

Volume 24 Number 3 January 2005

REFORMED

Perspective

A MAGAZINE
FOR THE
CHRISTIAN
FAMILY



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**Monkeying
Around with
Human Rights**

**Making a
Mockery out of
Marriage**



Too certain by half

STANDING FIRM DOESN'T MEAN DISMISSING ALL DEBATE

Editorial

by Jon Dykstra



For years now, I've been trying to decipher the stony response I get when people find out that I am Canadian Reformed. Often times the response is not stony but simply confused – people mistake me for Christian Reformed, or Dutch Reformed, or even the Reform Party of Canada. But when people are acquainted with my denomination the response is almost always the same: a half questioning, half accusatory, "Canadian Reformed, eh?"

Hardly an encouraging response!

After some intense investigation I discovered there's an unfavorable impression circulating, a stereotype making the rounds, that paints Canadian Reformers as Christians who are too certain by half. While others can see shades of gray, Canadian Reformers are thought to see only in Black and White. Others enter into debate and dialogue; Canadian Reformers make pronouncements.

I can take some comfort in knowing that mine is not the only church to be caricatured in such a two dimensional fashion. Some of the things said about us are the very same accusations thrown at "fundamentalist" churches of all types. The world doesn't like the fact that while they devolve ever further into lawlessness, we Christians make definitive statements opposing abortion, adultery, euthanasia, homosexuality, premarital sex, pornography...etc.

But while the Canadian Reformed stereotype isn't entirely fair, it does have some basis in truth. While we do and should speak out clearly on issues on which the Bible speaks clearly, sometimes we express certainty about issues that are far from certain. Good Canadian Reformed Christians, some declare, must wear either a suit or a dress on Sunday. Pronouncements are made about the place of the organ in churches, and about our style of music. The ongoing Christian schooling vs. home schooling debate is treated almost as if there was an 11th commandment which settled the matter. Can we go biking, play basketball, or watch videos on Sunday? Ask around and you will get an absolute answer.

The point here is not to dispute that the Bible gives direction on these issues – it does. But when we act as if an issue is clear-cut, when in truth the biblical position on the issue is only discernable after extended study, then we will be seen as unreasonable and even arrogant. Our uncharitable attitude will ensure that people who might learn from us, won't want to talk to us. It's important then, to remember that while the Bible addresses many issues, it does not speak directly to *all* issues.

In his book *Telling the Truth*, Marvin Olasky compares the Bible's various degrees of direction to the six classes of whitewater rapids. Class one rapids can be navigated by anyone, while class six rapids are all but impossible.

Class one: *Specific biblical embrace or condemnation.* Gay Marriage is a hot topic these days, even in the churches. But the Bible's condemnation of homosexuality is so clear that it can only be misconstrued by those *trying* to twist Scripture. To pretend that this is anything other than a black and white issue is to act as if the Bible as a whole is meaningless.

Class two: *Clearly implicit biblical position.* As Olasky notes, "even though there is no explicit command to place our children in Christian or home schools, the emphasis on providing a godly education under parental supervision is clear." So while not explicit, there is a clear implicit biblical directive to follow.

Class three: *Partisans on both sides quote Scripture, but careful study does allow biblical conclusions.* Some Christians, citing examples like the Good Samaritan, and quoting texts like "love your neighbor as yourself," think that helping the poor means guaranteeing everyone a certain standard of living. But as Olasky notes, if in the Bible, "even widows are not automatically entitled to aid then broad entitlement programs are suspect. . . the poor should be given the opportunity to glean, but challenged to work." With issues like these, looking deeper into Scripture allows us to find a more certain direction.

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Class four: *Biblical understanding backed by historical experience does allow us to draw some conclusions.* While large government initiatives like the proposed national daycare program may in many ways seem like wonderful ideas, we can look back through history and see what happens when governments exert more and more influence over daily life. There is no clear biblical directive for limited, smaller government, but Samuel's warning in 1 Sam. 8 and Lord Acton's historically verified adage, "Absolute power corrupts absolutely" show us we should be suspicious of any government that seeks to constantly expand its sphere of influence.

Class five: *A biblical sense of human nature provides minimal, but real direction.* The malevolence of 9/11 shocked many people around the world. They wondered how anyone could do anything so evil. The same sort of reaction occurred 50 years ago when the truth was fully revealed about Hitler's "Final Solution." As Christians we know that man is by nature inclined to all sorts of evil, so while we might be saddened we shouldn't be too surprised at those events. We should recognize that war and violence are more man's norm than peace, and prepare likewise. So our biblical understanding of human nature shows us that we should prepare, even if it doesn't make clear how we should prepare.

Class six: *These issues are navigable only by experts, who themselves might be overturned.* Some issues have no clear biblical position. These issues can range from the local (Should we put up a stoplight at this intersection?) to the national (How should we address the BSE "Mad Cow" problem?) to the international (Is the North American Free Trade Accord good for all countries involved?).

Conclusion

It's all too easy, in a world embracing lawlessness, to overreact and embrace the opposite extreme, legalism. But to be a true light to the world Christians must remember both to speak out clearly where God's intent is clear, and to speak out more charitably where God's direction is less clear.

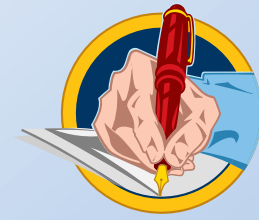


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Readers' Response



Dear Editor,

I read in your November editorial that you have a Mormon friend. How can this be? "...what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever?" (2 Cor. 6:14-16)

There is ample material available to show that Mormons are false prophets who walk in darkness, are not only worthless (Belial) in terms of promoting the kingdom of heaven but actually oppose the truth, refusing to believe in salvation through Jesus Christ alone. They belong to a cult whose members not only believe the book of Mormon but are also stimulated to vigorously promote it and other documents, figments of the imagination, as the divinely inspired word of God. Yet these contradict what the Bible teaches. Mormons add to and subtract from God's Word, something clearly forbidden (Rev. 22:18,19). Their teachings are anti-Christian. Yet you, a temple of the Holy Spirit, call yourself a friend of a Mormon who, you say, has spent two years of his life in mission work. That is, he spreads teachings which greatly offend our Savior Jesus Christ in many ways.

To admonish an enemy of the cross of Christ and show him the light of the Gospel is one thing; to be his friend and even advertise this in *Reformed Perspective* (implying thereby that such friendship is acceptable) is quite another.

Your brother in Christ,
Jelte Numan
Mt Nasura, Western Australia

Editor's response:

While the Bible certainly warns against being too intimate with unbelievers – we are not, for example, to marry them – we are encouraged to be friendly toward those outside the Church. Christ broke bread with tax collectors and sinners, instructed us to love our enemies, and told us about the Good Samaritan who was a friend indeed to a man in need. Paul makes it clear in 1 Cor 5:9-13 that we do not



need to avoid all contact with the world, and we can even have a meal with them.

So in this context what does 2 Cor. 6:14-16 mean when it says we are not to be "unequally yoked with unbelievers"? Well, when my Mormon friend complains that people won't acknowledge him as a Christian, I am faced with the temptation to hold my tongue – it would be so much easier, so much friendlier if I just stayed silent. And when we discuss the Bible and he asks whether I think he is worshipping a false god, or a demon, or Satan, there is again a temptation to deny it, for the sake of our friendship. This, I think, is exactly what 2 Cor. 6:14-16 warns against. I must not, in the hopes of currying my friend's favor, deny God's Truth. As John Calvin puts it "we should have no fellowship with them in their pollutions." When these opportunities arise I have to tell him the Truth, even if it costs me his friendship, because to do anything else would be to partner with him in his lie.

Does that mean Christians can be friends with unbelievers? It all depends on what is meant by "friend." Can we sit down with an unbeliever and discuss Santa, swearing and working on Sunday? Yes. How about Arminianism vs. Calvinism, the various strengths and weaknesses of different Martin Luther videos, and the differences between our beliefs? Certainly.

Can we be "best buds"? No it seems clear we cannot, for the very same reason that we should not marry unbelievers. We are not to be unequally yoked – we must never be tied down to a person pulling in the opposite direction, whether spouse, or friend.

I thank Jelte Numan for prodding me to clarify my editorial.

Dear Editor,

Your November "Short & Simple" column on alternate Psalm tunes was neither short nor simple. You state yourself: "you got a different answer than expected." If the emeritus minister W.W.J. VanOene is considered an expert on Genevan Tunes, then I think I might be considered so as well, having written many organ preludes for Genevan Melodies and consequently knowing a little bit about a tune.

Let me state unequivocally that I love Genevan Melodies and to quote the minister: (they) "are unique and produced for specific Psalms." I agree. And, I agree with the initial question that some Genevan melodies are indeed more difficult to sing than others. (I, for one, would have mentioned Ps. 114, instead of Ps. 88 in the question about difficult tunes).

But W.W.J. VanOene then continues: "it is impossible to find an alternate Tune." I'm sorry, but that's not so. I'll write an alternate tune for any given song, hymn or psalm with or without alternate rhymings. I can do it, and others have done it in the past. One may not like the alternate rhyming or melody, but that's a different matter.

Rhymings (some of which certainly can be improved upon), and even melodies (just think of the "infamous accidentals") have changed in the past and will probably change in the future – the possible amalgamation of the CanRC with the URC comes to mind, which will drastically change the "unity of the Psalter." Consequently W.W.J. Vanoene's desire for parents/children/school classes to all learn and sing the same psalm melodies, through the generations, is based on an unrealistic hope for a static future and ignores the fact that changes will inevitably occur (I think here again of the amalgamation with the URC).

Peter Koning
Burlington, Ontario



Monkeying Around with Human Rights

by Michael Wagner

If you are sick and tired of the continual political and social change advanced under the guise of “human rights,” you better sit down and take a deep breath; it’s going to get worse. I’m not kidding. Now that most of the vile fruits of the Sexual Revolution have “human rights” protection (abortion, pornography, sodomy, etc.) it may be hard to conceive of how “rights” might be further extended. Well, think monkeys.

Elements of the avant-garde of Western political theory now want to grant human-like rights to human-like animals: orangutans, gorillas, and chimpanzees. Modern human rights theory joins evolutionary theory and asks, Why should one group of animals (human beings) enjoy rights denied to other animals?

In December 1997 a prestigious political science journal, *Political Theory*, published an article by Robert Goodin, Carole Pateman and Roy Pateman entitled “Simian Sovereignty.” The purpose of this article is to advocate the idea of an autonomous political state for “the (nonhuman) great apes.” These three academics are not alone in their concern for ape rights. They point out that in 1993 a “Declaration on Great Apes” was issued bearing the signatures of a number of academics including the well-known (infamous?) Professor



“Any thoughts on your new rights?”

Peter Singer. Goodin and the Patemans claim that this Declaration follows “directly in the line of all the great declarations of rights – from the Declaration of the Rights of Man and the Citizen of 1789 to the United Nations (UN) Universal Declaration of Human Rights of 1948” (p. 821).

Much of their argument rests on the fact that historically the concept of “rights” has been expanding over time. Early rights theory applied primarily to European males. Women and non-whites were largely excluded from rights protection. Then, over time, woman and non-whites

were recognized as fully human and received rights. In the view of Goodin and the Patemans, continuing to broaden the concept of rights to embrace “nonhuman great apes” is the next logical step.

Tired of playing second banana

Like other left-wing movements of the last few decades, the “ape rights” proponents enlist “science” to strengthen their case. According to Goodin and the Patemans, “the old classifications of ‘human’ and ‘ape’ are under challenge by recent scientific evidence about the very

close relations between human and other great apes. Some biologists are lobbying for a reclassification of the animal kingdom and disputing traditional taxonomies that put humans and apes into separate families" (p. 831). Indeed, in an effort to "calibrate" the evolutionary clock," certain molecular biologists "have calculated that the proportion of DNA shared between humans and the other great apes is extremely high: 96.4 percent of orangutan DNA is identical to human, 97.7 percent of gorilla, and 98.4 percent of chimpanzee" (p. 831). If chimpanzees have basically the same DNA make-up as humans, why shouldn't they have the same social or political rights as humans? For those who accept the theory of evolution, this line of argumentation may not be so easy to dismiss.

One feature that has historically been seen as distinguishing humans from other creatures is the capacity for language. However, language may not be so distinctly human after all. Apparently forms of communication have been established with some apes. This is seen as supporting the view that apes are similar enough to humans to deserve rights. They claim, "the moral equality of humans and the other great apes is supported by evidence from the behavioral psychologists who taught many apes to speak to humans (and each other) using American sign language" (p. 831).

With so much common DNA, the ability to use language, and certain other similarities, apes can be seen as deserving "human rights" (or whatever they want to call them). Humans are not morally superior to apes in this view. "All this evidence about the apes has fuelled the claims for the moral equality of all the great apes, human and nonhuman, exemplified in the Declaration on Great Apes's 'challenging. . . the species barrier'" (p. 832).

A banana republic?

Moral equality leads to political equality so it is natural that the "nonhuman great apes" should have their own political state. As Goodin and the Patemans put it, "Our focus is on the political proposition that the great apes can and should be in-

corporated into international society on a similar basis to human communities" (p. 837). Basically, the apes would be granted a "trust territory" of the kind administered in some places by the UN. In spite of their moral and political equality, the apes would need help from humans. "Of course,

The apes would have their own political territory.

trustees of a human sort would have to administer the trust on behalf of the great apes, just as a trustee would have to do so in the case of an underage human heir. But in both cases, the corpus of the trust is, strictly speaking, the property of the beneficiaries of the trust, and a trustee would only be acting on their behalf when administering it for them" (p. 835).

