorable location with good soil. The difficulties escalate, obviously, in less suitable sites such as a rooftop.

The Hanging Gardens of Babylon

So it is not for nothing that the ancient Hanging Gardens of Babylon are considered one of the Seven Wonders of the World. Ancient historians attribute these wonderful roof top gardens to Mesopotamia's famous King Nebuchadnezzar (604-562 BC) who wanted to please his Persian wife Amytis. She apparently longed for the forested hills of her homeland. Her husband created elevated terraces "thickly planted with trees of every kind that, by their size or any other charm, could give pleasure to the beholder" (Diodorus Siculus, first century BC, cited in Clayton and Price).

According to various ancient sources, the extreme weight of these gardens was supported by twenty walls each more than twenty feet thick, with lengthy slabs of stone spanning ten to twenty foot wide corridors between the walls. Arches allowed access to these corridors, but who would want to walk below with such a heavy roof? Over the roof stones, reeds impregnated with tar were laid down. Over that went two layers of bricks laid in cement and a layer of lead to prevent downward penetration of water or roots. On top of this extremely heavy surface the laborers piled sufficient soil to support huge trees.

This horticultural marvel is said to have been located beside the Euphrates River. A mechanical system pumped water to the highest points in the garden, level



In the middle of downtown San Francisco one building has a green crown.

with the top of the city walls. From there the water ran down, amply supplying the whole garden with moisture (see Peter Clayton and Martin Price, eds. 1988. *The Seven Wonders of the Ancient World*. Dorset Press, New York). Undoubtedly the ancients knew how to build structures which could support massive loads. As modern engineers and architects are discovering, it is no easy feat to create rooftop plantings. We moderns, however, have the same objective as the ancients – to create a pleasing environment in which to live.

Here and now

City planners everywhere are familiar with the positive benefits of "green space," that is areas with actively growing plants, especially trees. The cooling effect of vege-

tation comes largely from the process of evapotranspiration. Plants draw water from the soil and evaporate it from their leaf surfaces. The larger the total surface area of leaves in an area, the greater the cooling effect. These benefits come from the special properties of water. This liquid absorbs an astonishing amount of heat before evaporation takes place. The absorbed heat is thus not available to heat the air.

One of the tragedies of modern cities is that expanding populations mean more buildings, more roads and parking lots and thus much less green space. Not only are roofs and pavement not green and cooling in their effects, but on the contrary, they heat up dramatically in sunlight thus contributing to terrible summertime urban heat islands (areas of warmer city temperatures compared to the surrounding rural areas).

There also is another beneficial feature of green space which roofs and roads do not possess. Plants absorb and store large quantities of rainwater, whereas water striking roofs and pavement has nowhere to run except the storm sewers. In many urban areas flooding results when rapid runoff exceeds storm sewer capacity.

Unfortunately growing populations need homes and transportation routes. Thus cities seem trapped in ever worsening situations. Not surprisingly Europe, which is much more densely populated than North America, has led the way with solutions to these problems. They realize that if roofs are occupying precious space formerly devoted to natural plant communities, then the solution might be to cover the roofs with growing plants. Of course it is one

thing to have a good idea and quite another to turn it into reality. Saturated soil is extremely heavy and few buildings are designed for that kind of load on top. Moreover few plants grow successfully in such exposed and extreme conditions as a roof.

Details, details

It was in Germany in the 1980s that green roof technology was first applied as a major solution to problems of the urban environment. During those early years there the industry saw an annual growth rate of 15-20% as a result of legislation and government incentives. Apparently the city of Stuttgart now requires green roofs on all flat-topped buildings. At Floriade in 2002 near Amsterdam, a section of the exposition devoted to lifestyles included several buildings with demonstration green roofs and also vines covering some building walls. Canada and the United States, on the other hand, are at least ten years behind Europe.

As currently practiced, green roofs involve several layers. On top of the roof insulation or other regular surface, a waterproof membrane with root repellent properties is laid down. On top of that goes a large porous layer through which water can move to drainage pipes. Above that, a specialized sheet is laid which allows water to percolate through to the porous layer. It too has chemicals added which prevent roots from penetrating the sheet and clogging the drainage layer below. Above the sheet a growth medium is placed. Normally we would use soil, but saturated soil is extremely heavy. Thus the growth medium often consists of mixtures which include sand or gravel, crushed brick, pumice, peat and organic matter or other nutrients. Into the growth medium the plants are inserted.

