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REFORMED

Perspective

A MAGAZINE
FOR THE
CHRISTIAN
FAMILY

Muslims in the Middle East and Indonesia

What's inside?

Living Through It
- WWII

Are Human
Rights Wrong?

The Roman
Catholic Bible



Editorial

by Michael Wagner

Human Rights and the Bible

ARE HUMAN RIGHTS WRONG?

Many of the harmful policies being inflicted upon our society are being advanced under the slogan of “human rights.” Feminists promote abortion as being a component of “reproductive rights,” for example. Every woman has a “right” to control her own body, and as they exercise this “right” countless babies are butchered. This is nothing short of Orwellian: innocent babies are being killed every day as a manifestation of “human rights.”

Ironically, many supporters of abortion rights view the biblical method of disciplining children (i.e., spanking) as a “human rights” violation. Such advocates of “children’s rights” believe corporal punishment should never be used against children. Thus according to the “human rights” perspective common in Canada, there’s a “right” to kill unborn children, but once children have been born, their “rights” preclude them from being properly disciplined.

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Who in their right mind could possibly be opposed to human rights?

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The homosexual movement is currently the most prominent benefactor of the triumph of “human rights.” In some cases, public criticism of homosexuality has been deemed to violate the “human rights” of homosexuals. And, of course, the traditional Christian conception of marriage (one man with one woman) is seen as a clear violation of “human rights” if upheld by the government. In this respect, the

Christian conception of sexual morality violates “human rights.”

But if “human rights” are opposed to Christian ethical standards and practices, doesn’t that mean that Christians must oppose “human rights”? Who in their right mind could possibly be opposed to human rights? Well, the truth is that there are different conceptions of human rights, and at least some of those conceptions evolve over time. One of the most famous statements of human rights, the Universal Declaration of Human Rights adopted by the United Nations in 1948, did not include abortion rights and homosexual rights, for example. But “human rights” advocates in Western countries now deem abortion rights and homosexual rights to be key components of any contemporary statement of “rights.”

We don’t have a “right to life,” but it is a sin to kill

There is a way in which biblical Christianity can be said to support human rights, but it is a very different conception of rights than that currently promoted in Western countries. This Christian perspective is outlined by T. Robert Ingram in his book *What’s Wrong With Human Rights* (St. Thomas Press, 1978). As Ingram sees it, the Ten Commandments are the moral foundation for the civil government. All law must be in conformity to the Ten Commandments. Some of the Commandments involve protecting people from other people, and in this sense a form of “human rights” is established.

The Sixth Commandment forbids murder. An innocent person cannot be killed, not because he has an inherent right to life, but because God’s law forbids such killing. “Wrongs are not seen as infringements of individual rights, but violations of God’s commands. It is wrong to murder, not because each has a right to

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live but because God said it is wrong for any person to kill a man except as a public official acting in the administration of justice or the conduct of war" (p. 21). In this respect a kind of "right to life" is established by the Sixth Commandment.

In a similar sense, the Eighth Commandment establishes a right to private property. Since one person (or even the government) cannot steal the property of another, the owner of the property is safely protected in his ownership by God's law. "Under the law, then, a man has a 'right' to his life, his limbs, his liberty and his property simply because it is wrong to take them from him except in just punishment for breaking that same law. The law is a closed circle, a complete fence. Within it men are free and have innumerable 'rights' if one wants to think of them that way. But these rights appear from the wrongs specified by [God's] law" (p. 54).

Human rights, properly understood

The Ten Commandments form the moral foundation of a Christian legal and political system. The citizens living under such a system are protected from harm by the stipulations of God's law. As such they have the rights to life, liberty and property. These can be referred to as "human rights," but they are based on a very different foundation than the "human rights" commonly promoted today. Under this Christian system the idea of abortion rights or homosexual rights would obviously be absurd.

Properly understood, then, "human rights" can be compatible with biblical Christianity. Unfortunately, it's unlikely that any of the contemporary human rights crusaders see human rights in their proper, scriptural perspective. But the Bible is our guide to every area of life, and it is our ultimate authority even in the realm of politics and human rights. The Ten Commandments provide a much better Charter of Rights than anything that can be devised by man.



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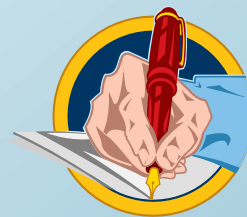
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Readers' Response



Dear editor

I would like to challenge a statement made in the "TV and the Christian" article that appeared in the September issue. The author states that "(w)hen God gave us His special revelation, He did not give it to us in a symphony, a painting, a sculpture, or a screen of images. He gave it to us in letters; letters that form words, words that form sentences..." Yes, the Bible appears to us in written form, but what is so often forgotten is that the original form of God's revelation was NOT written. God appeared in Person to Adam and Eve and walked with them in the garden. He



created a beautiful world which expresses His majesty that we can see, feel, smell, hear and taste. He revealed himself with smoke and fire on Mount Sinai, and spoke orally or in visions to Moses and all the prophets. He commanded a tabernacle and temple to be built and sacrifices to be made that could be seen, touched and smelled. God sent Jesus to earth and people saw Him with their eyes, and heard Him with their ears, and could even touch Him. There are many more examples from the Bible that I could cite, but the point is, God revealed Himself to His people using more than letters. Today, we have God's Word recording those events which the Holy Spirit uses to work faith in our hearts. My point is, we should not use the fact that the Bible is written to prove that the written medium is the most desirable one. It is indeed an important one, and a reliable one. But if we really want to "... understand God's way of revelation to man and work from that place," then we should give the green light to TV watching which appeals to many more senses than reading. This of course is the flaw in the reasoning the author used. In every other respect, I would like to thank the author for a very well written article that challenges our thinking.

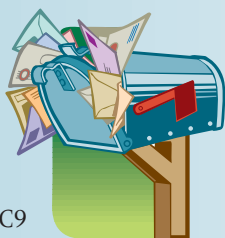
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Winnipeg, Manitoba

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Weather, Water and Winning the election

We are in the middle of winter while I am writing this. The last few days have been rather cold for our part of Australia. Two mornings ago the temperature was only 1 °C. That's nothing, you Canadians say, but for us Western Australians it is cold.

This morning the weather was absolutely fabulous – not a cloud in the sky, no wind, and a temperature of about 17 degrees. It is mornings such as this that one stands in awe of the wonder of creation, how God has made things so beautiful that one can only give glory to His mighty power. The fact that the world around us ignores it is a sad fact of life.

During these last few weeks we have seen some beautiful rainbows. While out with some grandchildren I asked them, "What does that mean, this rainbow?" Of course they knew: "It means God will never flood the whole earth again."

Worldly people also see the rainbow, but not the message behind it because they do not acknowledge the Creator of all things. It makes one realize how greatly blessed believers really are. Everywhere they go, they can see the hand of the Lord in the things around them.

Water, water everywhere. . . but here

The Eastern seaboard has somewhat cooler weather than the West. The state of Victoria is rejoicing in good snowfalls in their Alps – good for their water supply and also their tourism industry. In South Australia the rainfall has been fantastic with the result that their dams are filled to capacity.

Here in the West we missed out on the heavy rainfall so our dams are in a worse situation than in previous years. Unless we get some good rains soon, Perth

and surrounding districts will be very short on water.

The state government came up with a plan to build a desalination plant on Cockburn Sound, the sound that fronts the city of Fremantle. This plant is to cost \$346 million dollars. According to the government, desalination is a cheaper option than tapping a massive groundwater source called the Yarragadee some 200 kilometers to the south. However, objections to this plan are coming from people who believe that it will add a lot of salt to Cockburn Sound and that the cost of the power to run this plant will be very high. This is of concern when it is remembered that last summer our power supply suffered a complete breakdown, there just wasn't enough power to supply what was needed in the Perth Metropolitan area.

The opposition parties in the state parliament try to lay the blame on the government, as oppositions are wont to do. But the real reason for the problems we are faced with, both in regards to power as well as water, is that Western Australia has grown tremendously in the last few years. We are growing because we are one of the world's biggest suppliers of natural gas, a gas that is environmentally friendly, is easily transported... and we have plenty of it. So much so that if the final arrangements work out, Western Australia will be supplying large quantities of natural gas to the state of California.

Free Trade


This together with the recent free trade agreement signed with the United States is good news for many Australian entrepreneurs. All that needs to happen now is for the Federal Parliament to accept this agreement.

Australia has a scheme whereby Australians get their medicines very cheaply. After a family has had 52 prescriptions filled, or spent about \$700, their further supplies for the remainder of the year cost nothing. When you have a situation, such as ours, where yours truly is an insulin dependant diabetic, such a scheme is most welcome.

It seems that the opposition Labor Party under the leadership of Mark Latham is prepared to accept the free trade agreement providing the benefits of the pharmaceutical arrangements are not impaired. Labor has always argued that it alone looks after the battlers and here is an issue that they can use to show their concern even while they attack the big pharmaceutical companies.

So far it seems that the Australian parliament will accept the Free Trade Agreement. Labor's amendment is likely to be innocuous enough to be acceptable to the government and allow the Leader of the Opposition to sell himself to the electorate as caring for the battlers.

On the other hand the Liberal Government of Prime Minister John Howard will be able to argue that they have governed well – virtually no inflation, lump sum payments to families with children and a payment of some thousands of dollars at the birth of a child. What is more, the economy is booming, employment is the lowest it has been for 23 years, down to 5.7%.

Thus the government will use its record to get reelected, while the opposition leader Mr. Latham will do his best to argue that Prime Minister Howard was lying when he involved Australia in Iraq and made mistakes in the area of refugees. He will also portray himself and his party as the only party that cares for those who have it difficult in life, financially, that is. 



HOMEFRONT

Matured Perfection

by Jane deGlint

It takes more than a lifetime to reach perfection. Even those who receive an early start run out of time. Indeed, our patient Lord calls many of his children when they are still very young. From the start he teaches them to walk in his ways. Their believing parents tell them about the Lord, who saved man from his own wilful corruption. As the covenant child grows up, he is introduced to church life. He learns to worship the Lord and is shaped by the proclamation of the Word. Yet, the fruits of faith are not always evident.

Time and again we can observe with sadness that many grown children of the Lord do not lead an exemplary life. Admittedly, they acknowledge the Lord and keep the commandments in mind. But it is lip service. Their heart is cold and their actions betray their calculated self-centeredness. Sometimes it seems that God's children grow more adept at pretending to do God's will than at bowing for the Word. For many it continues to be more natural to judge others than to humble themselves before God's throne.

But our Lord is patient. Very generously he provides us with the grace to change. He does not shrink back when we act like a self-willed mule, neither is he turned off when we offend him out of ignorance. He keeps his word. Skillfully he removes our festering sins and our persistent unwillingness. With his loyal help we continue our lifelong practice in holiness as preparation for an eternity of obedience.

Knowing our learning difficulties, he gives us examples to follow. We can fall back on the words of the apostle Paul, "Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you" (Philippians 3:17). Our divine teacher is

truly merciful. Even in a world corrupted by sin he strengthens his struggling students with unexpected examples of holiness.

At one point the Lord will guide us to meet a person whom we did not see for many years. He or she may be our aging parent, our far-away friend, a distant relative. In our minds we have stored strains of conversation with this person. In some dialogues he or she falsely accused us or caused us public embarrassment. We might remember how they lost their temper or how they failed to keep commitments.

Our spiritual battles might seem to wear us out . . .

Unexpectedly the Lord places us in a situation where we become more intimately acquainted with this person once more. He or she might join our congregation again, or we might befriend one of their children. As our previous relationship is revitalized, we notice to our wonder that our friend has truly changed. The fruits of the Spirit have grown so pronounced, that we ask ourselves how this could have happened. Our parent, relative or acquaintance has become considerate to our needs and interested in our thoughts. They focus on themselves only to put our circumstances in a broader context. To our question how they cope with their recent disappointment or deteriorating health, they respond with a sanctified smile. They confess that they do not know how they cope, but they notice how their mercies are

new every morning. They go from strength to strength. As they describe their overriding sense of gratitude, their words naturally turn into a well-phrased doxology.