The apes would have their own political territory although they would still need help from humans, especially when dealing with external affairs. But in some respects this isn't much different from how many humans deal with certain circumstances. "Many of us prefer not to act for ourselves in a court of law, but we are perfectly capable of running our own lives on a day-to-day basis. The case of the great apes is rather like that. They are quite able to run their internal affairs, if left to their own devices" (p. 836). In short, "there is a clear and compelling reason for granting them internal but not external sovereignty" (p. 837). But don't mistake this as undermining the claim of the apes' political equality, for "There are plenty of examples, in international law, of communities that are internally autonomous and sovereign (self-determining) but exercise little or no control over their own foreign affairs" (p. 836). Puerto Rico is an example of this sort of arrangement.

Human beings have rights, and the "other" great apes are similar to humans,

so these great apes should have rights too. Once this objective was achieved, would the quest to broaden the conception of rights end? Goodin and the Patemans answer "no"; rights for apes is just the beginning: "There is, of course, a serious question about why 'sovereignty' should be confined to the great apes – why should relatives be favored? –given that other animals display similar characteristics to those highlighted in the empirical studies of simians. This is an issue that deserves discussion, but the political argument has to have a starting point, and for the reasons we have addressed, we believe that the great apes provide an appropriate beginning to the debate" (p. 843).

Silliness for all to see

According to the Biblical worldview, humans are very different from animals. They have been created in the image of God and have souls. Animals are in an entirely different category. But for the evolutionary worldview, humans are just more advanced models of the great apes, which have evolved from other lower life forms. Making strong moral distinctions between humans and other animals, in this view, is rather arbitrary. Thus political theorists who are trying to be consistent with their worldview (like Goodin and the Patemans) will be led to conclusions that are absurd.

Ideas have consequences, and a faulty worldview must ultimately lead to absurdity. Political rights for chimpanzees is one such absurdity. In fact, advocating a political state for apes actually avoids some of the trickier implications of "ape rights." Why not just grant them voting rights in existing human communities? They could tip the scales in a close election. Al Gore would certainly have been supported by the great apes in the 2000 US presidential election, for example. It's so absurd that it's funny. But it's not a joke; these political theorists are serious. In one sense they are doing Christians a big favor. They are demonstrating to the whole world some of the political implications of the evolutionary worldview.





Tidbits relevant, and not so, to Christian life

by Jon Dykstra

long hair it is a dishonor to him." Portraying Jesus with long hair, especially back in the 1960s, but still today, gives him a "peace and love" persona, and when people think of Jesus that is indeed what many think He is all about. They see a tolerant, sensitive Jesus, a harmless Jesus – someone who would certainly never condemn anyone to hell! But Jesus was also at times an angry man, as is evidenced by the harsh words He said to the Pharisees and the violent cleansing He did of the temple, and He talked more about Hell than anyone else!

And though He was a middle-eastern Jew, and thus probably shorter and darkly tanned, He is usually portrayed as a tall Anglo-Saxon, making him more attractive to Europeans (though for all the wrong reasons) but probably less so for people on other continents who may not have liked white men.

So even if the second commandment didn't forbid it, there seems to be clear reasons why we still shouldn't make images of Christ – whenever we try, we get it terribly wrong! It is only by reading Scripture, by encountering Him there as the Word incarnate, that we can finally get an accurate understanding of who Jesus actually is.

Quote of the month – "Give us Barabbas!"

If you want to defend democracy, you must first understand *why*. It's not because the people are always right, as some hyper-democrats have claimed. Remember that, given the choice, the people cried, "Give us Barabbas!" The reason we defend democracy is that, in a fallen world, no man or woman can be trusted with absolute power; so those who govern must be made accountable to those they govern. But the electorate, in turn, must have a standard to which the government is held accountable – a fixed standard of right and wrong. And unless that standard is transcendent – from a source higher than the shifting tides of public opinion – society will inevitably descend into the Law of the Jungle: "Might makes right." The transcendent, immutable standards of Biblical justice and compassion are the only reliable protection for the weak and helpless.

– Ron Gray, Leader of the Christian Heritage Party of Canada

Christians who love pitbulls

In early December Toronto-based CityTv conducted a telephone poll on gay marriage. Due to the wonder of the Internet, Christians across the country were soon alerted to phone in and vote "No." The message went out on Dec. 11, and then again on Dec. 14 when the REAL Women lobby group alerted everyone on their email lists. A day later LifeSiteNews.com sent out their own email alert. The message was passed along until tens of thousands of Christians phoned in.

There was just one problem – the CityTv poll that spawned all this effort ended 20 minutes after it was first opened.

It turns out that at 12:30 every day CityTv asks their viewers to phone in and vote on the question of the day. At 12:55 they announce the results. So while some managed to phone in during the 20 minute period, many and probably most Christians who phoned in were placing "No" votes for nothing, or for completely different questions, like whether pitbulls should be banned.

The ease in which information can be quickly spread over the Internet should make Christians cautious about any reports or news they receive that way. Misinformation travels just as fast as information, so we all have to become fact checkers before we pass anything on. Just imagine the damage that could have been done if one of the questions CityTv asked a day or two later had been "should we keep Marriage the way it is?" Hundreds and perhaps thousands of Christians would have still been phoning in to vote "No."

SOURCE: *LifeSiteNews.com* Dec. 15, 21, 2004; *REAL Women*

Ignorance is bliss?

Since terrorists often do what they do to get attention we shouldn't even report their names. That's the thinking of psychiatrist and terrorism expert David Hubbard. In his book he recounts a number of terrorist incidents and names the pilots, policemen and victims involved, but the terrorists are left nameless or are designated with the letter X. As he puts it, "I believe we must give recognition to committed and courageous people, rather than to those who are destructive."

SOURCE: *Winning Back the Sky: A Tactical Analysis of Terrorism*

Did Jesus have long hair?

Does the second commandment forbid making depictions of Christ? Few Christians, after all, seemed to think it was wrong this past year when Christ was portrayed on film in Mel Gibson's *The Passion*. So can we, as long as we don't intend to bow down before it, make a picture or image of Christ?

While it's true interest in Christianity seemed to increase for a time after the release of *The Passion*, the film's emphasis on Christ's physical suffering overshadowed His infinitely more significant *spiritual* struggle (He was abandoned by God!). Many have suffered worse than Christ did physically, so when the physical is overemphasized what He actually endured is minimized.

But Mel Gibson isn't the first to portray Christ in a misleading way – we can see this again in the consistent portrayal of Jesus with long hair. Paul's words in 1 Corinthians 11:14 are a good indicator that Jesus did not have long hair: "if a man has

Making a mockery of Marriage

Two books explain how it happened and what we can still do

review article by Johan D. Tangelder

What is really at stake in the same-sex marriage debate? Shouldn't any two people who love each other be allowed to commit to one another? What is wrong with letting homosexuals marry?

The argument over gay marriage is only incidentally and secondarily an argument over gays. It is first and fundamentally an argument over marriage. Either we win this debate... or we lose the central meaning of marriage. If we cannot explain why unisex marriage is, in itself, a disaster, we have already lost the marriage ideal.

James Dobson, founder and chairman of Focus on the Family, calls the same-sex marriage issue a battle for the very soul of America. He argues that the institution of marriage represents the very foundation of social order. Everything of value sits on that base. Institutions, governments, religious fervor, and the welfare of children are all dependent on its stability. Marriage, when it functions as intended, is good for everyone, for the community, for the nation, and for the world. Marriage is the means by which the human race is propagated, and the means by which spiritual teaching is passed down through the generations. God intended that as a re-

sult of the loving union of the one-man, one-woman relationship, children would be born into an atmosphere of security, where both genders model teamwork and commitment.

Erwin W. Lutzer, senior pastor of the Moody Church in Chicago, claims that in the United States they are on the verge of destruction of marriage as we know it. This redefinition of marriage would impact the kind of future we leave for our children and grandchildren. Enormous implications are at stake for America.

The pressure to affirm same-sex marriage is relentless. We hear it from the media, from some politicians and from gays themselves. They say, "We are also human beings with sexual desires; it would be unfair for some people to express those desires while others are forbidden to do so." Conservative MP Belinda Stronach, who campaigned for the leadership of that Canadian party, even declared that, "same-sex marriage is a human right."

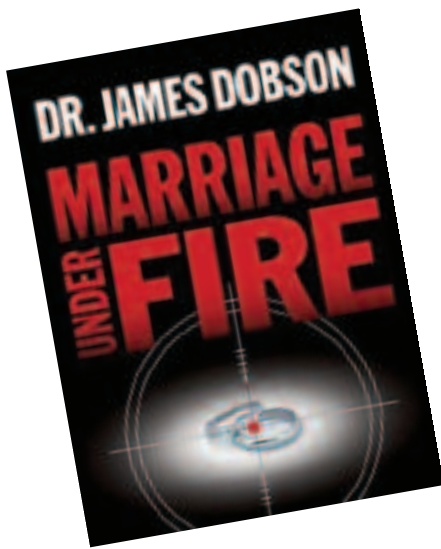
Social trends

The same-sex marriage debate does not come out of the blue. In their two books Dobson and Lutzer describe social trends through the past decades that have set the stage for what is happening today. They describe the impact of feminism,

no-fault divorce, the growth of cohabitation, and they show how the welfare system rendered millions of men superfluous.

The story begins in the 1960s with that failed social experiment: the Sexual Revolution. The invention of the birth control pill along with the general loosening of societal mores and the insistence on "rights" in various spheres, spawned a revolution in sexual attitudes. Sexual expression became perceived as a right – something to be expressed publicly, frequently, and outside of monogamous, lifelong marriage. With the onslaught of pornography, the Playboy philosophy steadily shifted the centre of gravity from marital faithfulness to personal enjoyment.

Today the shift continues as sitcoms, movies, and documentaries make the practice of homosexuality seem normal. Promoting the gay agenda is high on the list of priorities for those who bring us the news and entertainment. Tolerance has emerged as the one indisputable national value. This word, which at one time meant that people should be free to *believe* whatever they wished, now meant that they could *do* whatever they



Marriage Under Fire: Why We Must Win This War

by Dr. James Dobson
Multnomah Publishers, 2004
123 pages; Hardcover; \$9.99 US

Public Schools

The authors also point to the public education system as a source of indoctrination for the homosexual agenda of children and future generations.

Lutzer notes that in 2001 the National Educational Association adopted resolutions to promote the full-scale indoctrination of children to accept and affirm homosexual behavior. He says that no dissenting views are allowed; parents are silenced and children encouraged to experiment with various forms of sexual behavior. He states that the San Francisco Unified School District has a lesson plan for teaching kindergarteners and first graders about homosexuality. It defines a family as a "unit of two or more persons, related either by birth or by choice, who may or may not live together, who try to meet each other's needs and share common goals and interests." Dobson rightly asked, "At what point will we be willing to defend what we believe? Will parents object if their children are routinely indoctrinated in homosexual ideology or occultism in the public schools?"

Judicial Activism

In their quest to legalize same-sex gay "marriage," gay activists have also turned to the courts. While Dobson and Lutzer both agree that judicial activism is rampant in the States they should have noted how much further advanced it is in Canada. In both countries gays and lesbians have steadily won court cases giving them rights similar to spouses. Judges don't seem to show any interest in what the destructive consequences their decisions will be for our families and society at large.

Many Canadians have expressed discomfort with the idea that judges are changing our society without the safeguards of public accountability provided by the democratic process. Some of the changes have been startling. For example, in ordering gay marriage on June 10, 2003, the highest court in Ontario,

wished, and it was improper to judge their conduct. In fact, the word tolerance now means that one must endorse homosexual behavior.

The Church

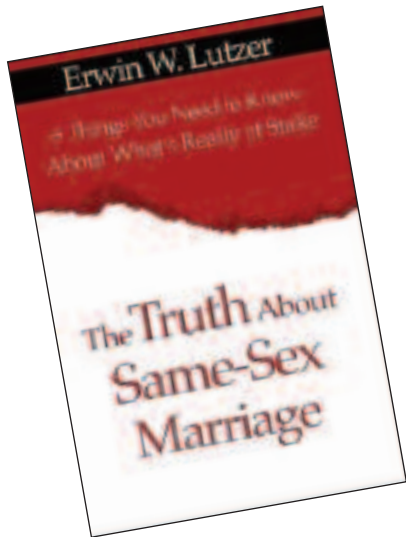
The church hasn't countered these moral shifts as effectively as it should have. Lutzer observes that in many ways radical homosexuals have tried to silence the church. One way is by publishing statements made by "moderate" church leaders who speak favorably of the gay agenda. This is intended to raise questions in the minds of those who take the Bible as God's Word and therefore see homosexuality as an unnatural act. The Episcopal Church, contrary to its own rules, has ordained an openly gay bishop. He was previously married to a woman whom he divorced to live with a man in an unmarried relationship. Lutzer comments that if a divorced man were to live with a woman to whom he was not married, even the most liberal church leaders would probably demur. He says that as we have learned, special exceptions are often made for homosexuals because of the perceived prejudice against them. "All this is done under the banner of *love*, which supposedly cancels all of the Scripture that condemns the homosexual lifestyle."