There are two basic types of green roof: those called extensive or eco-roofs, and those called intensive or roof gardens. Everything concerning eco-roofs is low. They have low weight, low capital cost, low plant diversity, and minimal maintenance. These may perhaps appear ugly to some people when growing conditions are less than ideal as in the winter. For these extensive plantings, the growth medium



This lush roof garden is a hit with visitors.

typically is from 5-15 cm (2-6 inches) deep. The increased weight is 73-170 kilograms per square metre or 16-35 pounds per square foot when fully saturated. Suitable plants include succulent Sedums or hardy grasses. After the first year only weeding once or twice per year is required at the same time as membrane inspections. During the rest of the time the roof is viewed from a distance.

Intensive roof gardens represent the opposite of eco-roofs. First, since the growth medium is much deeper at 20-60 cm (8-24 inches), the roof must be able to hold up a saturated weight of 290-965 kilograms per square metre or 60-200 pounds per square foot. As far as selection of plant material is concerned, the sky is literally the limit as even trees are possible and quite common. These gardens are typically decorative, designed for people to visit, right up on the roof. That means all access and safety regulations must be followed. Since there is so much plant material involved, regular watering is required, usually from an in-built irrigation system. It will come as no surprise in view of all these requirements, that professional expertise is essential at all stages of development. Every roof garden is different, there is no one size fits all. The exact design depends upon building shape, location and desired plant material. Typically a developer will need to consult a structural engineer, an architect, a landscape architect, a mechanical engineer, a horticulturist and perhaps even an ecologist if the plan involves natural vegetation. Obviously none of this expertise comes cheaply, however in the long run the benefits often outweigh the initial investment cost.

True stories

The stories of some North American buildings demonstrate the variety of applications of green roofs in a market that is, as yet, scarcely aware of the phenomenon. Such is the story of **Chicago City Hall**. A 1999 study based on computer models suggested that if every building in Chicago were covered by a green roof the annual electrical energy savings for air conditioning would amount to \$100 million. Impressed by the thought of such substantial benefits, city council passed its first Energy Conservation Ordinance on June 3, 2001. All new or replaced roofs would now have to meet minimum standards such that they reflect sunlight rather than absorbing it and heating up. The best response would be to install a green roof. In this situation the city recognized the need to lead by example. In order to show that even old buildings can be adapted to new solutions, the city hired a team of professionals to design a suitable new topping for their landmark building, the hundred year old, flat topped City Hall.

This green roof was not designed to be visited by the public, but to be viewed from the 33 taller buildings in the immediate vicinity. Since it had to be attractive from afar and from above, a sunburst layout was chosen. Various sectors of the pattern were provided with lightweight growth medium at depths of 4, 6 or 18 inches. The selection of plants included native prairie and woodland grasses and forbs, hardy ornamental perennials and grasses, several species of native and ornamental shrubs and even two varieties of trees. Plants were situated in the design according to time of



blooming and color so that a wave of color moved across the pattern as the season progressed. Differences in plant success in sectors planted to different depths should be obvious. Completed in 2001, monitoring for temperature and plant health began in 2002. Early in the program an air temperature difference of 78 degrees F was recorded between a nearby traditional black tar topped roof and the new green roof.

The claim to fame of **Toronto City Hall** is the twin curved building towers. But this interesting complex now has an additional feature of interest. On the roof of a central one story building there now exists a remarkable intensive garden that is open to the public. The former roof was scheduled to be replaced this year (2004). A consortium of business and environmental interests persuaded the city to develop this location into a demonstration green roof. The city contributed the amount they would have paid to replace the roof, and government grants and business provided the rest. The result, completed in 2000, is an interesting collection of green roof applications, eight in all. Two are devoted to growing food and two feature ecological themes. Of these, one consists of a patch of rare black oak savannah prairie. These plants were obtained from nearby High Park, long famous for its patch of a threatened natural ecosystem. The other ecological plot features a bird and butterfly garden with a mixture of native and ornamental plants.