Do we dare to ask them how they experience this advanced stage of holiness? Certainly. Encouraged by their graciousness we decide to investigate further, reverently and modestly. With honest curiosity we broach the topic with as much discretion as we can muster. "I am struck by your patience. It amazes me how understanding and forgiving you are. You have become so wise in your judgment. You are an example of godliness."

Be prepared for a strong rebuttal if you venture out with such bold statements. You are likely to be told that you understand nothing. Really, you will be considered absolutely ignorant. With tears in their eyes your loved ones will explain to you how great their sins and miseries are. If it were not for their Lord and Savior, they would still be surrendered to the whims of their sinful and selfish hearts. The battle against temptations has not ended. The pain of past wrongdoing lingers in their souls. No. They are not perfect. Shush, you impertinent soul. Shame on you to say such things.

So they would react. And right they are. But the acute awareness of their blatant sinfulness and shortcomings is the proof of their godliness, rather than a contradiction. This acute sense of guilt has been awakened in them by the Spirit. It forms the gate of contrition by which Christ can enter human hearts. Unwittingly and unintentionally, our holy friends have shown us the balanced picture of human perfection. We are not sinless, but being sinners we are purified by the working of the Lord himself. Inclined to do evil, we

walk in good deeds. The vehement denial of one's ability to do good is the convincing evidence of the grace which is dispensed to contrite hearts.

"For by grace you have been saved through faith; and this is not your own doing, it is the gift of God – not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Ephesians 2:8-10).

Powerful and reassuring words these are. They do not only apply to others, but to us as well. The fruits of holiness which stand out in an exemplary child of God, are also within reach for us. They are prepared for us too as we go through a lifetime of lessons, tests and trials. As we submit ourselves to the Lord's way for our lives, we may notice to our unspeakable delight and utter astonishment that, ah, we do bear fruits!

A dear mother might be at her wit's end about the obnoxious attitude of her teenage daughter. As the tension builds, the mother notices in herself a tendency to nag her daughter about her choice of friends and leisure activities. She frets about her daughter's flippancy toward obligations and her lack of appreciation for goods and values. But out of love for the Covenant Lord she looks for an opportunity to talk to her child again. To her joyous amazement she observes in herself that she holds no grudge anymore over her daughter's insults. Rather, she is overwhelmed with pity for her daughter's hardships. On the other hand, the mother is firm. She is not afraid to show her daughter the errors of her ways. It is as if someone else is putting wise words in her mouth and warm feelings in her heart. At the end of the conversation mother and daughter look each other in the eye. The mother stands up and hugs her child. All animosity, indifference and resistance have shrunk back. The rays of godliness melted the daughter's heart while invigorating the mother's.

Likewise all believers grow in faith and in maturity. The training continues our whole life long, till we graduate to the



Most Holy Place. Perfected we will receive the crown of righteous (2 Timothy 4:8). For the first time we will wholly understand that this honorable distinction is a gift of grace. Finally we will be able to perfectly appreciate what our Savior did for us. With uninterrupted breath we can join in the song of the four living creatures and the twenty-four elders, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" But we will also fully recognize that our good works on earth were first fruits. They were an actual foretaste of our heavenly service. The joy and bliss we experience on this earth over our good works are tangible tokens of our eternal employment. As we walk in them, we feel the Father's touch. Encouraged we dare look up into his face and respond with a smile of maturing gratitude. God is good and his promises are dependable.


This reassurance sustains us through the lessons and drills in the school of holiness. By nature we resist walking with the Spirit. We need to be trained. Rigorous exercises await us. Tests come with relentless intensity and frequency. Quiet instruction and beneficial routine are constantly interspersed with severe trials. It is in combat with the evil one and his followers that we perfect the skills of spiritual warfare. Often this battle seems to wear us out. We lose heart. We want to give up. We look for false

comforters. We focus on our troubles. We find excuses. We become shortsighted.

Then, in the middle of our utter despair, we are reminded of the Word. The beginnings of peace enter our turbulent heart. We start to realize that we do not have to know the details of the Lord's rescue plan for us. His ways are greater than ours. But even though we cannot understand him, we can most certainly rely on him. He will provide us with the means to endure till the end. Our own discomfort does not weigh up against the exhilarating joy about his saving work. Our Covenant Lord will lead us out of the dark oppression of Egypt into the glorious light of the new Jerusalem.

Our spiritual battles might seem to wear us out at the moment, but in the end they make us stronger. This sense of strength sets in quite quickly, even when we are still weakened physically from the period of stress. It is in this weakness that the Lord's strength is more clearly revealed to us. It was not our stamina that resolved a personal conflict. It was not our insight that found a solution for difficulties. It was not our persistence that overcame a sinful habit. It was the Lord who made us strong.

Never does the Lord give up on his children. With his Spirit he works in their hearts to teach them kindness and self-control. Over time they learn how to accept all things from his fatherly hand. Matured in faith the Father's sons and daughters follow his unseen footsteps through the floods of turmoil and the waters of conflict. Leaning on each other, the brothers and sisters stay on course. Even as their feet slip, they do not despair. They have learned that the Lord will bring them back to the path of righteousness. Confident in the strength of their faithful God they offer their good works as a sacrifice of gratitude. With anticipation they look forward to the Great Day, when each child of God will be perfect, as their heavenly Father is perfect.

"Now to Him who by the power at work within us is able to do far more abundantly than all that we ask or think, to Him be glory in the church and in Christ Jesus to all generations, for ever and ever: Amen." Ephesians 3:20, 21. 

Arab Islamic Attitudes toward Jews and Zionism

The article you need to read to understand the conflict in the Middle East

by Harry Mennega

The Arab-Israeli conflict cannot be understood in merely political terms. Those who look for a solution in the fact that, after all, Jews and Arabs are “semitic cousins” and who hope for a restoration of harmony in the Middle East, underestimate the true nature of the conflict. It is not merely or even primarily political. Rather, its roots lie deeply embedded in ideological and theological convictions. The historical background to Arab-Muslim attitudes towards Jews (and other minorities) is found in the very origin of Islam and its subsequent development. My intent in this article is to set forth the main features of

Arab-Islamic attitudes towards Jews and Zionism.

Muhammed’s early attitude towards the Jews living in his immediate area in what is now Saudi Arabia was favorable. He expected that they would eagerly receive his new revelation. He adopted several of their religious practices such as prayer facing Jerusalem and the fast of Kippur. When the Jews were less than enthusiastic about embracing the new revelation and refused to adopt his religion, he discarded these Jewish practices. This rejection by the Jews determined Muhammed’s later attitude to the Jews, and is reflected in the Koran (see below).

Islam is superior

Islam’s self-perception is that it is superior. A principle attributed to Muhammed in the Hadith (Tradition) reads, “Islam is superior and nothing must be made superior to it!” Muslims firmly believe that Islam is the only true faith, that it precludes the appearance of any other valid religion in the future and supersedes those religions already existing at the time of its emergence. This superiority, it is argued, was demonstrated in the extraordinary military victories in the seventh century and Islam’s subsequent expansion over vast areas in the Middle East, North Africa and Spain. Military triumphs were evident proofs of divine support.

As Allah’s guardians of the truth, Muslims are the divinely chosen instruments to extend *Dar al-Islam* (The Abode of Islam) to every part of the world, till *Dar al-Harb* (The Abode of War) is conquered for Islam. The means to obtain this objective is *Jihad* (Holy War), to be waged forever until the Day of Judgment when the whole world is under the sway of Islam. Territorial gains made by Islamic conquest are irreversible, since by it the divine will is implemented on earth; any reversibility of jihad amounts to a sacrilege.

The Jews as dhimmis

The counterpart of the superiority of Islam is the inferiority of the non-Muslim, a superiority which comes to expression

Some key terms to know for this article

Al-Azhar: This mosque and university is over 1000 years old and is one of the most influential places of higher learning in the Muslim world (particularly among Sunni Muslims). Located in Cairo, Egypt, it is ruled by a Supreme Council headed by a Grand Iman whose proclamations carry considerable weight in the Muslim world.

Sura: The Koran (or Qu’ran), the Muslims’ “holy” book, is divided into 114 sections or “sura.” We might call them chapters.

Semite: This term is often used to describe Jews – anti-Semitic always means anti-Jewish – but the Semitic people also include Arabs, Arameans, Babylonians, Carthaginians, Ethiopians, and Phoenicians. So both Jews and Arabs are Semitic.

Zionism: When faced with growing anti-Semitism late in the 19th century, Jews around the world started a movement with the aim of creating a Jewish homeland in Palestine. This was the Zionist movement. Modern day Zionism is concerned with the support and survival of that homeland, the State of Israel.

by humiliating the conquered infidel and assigning him to dhimmi status. The *dhimmis*, mainly Jews and Christians (people of the book) were required by law to pay a certain tax (the *jizya*), in return for which they were allowed to practice their religions. These minorities were to be tolerated as a sign of their powerlessness under Islamic rule. The occupation of their homeland through jihad condemned the conquered to live forever as a landless nation. It was reduced from a nation to the level of a tolerated religion.

The conquered dhimmi is considered morally inferior, often serves as a scapegoat, and is considered impure and unclean. Having received prior revelations but causing their Scriptures to be corrupted and falsified in the course of their history, these people now refusing to accept the true religion of Muhammed were tolerated but assigned their inferior status in Muslim lands.

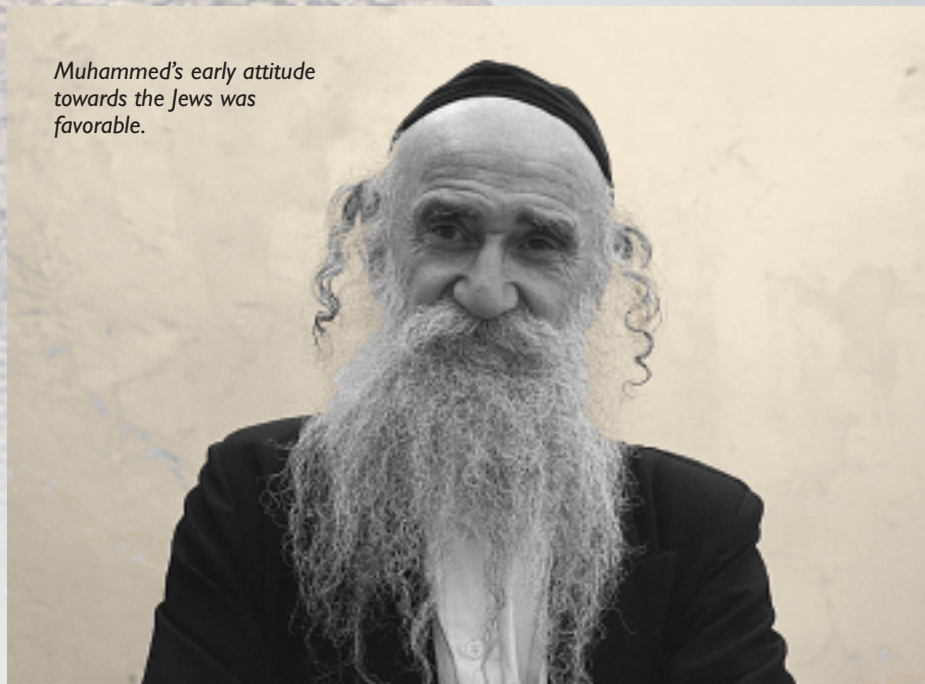
The Koran enjoins Muslims to fight the people of the Book until they pay tribute [i.e., poll tax] readily, being brought low" (Sura 9:27). "Ignominy shall be their portion wheresoever they are" except when they grasp a "rope of Allah" (Sura 3:112). The Jews are destined for humiliation and misery:

"And humiliation and wretchedness were stamped upon them, and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelation and slew the prophets wrongfully" (Sura 2:61).