I could add that the United Church of Canada was granted the right to intervene in the Supreme Court of Canada hearing on

same-sex marriage. In its request to appear, the United Church argued that, as one of only three Christian churches that perform same-sex marriages, it had a direct interest in the issues being raised. It said the United Church offered "philosophical, religious, social, theological and moral arguments that support equal marriage for people regardless of sexual orientation."

.....
***If emotional attachment
is the only standard, no
sexual arrangement is
off the table.***
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Some in the Anglican Church have also jumped on the so-called progressive bandwagon. The late archbishop Ted Scott spoke out in favor of gay and lesbian rights, including the right to be married and ordained. Bishop Michael Ingham in British Columbia opposes an Anglican Church commission's request that bishops cease from divisive actions such as blessing gay unions and electing gay bishops. He said that he will continue to allow same-sex blessings in the diocese of New Westminster until his synod, or decision making body, meets in May 2005 and decides what course to follow.



The Truth about Same-Sex Marriage

by Erwin W. Lutzer
Moody Publishers, 2004
118 pages; Paperback; \$7.99 US

Canada, explicitly endorsed (invented!) a brand new vision of marriage. "Marriage is, without dispute, one of the most significant forms of personal relationships. . . Through the institution of marriage, individuals can publicly express their love and commitment to each other. Through this institution, society publicly recognizes expressions of love and commitment between individuals, granting them respect and legitimacy as a couple." This endorsement of gay marriage is a no-brainer. It views marriage merely as individuals' expressive conduct.

Polygamy

The same-sex marriage agenda has adverse consequences for both society and church. Gay marriage is the slippery slope to polygamy. Dobson asks: "If it is fair for two men or two women to marry, then why not three or five or seventeen? The terms *husband* and *wife* and *mother* and *father* would become merely words with no meaning. Parenthood could consist of any number of emotionally attached people who care for a child." The authors believe that once it is established that two men have the right to marry, it will be impossible to deny the same right to others. If marriage can be redefined as any two men or two men in love, what rational principle precludes extending that logic to polygamy – or any other combination of emotionally attached men, women, or children? If emo-

tional attachment is the only standard by which we judge fitness to marry, then no sexual arrangement is off the table.

Lutzer agrees. If marriage is no longer the union of one man and one woman but rather any two persons who want to cohabit, who is to say that it must be limited to two people? Why not one man with two

.....

***These two books should
be in the home of every
Christian family.***

.....

wives or ten? After all, we must extend "equal rights" to all individuals to live according to any arrangement they wish. The end result is the destruction of marriage as we know it – with children the losers. The authors' concern is justified. For example, in the summer of 2004 *Le Monde* leaked a government report revealing that polygamy was routinely practiced in Muslim ghettos in France.

Loss of Freedom

The legalization of same-sex marriage will jeopardize freedom of religion. It will signify the end of the State being devoted to upholding and enforcing Christian values.

Lutzer calls the Canadian experience instructive. In Canada one cannot speak against homosexuality in the media: heavy fines are levied if one says that homosexuality is a sin. A lesbian attorney correctly said that the real battle is between gay rights and religious freedom; freedom of religion, she said, will have to give way to the homosexual agenda. Lutzer notes that the radical homosexual movement which preaches tolerance will not itself tolerate alternate opinions. Everyone must move in lockstep with their agenda – or pay a price. Lutzer comments: "We can hear it already; 'All people have a constitutional right to marriage, in whatever gender arrangement they desire; the church, therefore, is breaking the law in denying people their constitutionally guaranteed rights.'" Dobson correctly argues that religious freedom in Canada is dying. On April 28, 2004, Parliament passed Bill C-250, which effectively criminalized speech or writings that criticize homosexuality. Focus on the Family has had programs taken off the air in Canada because they were deemed "hate speech." The authors could also have called attention to the Toronto District School Board, which has a human rights policy in place to prevent teachers from showing any preference for one family form or another. As new "gay friendly" policies are being developed, there is no accommodation for students that might have religious objections to a gay based-curriculum or sexual orientation drama.

Discrimination against Christians

We might as well get used to it. Opponents to same-sex marriage will get labeled alarmists, reactionaries, bigots, or "wacky fundamentalists," who belong to the "radical right." They are already painted as intolerant, homophobic, and hateful. Christian bashing has become routine in the secular media. The "mainstream" media continue to demonstrate astonishing bias against orthodox believers

– bias that would not be tolerated against gays themselves. Dobson comments, “If you have the temerity to confront the homosexual juggernaut, someone will attack your integrity.”

The authors could have mentioned that Canadian journalists seem to lead the way in Christian bashing. For example, *Toronto Star* columnist Michele Landsberg wrote a column back in June 2001 arguing that evangelical views on homosexuality “create the kind of parents who teach their children to hate and taunt their schoolmates who are children of lesbians or gay men.”

Possibility of Change

Both Dobson and Lutzer argue that homosexuals and lesbians can change. They offer a message of hope. Lutzer says,



Why not one man with two wives or ten?

If two men can marry, then why not three or five or seventeen?



“I suspect that not many have left the gay lifestyle because they have heard a message condemning homosexuality. But many have left because of a message of hope, grace, and patience.” Christians are to be agents of grace, mercy and forgiveness in a harsh and cruel world. Focus on the Family promotes the truth that homosexuality is preventable and treatable – a message routinely silenced today. Dobson notes, “Overcoming homosexuality is incredibly difficult, and I will not minimize the anguish that can accompany the hurts and needs that surround it. Nevertheless, change does happen. We know of thousands of former homosexuals who have escaped from the lifestyle.”

Lutzer refers to Exodus International, the largest evangelical Christian outreach to those affected by homosexuality. He invites homosexuals to come to Christ. “Come to Jesus as a homosexual, as a heterosexual, as a thief, but come.” And he adds, “We come to Jesus as we are, but as someone has said, He loves us too much to leave us that way.”

What we can do

Many argue that Christians should support the concept of "Civil unions" for same-sex couples. But both authors agree that this is not a proper response. It will confer on any future multiple-spouse combinations exactly the same privileges previously enjoyed by the legitimately married. Ron Crews of the Massachusetts Family Institute rightly said, "[The issue of] civil unions is merely marriage by another name and devalues the institution of marriage."

Since the publication of the books political developments in the United States have favored the pro-family agenda. On November 2 voters in 11 states approved constitutional amendments that reiterated that marriage was between one man and one woman. "[This] vote reveals once again the broad support for protecting marriage among the American people," Family Research Council president Tony Perkins said. Dobson urges Americans to support a federal constitutional amendment. He believes that to let states define what is and is not a marriage will mean fifty different definitions. That would create utter chaos. "Can you imagine a couple being legally married in Texas and not in Connecticut? Furthermore, the Supreme Court will override whatever the states do anyway, just as it did with regards to abortion in 1973." He is convinced that the Federal Marriage Amendment represents perhaps the last opportunity to ensure that traditional marriage is legally protected. He believes that it will ensure that the constitutional status of marriage is determined by the American people and their representatives, and not by unelected judges.

In opposing same-sex marriage we must speak truth in love. Dobson says, "As

Christians, we must never do anything to cause hurt and rejection, *especially* to those with whom we disagree emphatically. We certainly cannot introduce homosexuals to Jesus Christ if we are calling them names and driving them away." Lutzer says that first and foremost his book aims at *redemption*, not rancor. He notes that we must lower our voices in this debate, speaking with respect and dignity. No matter how strongly we oppose the homosexual agenda, we are first of all called to be Christians who have the privilege of representing Christ to all the communities of the world, regardless of class, color, nationality or "gender orientation." We should write letters to editors, contact members of parliament, but our first and best defense is to model healthy marriages and families for all the world to see. And prayer is coveted during this time of intense debate. The battle belongs to the Lord. The church must speak out. We can't shirk our duty. We cannot retreat into a Christian subculture.

These two slender books by Dobson and Lutzer should be in the home of every Christian family and in church libraries. The authors urge us to turn to God as families, churches, and as individuals. They plead with us to resist the pressure to accept the arguments made for same-sex marriages heard daily on television and read in the newspapers. We must carefully expose the disinformation that has become so much a part of this debate. In fact, we as a church must become involved in the struggle to keep marriage according to God's intended program. If we cannot stand and defend the institution of marriage, then face it: The marriage debate is over.



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Restraining evil, encouraging good

Trudeau's clever quips bypassed the truth

by Ron Gray

One of several persistent fallacies from the Trudeau era is his aphorism that “the law should deal with crime, not sin.”

But that is a false dichotomy: sin *is* a crime – not only against God, but also against society and against the individual who commits it. Furthermore, since “sin is the transgression of the law,” the law cannot avoid dealing with sin. To divorce law from sin is to push society along the road to anarchy: when sin is not seen to be crime, eventually **nothing** will be regarded as a crime.

Thus, utter lawlessness is the inevitable result of making clever quips the fountainhead of public policy.

Since the function of government is both to restrain evil and to encourage good, it is quite proper for public policy to discourage whatever harms society and individuals. No society that embraces sinful behavior has ever endured. Ours cannot hope to be different.

. . .no place in the bedrooms

Another related fallacy from that era – often quoted today – was Mr. Trudeau's amoral quip that “the state has no place in the bedrooms of the nation.” But when the state – which comprises all taxpayers collectively – bears the expense of the unhealthy consequences of depraved or perverse bedroom behavior, then the state has a very legitimate reason for exercising its role of restraining evil and encouraging good – even in bedrooms.

A significant part of that function is educative: public schools should never be misused to indoctrinate children into ac-

cepting evil; and neither should perverse bedroom behavior be paraded in the streets of the nation (to turn Trudeau's clever but erroneous line around, and make it serve righteousness).

Government does have a job to do

Since Mr. Trudeau's time, legislators have lain like toothless watchdogs while the variable winds of trendy psilosophy*, which currently dominate our courts, blow public policy off-course. It's time for elected legislators to take up their legitimate responsibility to the public – rather than merely trying to be popular with their constituents – and fulfill the true function of government: to restrain evil and encourage good.

Sin is a crime.

But fulfilling that responsibility demands a standard of what is “good”; and that standard must be transcendent and immutable. Otherwise, when governments chase public opinion rather than leading it, they will inevitably degenerate into the Law of the Jungle: “might makes right.” Fortunately, such a standard has been given us – one that protects the weak and helpless. It is found in the Bible, and nowhere else. It is the word of God for our benefit – the “maker's manual” for life. We deviate from it at our peril.

And so lawmakers must, eventually, find their way back to the true Lawgiver.

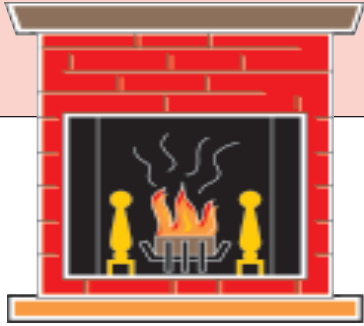


They will have to trust Him – His goodness, His power, His perfect justice and righteousness. . . or they will be thrown back on their own meager resources, which are woefully inadequate.

* **Psilosophy**: not a misprint. As the word “philosophy” is compounded from the Greek words *phileo* = “brotherly love” + *sophia* = “wisdom”, and thus philosophy = “love of wisdom”; so the word “psilosophy” is compounded of the Greek *psileo* (similar to *pseudo*) = “shallow” or “artificial” + *sophia* = “wisdom”; and thus **psilosophy** = fake wisdom — such as the “wisdom” of man, which is foolishness to God.

Ron Gray is the leader of the Christian Heritage Party of Canada





HOMEFRONT

Secrecy versus Confidentiality

by Jane deGlint

People need to share their concerns and joys with a trusted friend. Speech is much more than conveying facts or explaining procedures. Through words we are able to give expression to the inner parts of our soul. Every meaningful conversation is a two-way street. As the one person opens his heart to find feedback or solace, the other unlatches his own door in response. A flow of understanding flows freely back and forth between the two souls, with the amazing result of mutual encouragement. An exchange of pressing thoughts or exhilarating thrills strengthens us. Invigorated and enriched we see the road ahead clearly again. The eyes of our soul are enlightened through the loving interaction with a soul mate.

Unfortunately, the exchange of thoughts and feelings is not always as edifying as one would hope. At the moment interaction might have seemed sincere and well-meant. However, once we are physically and emotionally removed from the soul-exchange, we are prone to countless derailments and pitfalls. We might regret opening our hearts and having shared some information that we really did not want the other person to know. We might in hindsight feel an overwhelming embarrassment over the hidden parts we temporarily opened up. We might realize that we thought we were truthful, but we were not; we even fooled ourselves.

These doubts concern our own contribution. Our reaction to the disclosure of our partner might also take on a different flavor. At the time we might have been under the spell of his frankness. But thinking back we might feel anger over the effusions of our friend. He might have been sincere, but he divulged his repulsive actions

with distasteful delight. The skunk! It is possible as well that we heard something so newsworthy or shocking, that we can hardly keep it to ourselves. Indeed, we feel an uncontrollable urge to share some juicy tidbits. Gulp! It could also be that we find out that our friend betrayed our trust. As traveling news usually comes full circle, we find out that the outpouring of our inner soul has made the rounds from household to household, gaining spicy details in the process. Ouch!

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***Often an oath to
secrecy is a mere
cover-up.***

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Of course, having suffered a few bad experiences of betrayal, we become more street-smart. We take measures not to have our personal lives become the property of the entire nation. Yielding to our need for confiding we still open up, but we add the warning: keep this to yourself! Admittedly, this precaution seems justifiable. We want to protect ourselves or our neighbor. But really, if we cannot trust our friend enough to be sure that he will use our information with integrity, we should keep it to ourselves. If he truly is dependable, he will take our warning very seriously, to the point that the weight of it will bear him down. If our friend is not dependable, we fool ourselves by assuming that our warning can make him trustworthy.