Some buildings keep re-inventing themselves. The **Merchandise Building**


in Toronto is a good example. It was in 1910 that the Robert Simpson Company built a strong but not particularly beautiful structure to be used for wagon storage and the selling of harness equipment for horses. Six years later an eleven story mail order building and warehouse complex was added. However, Simpson's went out of business more than thirty years ago and the building complex sat empty. Finally in 1997 a developer proposed turning the derelict building into residential, retail and commercial space. One of the attractive features of this development is the green roof which was added to the plans in the final phases of the project. Completed in the year 2000, the green roof is located over the twelfth story and faces south. Thirty-seven hardy plant species native to Ontario include grasses, coneflowers, sunflowers and succulent Sedums. Originally the developer had intended to place decorative planters around a rooftop dipping pool. To allow for the substantial weight of the pool and sun terrace, the entire roof had been reinforced with steel girders. The planters, however, would have added too much additional load. An extensive green roof by comparison, would be much lighter. Unlike most such shallow plantings, this one is accessible to the public and has an in-built drip irrigation system. Thus the green roof allowed the developer to provide more recreational space with other heavier items than would otherwise have been possible.

Mountain Equipment Co-op is a retail business dealing with up-scale outdoor

recreational equipment. Their corporate headquarters is in downtown Toronto. In 1998, as a demonstration of their environmental ethic, they converted a normal flat roof into an inaccessible green roof. The area was planted with a wild flower mix of sunflowers and perennials. This was so successful in attracting birds and insects that an even more environmentally friendly building elsewhere seemed called for. What better location could there be for such a development than in western Canada?

In 2002 the new Winnipeg Mountain Equipment Co-op was opened. It featured many environmentally friendly devices and soon was recognized for its innovative design. An intensive roof garden grows on the roof. Water runoff from the roof and gray water (from washing) are stored in large vats in the cellar. A small 150-watt photovoltaic panel on the roof powers a pump which draws water to the garden for irrigation. The building also features two composting toilets (all that the building code would allow). The nutrients from these toilets are added to the growth medium on the roof as nutritional supplements for the plants. Although the building features tall banks of windows, it is said that the cooling effect of the green roof precludes the need for air conditioning.

As more demonstration green roofs appear in North America, the public will become more familiar with the concept and the benefits. Besides cooling and water retention, green roofs may insulate a building for sound with a 40-decibel reduction provided by 12 cm (five inches) of growth medium on the roof. As with all green plants, those on the roof absorb carbon dioxide and release oxygen to the air. In addition they trap dust particles on their leaves and these are later washed into the growth medium. These facilities attract local wildlife as well, particularly insects and birds. Not everyone however will be impressed with this benefit.

North Americans often act as if they know everything. Here however is a technology which the rest of the world can teach Canada and the United States. The end result, it is to be hoped, will be cooler, moister, more greenly attractive cities. 

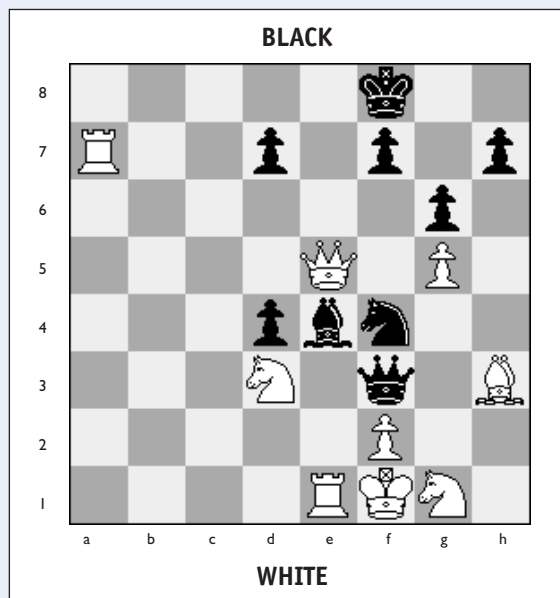


An intensive roof garden at Floriade.

PUZZLE PAGE ENTICING ENIGMAS AND CEREBRAL CHALLENGES

Send Puzzles, Solutions, Ideas to PUZZLE PAGE, 43 Summerhill Place, Winnipeg, MB R2C 4V4 **OR** robgleach@aol.com

Chess Puzzle # 99



White to Mate in 2 (2 solutions)
Or, If it is BLACK's Move, **Black to Mate in 2**

NEW PUZZLES

Riddle for Punsters #99 - "Writer's Block?"

Why did the student stop writing his exam?
Although he looked very _ _ _ sive, he did not have an _ _ _ ling of what the answer was.

Problem to Ponder #99 - "Benched in an Orderly Way?"

In how many different orders can 6 hockey players be arranged on a bench, facing the rink? How many orders are possible if one fussy player refuses to sit at either end? How many if he changes his mind and demands to sit at either end?