"Lo, those who chose the calf (for worship), terror from their Lord and humiliation will come upon them in the life of the world. Thus do we [Allah] requite those who invent a lie" (Sura 7:152).

Drawing on these Koranic utterances and the later Hadith (Tradition), Arab writings abound in derogatory terms when describing Jews. Jews are portrayed as proud and arrogant, as cowardly, miserly, usurious, treacherous outcasts, the scum of the earth, friends of Satan.

Muhammed's early attitude towards the Jews was favorable.



Etched in the Islamic psyche

This brief survey of some of the main features of Islamic beliefs serves as the background necessary for an understanding of the dynamics of present-day Arab-Islamic attitudes to Jews and Zionism. For, as the Jewish author Bat Ye'or puts it, this picture of the dhimmi has been "indelibly etched into the history and customs of the Arab-Islamic peoples."

Territorial gains made by Islamic conquest are irreversible.

In a penetrating analysis of the Arab-Israeli conflict, Ye'or argues that wars and conflicts are often affected on a psychological level by collective stereotyped images rooted in the traditions, culture and history of people. In attempting to pinpoint the psychological element in the Arab-Israeli conflict, Ye'or poses the question whether there is a Jewish archetype in the Arab Islamic consciousness.

She answers in the affirmative: the principal psychological element in the Arab-Israel conflict is the archetype of the Jewish dhimmi. She shows that, from an Islamic viewpoint, the dhimmi condition remains applicable to the Jews today, and that the dhimmi archetype continues as part of the Islamic psyche to the present. Ye'or points, among other things, to the fact that the jihad has often been proclaimed against Israel; that the affirmation that the Land of Israel is Arab ("Arab Palestine") implies the Jewish dhimmi status (the Jews are a dispossessed people whose land has been Islamized); and that declarations by Muslim political and religious leaders confirm that the dhimmi condition is an obligatory status for Jews within Dar al-Islam.

Two blows

Until the eighteenth and the beginning of the nineteenth century, Islam had a record of military and political supremacy in large areas of the world. Its self-perception as superior was bolstered by observable reality. Then two separate blows were struck against Islam's self-assurance.

First, “Christian” Europe began to dominate Islamic lands politically and economically – a sufficiently severe shock in itself to make Arabs reel and wonder what had gone wrong in Allah’s world.

Secondly – and this became the epitome of bewilderment – it was into this situation, when Islam was still smarting from its conquest by “inferiors,” that Zionism appeared in Dar al-Islam (The Abode of Islam). It was not just Jews settling in Palestine, but establishing a sovereign state in 1948. As R.L. Nettler put it, “How could the despised Jews, who had for centuries under Muslim rule been dhimmis and thus living in their proper place, have had the nerve and ability to do something like this?” This was an affront to Arab pride incomparably greater than their conquest by the Europeans.

In the decades following the establishment of the State of Israel, Arabs have had to come to terms with this foreign intrusion into Dar al-Islam.

The War of 1967

The Arab-Israeli War of 1967 was a turning point for the Muslim world. It was forced to find ways to reconcile the promise of Islam with the fact that they had suffered one of the most thorough routs in their history.

The Fourth Conference of the Academy of Islamic Research, held at Al-Azhar University in Cairo, Egypt in 1968, was largely devoted to a communal reflection on the 1967 defeat. The Conference was attended by some of the principal leaders of the Arab-Muslim world, including learned religious dignitaries and academics, comprising, as one Academy member put it, the enlightened elite of the Muslim world. It is striking to note that this elite proceeded to invest the traditional Islamic attitudes relating to Jews with new life and vigor.

Some of the recurring themes aired at the Conference were: Jews are the “enemies of God,” “enemies of humanity,”



“dogs of humanity;” Jews have a history of evil qualities, their evil being permanent, impervious to all hope of reform; Jews do not constitute a people or nation, but are riff-raff; the State of Israel is to be destroyed by jihad; the superiority of Islam over all other religions guarantees that the Arabs will ultimately triumph (Arab reverses were caused by “providential design” to teach the Arabs a lesson because of their spiritual negligence); outrage at the Jews for causing the contraction of Dar al-Islam, since it contradicts the march of history and God’s design. This was not inflammatory speech-making for the consumption of the masses, but the product of the cultured, the Muslim intelligentsia.

Repeating the theme

What did these Muslim leaders say? Reading their speeches is a sobering experience. Hassan Ma’moun, Rector of al Azhar University, prayed for Egyptian President Nasser’s military success, “so as to regain Jerusalem as purified from all sorts of defilement and profanation, in vindication of the rights of Islam and the glories of the Arab Nation.”

The vice-principal of Tanta Institute, Kamal Ahmad Oun, spoke of “the mischievous conduct of the Jews whose wicked-

ness is incurable unless they are subdued by force. No good is expected from them unless they live under the aegis of Islam as loyal and obedient subjects.”

A leader from Indonesia, Muhammed Taha Yahia affirmed, “I have come to this decisive conclusion that worldly avarice, obstinate contention, and cruelty are deeply ingrained in the innermost being of the Jews, who try to achieve their individual and social ambitions by fair means or foul.” The Jews are “avaricious, ruthless, cruel, hypocritical and revengeful. These traits govern their lives. They never change nor are they inclined to change.”

Four years later, in 1972, Egyptian President Anwar el Sadat used the Koran as a basis from which to draw directions for practical politics. In a speech delivered at the El Hussein Mosque in Cairo celebrating the birthday of the Prophet, he reminded his audience, “We believe, as commanded by Allah, that we [the Arab nations] are a nation elected above all nations,” and promised them that they would celebrate the liberation of Palestine and the defeat of Israeli arrogance “so that they [the Jews] shall return and be as the Qu’ran said of them ‘condemned to humiliation and misery’. . . we shall send them back to their former status.”

Similar sentiments are found in a booklet printed by the Egyptian Armed Forces Department of Printing and Publication. Published three months before the outbreak of the October 1973 War, it was aimed at Egyptian army officers and soldiers as a morale booster. In the introduction, then Egyptian chief of Staff, Lieutenant-General Sa'ad Shazli, stressed the value of religious belief as the basis of morale during combat and the role of Islam as the basis of all military virtues. He bolstered his call to valor and fearlessness with repeated quotations from the Koran. "The Jews have overstepped their bounds in injustice and conceit. And we sons of Egypt have determined to set them back on their heels. . . so as to wash away the shame of the 1967 defeat and to restore our honor and pride. Kill them wherever you find them (Sura 2:191; 4:91)."

The booklet states in its Conclusion: "Thus we derive from our spiritual values and religious beliefs the lofty standards to prepare men to defend truth and justice. . . and to wage the Holy War for noble causes."

A tricky treaty?

An apparent turn-about took place in 1979 when a peace treaty was signed between Israel and Egypt. At first sight, the rationale for the 1979 Egyptian-Israeli Peace Treaty breathes a new spirit, indicating a departure from the traditional Islamic approach of constant struggle against the infidel occupying usurped land. Muslim scholars issued the so-called al-Azhar declaration which appeared on the front page of Egypt's leading newspaper on May 14, 1979:

Al-Azhar, representing all its constituent bodies. . . turns today to the Muslim world with an explanation of the religious-legal status of the Egyptian Israeli treaty. . . The Qu'ran commanded us to make peace with the enemy when the imam sees that there is some advantage for the Muslims in it, as Allah clearly says, "If they are turning towards peace, then you likewise do so and depend on Allah' (The Booty, vs. 61).

To justify the Peace Treaty, an appeal was made to the *Treaty of al-Hudaybiyah* in which Muhammed made an accommodation with the enemy. In the year 628 Muhammed intended to engage the Meccans in battle again; on second thought, however, he decided to postpone the clash, and instead negotiated with the Meccans. The result of the negotiations was the Treaty of al-Hudaybiyah. Its main condition was a ten-year truce.

.....

***Kill them wherever you
find them . . .***

.....

Muhammed entered into the agreement as a temporary truce which would give him some immediate advantages as well as a period of time in which to build his forces and strengthen his fledgling Islamic movement. Two years later, in 630, Muhammed broke the treaty, attacked Mecca and was victorious.

Whereas the 1968 al-Azhar doctrine was built on one half of traditional thought

(constant struggle), the 1979 declaration rests on the other half (judicious use of treaties) by making the pact of al-Hudaybiyah the sacred precedent for the present peace treaty.

R.L. Nettler makes this poignant observation: "Al-Hudaybiyah as the main precedent in Islamic thinking for cessation of jihad in fact serves as an encouragement for renewal of battle at the appropriate time. . . In facing the Jewish enemy, al-Hudaybiyah's major theme of temporary truce as a prelude to ultimate victory demands invocation, for Israel occupies central Islamic territory."

Some Muslims, most notably the Muslim Brotherhood, vehemently disagreed with the al-Azhar declaration. Founded in 1928, the Brotherhood arose against the background of the general Muslim reactions against Western influence and domination in the nineteenth century. Its goal is to conduct modern life in all aspects according to the principles of religion and society upon which life was based in Islam's earliest period. In contrast to the moderate al-Azhar declaration, the Muslim brothers voiced a shrill denunciation of any dealings with Zionism;

*The Dome
of the Rock:
an
important
Muslim
site . . .
situated
in
Israel.*



they argued that the Jews would use their new relaxed contacts with Egypt as a means to destroy fundamental Islamic outlooks and customs.

Islamic fundamentalists call for a return to pristine Islam as the only way out of the present predicament in the Arab-Israeli conflict. They perceive their self-appointed task as purging Muslim countries of alien Western influences, and of helping to create regimes based on the example of the earliest Muslim policy.

Attempts at solving the conflict

Is there a solution to the Arab-Israeli conflict?

According to some Arab thinkers, the Jews and their Zionist state are bound to disappear if for no other reason than that Israel does not have much staying power in the Middle East due to its structural limitations: size, population, natural resources. Aside from these considerations, however, there is the conviction based on ideology.

Sheikh Nadim Al-Jisr, a Lebanese member of the Islamic Research Academy, declared in 1968, "As to Israel, it is not destined to remain.... I hold that view as deduced from the fundamental laws of the social order upon which the survival or annihilation of nations is based, and ordained through God's Leave, and the established rule of historical inevitability." The ultimate disappearance of Zionism is "something woven into the very fabric of history, something fated to occur."

Underlying the view of all Arabs, whether moderate or hardline, is the conviction that "ultimately the Middle Eastern body will reject the Zionist transplant. It may take ten years, a century, or, as with the Crusader states, 300 years, but it will happen." Eventually, Islam will be victorious. Israel will be forcibly expunged as a cancerous growth in the Middle East; the insidious Zionist entity will be 'liquidated' for "Palestine is part of the Arab fatherland, its people part of the Arab nation, its revo-

lution: the vanguard of the Arab struggle to liberate Palestine."

Not every Arab voice is strident, however. C. Hourani, former advisor to President Bouguiba of Tunisia, proposed a solution as unique as it is unrealistic. The Arab goal, he argued, should not have been the annihilation but the containment of Israel as a means of weakening it and stripping it of its Zionist identity. His solution rests on a conception of past relations between Arabs and Jews in the framework of an Islamic civilization organized by the vision of total Muslim superiority over others. In other words, the solution lies in the Jews' return to dhimmi status!

Muhammed broke the treaty, attacked Mecca and was victorious.

A similar approach is advocated by Ghali, former Egyptian Minister of State for Foreign Affairs. To him, a peaceful solution to the Arab-Israeli conflict requires the de-Zionization of Israel. His proffered "substitute" for Zionism, which he believes both Israelis and Arabs might accept, requires Israeli relinquishment of its Zionist identity and its assimilation into the Arab homeland and so become a natural part of the area.