Often an oath to secrecy is a mere cover-up. It functions as a deflection to hide our two-pronged motive. We have the

pressing need to unload our guilt, while in the process we want to find out what lives in the heart of our friend. We guardedly unburden our soul with the malicious intent to confirm some rumors, to find out more details, or, worst of all, to plot evil against our neighbor. Loyalty is none of our concern. The hush-up is a disguise for our evil intent.

Not only our evil words, but also our evil actions require an oath to secrecy. Our immoral or criminal behavior must remain hidden at all cost. We do not want others to know that we regularly take advantage of people, that we display dishonesty in our business dealings, that we use violence against our loved ones. Without scruples we demand that the observers and/or recipients of our impure actions cover up for us.

Those who unfairly demand secrecy have no regard for others. With malicious intent they manipulate the facts not only to cover themselves, but also to harm their neighbor. They use the loyalty of their friends to their own advantage. Their speech is smooth as butter, yet war is in their heart; their words are more soothing than oil, yet they are drawn swords (See Psalm 55:21). For a while their evil words and deeds remain hidden. But over time they come to light. The trusted friend comes to the cruel awakening that he has been betrayed.

How great is the pain of deceived trust, especially if we are betrayed by a friend!

"If an enemy were insulting me, I could endure it; if a foe were raising himself against me, I could hide from him. But it is you, a man like myself, my companion, my close friend, with whom I once enjoyed sweet fellowship, as we walked with the throng in the house of God!"

These words of King David ring true for many believers who were hurt by a friend in the Lord. When David wrote these verses of the 55th Psalm, the wound of betrayed friendship was still open and raw. In the past a mutual attraction had bonded him to his friend. Unsuspecting he had made him his trusted advisor. Together they had shared their concerns and discussed each other's problems. Without warning the friend shifted loyalties. David's world fell apart. His thoughts were fixed on the horror of the deceit. His secrets had landed in the camp of the enemy. So depressed was David over the betrayal, that he wished himself to be a bird who could fly away and hide in the crevices of the wilderness.

With his overcharged emotions David turned to the Lord. "Evening and morning and noon I cry out in distress, and he hears my voice. He ransoms me unharmed from the battle waged against me, even though many oppose me."

The Lord heard David's prayer, as He attends to all those who call on Him in faith. Our God not only comforts those who are betrayed, but He also makes them understand that the deceivers are in fact slaves to the father of lies. At heart the battle is not waged between friends, but between the Spirit of truth and the great opposer.

Suddenly the words of Psalm 55 take on a new dimension. They open our eyes to the suffering our Lord Jesus endured through the betrayal by his companion Judas. As one of the twelve disciples, Judas had been in the company of Jesus for three years. He had seen the pain in Jesus' eyes over the hatred of the scribes and Pharisees. He had witnessed his master's compassion toward those who were in the power of evil spirits. Firsthand he had observed how the Christ healed the people from the results of sin. But instead of sharing in Jesus' suffering, Judas had opted for siding with the darkness of unbelief. By surrendering himself to the father of lies, he had ultimately become the type of all those who oppose the Lord. All those who reject the Christ caused Jesus to die at the hands of Satan's henchmen.



David was so depressed, he wished himself a bird who could fly away and hide.

Yet, the Lord turned Judas' betrayal for good. The death of Jesus became life for his followers. Likewise the Lord still turns all adverse circumstances to the benefit of the believers. The wounds of betrayal may be open and raw, but they make us run to the Healer. "Cast your cares on the LORD and he will sustain you; he will never let the righteous fall" (Psalm 55:22). Out of the pain of betrayal grows the flower of trust in our wise Father. Grateful for our escape from the power of darkness, we learn how to walk as children of light.

Enlightened by the Spirit we start to discern between the traps of secrecy and the balm of confidentiality. Those who swear us to secrecy with malicious intent serve the father of lies. Caught by the power of darkness, they will become entrapped in their own snares. But as believers we do not have to despair. Through the death of our Savior the light has overcome the darkness. Over time the blossom of hallowed confidentiality takes shape in our lives. Unafraid of betrayal we dare to confide in each other. Outgrown is the need for precaution. The fruit of discretion guides us dependably to classify what is entrusted to us. Sometimes we can broaden the support by involving others. At other times we keep things to ourselves; the Lord will help us carry those very private loads.

We also learn how to share our grieves without distorting the truth. We develop the insight that we do not have to color the facts in order to gain sympathy or endorsement. When we know ourselves to be strong in the Lord, we do not depend on each other's approval. We open our hearts

to each other out of love and concern. Through meaningful conversations we help each other recognize how the Lord works in our lives. Even though sin still causes pain, we can put the hurt behind us by reminding each other of God's faithfulness.

As part of living in wholesome confidentiality, the need can arise to confess our sins to each other. A private declaration of guilt before God's throne does not in all cases pre-empt confessing a sin to the person we offended, or to a friend, or to an office-bearer. Such confessions facilitate healing, the more so when brothers and sisters together bring the pain of a specific sin before the Lord. "Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective" (James 5:16).

Part of confidentiality is knowing when to act on what was confided to us. Someone may have shared a very personal concern with us out of an unwitting hope that we will do something about it. Those who live close to the Spirit will have the insight to weigh off whether they indeed should act. They also know with whom they should discuss the issues in order to accomplish the desired resolution of a problem.

Sometimes it is best neither to speak nor to act. Even though our friend may have hoped deep in his heart that we will be able to produce a solution, we may have to conclude that we have to accept a certain situation as the Lord's will for our lives. The Lord did not promise us that all obstacles will be removed, but that we can cast our anxieties on Him.

The Spirit of truth knows our minds and searches our hearts. One in the Spirit, we look each other in the eye with confidence and joy. There is no fear between those who put their soul at ease with the same Lord.

"For he said, Surely they are my people, sons who will not deal falsely; and he became their Savior." Isaiah 63:8



Celebrating the Sabbath

*“Many people see the Sabbath or the Lord’s Day,
as an infringement of their personal liberty –
a day that God has taken from them, instead of a gift that He has given to them,
for rest, worship and celebration”*

– Rev. Bruce Ray

review article by Gerry Denbok

Scientists and secular historians can account for the division of time into years, seasons, months and days on the basis of ancient observations of the cycles of nature. The year and the day obviously are tied to the cycle of the sun and the rotation of the earth. A month finds its origin in the cycles of the moon.

But secular historians are puzzled by the week. There is no natural basis for the week, and since they reject Holy Scripture as a historical source they can’t turn to it for an explanation. However, whether they acknowledge it or not, the weekly, seven-day pattern of work and rest has its origin in God’s work of creation. We have the week because God ordained it, and indeed this is the origin of Time, not only of the week, but all divisions of Time. God is the Sovereign over Time.

This is one of the first points that Bruce Ray makes in his book *Celebrating the Sabbath*. And he notes that if God is sovereign over time, then it only makes sense that He is sovereign over what we do with time, both work and rest: “Six days you shall labor” God said, “but the seventh is the Sabbath of the Lord your God. In it you shall do no work.”

The Sabbath through time

Now many people assume that work is the result of the Fall, but Adam had a job assigned to him before the Fall (Gen 2:18-20) so that assumption is wrong. And just as Adam had work do before the fall, so too there was a Sabbath rest before the fall. In fact Bruce Ray identifies from the Scriptures four distinct stages in the Sabbath:

1. Creation Sabbath – Sabbath rest before fall into sin
2. Exodus Sabbath – Sabbath rest given to Israel
3. Resurrection Sabbath – New covenant, new Sabbath
4. Final Sabbath – Christ’s return ushers in this final rest

Intention of the Sabbath

“The Sabbath was designed as a day of gladness and not as a day of gloom,” notes Ray. It was intended by its Creator to be a day of rest and worship in celebration of God’s wonderful works. The Sabbath promised both physical and spiritual refreshment for the whole man. The Sabbath was a day off from work, a day when men and women, their families and servants,

visitors, and even livestock could enjoy the gift of rest from God. It was a day for “complete rest” (Exodus 35:2), a day to leave the briefcase at the office, and the tools locked up in the shed. Even during the busy times of the year, during the plowing season and the harvest (Ex. 34:21) the people were commanded to rest on the seventh day in honor of, and in obedience to, the Lord who made heaven and earth. “Moonlighting” was prohibited on the Sabbath. The worker who tried to get ahead of others by working on the Sabbath was even subject to the death penalty!

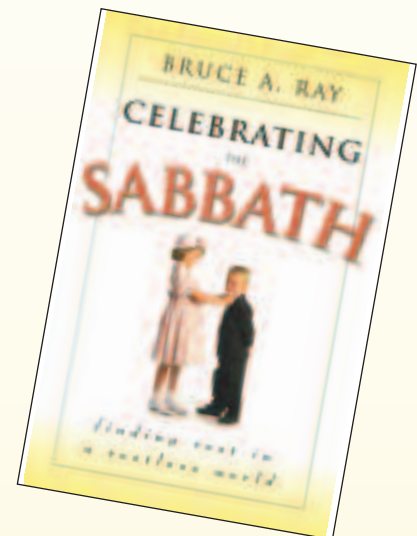
Exodus 23:12 reads: “that you may REST” and rest here isn’t only about “not working.” The Sabbath was appointed to minister to the whole person, and it was therefore also a day of spiritual rest.

Celebrating the Sabbath: finding rest in a restless world

by Bruce A. Ray

P&R Publishings, 2000

125 pages; Softcover; \$13.99 Can



Legalism

Bruce Ray writes an interesting little chapter on the "Babylonian Sabbath." During the Babylonian Captivity the elders and Rabbis of Israel became very interested in spelling out precisely what people could and could not do on the Sabbath. Eventually they came up with over 1000 rules. The spirit and intention of the law became lost in a sea of technicalities.

When Jesus came, that is, when God, the eternal Son, took upon Himself the nature of a man and visited His people, He came to set the captives free, including the captive Sabbath. Jesus challenged the Pharisaic distortions of His holy day. He repeatedly and purposely did things on the Sabbath that violated their legalistic understanding of Sabbath keeping. But make no mistake, Jesus came to restore the Law, including the fourth commandment, not to dismantle it (Matt 5:17-20). So Jesus blasted the Pharisaic Sabbath, but in doing so, he did not harm the biblical Sabbath at all. Indeed He liberated it, restored it, and filled it full of meaning once again (Matt 5:17)

Ray examines one by one, the six skirmishes Jesus had with the Pharisees over the Sabbath Day:

1. The Battle of the Wheat Field (Mark 2:23-28)
2. The Shrivelled Hand skirmish (Mark 3:1-6)
3. The crippled-woman conflict (Luke 13:10-17)
4. The Dropsy disaster (Luke 14:1-6)
5. The Battle of Bethesda (John 5:1-9)
6. The Spit Spat (John 9:1-41)

These texts are well worth looking up and show, as Ray puts it, how "the conflict was not so much a conflict between Jesus and the Pharisees, as a conflict between the Holy Sabbath of God and the painfully distorted Pharisaic Sabbath. It was part of Jesus' mission to liberate, heal and redeem the Sabbath from captivity."

Do's and Don'ts

Coming to our modern day celebration of the Sabbath/Lord's Day, Ray speaks

about keeping the Sabbath "Holily and Happily," saying: "In the fourth commandment, God declares that He is sovereign over time (He made it), and over our use of it (He made us!). He has from the very beginning of time appointed one day in seven as a day for rest and refreshment in Him" "All people observe the Sabbath, all people everywhere do. Sunday comes along once every week without fail, and we all do something with the day. *The question is not whether we observe, but how we observe it.*"

.....

***Even during plowing
season and the harvest
people were
commanded to rest. . .***

.....

Now, finally the reader may be thinking to yourself: "He is going to get to what I wanted in the first place. I can still have my laminated, wallet sized card with "do's and don'ts" after all."

Sorry folks – as author Bruce Ray writes, life just is not that simple. It is about thinking out principles. That is the real hard part. Many of us would like to have someone in authority – a pastor perhaps – tell us what to do and what not to do in great detail. That would certainly make life simpler and tidier. May I jog on Sunday? Go sailing in the afternoon? Mow my lawn? Go shopping at the Mall? Fire up the grill for a barbeque? And so on.

But don't despair.

The good news, Ray writes, (that is if you are a Christian), is that you have everything you need to figure out what God wants you to do on the Sabbath. God has given you His Word and His Spirit. What then are the general principles that will help us to keep the Sabbath as the Lord wants us to?

The author mentions four: *Keep it Holily, Happily, Honestly and Humbly.*

Keep it Holily

This includes gathering with the Lord's people on the Lord's Day and realizing that corporate worship is necessary, not optional.

Keep it Happily

The author stresses the great importance of bringing joyful worship to our God, and quotes Psalm 100 "shout for joy to the Lord, all the earth. Worship the Lord with gladness; come before Him with joyful songs."

Keep it Honestly

The Sabbath is also a day for physical, emotional, and even intellectual "rest." God is concerned with our bodies as well as with our souls. On the Sabbath we need to cease from our works and pause and refresh in God's rest. Rest, however, does not require idleness. Rest can also be active. Throughout the Old Testament rest is defined as refreshment. The prophet Isaiah zeros in on the essence of the Lord's Day (Is. 58:13-14 – this is another great text to look up). He brings into clear and bold focus: whose Day is it? Who is the Lord of the Sabbath and will I bow before Him? How does the Lord of the Sabbath want me to use the day for my good and His glory?