Word Challenge - "ort" words

Find the 12 words containing "ort," having the number of letters shown in brackets after the clue for each "ort" word.

For example: **refuge (4) fort**

organize (4)	_____	game activity (5)	_____
tell of events (6)	_____	science of gardening(12)	_____
sound horses make (5)	_____	products leaving country (7)	_____
correct, no heresy (5)	_____	embarrass greatly (7)	_____
harbour for ships (4)	_____	strengthen (7)	_____
not as tall (7)	_____	city of the canons (4)	_____

Answer to Riddle for Punsters #98 - "Phoney Ideas"

Why did Tasha's parents think that a cell phone would be appropriate as a birthday gift? They would pre s e n t it at the birthday ce l e b r a t i o n when she would rec e i v e other gifts, including a gold ri n g and some di a l soap. Many guests were invited so there should be a nu m b e r of people at her pa r t y.

Answer to Problem to Ponder #98 - "What a Train of Thought"

Ashton, falling asleep while working on physics homework, dreamt that a train was travelling at a speed of 300 km/hour when the engineer saw a stalled car (empty of people!) sitting on the track 600 m ahead. He immediately applied the brakes and the train decelerated uniformly, losing 20 km/hour of speed each second.

- how **many seconds** should it take the train to come to a complete stop?
losing 20 km/hour of speed each second, **in 15 seconds** the train loses 20(15) = 300 km/hour and so comes to a complete stop.
- what would be the train's **average speed** during braking (going from a speed of 300 km/hour to a speed of 0)?
the average speed is $(300 + 0)/2 = 150$ km/hour
- how **far** (in kilometers then in meters) would the train therefore travel in the braking time found in part (a) above?
15 seconds = 15/60 minute = 1/4 minute = $(1/4) \times (1/60)$ hour = 1/240 hour, so distance = average speed x time = 150 km/hour x (1/240) hour = **0.625 km = 625 m**.
- therefore, **does** the train hit the car? **YES**, since it travels 25 m more than the separating 600 m by the time the train comes to a stop.

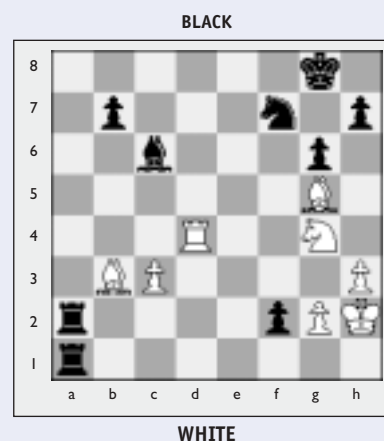
If so, what was the **train's speed** when it hit the car?

Trying different times, it works out that after 12 seconds = 12/3600 hour, the train would lose (20 km/hour per s) (12 s) = 240 km/hour and so be travelling at 300 - 240 = **60 km/hour after 12 s** and the average speed would be $(300 + 60)/2 = 180$ km/hour and would travel a distance = average speed x time = (180 km/hour) (12/3600 hour) = 0.600 km = 600 m

Thus, the train travelled the 600m in **12 seconds** and hit the car at **60 km/hour!**
Good thing it was just a dream!