Zionism, from their perspective, is a misguided attempt to turn the historical and divinely willed tables. The Jews' presence in a sovereign Jewish state is not only an insufferable irritant but also an unnatural contradiction to their proper place in history and society as a "protected" religious minority under a benevolent Islamic rule. Both Hourani and Ghali are willing to recognize a Jewish religious and cultural community in Palestine, but deny the legitimacy of Jew-

ish nationhood and sovereignty. The culprit is not the Jew; it is Zionism!

Needless to say, these "solutions," realistic from an Islamic perspective and, on their terms, preferable to the forcible liquidation of Zionism, are totally unacceptable to the Israelis. Their hard-won gains in the establishment of their own sovereign state are simply non-negotiable. Israel will not buy peace on Arab terms.

Bat Ye'or correctly states that a precondition for true peace in the Middle East calls for the elimination of the dhimmi archetype from Arab Islamic thinking. The discarding of this belief held for thirteen centuries implies that Arabs would have to accept that the gains of jihad are indeed reversible and that the Holy War is not a divinely infallible decree. As Ye'or puts it, the pernicious myths must be destroyed.

For a Muslim to give up these basic tenets of his faith, however, requires nothing less than a miracle. Until the "pernicious myths" are indeed destroyed, the conflict is bound to continue.

Discarding an ideology

Whether sanity will prevail and deeply ingrained archetypes will disappear, only the future will tell. Ideologies, however firmly held, do crumble in the face of hard reality, as the recent disintegration of Soviet communism illustrates. The "one truth about how society should be ordered" has been jettisoned in the Soviet Union in a manner thought to be totally impossible years ago. Michael Gorbachev had the courage to declare on February 5, 1990, "We should get rid of ideological dogmatism."

Whether an ideology which retrieves the values of the glorious past will similarly crumble remains to be seen. What emerges clearly from the material presented in this article is that a dramatic ideological change is called for, a revolution of the mind. Will Arab-Islamic leaders ever be able to say what Gorbachev said before meeting with the Pope in 1989: "We no longer think that we are the best and are always right?"



Reporter Asks Passersby: Would you Shake Hands with a Jew?

A revealing look at Arab attitudes towards Jews

*The following are excerpts from a show on Saudi Arabia's IQRA TV channel.
The show featured "man on the street" interviews with the public about their feelings toward Jews.
The translation was done by the Middle East Media Research Institute (www.memri.org) and posted on their website on September. 9, 2004.
The transcript and accompanying photos are printed here with their permission.*

Interviewer:
Would you, as a human being, be willing to shake hands with a Jew?

Respondent 1:
Of course I wouldn't be willing to shake hands with a Jew, for religious reasons and because of what is happening now in Palestine, and for many reasons that don't allow me to shake a Jew's hand.

Respondent 2: No. Because the Jews are eternal enemies. The murderous Jews violate all agreements. I can't shake hands with someone who I know is full of hatred towards me.

Respondent 3:
No, the Jew is an enemy. How can I shake my enemy's hand?

Interviewer:
Would you refuse to shake hands with a Jew?

Respondent 4:
Of course, so I wouldn't have to consider amputating my hand afterwards.

Interviewer: If a child asks you "who are the Jews," what would you answer?

Respondent 5: The enemies of Allah and His Prophet.

Respondent 6: The Jew is the occupier of our lands.

Respondent 1: The murderers of prophets.

Respondent 7: Our eternal enemies, of course.

Respondent 2: The murderers of prophets, that's it.

Respondent 8: Allah's wrath is upon them, as the Koran

says. Allah's wrath is upon them and they all stray from the path of righteousness. They are the filthiest people on the face of this earth because they care only about themselves: Not the Christians, not the Muslims, nor any other religion. The solution is clear, not only to me but to everyone. If only [the Muslims] declared Jihad, we would see who stays home. We have a few countries. . . there is one country with a population of over 60-70 million people. If we let them only march, with no weapons even, they would completely trample the Jews, they would turn them into rotten carcasses under their feet. There is another country that donated money, saying, "I am behind you, I'll support you with weapons, just wage [Jihad]." But the cowardice inside us, deep within our hearts was instilled by the Arab leaders, may Allah forgive them. They breast-fed us with it from the day we were born to this very day it has grown with us.



Christians in a Muslim Land

Persecution of Christians in Indonesia

by Yonson Dethan

Who Is Rev. Yonson Dethan?

And how is he involved with the *Children Of Light*?

Hello, my names is Yonson Gibeon Dethan. I was born in Tarus, West Timor on October 4, 1969. I took my first theological training in East Sumba and graduated from the Theological College of the Canadian Reformed Churches in Hamilton in September 1997. Now I am a minister for the Calvinist Reformed Churches in West Timor, Indonesia. My wife is Mary-Lynn Dethan (Nee DeBoer) from Smithville, Ontario. We have 3 children named Rebekah (4 years old) Dawid (2 years old) and Victor (3 months old). We all live in Noelbaki, West Timor Indonesia.

After seeing the living conditions of the Reformed people in West Timor, Indonesia and the Muslim and liberal Christian influences there, we as church people came together in 1998 and established a foundation called *Yayasan Rindu Sejahtera* or in English: The Longing For Well-Being Foundation, which abroad is known as COL (*Children Of Light*).

I was elected as the chairman of the foundation in West Timor. Our focus is trying to help the poor children in the church have a better education. We have already built a few schools (two kindergartens, one elementary school and one Junior High school) for the children in the church but also for those in other denominations who would like to come. In the next year, the Lord willing, we hope to build a high school and a dormitory in Timor. Our future plan is to establish some kindergarten and elementary schools on Rote and on Sabu islands.



Many of you may have heard about the persecution of Christians in Indonesia. But before I tell you about the persecution in my country I should let you know that Indonesia is quite a large country and it has the fourth largest population in the world. We have 230,000,000 people living in Indonesia and about 80% of the population is Muslim (both moderate and radical Muslim). Indonesia is an archipelago, with 17,000 islands and more than 600 languages/dialects. This division easily opens the way for war and the persecution that comes with it.

There are lots of kinds of persecution that happen in Indonesia but I would like to focus on just the places that have had the most persecution, including my home province. Those places are Java, Ambon, Celebes and Timor (East and West).

Java

Java is one of the five biggest islands in Indonesia and home to the country's capital city Jakarta. There we have all kinds of Muslims both radical extremist and moderate. There are some Christians but only as a minority, thus it is easy for them to be persecuted – many churches in Java have been bombed and destroyed by radical Muslims. It is interesting that after the bombing in Bali in October 2002 many of the captured terrorists were found to be the same ones who bombed churches in Java and on other islands. I've also heard about some of these radical Muslims who had been trained to be leaders, and who had destroyed some churches. These Muslims suddenly repented and became Christians. In their speeches they said that they were the ones who bombed this or that church.

Still today churches in Java (both Christian and Catholic) are the targets of radical Muslims. In 1992 there were about 12 churches bombed and in those congregations some members and ministers died with their whole families. However we also heard that after this a few of the people who did this bombing repented and became Christian. They gave witness that they were the ones who went to destroy this or that church. Isn't that amazing? Sometimes, when we hear things like this, we remember that what Tertulianus said – *The blood of martyrs is the seed of the church* – is very true.



Celebes and Ambon

In the past 4 years 900 churches have been bombed in Indonesia with most of those bombings taking place in Poso, Celebes and in Ambon. We have some refugees from Ambon living nearby, who have been coming to our churches very faithfully since 2001. But they are still refugees. We are trying to help them materially but also spiritually. When we see this we remember what happened to the people of Israel in Biblical times, when they were forced out of the Promised Land and sent in exile to a strange land to live there as refugees.

If you go on the Internet and type in "Poso persecution" or "Ambon persecution" then you can see and read how terrible the persecution was. We get some information in the newspapers here about it, but seeing it on the Internet was quite something; people were being slaughtered and pregnant women were being cut open and also a baby was, in front of the father, burned up by fire.

When the brothers and sisters from Ambon arrived in West Timor we asked them to come to church and we let them speak in front of the congregation. They told us about how they were being persecuted. All their churches were bombed and burned up. Whoever was found in their houses would either be killed or raped. Some were raped in front of their husbands or parents. Some were so scared they climbed up into the ceiling to hide themselves, but then forgot about their wives and children and then saw it from above when their families were killed. Students in the university were also targets for persecution.

When they were in Timor, these brothers and sisters from Ambon also told us about how their families were hanged and were burned and how the survivors saw it happen from far away. Many of these people fled to the forests to hide themselves and try and save their lives. We heard from brothers and sisters from Saparua/Ambon that when they ran out there were some enemies trying to help them who told them to go to a big factory. Thus there were about 250 people who went there, but it was a trap. When they went in some of the men were asked to go out one by one, being told that somebody outside needed them. When they went out they never came back. Some tried to hide themselves in the ceiling and were able to escape. The others could not. When there weren't many captured men left in the factory the enemies came in and raped

the girls and women in front of their husbands or parents and then killed them off after that.

Some of the Ambon refugees in Timor could not go home anymore because their land was not theirs anymore. The government tried to make peace but it is always hard for Christians in Ambon to live in that province, to live there in their homeland.

We had heard that Ambon was a Christian province, so we in Timor were surprised to hear about all this persecution. How could it be happening there? Finally we got an answer to this question. Brothers and sisters from Ambon noted that yes, it was a very strongly Christian island but the number of Christians has been decreasing. Slowly Muslims came from Java and Celebes for trading, but this is actually a strategy of theirs. Once they see in a Christian district that the Muslim population has grown to 20% and Christian 80%, then they try and get their Muslim friends, brothers and sisters to come to the specific district to equalize the population – make it 50-50, or at least 40% Muslim and 60% Christian. Once they achieve this level then they make war or what they call "Jihad" or holy war.

The brothers and sisters from Ambon told us that they already tried to go back to their homeland, but they could not stay there anymore because their houses had been burned down and the land was not theirs anymore. Or if the house was still there they could not stay because it just was not safe.

When they left their homeland the enemies came and picked up all the goods and valuables and stole them away.

East Timor

In Timor we have not gone through the same turmoil as our brothers and sisters in Ambon. However, we have had some trouble in East Timor. In East Timor we heard that it was not the Muslims persecuting Christians but instead it was the Roman Catholics. The Roman Catholics did it because they thought they were a majority and they did not like the Protestants growing there in East Timor. However this persecution is not as severe as what is going on in Ambon, Celebes or in Java.

West Timor

I live in West Timor and here we suffer a different sort of persecution. Here our Reformed churches are not recognized by the

ISLAMIC ATTITUDES



government as legal churches. We were recognized in 1992, but in 1995 we lost that recognition. In 2002 we applied for the name "Calvinist Churches" and have been trying to be registered ever since. At every turn we are asked for bribes. This is the way things are done in Indonesia.

Interestingly West Timor could be called a Christian province, since Christians are in the majority, but the State Church makes things difficult for Christians in other denominations. We have a hard time getting permission to build a school or a church but it is

not too hard for the State Church to get permission for these things. All the positions in the government are in their members' hands: the head of the village, head of the district, and head of the province are all in the hands of this state church. Thus it is not easy for us to deal with the government.

In addition some of our ministers have been beaten up and had to go to the hospital and one lost a couple of his teeth. But these difficulties are not caused by the state church but rather by people in other churches. Our former federation, the Pilgrim Christian Church, split into two in 1995 with one part interested in becoming more liberal, while we wanted to stay Reformed. After the split the liberal side claimed the assets saying they belonged to them. They have used intimidation to try and get them, beating up and even trying to kill our members. This physical intimidation is still happening today.

One fortunate thing is that radical Muslims in our province are not able to do bad things here. Why? Because they are a minority – only about 20%. Thus if the Muslims do something bad they will probably have a hard time of it here in West Timor.

Looking to God during persecution

In the face of all this persecution we have concluded that there is only way to face the problem. Scripture tells us to face it:

With faith in the Lord and His Word (Phil 1:29; Rev 1-3)

With patience in love and hope in the Lord (Jam 5:10)

Helping our brothers and sisters in Indonesia

You can do something by helping the *Children Of Light*?