Keep it Humbly

The Sabbath is admittedly a problem for many Christians, but that problem is primarily spiritual in nature. That is because of the rebellion in our hearts. We must remember not to come into our King's presence and to our spiritual family reunion tired, late and unprepared to worship Him.

Conclusion

In conclusion: Sabbath keeping is a means of Grace to all who love the Lord.

Someone said about this book: "Bruce Ray's book is a wise and balanced book, helpful, biblical and encouragingly, taking a fresh look at what the Lord's Day should be for every Christian." Definitely recommended.



NOW OPEN

Seven Days a week

How do we talk to other Christians about Sunday observance?

by Jon Dykstra

We had all agreed to go skiing on Saturday, but a day later there was no consensus about what we were going to do. It was Sunday, we were in a strange town, my friends wanted to go shopping, and I didn't, and we'd had this discussion in the past, and no one wanted to talk about it anymore. Or rather, *they* didn't really want to – I was tired of it as well, but also frustrated because, while we had discussed it, we had simply agreed to disagree, and that sort of a resolution to any argument drives me crazy. So I was looking for another opportunity to bring the issue up in the hopes that some sort of more satisfactory resolution could be found.

We ended up going for a walk toward the local mall, them with wallets in hand, and me with my book. I found a comfortable bench and started reading as they started browsing.

My opportunity arrived when one particularly caring friend asked whether I was sure there wasn't at least one store I might want to check out. Yes indeed there was, I told her, a very impressive Christian bookstore I knew about that perhaps we could drive to later. She eagerly agreed, happy that she could do this little thing for me.

But it was a trick. I knew the store would be closed. Most Christian businesses are, on Sunday, and that would be my opportunity to bring up again our very different views on Sunday observance.

While this was a clever idea indeed, two recent changes have ensured that this is a trick I will not be able to pull on any other unsuspecting friend. First, I read 1 Peter 3:15,16 which talks about sharing the hope that is within you with "gentleness and reverence" which seemed a rather sharp departure from my smart-aleck (and entirely unsuccessful) approach.

And second, a lot of Christian bookstores in Canada are now open on the Sabbath.

THE FOURTH COMMANDMENT

Exodus 20:8-11

Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. (NIV)

Deuteronomy 5:12-15

Observe the Sabbath day by keeping it holy, as the LORD your God has commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, nor the alien within your gates, so that your manservant and maidservant may rest, as you do. Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day. (NIV)

Just the facts ma'am

Starting in November, twenty out of twenty-four of the "Blessings Christian Marketplace" outlets started opening on Sundays from 1-5 pm. This chain is probably the biggest Christian-book retailer in Canada with a presence in all five larger provinces, and stores in two of the Maritime provinces as well.

This follows in the footsteps of the "Family Christian Stores" chain in the US, whose 326 stores started opening on Sundays last year and the smaller "Berean Christian Stores" group that started opening its doors on the Sabbath 3 years ago.

These businesses all speak of themselves as "ministries" and argue that since it is proper to minister on the Sabbath, it is therefore proper for them to be open that day.

Why?

Blessings' justification for its decision has been met with skepticism in Reformed circles, with some assuming that the decision was actually motivated by money, and others questioning whether the chain was even under Christian ownership, or whether the owners were from some very, very liberal denomination. And in culture where gay is now okay, marriage has become meaningless and Christianity contemptible – in our world of constantly declining standards – it may have seemed reasonable to assume that this change too, was instituted for the worst of reasons.

However all indicators show this might be a well-intentioned, faith-motivated decision, though one based on a very confused understanding of Scripture. Some may question how any Christian could be confused about an issue this simple – after all, the fourth commandment tells us pretty explicitly to take a day of rest – but it turns out that confusion about the fourth commandment is all too common. Theologian Richard Gaffin has noted that even John Calvin was confused about the Sabbath. (For example, Calvin seems to give little weight to the fact that Sabbath rest is an

eternal ordinance that existed even before Man fell into sin – "and God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done" Gen. 2:3.)

So Blessings' confusion puts them in good company.

Arguments for opening

After talking with Blessings employees and managers from across the country I found there were three common justifications offered for the change in hours:



Even John Calvin was confused about the Sabbath.



1. Better than brunch

For decades now countless Christians have made it a family tradition to follow up the morning church service with a nice Sunday brunch. So, if it's okay for Christians to buy "secular" goods like Denver omelets, and blueberry pancakes, how can it be wrong to buy *Christian* products that same day? Food only fills the belly, while a good Christian book can give direction to the soul!

2. What would Jesus do?

As Jesus noted in response to the Pharisees and their legalistic ways, "the Sabbath was made for man, not man for the Sabbath" (Mark 2:27). Jesus has freed us from pharisaic notions about the Sabbath, and even worked on the Sabbath himself healing many. Isn't it clear that doing good on the Sabbath is always permitted?

3. Ministry is a must

Sundays are the day when people are most likely to search for material on God and faith, so a Christian bookstore open on

that day can be a great Christian ministry. And ministers work on Sundays after all, so why can't other Christian ministries? As the Blessings website puts it: "When our doors are closed, so is our ministry opportunity. . . . We anticipate having opportunities to minister to people whenever our doors are open."

Clearing away the confusion

On the Blessings website there is a page devoted to explaining how they came to their decision to open on Sundays. One line is very revealing: "After six years of reflection, prayer, surveys and consultation with customers, pastors and leaders in Christian retail, the ownership of Blessings has concluded that this is a necessary step." There's one notable thing missing here – they prayed to God, and even talked to pastors, but there is no mention made about consulting God's word. This is huge omission! Prayer is always a good idea, but what's the point in presenting your questions to God in prayer if you aren't willing to then go to Scripture and find out how he answers?

This right here is the key to talking about this issue with other Christians – any discussion you have has to be conducted with an open Bible in front of you. The reasons Blessings staff gave for their new hours seem pretty convincing at first, but once you open Scripture and find out what God has to say, then these 3 justifications fall to pieces.

1. "We will not buy from them on the Sabbath" (Neh. 10:31)

In my pocket I often carry a "lucky" penny that has all Ten Commandments imprinted on it in just legible type, but because there isn't a lot of room on the coin the fourth reads only: "Remember the Sabbath Day to keep it holy." This is a very abbreviated version of the commandment that eliminates entirely what God has to say about *how* we are to keep the Sabbath holy.

It is little more than half the commandment, but it is the half that most people remember. Sunday brunch Christians honor the first half of the commandment by going to church, and most even take the entire day off. But when we look at the full commandment we find that God didn't just give Christians a day off, he told them to give their servants – cooks, waiters and store clerks – that day off as well (Deut 5:14). When we look at Scripture we find that the freedom to take a day off on the Sabbath is a blessing that God gives to us, and expects us to pass on to others. So yes, God wants us to keep the Sabbath holy, but He also tells us one very specific way to keep it holy – by not doing any work.

2. Jesus gives rest

The Pharisees repeatedly accused Jesus of violating the Sabbath, and some Christians have concluded that they were right – that Jesus not only violated the Sabbath but abolished it. But as Jesus told the listening crowds, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them” (Matt. 5:17). When Jesus confronted the Pharisees about the Sabbath he attacked not the fourth commandment, but rather the numerous rules the Pharisees had added which made it a burdensome task to “rest” on the Sabbath. And when Jesus healed people on the Sabbath he showed that works of compassion are consistent with the rest and relief that God provides on the Sabbath. Jesus did indeed do good on the Sabbath, and the good he did was in keeping with the observance of the fourth commandment.

3. Ministry is a must

Ministers can minister on Sunday, so shouldn't Christian bookstores be allowed to minister that day as well?

In the Bible we see that people kept the Sabbath holy by abstaining from work, and by joining together in communal worship. A minister works on Sunday only because he leads us in worship. His work

helps others observe the Sabbath properly and as his must be done on that day (he can preach and instruct on other days, but only on Sunday is he able to help others in their observance of the Sabbath) his work is necessary and therefore proper. The same cannot be said of the bookstore clerk. His work can be done on any other day of the week. It is only a matter of convenience that a bookstore is open also on Sunday.

Conclusion

Sunday observance is too often portrayed as an onerous burden that God has placed on his people. We observe the Sabbath, but in talking about it we often emphasize the command, but forget that it is also a gift. Only Christian students can, guilt free, spend Sunday relaxing even though on Monday they have a big exam. Only Christian farmers can, worry free, spend Sunday in worship even during the busy plowing and harvest seasons (Lev. 34:21). Only the Christian unemployed can, by casting their cares on Christ, take a day off from their ongoing and sometimes frantic search for work. One day a week we can seize from our endless labors.



Sunday observance is too often portrayed as an onerous burden . . .



We must always obey God, but ours is a good and gracious God and we must also emphasize his goodness. When we take the Sabbath off, God humbles us by showing that the world can get along without us – we are forced to acknowledge that it is God, and not us in charge. When we spend one day a week with our family in worship, our priorities are reestablished for the week ahead. When we observe the Sabbath we are prepared both physically and spiritually for the taxing week ahead. Our

obedience to God teaches us, refreshes us, humbles us and strengthens us.

This is something to get excited about, something to brag about, and be joyful about. That is how we should talk to other Christians about Sunday observance.

LETTING THEM KNOW

I've already met a number of people who are boycotting Blessings, but very few of them seem to have phoned up the store to tell Blessings why they will no longer be shopping there. After talking with a number of employees there I've found out that they are keeping a file of all the responses they get to their new hours, and will be evaluating their decision. So if you are going to act, it only makes sense to call as well.

Fewer still have phoned up Sabbath-observing Christian bookstores to encourage them and express support for these businesses' God-honoring decision. Included here is the contact information for Blessings stores across Canada, as well as contact information for some of the Christian bookstores across the country that are closed on Sunday.

BLESSINGS BOOKSTORES

BRITISH COLUMBIA

Chilliwack
Liz Freeman
858-5261
Coquitlam
Linda Wicks
941-7417
Langley
533-2566

ALBERTA

Edmonton
North
Mark Flemming
455-4467
South
Randall Huisman
466-1223

West Edmonton Mall
Nathan Berg
443-2066
Hermitage Square
Mark Flemming
456-3750

CALGARY
Carolyn Griffin
291-3326

SASKATCHEWAN
Moose Jaw
Brandy Iverson
693-2561
Regina
Brandy Iverson
347-1007
Saskatoon
Rose Prince
384-2664

MANITOBA
Winnipeg North
Vern Ferguson
668-5421
Winnipeg South
Vern Ferguson
275-2566

ONTARIO
Brampton
Betty Krumbacher
(905) 457-9922
Cambridge
Linda Bell
(519) 220-0300
Hamilton
James Bowick
(905) 387-2292
Mississauga-East
Doug Smith
(905) 276-1976
Mississauga-West
Betty Krumbacher
(905) 814 4966
Ottawa
Joan Prebble
(613) 745-2450
Windsor
Marianne Allard
(519) 972-9125

CHRISTIAN BOOKSTORES CLOSED ON SUNDAY

BRITISH COLUMBIA

Abbotsford
House of James
2743 Emerson Street
1-800-665-8828
Chilliwack
Verses
#2 - 45802 Luckakuck Way
1-866-444-6770

ALBERTA

Edmonton
Christian Book and Record
13042 82 St
478-2798
Christian Publications
13629 St. Albert Trail
451-1313

CALGARY

Pilgrim Books
110 11 Avenue SW Suite 200
233-2409
Christian Publications
12445 Lake Fraser Dr. SE, #303
225-3388
Christian Publications
907 9th Ave. SW
265-2772

SASKATCHEWAN

Saskatoon
Scott's Parable
106B-810 Circle Drive East
1-888-893-3332

MANITOBA

Winnipeg
Hull's Family Bookstore
372 Graham Avenue
947-1365
Inspirations Christian Store
101-1277 Henderson Hwy
1-866-521-4677
Inspirations Christian Store
1751 Pembina Hwy
269-3589

ONTARIO

Nepean (Ottawa)
Salem Storehouse
1558 Merivale Rd
1-800-353-0598

Burlington

Family Christian Bookstore
750 Guelph Line
1-888-289-5402
London
The Upper Room
410 Wharncliffe Rd S
1-877-679-8720
The Upper Room
1695 Wonderland Road North
1-866-590-8945

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(economics)

Jane DeGlint
(family, Christian living)

James Dykstra
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Jon Dykstra
(media, politics, pro-life)

Tristan Emmanuel
(politics)

Margaret Helder
(science, technology, creation)

Sarah Vandergugten
(Christian living, women's roles)

Peter Veenendaal
(politics)

AUSTRALIA

Rene Vermeulen
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Fixing Our Gaze

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the Founder and Perfector of our faith, Who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Hebrews 12:1, 2

by Christine Farenhorst

Brigid is not your common, run-of-the-mill Dutch appellation. And that is so because it's an Irish name. As a matter of fact, one of the first Brigids was a woman who lived a long time ago in Ireland and she is classified as one of that country's patron saints (Patrick and Columba being the other two). Duvach, Brigid's father, was a chieftain and Brotseach, (another tongue-twister), the name of her mother. It is said that probably both Duvach and his wife were converted to Christianity under the preaching of Patrick around the middle of the fifth century. Irish lore has it that little Brigid was, by all accounts, a merry child. She was loving, gentle and compassionate to man as well as to beast. Early on in life, the maiden resolved not to marry but to dedicate herself to the work of God as a missionary. She began a convent and was joined by other women who also desired to teach, preach and perform works of kindness.