SOLUTIONS TO THE PREVIOUS (MARCH) PUZZLE PAGE

SOLUTION TO CHESS PUZZLE # 98



WHITE to Mate in 3 Descriptive Notation

- R-Q8 ch B-K1
- RxB ch K-N2
- B-B6 mate

Algebraic Notation

- Rd4-d8 + Bc6-e8
 - Rd8xe8 + Kg8-g7
 - Bg5-f6 ++
- Or, If it is BLACK's Move,

BLACK to Mate in 3 Descriptive Notation

- _____ P-B8=N ch
- K-N1 N-N6 dis ch
- B-Q1 RXP mate

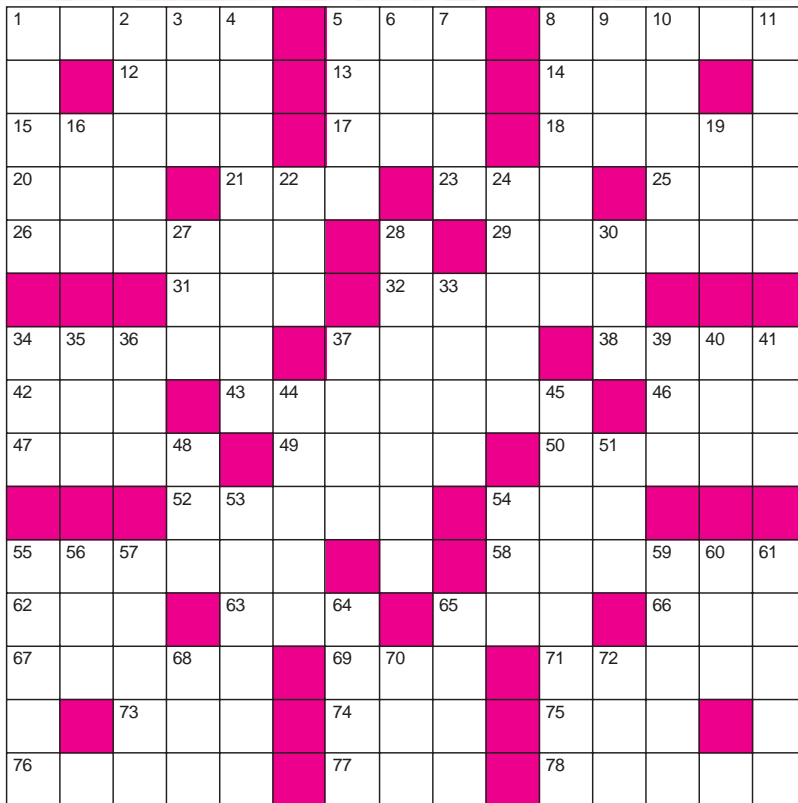
Algebraic Notation

- _____ f2-f1=N +
- Kh2-g1 Nf1-g3 +
- Bb3-d1 Ra2xg2 ++

Crossword Puzzle

Series 12, No. 1

**Last month's solution
Series 11, no. 12**



1	J	2	O	3	H	4	N	5	C	6	A	7	B	8	O	9	T	10	S	11	C	12	O	13	R	14	N
15	O	16	W	17	E	18	A	19	L	20	E	21	R	22	T	23	R	24	O	25	D	26	E	27	O		
28	P	29	N	30	R	31	S	32	A	33	N	34	D	35	Y	36	S	37	M	38	E	39	A	40	R		
41	P	42	E	43	A	44	S	45	A	46	N	47	T	48	B	49	P	50	T	51							
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Joyce

ACROSS:

1. Sign of spring
5. Last word of a story
8. Prepare cheese
12. Kanga's son
13. A spring month, in Nice
14. It's all around us
15. College heads
17. _____ a small world, after all. . . ."
18. Tree securers
20. Pal, in Paris
21. This comes before feathers
23. Committee for Economic Development (abbr.)
25. One of the Three Stooges
26. Government heads
29. Esteem
31. Fleur-de-_____
32. Musical instrument
34. Write
37. Thai language of the Lao people
38. Monster
42. Give what's due
43. Hindered growth
46. Boat implement
47. Certain place
49. Melody
50. Summed up
52. Acts of selling
54. A company head (abbr.)
55. Remember
58. What the British call dessert
62. Historic time
63. Soap ingredient
65. Fuss
66. Fox's home
67. en _____ (chess term = exposed to capture)
69. Large vessel
71. Operate a car
73. Scrap used for cleaning
74. Self-esteem
75. Noun suffix, of special doctors
76. Steel tipped spear
77. Computer term
78. High quality printer

DOWN:

1. Special gun used to record speed
2. A dip net
3. Special atom
4. Nasal passages
5. Islamic ruler
6. National (abbr.)
7. Cultivate with a plow
8. A plot of flowers and vegetables
9. _____ Grande
10. Scent
11. Made less difficult
16. Large bird
19. High craggy hill
22. Donkey
24. Delete
27. Unit of length
28. Language
30. Sticky substance
33. Very tiny amount
34. Health resort
35. Golf term
36. Typhoon center
37. Bait
39. Supreme being
40. Scottish explorer, John _____
41. The earth, archaically speaking
44. Sum up
45. Spring flower
48. Aspirin
51. Tiny speck
53. Assert without proof
54. An uncouth man
55. Repulse, drive back
56. Make a mistake
57. Stone memorial or landmark
59. Reviews for publications
60. Gun the engine
61. Smile with contempt
64. For always
65. Tiny particle
68. Animal or plant pouch
70. In the past
72. Republic of South Africa (abbr.)