Children Of Light is a Canadian and Australian charity that helps poor children in West Timor get a Christian education. Sometimes we may take Christian education for granted, but as Gerda Vandenhaak notes below, these children understand what a blessing Christian education is. Particularly when the alternative is a Muslim public school or no school at all.

Rani

Rani had been sponsored by a very enthusiastic young man – right away he had paid for three months. But after that he did not pay on time or not at all.

Rani, however, did his very best and we did not tell him that he did not really have a sponsor that supported him all the time. Rani lives on Rote Island and it cost about \$12 per month for him to go to school. His family had heard about the new Christian Junior High School. Rani wanted to go there. It is a five-and-a-half hour trek to go to the new school, but when it opened, Rani was there. He had no schoolbag, no



shoes, no uniform. He also had no sponsor, but Rani did not know that. He trusted that he would be looked after, and he was. He was not the only one that showed up without being registered. Seven more showed up, all from the Island of Rote and all without sponsors. Mary-Lynn (Rev. Dethan's wife) emailed me and asked "What should she do?" I said, "Buy them shoes, books, uniforms and supplies." "Good," she said, "I did that already."

That week I again learned of the providence of God. Every day the mail brought me cheques – little cheques, someone's birthday cheque, cheques without explanations, just made out to COL Canada. At the end of the week when I sent the funding to Timor we included \$510. Mary-Lynn asked: "How did you know we spent \$502?" I said we did not, but the Lord knew. So at the end of it we had a slush fund of \$8.

With prayer (Eph 6:17-18; Jam 5:16-18)

By singing praise to God (Rom 5:3-5; Col 3:16)

We believe that nothing happens by chance and this includes persecution. We know that this was allowed by the Lord with a specific purpose for us, as Romans 8:28 says: "We know that in all things God works for the good of those who love him who have been called according to his purpose."

We believe that through this persecution comes blessing from the Lord, even a double blessing. For through it we believers are being tested or purified so that we may be built up for the glorification of God's name. Persecution reminds us of the Word of God in Phil 1:29, that we are granted not only to believe in Christ, but also to suffer for him. 2 Tim 3:12 also comes to mind: "Every one who wants to live a godly life in Christ Jesus will be persecuted, while evil men and imposters will go from bad to worse, deceiving and being deceived."

Thus we conclude that persecution is good for testing our faith, for purification, for building us up and for the glorification of God's name. As it says in Romans:

"But we also rejoice in our suffering because we know that suffering produces perseverance; perseverance, character, and character, hope. And hope does not disappoint us because God has poured out his love into our hearts by the Holy Spirit whom He has given us. . . For from Him and through Him and to Him are all things. To Him be the glory forever! Amen." (Romans 5:3-4 & 11:36)



Iman

I also want to tell you about Iman, who was so happy to have a sponsor. But did he show it? No way! When Mary-Lynn set him down to tell him he had a sponsor who would send him to school, buy him shoes, schoolbag, supplies and uniform and that Iman had to do his very, very best, he just looked at her solemnly and nodded his head. He did not show his happiness at all. When Mary-Lynn watched him leave her house, he suddenly took a little skip and then another one. Then he started jumping up and down and calling to his friends: "I have a sponsor, I have a sponsor!"

You can help, so please do help. To find out more about how you can sponsor a child, or more information about the *Children of Light* organization please visit their website www.sponsorachild.netfirms.com.

Cheques can be sent to:

Gerda Vandenhaak

11-26320 TWP Road 514
Spruce Grove, AB, Canada T7Y 1C8

On the Sanctity of Prayer

The Dump

(Algonquin Park)

by Christine Farenhorst

We traveled through dusk. Flat, green
hemlock hung low,
Majestically still under rasping of crow.

Between shadows of hardwood and outline
of stump,
We parked our brown truck and stared down
at the dump.

Wind wafted the acrid, sweet garbage
smell high.
Small fires burned dimly and smoke
clenched the sky.

Bears came as expected, snouts dull and
hairs black,
Elisha's fur gavels; we took a step back.

Unsavoury altar and dark acolytes,
Much later they drumbled, engorged,
out of sight.

Flames smoldered the trash and disgusting,
foul scent
Tried hard to reach heaven. Who knew what
it meant?

Ah, the things that God uses to bring us
to see

That our prayers often reek as infernally
As refuse thrown out. We toss trivia there
In haste and in waste – grimy devil
a bear

Who lumbers around it, rips clean with
his paws,
Devouring that prayer in his sepulchre jaws.



Living Through it

The Netherlands – World War 11

by Gerda Vandenhaak-nee Blokhuis

I am lining up for food. I can feel the crackling of the papers my mom put under my jacket against the wind. I have in my hands a round brown enamel little pan with two black handles. The edge is black too and there is a chip broken off the edge. We line up at the soup kitchen. I see no adults. It must be for children only. But I do not see my brother and sister. The soup smells good. It is grayish brown. It makes me feel good inside. . . .

I keep looking at my legs. They feel so heavy. I am surprised every time I look at them. They look the same. It seems like I am wading through something heavy. I don't know why I feel this way. I did not find much food today, only a white paper bag with some powder in it. I don't know what it is. I did not even steal it. I just found it on a windowsill.

When I walk into the house, mom right away puts her arms around me and says: "What's the matter?" Nothing is the matter. I only have this powder and I hand it to mom. Mom smiles and seems to be happy with it. "Salt," she says, "Real salt, this is great." She pulls me towards her and holds me and then I tell her about the dead people and the three that we knew. Mom cries and I let her. "Are you sure?" she asks. "Yes, I checked," I tell her. Then my mom holds me so tight, it almost hurts, but it also makes me feel good. Mom says it is a good thing that they do not shoot children, so I won't tell her about the twins. . . .

My brother and I are standing outside in the darkness. Our backs are pressed against the wall of our house. I am seven and my brother is five years old. I can feel the roughness of the wall under my left hand. My brother is very brave. He holds my hand very tightly. I am never afraid. My mother said to wait before we start walking, to wait until we could see. And if we were afraid to look up to the stars and God would look after us. We have to get some milk for the baby. Mom only has water for her. We have to go to the second farm. Mom said not to go to the first one. We walk slowly, we do not talk, not even whisper. People are not allowed to be outside after eight. We come to the farm and knock on the back door, it opens and a hand pulls us inside. The door is closed behind us and then a candle is lit. The warmth of the place puts its arms around us. "What do you want, you are only kids," a voice says. We ask for some milk for the baby. The farmer's wife smiles at us and says, "Yes." I can feel my insides again. The farmer's wife says we can come again, as she fills the milk container. When we get home, mom hugs us so tight, it almost hurt again. Mom loves us so much. . . .

I did it! All morning I had waited on the side of the road with the other kids. The trucks with the sugar beets would come by. This was the place where the trucks really slowed down, because of the

curve. I had jumped on the back of the truck and now had three sugar beets – two I grabbed and one that fell down after me. My arm was scraped and blood trickled down one leg, but I did not feel it at all. I was so overjoyed with the beets I ran all the way home.

My brother and I cleaned the beets in the kitchen sink and then we sucked on them. I can still taste and feel the breaking of the beet skin. It felt funny and ribbling. For the next two days we sucked the beets. At night we would climb in mom and dad's bed and huddle together under the blankets. I don't remember what happened after that. But I do know that was the last time I needed to steal food. . . .

I sit between them, my mother and her friend. We are taking the horse and buggy to the concentration camp in Amersfoort, to visit dad and the friend's husband. The buggy belongs to the friend. We have two plates of food wrapped in towels, in the back. They talk softly right above my head. I can hear every word. The steady talking makes me sleepy. I am so hungry and now we are bringing food to the camp. Why? We need food ourselves! Suddenly we are there. I even see my dad. He is wearing pajamas... strange. Mom's friend talks to the guard. The guard shakes his head. Mom starts to cry, so the guard does not look at her again. We go to the fence.



The men all look funny, as if they are dead. I have seen dead men, but the men here still walk. They guard starts yelling and the men leave, including my dad. He looks at us, his eyes are very strange. Then he leaves too.

We go back home. In the back are two plates of food. Mashed potatoes with red cabbage. Mom says we can share it when we get back home. I want to eat it so badly, but I keep thinking of my dad and I feel bad about wanting the food. I don't want to feel anymore. . . .

I am setting the table in the dining room. Mom is singing in the kitchen and that makes all of us happy. She got a whole whack of potato peels and she washed them and washed them. Now they are cooked and she added some red cabbage. Mmm... It smells good and we are getting a meal today. It is my brother's turn to sit in dad's chair today. As usual, I open my eyes real quick, just for a second, while mom prays. I am sure that when mom prays, God, Jesus and the angels are there in the dining room with us. Again I was not quick enough.

We start to eat, then suddenly a siren, shooting and yelling. We all jump up and run to our hiding places under our house. We have three hiding places under our house. I know that, but mom does not know that I know that. I have taken my plate of food with me and go to the farthest corner of the place, my little

brother next to me. Other people are coming in and find a place to sit. I hold my plate close to me, my arms protective above it. Someone sees my plate and food and wants to take it away. I start to cry and suddenly there is my mom. She says: "This is still my house and this is my daughter. This is her food and she is going to eat it."

My mom sits next to me and I still remember the feel of her arm around me as I was eating then. I just could not stop crying and my sobs fill the room. People are telling me to be quiet, but I just can't. I eat and I sob and sob. Even when I was quiet my body kept shaking. All night my mother kept her arm around me. My big sister was on the one side and me on the other, my brother next to me. I did not care about all the other people, just about us and my mom. All night long there was yelling and loud noises around us and all night long mom prayed. First out loud with all the people and then softly just with us. . . .

Mom woke us up and told us to get ready, quick. "Dad is home," she said "and we have to flee." In minutes we are on the road, mom pushing the baby buggy. In the middle of the night we ran. All I remember is the confusion at first: the shooting, yelling again, the piercing scream of some missile and the terrible fear. We wound up in the middle of a skirmish near Nykerk. A soldier came

and told dad to go the other way. I remember hiding under a bridge and waking up in the morning in the middle of a field with dad's arms around the three of us. We started walking again along a path at the bottom of the dike. I remember mom pushing the buggy and in it the baby and a little pan of cooked horsemeat, taken from a dead horse behind our house. I remember dad suddenly having a bicycle. He was walking alongside it, my oldest sister sitting on the crossbar. I remember my brother walking in front of me, step by step. His feet were bleeding and we were walking on all alone in the countryside. Late in the afternoon we rounded a curve in the dike and we saw a farmhouse. I can still see it. It had orange ribbons all over it and a sign that said they were free!!

We did it. We somehow had broken through and were free. I really did not know what that meant. They, the farmers, welcomed us and took us in their home. The farmer's wife set us all at the table and gave us a bowl of hot oatmeal. Then she poured milk over it and brown powder. Brown sugar, she called it. Dad prayed with us. His voice again sounded funny and mom cried. It was the most wonderful meal I had ever tasted. We all sat there and smiled at each other and cried some more. Dad said we were free and the war was over. We would never be hungry again. The next day we reached our destination, Putten. . . .



The Roman Catholic Bible

What is the difference between Roman Catholic and Protestant versions of the Bible?

Why do Protestants have sixty-six and Roman Catholics seventy-three books in the Bible?

Does the difference still matter?

by Johan D. Tangelder

We can cooperate with Roman Catholics (RC) in the pro-life movement – I have done so for many years – but we cannot overlook the divide between us. The gulf that separates us has always been theological. The RC church says the Bible is not sufficient for our lives: she makes the audacious claim that tradition is as important as the Bible. In fact, all RC teaching regarding authority in the church and in the life of the faithful centers on the triad of the Bible, tradition, and the magisterium (the teaching office of the church with the pope as its head teacher).

In fact, Rome insists that the Bible is dependent on the church. She defends her position on the ground that the church both logically and historically preceded the Bible. Hence, the Biblical writings have authority because the church receives them as holy and divine. As *The New Catholic Encyclopedia* puts it: “The Catholic receives the

Why is the Roman Catholic Bible thicker than our Protestant one?