There is much that could be written on both the positive and negative aspects of Brigid's aspirations. To be sure there are areas in Brigid's life with which no Reformed woman can find fault. Indeed, if women today would think and dwell on God's Word as constantly as the faithful Brigid is recorded to have done, it would,

without doubt, be a boon to society. Consider this. Brigid never ate until she had eaten of God's Word. She performed charitable works among the sick and maimed. She considered no physical work beneath her dignity. She was constant in hospitality and she always meditated on the Lord.

However, there are also many negative threads wound about Brigid and perhaps Brigid herself is not to be blamed for this. A legend during and after her life, she was eventually dubbed "Scotorum Gloria" or "The Glory of the Irish" or "The Mary of Ireland." Roman Catholic people have also, as Roman Catholic people tend to do, elevated her to a position worthy of veneration. Anecdotes about her, facts mingled with fiction, both fascinating and silly, began to circulate after her death. A few far-fetched examples will suffice.

Brigid the cow whisperer

A priest by the name of Nathfraich often accompanied Brigid when she took a journey. His task was to drive the horses of her chariot. Once when she and another woman were being driven somewhere, she asked Nathfraich to give them some religious instruction. This was difficult for him to do as he was standing with his back towards them. Brigid, therefore, ordered

Nathfraich to turn around and throw down the reins. He did so. The chariot was, at that particular moment of time, driving along the edge of a deep precipice. One of the horses broke loose and ran off. But the carriage was pulled along safely by the other horse, while Nathfraich taught and the women listened.

On another occasion, it was said, a woodcutter killed a fox on the outskirts of a forest. The fox, unbeknownst to the woodcutter, was the king's pet. The king, enraged to learn that his little Reynard had bitten the dust, ordered the woodcutter killed and his wife and children sold into slavery. When the woodcutter's friends asked Brigid to intervene, she got into her chariot and drove to the palace. As she drove along she called out to another fox – a fox so delighted with her voice that he immediately ran to her, jumped into the chariot and fell asleep in the folds of her garment. Arriving at the palace, she beseeched the king for the woodcutter's life. The king answered that he would spare the man's life only if a fox equal in cunning and tricks could be found. So Brigid, (as you have probably guessed already), gave him the fox she had picked up on her way to the palace – a fox whose tricks and gambols rivaled those of the king's dead

pet. After this, the story goes, the king released the woodcutter as well as his wife and children.

Another tale related that Brigid once visited the home of a great man to ask him to release one of his prisoners. The great man was not at home but the servants received Brigid hospitably. While waiting, she noticed some harps hanging on the walls and asked that the servants might play some melodies for her.

"We do not have the skill to play," the men replied, "and, alas, the bards have gone with our master."

One of Brigid's companions then spoke.

"Bless our fingers, good mother," he said, "and we will play for you."

Brigid touched their fingers with her own and prayed. Consequently, when the young men took down the harps they were able to play with such sweetness and power that it was enthralling to all who listened. The master returned home during this concert and wondered who was playing his harps. He was so amazed that unskilled men could make such music that he, (you guessed it again), was put in the right frame of mind to release the captive from his jail.

One last little miracle! It was said that whenever Brigid was in a food shortage dilemma, (caused by travelers visiting without notice when milk supplies were low), she spoke to her cows. These cows, endowed with the same generous nature as their mistress, would freely yield another milking at her request.

With a capital "I"

Fictional stories, such as the above, led to the fact that the Roman Catholic Church named February 1 as the Day of Commemoration for Brigid's death. A feast is held for her on that day. Many Catholics contend that Brigid holds the second place among women in the kingdom of God,



When Brigid talked, foxes and even cows listened!

Mary, the mother of Jesus, holding the first. Brigid's shrine is often visited by pilgrims. The number of churches dedicated to her are innumerable. Countless families choose her as protectress. Hosts of men swear by her. She is commemorated in the divine office in many churches. St. Brogan's hymn reads:

*There are two virgins in heaven
Who will not give me a forgetful protection,
Mary and St. Brigid,
Under the protection of both we remain.*

Brigid had, perhaps, no inkling of the Grimm-like fairytales which sprang up after her death. We don't really know. But there it is – idolatry with a capital I.

Saint Schilder?

But let's not pat ourselves on the back too quickly. Today we also have worshipful notions of things and men who are obviously not God. Rules, regulations, church fathers and church affiliations are all too often placed on a pedestal before which we bow.

"I must grow less," said John the Baptist, "and He must grow more."

The Roman Catholics may have their pockets full of saints but we cannot be too

smug about our pockets. We may have no Brigids in our Reformed annals. But we do well to remember that we Reformed saints often harbor much legalistic pride. And pride in self and denomination can lead to worship of id which is just as bad as Brigid worship and the like. The "I must grow less" ethic is one which is often forgotten. Again, it does no harm to reflect on the positive aspects of Brigid's life. Let us just renumerate: She never ate until she had eaten of God's Word. She performed charitable works among the sick and maimed. She considered no physical work beneath her. She was fervent in hospitality and she constantly meditated on the Lord. Certainly worthy resolutions for the years 2005.

But, having said that, we must certainly not fix our gaze on Brigid, or, for that matter, on any human being, be he Calvin or Schilder. If we fix our eyes on men, we haven't understood the point of Hebrews 11. No, we should rather fix our eyes on Jesus, the Author of faith. He experienced and lived faith perfectly. He lived sinlessly and He bridged the gap between ourselves and Almighty God. If we keep our eyes on Him, and commit our resolutions to His glory and honor this year 2005, we will be carried through the year.





Swallowed by a Public School

Independent Christian schools in Alberta can get almost the same government funding as Public schools ... if they agree to become Public schools

by Michael Wagner

The educational perspective in public schools – their worldview – is one in which God is assumed to be unimportant. His creative works are attributed to chance in Physics, Biology and Chemistry; His Son lowered to the level of a Buddha or a Gandhi in Social Studies; the greatest Book in the world, and the many books it inspired, are ignored in English; and in Physical Education children are taught about perseverance and determination, but nothing at all about the real race they should be running.

Reformed Christians, on the other hand, recognize that God should be the foundation for any education our children receive. Therefore serious Christian parents will ensure that their children receive an explicitly Christian education in a private Christian school (or through home schooling).

But maintaining these private schools has been expensive: parents often have a double burden, paying taxes to support the public education system and paying their children's private school tuition. To rectify this situation private school supporters have often requested governmental support. In certain provinces this appeal has had a degree of success. The money always has strings attached, usually in the form of conditions that need to be met regarding curriculum, teacher qualifications, building standards, and the like. Nevertheless, the financial relief is welcomed by the overburdened parents.

The Alberta experiment

In the last few years some public school boards in Alberta have offered a new deal

whereby most of a Christian school's financial needs can be met with tax dollars. But there is a very significant condition to be met: the Christian school must first join the public education system. The school is allowed to retain its Christian identity in certain respects, yet it comes directly under the authority of the public school board. A number of Christian schools, particularly in the Edmonton area, have joined the public school system on these terms. Christians outside of Alberta may be interested in this situation since it is being touted in some circles as a model that other public school systems should consider imitating.

Private schools that join the public system while retaining components of their own identity are called "alternative schools" in Alberta. The legislative framework for alternative schools has actually been in place in Alberta since the 1970s but was not utilized to its current large scale until the Edmonton Public School Board decided to allow alternative schools to proliferate in the mid-1990s. In the late 1970s and early 1980s Calgary had a thriving segment of Christian alternative schools, but a left-wing group called "Save Public Education" won a majority of seats in the public school board election of 1983 and promptly had those schools closed down.

Anyway, alternative schools can be formed from scratch (as they had been in Calgary) as well as by having an existing private school join the public system. As many Reformed parents already have their children in a private Christian school, the temptations and challenges they face with the alternative school concept comes from

the perspective of a private school joining the public system. With that in mind, Christian Schools International District 11 (now known as the Prairie Association of Christian Schools) released a report on this issue in 2001 called *The Alternative School Model: New Challenges for Christian Schools*. This report discusses the advantages and disadvantages of joining the public system as an alternative school, to help Christian parents who are considering this option.

Report findings

In 1995 Emery Dosdall became the Superintendent of Edmonton's public schools. Dosdall considered the public schools to be in competition with private schools for students. As the previously mentioned report notes, "He aimed to include as many students within the public system as possible by using alternative schools" (p. 17). That is, he correctly figured that he could win back a greater share of the local student population by accommodating the various educational preferences of parents through alternative school programs. A number of alternative schools were established, with special emphases favored by particular groups of parents, including Christian alternative schools known as Logos schools. The success of this initiative has received the attention of educators throughout North America.

With a number of alternative schools already thriving, the Edmonton Public School Board "actively recruited interested parent groups and existing independent schools to become alternative programs

under the umbrella of the public school system" (p. 20). And as previously noted, this recruitment was frequently successful as some Christian schools did, in fact, join as alternative schools.

The fact that this school board provides for such a diverse variety of schools is, of course, a good thing. It has abandoned the "one-size-fits-all" view of education in favor of trying to serve the needs of the community. Much of the education community in North America is not favorable to "school choice," but Edmonton saw the provision of choice as the surest way to retain students. Some choices were already available to parents, so Edmonton Public decided that it would be best for similar choices to be available within its system.

Money is a motivator

This provision of educational choices is not done for altruistic reasons. School boards do not want to lose students since the funding they receive is at least partly determined by the number of students they serve. "It is clear that Edmonton Public wants the plurality of schools to be found within the public system and not in the Charter/independent school sector. By recruiting these alternative groups, Edmonton Public also increased its total student population, which, in turn, assists the Board in its allocation of provincial grants, facilities usage and requests for capital funding. It is clear that Edmonton Public benefits financially from its alternative program arrangements" (p. 21).

Similarly, the benefit for the Christian schools that become alternative schools is money. Much of the financial burden is shifted from the parents to the government. But the money comes at a cost, and some Christians are very concerned about the long-term implications of the alternative school arrangements. As the report puts it, there is "a basis for the suspicion that public schools are only interested in partnering with independent or alternative schools in order to domesticate and assimilate them" (p. 18). Money is nice but "increased funding tends to be accompanied by increased government intervention in the operation of our schools" (p. 30).

A decided downside

As one would expect, when a Christian school joins the public system a considerable amount of authority over school

matters shifts to the public system. This report states that, "the alternative school agreements in Alberta unfairly restrict the governance of the Christian school program by placing primary accountability with the public school board and its superintendent. The accompanying regulations unfairly limit the operational authority of Christian school boards and [their] community" (p. 55).

The implications of this shift in control should not be underestimated. Even well-meaning public school officials may not be able to understand the importance of certain aspects of Christian education. "As much as the public school officials may appreciate the distinctiveness of the Christian educational program, they do not have the long-term vested interest nor necessarily the spiritual insights to ensure that this vision remains true to its biblical roots. The general worldview of public school boards and the public school teacher federations . . . often remain at odds with Christianity" (pp. 27-28).

The teacher federation comment is pertinent because teachers in the alternative schools are required to join the provincial teacher union, the Alberta Teachers Association (ATA). This is uncomfortable because the ATA is notorious for its opposition to private education. As well, because they are members of the ATA, the Christian teachers may be required at some point to go on strike against their schools.

By joining the public system a Christian school must also change its admission policies and be open for all children, not just Christian children. Naturally, this could lead to a shift in the composition of the student body. It would be possible for non-Christians to become a large component of the school population. The report warns that, "Seeking to accommodate non-Christian students in an effort 'not to offend anyone' may actually limit the expression of the Christian mission of the school" (p. 49). Another drawback indeed.

Bad trade

In sum, then, the money is good but it brings with it significant disadvantages. The report's conclusion expresses concern about



the trade-off: "Our history has shown us that opposition to the free expression of Christian schools has often existed and will continue to be expressed. We want the Christian schools to be dependent on the providence of God in these matters and willing to forgo financial support from government if conditions accompanying it are not conducive to the long-term health and strength of our convictions" (p. 56). I would go further and argue that it is a mistake for Christian schools to join the public system, even as alternative schools. Don't trade the schools for money; it's a bad bargain.

Although the alternative school issue is largely confined to Alberta at this point, the idea of allowing greater choice within public school systems has received attention in other jurisdictions. The Alberta example may provide a model for others. And outside of this specific case, the general issue of whether significant control is lost when government money is received needs to be considered by Christians in a number of other provinces. How much Christian identity and control are lost when government money is accepted? Money is important, of course, but distinctly Christian education is considerably more important. That's why many Reformed parents have been willing to sacrifice so much for the education of their children. And this is a sacrifice that must not soon end.



The Perils and Promise of Ecotourism

by Margaret Helder

Less than 20 years ago, this term did not even exist, but now it is common. Tour operators happily apply the designation to all manner of travel packages. Some observers may question whether the term "ecotourism" really means anything, or whether it is merely a marketing ploy. Indeed, one writer from the *Boston Globe* in September 1989 suggested that the word was dreamed up by travel agencies in order to drum up business. After all this time however, it seems apparent that there is more to the topic than just advertising potential. Nevertheless, as with many issues in modern life, economics is a major concern.

See and support

In its purest form, ecotourism means nature travel that contributes to conservation. There are thus two components to the term: travel to natural areas and secondly support for preservation of those areas. Ideally, if one is to really appreciate nature, that destination should be untouched by development, and one should be able to enjoy the flora and fauna at close hand. Thus many people initially understood the term to involve strenuous hiking and spartan accommodations in a pristine environment.