Scriptures from the infallible teaching authority of the Church.”

This view was one of the key reasons that led to a break in the RC church. The 16th century Reformers believed that the RC church had substantially departed from the authority and sufficiency of Scripture. They were convinced that centuries of extra biblical tradition had led her progressively away from the simplicity of New Testament Christianity.

The Apocrypha

The place of the *Apocrypha* in the RC Bible marks the difference between RC and Protestant versions. [The word *Apocrypha* is Greek for “things that are hidden.”] The *Apocrypha* is a collection of (depending how they are divided) between thirteen and fifteen Jewish books written between circa 200 BC and 70 BC in a Semitic language other than Hebrew (such as Aramaic), or in Greek. All but a few were accepted as divinely inspired by the RC church and integrated into their version of the Old Testament¹.

In many Protestant editions of the Bible, the apocryphal books were gathered into a section of their own and usually placed between the Old and the New Testaments. In others, they were omitted. Much of the *Apocrypha* was rejected because of the principle of authenticity. Their historical anomalies and theological heresies made it impossible to accept them as from God despite their authoritative format – they could not be from God and contain error at the same time. And nowhere in the apocryphal books are God’s redeeming

A different Ten Commandments

(Ex. 20:1-17, Deut. 5:6-21)

Roman Catholics have a different Bible, and even a different Ten Commandments – in their version the first two commandments become one and the last commandment is divided in two. This makes things confusing if you’re talking with a Roman Catholic about, for example, the sixth commandment. Which sixth is it? – JD



mercies in the promised Messiah exhibited, which is plainly the unifying message of the canonical Old Testament books.

Martin Luther's Bible translation (1534) groups the Apocryphal books together at the end of the Old Testament under the caption: "Apocrypha: these are books which are not held equal to the sacred Scriptures and yet are useful and good for reading." Article 6 of the Belgic Confession states the Reformed position: "The church may certainly read these books (the apocrypha) and learn from them as far as they agree with the canonical books. But they do not have such power and virtue that one could confirm from their testimony any point of faith or of the Christian religion. Much less can they detract from the authority of the other holy books."

To illustrate the difference between the Old Testament canon and the *Apocrypha*, I will focus on three books.

Tobit narrates the personal history of Tobit, a devout and charitable Jew in exile. One of the principal themes is patience under trial, with trust in divine Providence which is symbolized by the presence and action of the angel Raphael. It teaches an unbiblical conception of angels and demons.

First Maccabees recounts the background and events of the 40-year (175-135 BC) struggle for religious and political freedom led by Judas Maccabees and his brothers. It explains the feast of the Dedication of the Temple, a key event in the survival of Judaism which is commemorated in the feast of Hanukkah. The Jewish scholar, Norman Podhoretz points out that a great many American Jews would be surprised to discover that one of the most widely observed of their holidays, Hanukkah, is based on an event recounted in the *First Book of Maccabees*, which, written in Greek, is in the *Apocrypha* but not in the Hebrew Bible².

In *Second Maccabees* we find one of the key passages on which the Roman Catholic Church bases its belief in purgatory: "Therefore [Judas Maccabees] made atone-

Protestant Ten Commandments

1. You shall have no other gods before me.
2. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments.
3. You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.
4. 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.
5. Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not give false testimony against your neighbor.
10. You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor.



ment for the dead, that they might be delivered from their sin." With this text the RC *Catechism* encourages prayers for the dead offered explicitly in the Mass.

Tradition and the Bible

We and the Roman Catholics do agree on some things, like the shared beliefs expressed in the Apostles' Creed. The problem with the RC church is with what she has added.

She has always maintained that her own traditions are vehicles of divine revelation. The RC church justifies her belief in tradition on the basis of her theory of doctrinal development. By this she means that certain doctrines were *implicit* in the early church, but became *explicit* as the magisterium (the teaching office of the church) defined and explained them over time. The Second Vatican Council declared in the

1962 *Dogmatic Constitution on Divine Revelation* that there are not two separate and independent sources of divine revelation but a single divine revelation expressed and available in different forms. Thus tradition and Scripture “form one sacred deposit of the Word of God, which is committed to the Church.” It said: “It is clear that sacred tradition, sacred Scripture, and the teaching authority of the Church, in accord with God’s most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contributes effectively to the salvation of souls.” Rome defines tradition this way: “as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her (the church).”

This belief, however, elevates fallible human thought on par with the infallible Word of God. And what we discover is not a *development* of doctrine but a *departure* from it. The RC exaltation of tradition, the papacy, and the church is a depreciation of the authority of Scripture and the supreme authority of Christ. In his *The Westminster Larger Catechism: A Commentary* Johannes G. Vos points out that the effect of making tradition a rule of faith and conduct along with Scripture is to make void the Word of God by the tradition of the church. “For the Bible is interpreted in accordance with tradition, not the tradition with the Bible.”

Interpretation of Scripture

Rome does not allow private interpretation of Scripture out of fear that heresy could undermine the authority of the Bible and the Church. Pope Leo XIII (1810-1903) stated: “God has delivered the Holy Scripture to the Church, and . . . in reading and making use of His Word, (men) must follow the Church as their guide and teacher.” The same Pope also said that it is impossible for any legitimate interpretation to be extracted from the Bible that is at variance with the doctrine of the Church. Any interpretation that is opposed to Church doctrine is therefore false.

In other words, the RC church professes to provide divine guidance for her members. She demands recognition as the infallible interpreter of the Scriptures. Any official decision on doctrine must be accepted as final. Here the authority of the church is openly acknowledged as superior to the Scriptures. This is contrary to the Bible and detrimental to the welfare of the church. The 16th century Reformers were in unanimous agreement in their opposition when Rome claimed that teaching authority lay in the magisterium with the pope as its chief shepherd under Christ.

The Council of Trent (1545-1563)

The Reformation of the Church was the Lord’s intervention to lead His church back to the Gospel. The decline of medieval Christianity was very gradual. The more serious errors didn’t arise until as late as the 14th and 15th centuries. Eventually the result of this descending darkness was serious. The problem was with what Rome had added to the Bible over the centuries.

The problem with the RC church is with what she has added.

In the wake of the Reformation, the Council of Trent was called to reform the RC church from within. In their discussions the council clearly had the writings of Luther and Calvin in mind. But the doctrinal positions adopted by the Council of Trent were essentially restatements of beliefs and practices of the later Middle Ages. These were teachings that the Protestant Reformers had struggled against. The line between RC’s and the Reformers became clear through the decisions made by the Council of Trent, especially when it declared tradition and the Bible equal sources of faith.

Since the Council of Trent the question of canonicity has been settled. On April 8, 1564, it listed by name the sacred and canonical books of both Testaments: 46 (45 if Jeremiah and Lamentations are counted as one) for the Old Testament and 27 for the New Testament. And it added: “If anyone, however, does not accept as sacred and canonical, the same books entire with all their parts, as they are accustomed to be read in the Catholic Church and as they are contained in the Old Vulgate Latin edition. . . let him be anathema.” Since the Council of Trent, the books of the Apocrypha have had binding and canonical authority in the RC church.

Bible Translations

The Vulgate

Western Christianity produced only one of the great translations of the Bible which was transmitted through the Middle Ages: the Latin *Vulgate* of Jerome (c.340-420 AD). Someone once commented it is remarkable that what was to become the standard Bible of the Latin Church reflects in so large a measure the religious convictions, the critical acumen, the learning and scholarship, and the writing skill of such a man.

Jerome refused to translate the *Apocrypha* into Latin or to include it in his Latin *Vulgate* versions. It was only after Jerome’s day, and literally over his dead body, that the *Apocrypha* was brought into the Latin *Vulgate*. The *Vulgate* became the unofficially recognized standard text of the Bible throughout the Middle Ages. It was not until the Council of Trent that it was elevated to that position officially, within the RC church. Because of its authoritative character, it became the basis for many translations into other languages. A critical revision was completed by a pontifical commission in 1977.

Rheims- Douya Bible

The English translation of the Bible generally used among Roman Catholics, until recent years, was the Douya-Rheims, so called because of the places where it

was prepared and published: the New Testament at Rheims in 1582 and the Old Testament at Douya in 1609. The translation was made from the *Vulgate* text. As revised and issued by Bishop Richard Challoner in 1749 and 1750, it became a standard Catholic English version for about 200 years

The Confraternity of Christian Doctrine Bible

In 1941 *The Confraternity of Christian Doctrine Bible* was published and became the official RC Bible in the United States. The translators used the Latin *Vulgate* as its basis but made use of recent developments in biblical scholarship.

The Knox translation

The Ronald A. Knox translation was published in 1955. The translation is from the *Vulgate* "in the light of" the originals and with many textual notes. This translation is the official RC Bible in Great Britain.

The Jerusalem Bible

Although *The Jerusalem Bible* is a translation from the original texts, it owes a great debt to *La Bible de Jerusalem* (1961), whose introduction and notes have been translated without substantial variation directly into the English texts. These notes represent the "liberal" wing of Catholic biblical scholarship, although the translation itself is basically literal and contemporary in style.

Bible Reading

In 1898, to encourage Scripture reading, Leo XIII promised that anyone who read the Bible at least 15 minutes a day would earn an indulgence⁴. A notice concerning these indulgences is ordinarily printed in the first pages of Bibles published for RC.

Bible reading, private and liturgical is strongly encouraged as a means to spiritual perfection, although it is not necessary for salvation. The Catechism states: "The Church 'forcefully and specifically exhorts all the Christian faithful. . . to learn 'the surpassing knowledge of Jesus Christ' by frequent reading of the divine Scriptures.

Roman Catholic Ten Commandments

1. You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments.
2. You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.
3. 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.
4. Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.
5. You shall not murder.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not give false testimony against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's house or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor.



'Ignorance of the Scriptures is ignorance of Christ'." Today the hunger for the knowledge of Scriptures among countless RC is apparent. Many have joined Bible study groups.

Conclusion

At this juncture, we may well ask whether recent developments in the RC church show a reversal of unbiblical positions. The Second Vatican Council (1962-1965) opened the door for new discussions

with Protestants in general, and more recently with evangelicals in particular. But did it officially change the older doctrines that precipitated the great divide of the sixteenth century? Has the Council of Trent been formally *reversed* by these new developments? Not at all! New formulas have been adopted; a new way of thinking has been embraced. But the decisions made by the 16th century Council of Trent still stand.

In other words, churches in the Reformed tradition should reaffirm that the Bible *alone* is the Word of God. By that Word alone the church lives. The church ought never to say anything less than the Bible does. Neither is she authorized to say anything more, lest she fall into grievous error by attempting to be wiser than God whose will is *sufficiently taught* in His holy word. The Bible and the Bible alone is the Christian's infallible rule for faith and practice. The historian J.H. Merle d'Aubigne wrote many years ago, "The only true reformation is that which emanates from the Word of God." Ultimately the greatest fruits of the 16th century Reformation will be lost if we turn away from the Gospel and the Word of God.

End notes

¹ If you end up talking to Roman Catholics about this subject you should be aware that they use the word *Apocrypha* differently. They don't apply it to the extra books in their Bible, but rather to books outside their Bible that claim authorship by either Old Testament figures (like *The Apocalypse of Abraham*) or New Testament writers (like the *Gospel of Peter*).

² Protestants and Jews may not agree about Jesus, but they do agree about which Old Testament books belong in the Bible. The Protestant Old Testament is the same as the Hebrew Scriptures (except for the order of the books). Roman Catholics, on the other hand, add additional books – Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch and 1 & 2 Maccabees – as well as some extra sections to Daniel and Esther, to form their version of the Old Testament. Though most of the Old Testament books are quoted frequently by New Testament writers, these extra RC books are never quoted.

³ "Anathema" is the same as our "excommunication." In the RC church you can receive a minor excommunication – exclusion from the sacraments – or a major excommunication also known as anathema, which the *The Catholic Encyclopedia, Volume I* describes as "being excluded from the society of the faithful."

⁴ Roman Catholics believe that even after a sin is forgiven a payment still needs to be paid. Indulgences can be used to make this payment. To restate it, when God forgives a sin the eternal punishment for that sin – Hell – is eliminated, but Roman Catholics believe that temporal punishment for the sin must still be endured – the believer must spend some time in Purgatory. Every indulgence earned, means less time in Purgatory.



Now I lay me

by Byron Tuininga

"Now I lay me down to sleep. . ." and so the prayer is recited by children, children first coming to God before they go to bed, asking Him for what is needed in their lives. But what about us "no longer" children?

Do we kneel out of habit mostly, reciting more or less the same outlined prayer every night? Do we feel the need and desire to pour ourselves out before God?

When you last kneeled before His Glorious Throne, did you thank Him sincerely for allowing you the opportunity to do just that?

Did it make you ashamed to think of what you did that day?

Did it make you want to cry in anguish? Did it stir your heart to know that He that day gave you all you needed? Gave you each second, when cell number 1,299,567,453,043 didn't give out, causing a reaction in the next cell, and then the next, until a whole organ was consumed?

Did you thank Him that you could that day breathe each one of those individual life-giving oxygen molecules?

Did you thank Him for maintaining your soul, your faith, your love?

Did you thank Him for the food that allowed cell number 1,299,567,453,043 to function?

For the friends that brought you joy? For the schooling that you've had or will have? For the parents that love you and the family that encourages you? Did you thank Him that you didn't die in any accident? Did you thank Him for His love in granting you all this?

Did you thank Him sincerely, knowing your shameful self, knowing that He did not have to do all that for you? Did you thank Him?

Now I lay me down to sleep, I thank the Lord and pray that He, I, may keep. Thank God this day, and ask that you have the chance to thank Him again tomorrow, and the next day, and the next. For you will need all eternity to do just that. Just to thank Him. Remember that when you kneel again to pray to Him. Remember to thank Him, the upholder, the majestic all powerful God of our lives. He is our love, our stay and our strength.

Thank Him.



*Peace I leave with you,
My peace I give to you;
not as the world gives*

*do I give to you.
Let not your heart be troubled,
neither let it be afraid.*

John 14:27

by Christine Farenhorst

Not too far from the Pyrenees, in the south of France, stands Château la Hille, an old French castle. A medieval fortress, it is surrounded by a high stonewall. Remnants of a drawbridge lean in front and four towers square it off. The surrounding countryside is pristine. A brook trickles merrily, pine trees sway in the wind and birds warble. Altogether an idyllic setting for a knight-errant and a beautiful damsel, and, as the fairytales have it, a place to live happily ever after.

During the Second World War, the Swiss Red Cross somehow obtained the rights to the premises of this building. They obtained it with the purpose of sheltering Jewish children. From 1941 on, Château la Hille housed and fed approximately one hundred homeless children. Some of the children were orphans and some were just lost due to the ravages of Hitler's madness – but all were in desperate need of care.

Rösli Näf, a Swiss Red Cross nurse directed the affairs of Château la Hille. Unmarried, hardworking and dedicated to protecting those in her care, she was shocked on August 25, 1942, to find that the French police had surrounded the cas-

tle with some sixty armed officers. There was nothing she could do to prevent them from arresting the thirty-nine oldest Jewish children. These children were teenagers – seventeen and eighteen-year-olds.

The children were taken directly from the Château by bus to Camp le Vernet. They all had names – names like Ruth, Adele, Margot, Edith, Frieda. . . Charles, Henri, Hans, Walter, Pierre. . . – names that children today carry as well. And in spite of their age, an age which often feels it has an edge on wisdom, they were afraid.

.....

***There was nothing she
could do . . .***

.....

Many had lost parents in Germany when these had been shipped to Dachau and other death camps; many had lost brothers and sisters, uncles and aunts and grandparents; and with a sinking feeling many felt certain they were also going to disappear at this point in their lives.

Camp le Vernet was a way-station to the east. It was merely a stop between France and Germany or Poland. Every time it was filled to capacity, people were moved out by trains and not heard of again. The children were not one hundred per cent sure of these things. In Château la Hille they were not spoken of. But as they got off the rickety, old bus that had transported them to the camp, they sensed death. They smelled it. Issued a small piece of cardboard with a number written on it, they were told to hang it around their necks. They avoided looking at one another and stood quietly. Separated into male and female groups, they were assigned to barracks.

Although life at Château la Hille had not been easy, the children had eaten. Even if they had never been quite full, they had definitely not starved. Now, at Camp le Vernet, they were forced to forage garbage bags for empty tin cans so that when the small rations of moldy, watery food were doled out they would have some semblance of an eating utensil. Water was available for only two hours each morning and the entire camp population of approximately one thousand people had to compete for a few water faucets. No mattresses covered the

A train of cattle cars stood just off to the side of the gate.



wooden bunks, bunks which were so crowded that during the night hours everyone was forced to sleep on their sides.

The children from Château la Hille whispered together among themselves after they had been at the camp for a few days. They realistically speculated, after hearing fellow inmates speak, that they would soon be sent to one of the camps in Poland. On the fifth day rumors ran rampant that a train was on the way and that a transport would be sent east shortly. When the guards told the children that evening to be ready to leave the next morning, they knew all hope for returning to the Château was futile. They were as good as dead.

At six o'clock the following morning they were up. By 8 o'clock the three hundred people in their barracks, as well as people in front of the other barracks, were all lined up and waiting. The camp's gate gaped wide. A train of cattle cars stood just off to the side of the gate, the doors of the cars black and open. One by one, as names were called out, people disappeared through the doors into the train. Endlessly they filed as the list went on and on. But

when the list was finished and folded, and when the doors of the cattle cars had closed, thirty-nine children were left standing in front of their barracks. Ten minutes later the train, the death train, began its slow trek east. The children did not move and neither did any of them speak. They hardly understood what had happened. A French commander came and stood in front of the group.

.....

***People were moved out
by trains and not heard
of again.***

.....

"Wait for Rösli Näf," he said, "and she will take you back to your Red Cross Home today."

"Merci, monsieur," they replied.

It happened as the commander said. That same day they were checked out and that same day they returned with Rösli to the Château la Hille. Rösli, it seemed, and

another Red Cross official, had taken it upon themselves to approach France's chief of security after the children had been taken captive. Arranging a meeting they had threatened that all aid to French refugee children would be suspended if the Château children were not released. Although Rösli and her friend had not had the authority to carry out their threat, providentially their ploy worked. The French chief of security had grudgingly agreed to release the Jewish children.

The above was both a true and a moving story. We applaud Rösli Näf and her fellow worker for their perseverance in getting the children away from the death train. But the story ends there. We don't really know what happened to the children after this episode. The reprieve from death obtained for them by Rösli Näf, was only a temporary reprieve. Death would come again, as indeed, it comes for all of us.

The fact is that we are all children. The earthly years, the years given us by the Giver of all life, are our barracks. We live in them and the train, the train of death, pulls in sooner or later. We see it happen to so many. Regardless of who they are – rich, poor, talented, beautiful, young and old – the train pulls in, often without warning. The lists are read hourly and the train, who is no respecter of time or persons, pulls out continually.

There is One, however, greater than Rösli Näf. And that One is Jesus Christ. And, oh, He has given His children a reprieve which far surpasses the one she obtained for the children of Château la Hille. We have been told of this everlasting reprieve in the Word of God. Let us read it; let us hold on to it; let us believe in it. For behold He comes quickly.





World Vision

by Monique Graafland

World Vision, yeah, I have heard of this organization. It's the one that deals with children in third world countries, right?

Yes, among other things, but let me start by telling you a bit about my recent experience with World Vision.

Life in Lagunilla

After months of preparation by both World Vision's staff and myself I was fortunate to join a team of nine volunteers and go down to Costa Rica's Guanacaste province to help create and plant vegetable gardens by the local schools. It was going to be the last "veggie" project involving volunteers in this country, as World Vision (WV) keeps evaluating the need and opportunities in developing countries. The garden project will remain active in Costa Rica, but with assistance from WV staff instead of volunteers.

The school in Lagunilla, where I stayed, had received enough donations over the last three years through WV's Destination Life Change (DLC) program that it is able to have a proper working well with an electric pump. Needless to say the people in the village are thankful and pleased and regard Canadians as warm and caring people.

The daily schedule in Costa Rica is interestingly different from ours, most likely due to the fact that the sun sets before six pm year round. The schools start at seven and end at two, while lunch is provided at 10 in the morning. For a night owl such as myself, this was an eye opener!

Most schools require uniforms and it looked really neat, these dark faces above the white starched blouses. In the past volunteers had been surprised how well the children were dressed when they met them, and therefore it was explained to us

that a family's pride does not allow a child to look "shabby" and that they'd go without food for a day to be able to buy a decent set of clothing. It is the "if I look poor, I am poor" issue.

Red hair = malnutrition

Speaking of food, we were told that the poorer areas eat corn, beans, and rice three times a day, causing malnutrition, which shows itself especially by children's hair color and height. If the color isn't black, but red or a dull blonde, and the child is short it would be safe to guess that the lack of a proper diet had something to do with it. Unfortunately, poverty has been on the rise since tourism has taken over main sources of income such as agriculture. If a person doesn't speak a word of English, he or she wouldn't be considered for a job in the tourist sector.

Sadly, with the steady increase in the arrival of holidaying foreigners, the incidences of child exploitations have skyrocketed. Before entering the country you have to sign a declaration to promise not to take part in any of this. WV is working closely with the government to educate and warn people, and, hopefully, catch the criminals. For local villages, the arrival of any type of resort is not always good news, since it affects the water and electric supply, leaving the residents without both several times a day. It is not surprising that travelers love coming to Costa Rica because it is a beautiful country with a lot to offer, from the fascinating birds, monkeys, and flowers at the east coast, to the tropical temperatures and white beaches in the north.

The DLC project coordinator in Costa Rica pointed out that people in the north have a darker complex, like the Nicaraguans, while the east coast's popu-

lation mainly has roots in Jamaica. The remainder of Costa Ricans are visible signs that Europeans had come to this country to start coffee plantations and such centuries ago.

Even though the trip had its setbacks, it was a worthwhile experience and I have gained more respect for the organization's policies and work. One of the staff members in Costa Rica pondered when our carefully planned expedition turned out different than anticipated: "God is not interested in my comfort but in my growth. Sometimes I need to pay a price to grow, and I have the belief that this trip helped me to walk in dependency on Him through my growing process. It taught me that no matter what plans I make, no matter how confident I am, He is above all. He might have other plans for me, or for what I'm doing and I have to be flexible and give thanks for everything because I know it's for better, even though sometimes – most of the time I would say – I don't understand it because I don't have the big picture. So, I learned that I have to accept changes because they help me to grow."

A better use for the money?

Let's take a closer look at World Vision and the intertwined Destination Life Change program. On the Monday prior to our departure we had an orientation day at the WV headquarters in Toronto. The building is quite impressive, and since their move to this new location in 2001, the corporate world has taken note of this non-profit organization. It changed from a distant "good guy" to a visible reminder in their own business "backyard" and the contributions have increased considerably. The cornerstone at the entrance has the words "To the Glory of God" engraved on it

and this pretty well summed it up for me as to what WV stands for.

Often people wonder if the traveling expenses for the volunteers would not be better spent sending money directly to the needy countries instead of the person in question financing his or her way down to the communities. Past experiences have shown that people who get to see the need firsthand become stronger ambassadors for the cause. Sending a lump sum is certainly a good thing, but it does not touch someone's heartstrings in the same way as being able to put a face to numbers and statistics does. Also, residents of third world countries feel their hopes lifted, giving them the unfamiliar sense of importance when people from Canada (or other countries) come to visit them and lend a helping hand. World Vision views it as God's children from different countries and walks of life assisting and encouraging one another in our struggle to live as Christians.