However, the vast majority of tourists do not fancy scrambling over steep terrain while enduring the onslaught of annoying and or dangerous insects and reptiles, nor do they favor primitive camping in such areas. More recently the term has been extended to include luxury accommodations with adequate waste disposal, which ban the use of motorized recreational vehicles, which ban hunting and fishing, and which ban souvenirs which exploit the local ecology. Some luxury hotels provide access to

well groomed nature walks, or closely supervised opportunities to watch wildlife in action. Obviously, as far as the first part of the term ecotourism is concerned, there is a wide latitude in meaning. Suffice it to say that there is a nature component to ecotourism.

As far as the second term is concerned, this represents the economic aspect of the term (other than travel agent profits). Many recognize that the modern tourist seeks diverse, unique experiences. Few activities provide such wonderful experiences as the observation of unfamiliar aspects of nature. Unfortunately however, in recent times, as population pressure has become more intense in third world countries, local people in search of incomes have found themselves forced to sacrifice the natural environment. The idea of ecotourism is to make it economically attractive for local peoples and governments to protect their pristine tracts of land. Tourist choices and tourist dollars can do this in two ways. For a start, many travelers choose destinations which are interesting and beautiful. A healthy local tourist industry obviously means that money will be spent in the vicinity of the natural attraction.

The ecotourist for his part, must ensure that local people are hired as nature guides and in accommodation and food facilities. If the local people do not derive income from the tourists, then there is no incentive to leave the local landscape alone. Ecotourists might also be expected to buy local crafts and to attend lectures on the local ecology and culture. The more popular the region is as a tourist destination, the more income the local people will obtain and the more inclined that jurisdiction will



be to protect more land. It all sounds so straightforward, but it isn't. More ecotourism may mean more damage to the very landscape this activity is supposed to protect.

Costa Rica

Costa Rica is the quintessential ecotourism destination. In fact, many other jurisdictions model their programs on the experience of this tiny country in Central America. It is said that the flora and fauna of the northern and southern continents meet and mingle in this region. The result is a huge diversity of plants and animals. For example, there are 850 bird species, more than in Canada and the United States combined. The landscape is such also that many habitat types occur: Atlantic and Pacific lowland rainforests, a dry tropical forest, coastal forest, cloud forests in the highlands, as well as active volcanoes and beautiful beaches. Moreover, this country, unlike



some people began to cut down the rainforest for timber or farmland or both. Finally in 1986, an international group of biologists formed the Monteverde Conservation League with the objective of raising funds to buy the local rainforest. Supported by the World Wildlife Fund, the League “sold” acres of rainforest to conservation minded individuals. For \$25/acre, an individual was given honorary ownership with the proviso that the land could never be developed or sold. By such means, the Monteverde Cloud Forest Reserve was expanded to 25,000 acres (11,000 hectares).

.....

***Ecotourism means
nature travel that
contributes to
conservation.***

.....

some of its neighbors, has long enjoyed political stability. With all these advantages, it is scarcely surprising that ecotourism has exploded there in recent years. Of course tourists came in earlier times, but their contributions to the economy were small even as their numbers were low. In 1980, about 60,000 tourists paid a visit to this country. By 2001, the number had increased to more than one million visitors per year. Ecotourism was a major contributing factor to this remarkable story.

Initially after World War II, almost the whole country was covered with forest. There were no protected areas, but these were not really needed anyway. To this land a small group of American Quakers came from Ohio. In 1951 they settled in the northwestern part of the country. Their purpose was to develop dairy farms, and these are an economic mainstay of that area to this day. However, with great foresight, these immigrants set aside 6250 acres as a protected forest. This later became the Monteverde Biological Reserve, which includes a famous cloud forest on the slopes of a volcanic mountain. In 1973, the government designated Monteverde as an official ecological reserve. Money would soon be forthcoming, the government declared, to buy the lands of the local homesteaders. The money however never materialized and

The cloud forest is a community administered, private reserve rather than a national park. This formula for raising foreign funds and buying rainforest obviously works. Thus the very next year, in 1987, an adjacent parcel of land was purchased as the Children’s Eternal Forest. Apparently elementary age children from Sweden, upon hearing the plight of the rainforest, undertook to raise funds to assist in its preservation. Almost \$2 million were raised through the efforts of children from Sweden, Japan and two Canadian schools. As a result, 8200 hectares were purchased at the rate of \$100 per acre.

Back in 1973 when the government of Costa Rica promised action at Monteverde, they were actually more concerned with a parcel of land farther south, along the Pacific seaboard. This was a tract of coastal rainforest which a wealthy American planned to develop into condominium properties. The government, however, expropriated the land and designated it as Manuel Antonio National Park. Soon this property was a favorite destination of eco-

tourists. By the early 1990s, 200,000 people visited this park every year. This was far beyond its capacity. In an effort to reduce damage to the area, park officials instituted a daily quota of visitors. They also raised the entrance fee drastically and closed the park gates one day per week. They also forbade any camping within park borders. These measures reduced tourists numbers almost by half, but the local hospitality industry began to complain about an economic recession. This situation represents the dilemma of ecotourism.

Yet another national park in the northwest of the country had quite different beginnings. Near the already established Santa Rosa National Park was an extensive plateau of abandoned pastureland. In 1986, in collaboration with the Nature Conservancy International, American academic Daniel Janzen, set out to raise funds to purchase the wasteland. Formerly the area had been tropical dry forest. Dr. Janzen believed that planting with suitable seedlings would result in restoration of this ecosystem within ten to twenty years. Thus in 1989, Guanacaste National Park was created. This huge tract of land (32,500 hectares) included tropical lowland dry forest, tropical cloud forest and Caribbean rain forest. It serves to connect Santa Rosa National Park with the cloud forest on the Orosi and Cacao volcanoes. Much of the credit for this park goes to Dr. Janzen and his “how to grow a national park” fundraising campaign. Happily, as was anticipated, the dry forest has regenerated very quickly. Moreover, unlike the rainforest, many trees in the dry forest lose their leaves from December to May. During this period, the bare trees flower and fruit, so there is plenty of interest for tourists and plenty of nutrients for wildlife.

Over the course of thirty years then, Costa Rica has successfully marketed her beautiful landscape. Apparently the proportion of protected land approaches 25% (compared to most countries where the value is about 3%). The bad news however is that almost all the rest of the landscape has been cut to support coffee plantations, banana plantations and other activities.

Nevertheless, the successful marketing of the country is demonstrated in that tourism is now the top source of income. In 1992 tourism passed coffee exports in value, in order to become the second most important source of income for the country. Two years later, tourism passed banana exports. This is interesting since both bananas and coffee compete directly with tourism for use of the local landscape.

Brazil

While Costa Rica is the success story of the ecotourism industry, Brazil is its major disappointment. This latter country is indeed richly endowed with natural resources. For a start, it contains the world's largest continuous expanse of rainforest, some five million square kilometers. However all is not well with this beautiful landscape. Rich financial interests seem intent on razing the forest at an ever increasing pace. Since newly deforested land is productive only for a short time, cattle ranches and grain and soybean farmers are forced to clear new land from the forest every five to seven years. Nor does this endeavor benefit the common people. These farms represent big business interests which do not hesitate to perpetuate their own economic advantages. In 1993, 4.5% of the landowners controlled 81% of the farmland. At that time, there were already 10 million hectares of abandoned pastureland. Once left, this territory does not revert to rainforest. It may rather become almost a desert, with only poor quality grasses growing there. While beef is the major industry, soybeans are gaining in importance. In ten years the size of the crop has more than tripled so that it is now second only to the United States in terms of exports.

In the face of such demands for fresh land, by 1993 12% of the rainforest had already been lost. During the 1990s, the annual rate of rainforest destruction was about 12,000 square kilometers per year, a huge amount of territory. This rate recently increased to about 24,000 square kilome-



ters lost per year. Some experts fear that at current and projected rates of rainforest loss, by 2020 there may be only 5% of the pristine rainforest left. But what can be done to alleviate the situation?

Tourism is now the top source of income.

Biologist Thomas Lovejoy of the Smithsonian Institute, in the mid-1980s, proposed the idea of debt-for-nature swaps. Since it is the case that many developing countries (like Brazil) are burdened by foreign debt, he proposed that prosperous countries pay down part of that debt in return for local guarantees that a certain amount of land will be protected. Countries like Brazil would then be in a win/win situation. Their economies would be strengthened and they would be in a position to preserve rainforest biodiversity. A new frill on this idea is the Kyoto Protocol. Western countries would obtain permits to emit carbon dioxide through the purchase of "carbon credits" from developing countries. Under such a program Brazil could preserve rainforest lands while at the same time receiving from \$500 million to \$2 billion per year.

Endowed with such a rich tropical landscape, Brazil naturally expected to benefit significantly from the new enthusiasm for ecotourism. This trend in itself should have been an incentive to preserve the natural landscape, at least on the part of government. During the 1990s however, ecotourism actually declined by about 50%.

A little soul searching by local ecotourism officials revealed why this was so. The main reason is that Brazil expected to benefit from ecotourism without doing their homework. Eager tourists arrived at distant destinations only to find that the hotels did not accept credit cards, that there were no trails and programs of interest to these tourists, guides (if any), were often poorly trained and spoke no English, French or German, and rampant crime made the situation memorable in a negative way. Like Edgar Allen Poe's raven, they croaked "Never more!" and tourism promptly declined. Thus the incentive for local indigenous peoples to preserve their local tracts of forest was increasingly depressed.

Everywhere

The essence of ecotourism then is that many people want their travel choices to contribute to a healthier planet. There are many attractive destinations around the globe such as Nepal, Madagascar, Lake Baikal, Namibia, and Australia among others. Everywhere however there is always the possibility of too much of a good thing. Too many visitors cause damage to the very habitats these travel choices are supposed to preserve. How are the managers to balance income and tourist numbers? One approach is to raise prices enough to exclude most people. This may preserve income while reducing damage. There is something morally repugnant about making nature available only to the rich. Alternatively how are the all too numerous inconsiderate individuals to be controlled? Perhaps hefty fines for rule infractions are one solution, although that requires expensive enforcement. It might just be easier to restrict access into an area. However fewer people mean reduced profits unless the fees are drastically raised.

There are no simple solutions. Meanwhile, we might best start with appreciating and respecting our own local landscapes. After all, every region is someone else's ecotourist destination.



Wildflowers

by Rene Vermeulen



Native Wisteria (hardenbergia) *Violacea*

Australia being separate from the rest of the world has the most amazing variety of wildflowers. From trees, to just an ordinary flower one finds in the field, they are unique to our landscape. The time to see this great variety is during the spring months, September, October and November. Western Australia in particular is known for its wide variety of wildflowers. It is not for nothing that some reference works refer to our state as the Wildflower State.

I am writing this at the end of spring, having just enjoyed the wonderful displays in the bush ("bush" is an Australian term for uncultivated land).



Albany Bottlebrush (Callistemon speciosus)

Other beautiful plants have been successfully cultivated and so on our property we have a wonderful Bottle Brush. But there are many others: Banksias, Kangaroo paws and one of my favorites, the Native Wisteria. This is a climbing plant that rambles over fences and other trees, wherever it can find a hold and it produces long, graceful clusters of purple flowers. During the season they are a brilliant display. Much smaller than the Wisteria that originally came from China, it is a delight to have.

Earlier I mentioned the Bottle Brush. This shrub is seen in almost every garden because it grows well and looks good. It needs little attention and makes an attractive verge planting. The Bottle Brush



Banksia (Banksia grandis)

pictured is on our front verge. As you can see, while the leaves are quite ordinary the flowers are bright red and shaped like the brush, hence the name Bottle Brush. It is also available on the American continent in places that do not have severe frosts.

Another popular and during the flowering season a spectacular species is the Banksia named after one of the early explorers of Australia, Sir Joseph Banks. He was a British botanist who traveled with James Cook on his first voyage of explo-



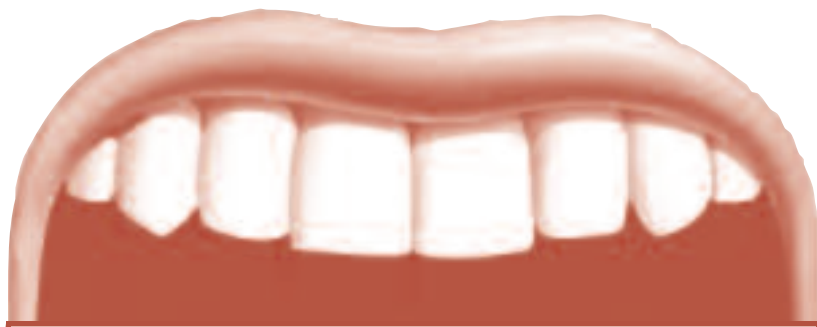
Dryandra (formosa)

ration from 1768-1771. Sir Joseph did much to promote the unique plant species found here. The Banksia is one of them. There are about 50 different types. I have included a photo of one of them. I found this banksia on one of our streets. While I have a quite spectacular species on our property it is not quite as beautiful as I would like it. These flowers or rather cones last for a long time changing in color from yellow to dark brown. Eventually it becomes a hard cone that is quite beautiful in itself. The cone contains nut-like seed-pods that often remain unopened for many years.



Cowslip Orchid (Caladenia flava)

News Bites



The *Dryandra* pictured here is part of the Proteaceae family and is found only in Western Australia. This group of shrubs have the most interesting foliage, with the leaves toothed in many attractive patterns. This feature alone makes the cultivation of these plants worthwhile.

As you can see there is a lot of variety to be found when fossicking through the bush. One that almost always catches one unaware is the native orchid. This orchid is nothing like the large flowering plants one finds at gardening shows. It is almost insignificant yet extremely beautiful and comes in quite a few colors. These plants do not grow in large numbers but rather as single plants.

Conclusion

I have tried to give my Canadian readers some idea of the beauty that God has laid in our country. Sure Australia is one of the driest continents in the world but it nevertheless has many features that are unique. Each year again we enjoy the beauty of its plant life. The more we learn the more we become amazed at the variety and beauty of our country.

I am writing this during a week with some extreme weather conditions. The winds are extremely strong and the temperature has been rising. Bushfires are the order of the day. Daily we are being warned to be careful when venturing into the bush. Don't light fires. Only a year ago two women lost their lives when caught in a bushfire. Care needs to be taken to keep one's property clear of debris that might catch alight during a fire. While this is not vitally important when living in town it is essential in the farming and outlying areas. So even in the midst of the beauty of our Australian bush care still needs to be taken.



On December 26, a tsunami spawned by an underwater earthquake killed at least 150,000 people. Maranatha Christian Journal reports that some entire tribes have been wiped out. . . .Indonesia bore the brunt of the disaster with 105,000 dead. The BBC reports that Sri Lanka (30,000 dead) and India (10,000 dead) were also hard hit. . . . CNN.com reports that as of January 9, countries around the world had pledged more than \$5 billion in aid, and private donations had topped \$1.5 billion. . . .Meanwhile in Canada more than 100,000 children were killed in 2004, and a similar **CATASTROPHE** is likely to happen in 2005. The figures for the United States are even more alarming with anywhere from 800,000 to 1,000,000 children being killed in 2004. Governments around the world have not pledged aid money to this catastrophe, and private donations are minimal, since the media refuses to cover the ongoing tragedy of abortion, let alone give it front page coverage.

...

In the winter issue of *Philosophia Christi*, prominent philosopher and life-long atheist Antony Flew publicly acknowledged that there must be a god. In an interview entitled, "My Pilgrimage from Atheism to Theism" the 81-year-old professor explains that that evidence for Intelligent Design was too convincing to ignore. . . .**INTELLIGENT DESIGN** (ID) arguments are not based on the Bible, but instead argue that there are no plausible evolutionary explanations for the origin of some-

thing as complex as a single cell. The evidence shows we must have been designed, they say, and therefore there must be an Intelligent Designer out there. While this argument has its appeal, ID proponents studiously avoid any mention of the Christian God, making their arguments popular with a wide variety of groups outside the Christian church, including Jehovah Witnesses, and even Muslims.

...

CAN TV GET ANY WEIRDER?

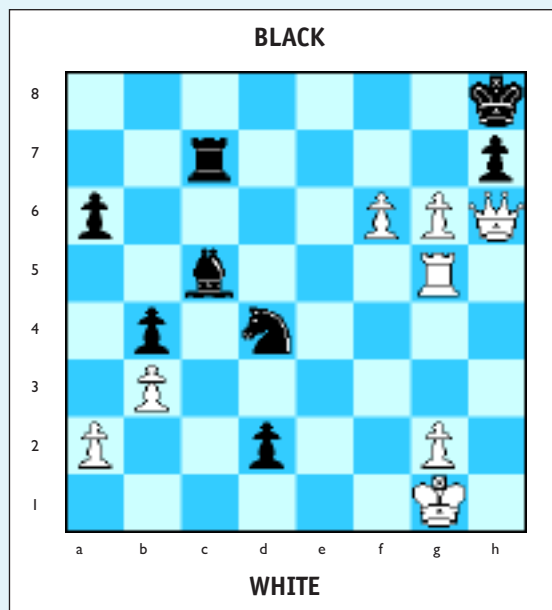
TBS just wrapped a reality TV program *He's a Lady* in which 11 men compete for \$250,000 by seeing which one of them can best pretend to be a woman. . . . Jan 5th CTV broadcast a television movie which celebrated the life of infamous abortionist Henry Morgentaler. . . .A Jan. 8 British broadcast of *Jerry Springer: The Opera* prompted 47,000 complaints to the BBC. The show featured more than 100 vulgarities and portrayed a gay Jesus being fondled by Eve. . . .On March 11, one hundred children's television characters will sing the song "We Are Family" in a video that will be broadcast on PBS, the Disney Channel and Nickelodean. On the surface this seems a fluffy and harmless affair, but the video's creators, the *We Are Family Foundation*, want to promote a brand of tolerance that celebrates homosexuality. Most kids will miss the connection, but it's still sad to see kid's show characters like SpongeBob SquarePants, Barney the Dinosaur, Arthur, Big Bird and Bob the Builder, being used to promote the gay agenda.



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 # 107

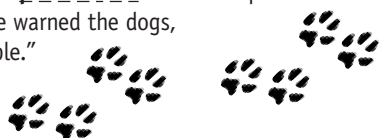


WHITE to Mate in 4
[HINT: White's first move is made with a pawn]
Or, If it is BLACK's Move,
BLACK to Mate in 2

SOLUTIONS TO THE PREVIOUS (DECEMBER) PUZZLE PAGE

Answer to Riddle for Punsters #106 – "Carpet Care"

Gwen's neighbours asked her to take care of their two french poodles during the Christmas holidays. Gwen made sure that they were house broken since she did not want to find p o o d l e s on her carpet. If that happens, she warned the dogs, "u r i n e big trouble."



Answer to Problem to Ponder #106 – "TENDING to be POWERful"

What is the sum of ten to the exponent 0 plus ten to the first plus the tenth root of the product of ten to the tenth times ten to the tenth?

[HINT: The answer could be someone's age in years.]

Answer:

$$10^0 + 10^1 + 10 \sqrt[10]{(10^{10} \times 10^{10})} = 1 + 10 + \sqrt[10]{(10^{20})}^{1/10} \\ = 11 + 10^{20/10} = 11 + 10^2 = 11 + 100 = 111$$

NEW PUZZLES

Riddle for Punsters #107

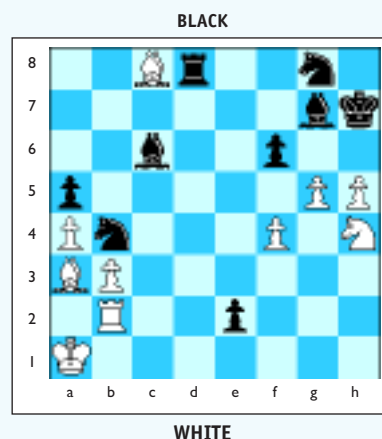
What kind of pastry did the Scandinavian secretary like to have for breakfast?
A _____.

What kind of pastry did the British secretary like to have for a snack?
An _____n.

What did the secretary from mainland Europe like to have for lunch?
F_____ **s** and **P**_____ **e** and
B_____ **s**_____ **s**.

Problem to Ponder #107 – "Each Cougar Went How Far?"

Two cougars met together at a pond that has good drinking water. They set off in opposite directions looking for food. The grey cougar on average travels 3 km/h faster than the brown cougar. After 6 hours they are 78 km apart. What was the average speed of each cougar and how far did each travel in that time?



SOLUTION TO CHESS PUZZLE # 106

WHITE to Mate in 4 Descriptive Notation

1. B-B5 ch K-R1
2. N-N6 ch K-R2
3. N-K5 ch K-R1
4. N-B7 mate

Algebraic Notation

1. Bf5 + Kh8
2. Ng6 + Kh7
3. Ne5 + Kh8
4. Nf7 ++

Or, If it is BLACK's Move,

BLACK to Mate in 5 Descriptive Notation

1. ----- P-K8=Q ch
 2. R-N1 P-B4 ch
 3. B-N2 BxB ch
 4. KxB Q-B7 ch
 5. K-B3 Q-Q5 mate
- OR
1. ----- R-Q8 ch

2. R-N1 RxR ch
3. KxR B-K5 ch
4. K-N2 P-B4 ch
5. K-B1 P-K8=Q mate

OR

1. ----- P-K8=R ch
2. R-N1 P-B4 ch
3. B-N2 RxR ch
4. KxR B-K5 ch
5. K-B1 N-R7 mate

OR

1. ----- R-Q8 ch
2. R-N1 P-B4 ch
3. B-N2 RxR ch
4. KxR P-K8=Q ch
5. B-B1 B-K5 mate

Algebraic Notation

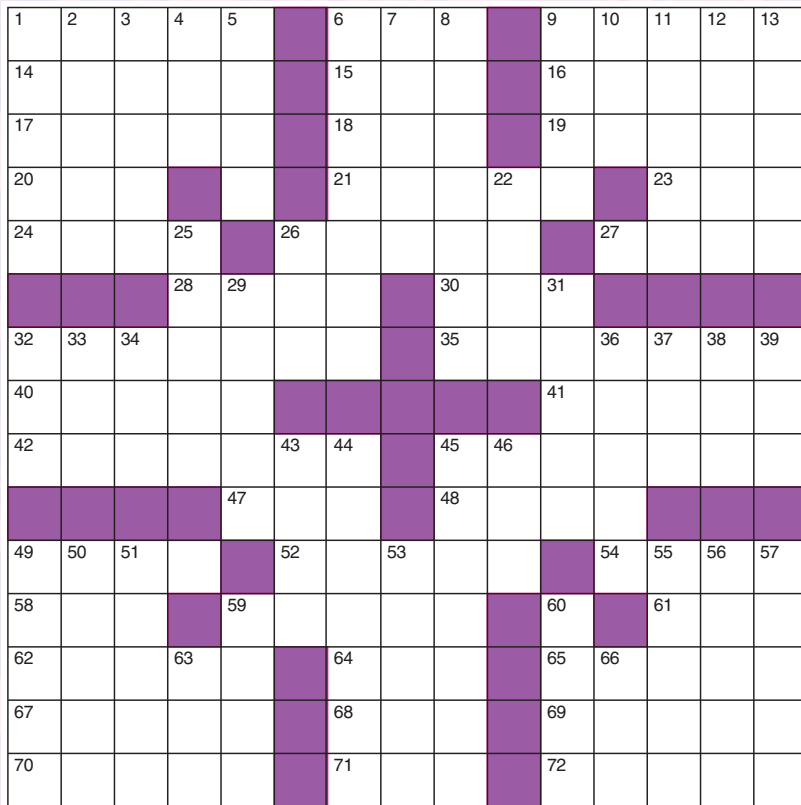
1. ----- e2-e1=Q +
2. Rb2-b1 f6-f5 +
3. Ba3-b2 Bg7xb2 +
4. Ka1xb2 Qe1-f2 +

5. Kb2-c3 Qf2-d4 ++
- OR
1. ----- Rd8-d1 +
 2. Rb2-b1 Rd1xb1 +
 3. Ka1xb1 Bc6-e4 +
 4. Kb1-b2 f6-f5 +
 5. Kb2-c1 e2-e1=Q ++
- OR
1. ----- e2-e1=R +
 2. Rb2-b1 f6-f5 +
 3. Ba3-b2 Re1xb1 +
 4. Ka1xb1 Bc6-e4 +
 5. Kb1-c1 Nb4-a2 ++
- OR
1. ----- Rd8-d1 +
 2. Rb2-b1 f6-f5 +
 3. Ba3-b2 Rd1xb1 +
 4. Ka1xb1 e2-e1=Q +
 5. Bb2-c1 Bc6-e4 ++

Crossword Puzzle

Series 12, No. 9

Last month's solution
Series 12, no. 8



ACROSS:

1. Person who determines a rating
6. Conflict
9. Prank
14. Abrasive powder
15. Girl's name or extravehicular activity
16. Purple colour
17. Vagabond
18. Flying mammal
19. Fools someone
20. Airport abbr.
21. Indian lute
23. Skill
24. Time measurement
26. A Titan with strong shoulders
27. Piano parts
28. Having sufficient skill
30. Possessive word
32. Famous Dutch painter
35. Ancestors
40. Go, in Paris
41. Wheel shafts
42. Silver wine vessel
45. Aquatic reptiles
47. Foot end
48. One that uses
49. Grate upon
52. Frighten
54. First murder victim
58. Traveler's stopover
59. Measurement of length
61. Wing
62. French expression
64. To be
65. Large fishes
67. Senior
68. Hurried
69. Build
70. Abounds
71. Selective Service System (abbr.)
72. Nonsense, slang

DOWN:

1. Certain race
2. Italian love
3. _____cotta
4. Before, poetically
5. He won the 1974 Nobel prize for telescopes
6. Dictionary author
7. Profit
8. Kind of horse's tail
9. Commander (abbr.)
10. Amateur Athletic Union (abbr.)
11. Caterpillar stage
12. Each one
13. Relaxes
22. _____ Spumante
25. An independent member of a clone
26. British beverage
29. Cap
31. Trap
32. Vacuum (abbr.)
33. Samuel's guardian
34. Branch, archaically
36. Additional
37. Every
38. Horse command
39. Road curve
43. Flower
44. Fruit juice beverages
45. Casseroles
46. Employ
49. Bolt of metal
50. Type of lizard
51. Insinuating
53. Wall hanging
55. Bread maker
56. Choose for office
57. Endures
59. Spoils
60. Store sign
63. Lunar module
66. Anger

Joyce