When the organization came into existence over fifty years ago it had its work definitely cut out for itself. Right from the get go, WV has been sensitive to the different cultures and ways of life and has shied away from the "we will show you how it is done" attitude. "Not a hand out, but a hand up," was the motto used in Costa Rica, meaning the local people and government have to be involved and be in favor of the project for it to flourish and remain active

without any outside help. For instance, before WV builds a school or a clinic, the government of this particular country will have agreed to supply the staff needed to run the facilities. When a child is sponsored, he or she is not the only one benefiting, because the sponsor is assisting a project rather than an individual child. WV does not want to single out one child among so many with the same basic needs, so when a community invites WV and partners up with them, the entire population is strengthened by means of access to clean water, classrooms and education, gardens, drug and child exploitation awareness, training for both men and women to have a source of income through such matters as agriculture, livestock, crafts, providing empowerment through teaching and supplied materials. The sponsored child is the one who has first access to medical attention and school supplies at the start of each year and enjoys the letters, pictures, and small gifts he or she receives from the sponsor(s). The staff at WV assures us the children absolutely love to receive cards and letters, even though they don't always reply right away.

Sexism definitely not allowed

Social standards are often different from what we consider to be the "norm" in developing countries. For instance, women are viewed as inferior and therefore denied

any education or training for a job. When WV was in its early stages, countries would send pictures and information about children in need of sponsorship, but all of them happened to be boys. WV responded by thanking them for their effort, and kindly requesting that the same would be done for the girls. The organization works together with women and provides loans for them since a local bank would increase the interest rate for a female so much that it is impossible to ever repay it.

A loan often means livestock such as two goats, which provides milk and cheese and the sale of any offspring will bring in money to buy food. When the goat "business" is running well, WV will ask for two goats back, meaning a loan has been paid off interest free. This system is especially helpful in certain parts of Africa where, due to such things as the AIDS epidemic and civil wars, a large number of women have lost their spouse. Instead of watching her children die from hunger, the mother will turn to prostitution, running the risk of dying from AIDS herself in the near future. I was pleasantly surprised to learn that WV is unwavering in its stance against abortion and promoting abstinence before marriage

What they are all about

World Vision launched a new vision statement last year, based on John 10:10: "Our vision for every child, life in all its fullness; our prayer for every heart, the will to make it so." Quoted from a WV document: "To know life in all its fullness, we recognize that we are all children of a loving God who wants us to care for each other. Life in all its fullness seeks justice, harmony, and human transformation for all. The 'will to make it so' demands a response from each of us through action and prayer."

So to sum it up WV is an international partnership of Christians committed to: Transformational Development, Emergency Relief, the Promotion of Justice, Strategic Initiatives, Public Awareness, and Witness to Jesus Christ by life, deed, word, and action.

A worthwhile cause, wouldn't you agree?



Bulk Transport to Utah and Beyond

How could 2.25 trillion dump truck loads of sand get from one side of the continent to the other?

by Margaret Helder

Property owners can tell anyone who cares to listen about the terrible costs of wild weather. Floods, for example, cause particular havoc. As a result, there is major concern in cities and elsewhere about rapid runoff of storm water, with resulting erosion of some areas and silting of others. Nevertheless we should put all this in context. It seems hard to believe, but our troubles are puny compared to flooding in the past. We can see the impact, for example, of disastrous flooding on the continent of North America. It is enough to make us shudder and count our blessings that we live now, and not then.

How did it get there?

In the American southwest, for example, some particularly unique and dramatic landscapes have been preserved in the national parks. Indeed there are few sights more dramatic than the rocks of Zion National Park in Utah. No one can fail to be impressed by the steep V-shaped gorge and the diagonal patterning (between horizontal erosion surfaces) which characterizes these rocks. Geologists call these rocks the Navajo Sandstone, and recent studies have revealed some very interesting details about these rocks. Similar sandstone rocks extend over a seven-state area, but they are not all called by the same name. In various parts of their range, these rocks are known either as Navajo, or Aztec, or Nugget Sandstone.

The interesting point is that these sandstone rocks extend over a tremendous area, variously estimated from 265,000 up



to 660,000 square kilometres (Rahl et al. 2003. *Geology* 31#9 p. 761). In addition these deposits are very thick, up to 700 m (2200 ft) at Zion National Park and at lesser depths elsewhere. The total volume of these rocks is obviously extremely large, perhaps as much as 10,000 cubic miles or 40,000 cubic kilometres. Concerning this stupendous extent of rock, some geologists call it "one of the largest sand seas known in Earth history." (Loope and Rowe. 2003. *Journal of Geology* 111 p. 230). Obviously there is nothing ordinary about the Navajo Sandstone.

Naturally the first question many people ask is how this rock came to be laid down in its present location and form. The traditional explanation has always been that the diagonal layering (cross-bedding) is the result of wind action. The idea is that wind skimmed off the top of the sand dunes and deposited further dunes on top. Thus up, up, up the layers of sand were piled, with conspicuous erosion planes (flat cut-off surfaces) between the layers.

This interpretation involving wind action continues to be promoted, as in the Loope and Rowe article just cited above. Their focus is trackways and trampling on some buried rock surfaces. The Navajo Sandstone, as a whole, has hardly any traces of plant or animal life, but there are a few sites of interest with some reptile footprints. The authors conclude that the areas with traces of life were actually wet at the time the organisms left their marks on the sand. These speculations involve an "ecological/depositional system without modern analog" which would have developed under "unknown environmental conditions" (p. 231). It is interesting that the authors have such difficulty explaining their observations. Perhaps there is a problem with their interpretive framework of wind deposited dunes.

A long, long way to travel

The significance of the Loope and Rowe paper pales into insignificance compared to the other article in 2003 to which

we have referred. The full list of authors includes Rahl, Reiners, Campbell, Nicolescu and Allen. These scientists collected zircon crystals from two levels in the sandstone rock column, the higher of which was deposited almost 600 m (2000 ft) above the lower one. Thus these two collection sites, the one above the other, represent points near the top and bottom of the Navajo Sandstone rock layers. These crystals, formed originally in granite rock, represent an important source of the radioactive elements uranium and thorium.

Made of zirconium silicate, these hard crystals are very useful for studies involving radioactive decay. As the original granite rocks erode, many zircon and other silicate crystals end up in sedimentary deposits such as sandstone. In these sedimentary rocks, the zircon crystals, with their radioactive impurities, are useful indicators of the source rocks from which these products of erosion came. This is why these geologists set out to study zircons in the Navajo Sandstone. They wanted to know how far the sand grains had traveled to their final resting place in Utah. To this end, the authors carried out two different analyses on the same zircon crystals. One analysis by itself might indicate a range of possible source sites, but two tests should narrow the field of possibilities. What indeed happened was that the two analyses narrowed the field to one astonishing rock source.

The analyses which were carried out included the ratio of parent radioactive uranium to stable daughter element lead, and secondly the quantity of helium left in the crystals from such radioactive decay. These tests served to rule out the nearby Rocky Mountain area as a source of the eroded crystals. Imagine the surprise of the investigators when they found that the dual signatures in their crystals suggested that the Appalachian Mountains on the northeast coast of North America were the likely source of the sediments.

As a result of their analysis, the authors conclude that about two thirds of the Navajo Sandstone came from the east coast, perhaps as far north as Nova Scotia in Canada and as far south as the Carolinas. Two thirds of 40,000 cubic kilometers is 26,000 cubic kilometers of sediment. That is a lot of material! Obviously the question

arises as to how all this sediment came to the American southwest, thousands of kilometres away. In response, the authors declare that there was a sediment-dispersal system "fundamentally different from the modern one" (p. 763). No kidding!

Wind . . . or water?

This scientific team suggests that there were a number of Amazon sized rivers which carried the products of erosion westward. Later, they suggest, wind moved the deposits south into their final resting site. The cross-bedding pattern in the rocks shows us that the sand was spread by an energetic process. Wind generated sand dunes, however, do not work as an explanation. The wind does not shear off the top part of the dune, thus depositing a new layer above the old one. (This had to happen if a cross-bedding pattern was to be produced.) Sand dunes move en masse.

Such studies emphasize the scale of devastation in the past.

Alternatively, sand waves, generated under extremely energetic water currents, do provide a reasonable explanation for our observations of cross-bedding.

Studies conducted in highly energetic water currents such as San Francisco Bay, and in laboratory simulations (with flumes), indicate that sand waves can withstand horizontal sheering and deposition of another layer on top. A typical cross-bedding pattern is generated when deep sediment laden water moves, throughout its depth (not just on the surface), at 1 m or more per second. Calculations based on laboratory generated data suggest that a typical cross-bedded layer in the Navajo Sandstone (about 5 m wide), was originally deposited as a 10 m high (33 ft) sand wave. The top part of the initial sandwave was then sheered away by the next, which left a similar 5 m cross-bedded layer. To drop such deposits, the water had to be about 54 m (180 ft) deep and moving at 1.5

m/second (3-5 ft/second). The inclined beds suggest that this huge body of water moved from the northeast toward the southwest. (For discussion of sandwaves, see Steven Austin, ed. 1994 *Grand Canyon: Monument to Catastrophe* pp. 33-35 and Nick Eyles 2002. *Ontario Rocks: Three Billion Years of Environmental Change* pp. 50-53.)

Who needs several Amazon-size rivers when one gigantic flood is able not only to erode the sediments from the Appalachian Mountains (formed early in the flood), but also to move these sediments briskly westward and finally, to deposit them as sand waves over an extensive part of the American southwest. Such a uniform deposit had to be laid down from one huge body of water. Neither lake systems nor rivers yield so uniform a deposit.

Historic devastation

The Navajo Sandstone is just one of a number of extraordinarily widespread sedimentary deposits in North America which point to the action of deep fast moving currents of water. One example closer to Alberta, is the "fish scale marker bed." This sandstone deposit lies over most of the plains in Alberta and Saskatchewan. It extends into the neighboring jurisdictions of Manitoba, British Columbia, Montana and North Dakota. This rock, up to 30 m (100 ft) deep over most of the plains, contains abundant fish scales and other fish remains but practically nothing else. Rather than a deposit which accumulated over long periods of time, this deposit suggests a catastrophic burial of tremendous schools of fish. A huge cloud of sand moving through deep waters is what is needed to distribute such a uniform collection of sediments over so large an area. These sediments now lie under the main dinosaur bearing rocks in Western Canada. No doubt the dinosaurs were washed down later from higher elevations of land, only to be buried, in their turn, by sediment-laden torrents.

Such current studies serve to emphasize the scale of devastation in the past. They do not paint a pretty picture of past events, but they do encourage us to reflect on the situation which lead to this terrible cataclysm.



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

NEW PUZZLES

Riddle for Punsters #104 - "A FOREgone Conclusion?"

Why should pizza chefs and meat butchers not take up golf?
They will be prone to _ _ _ _ the ball.

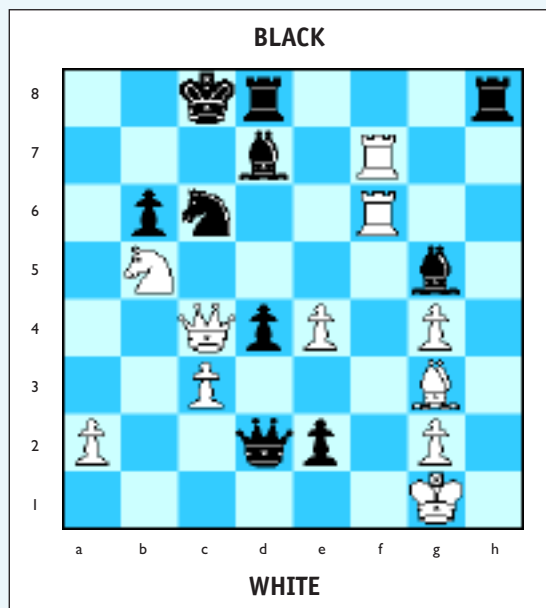
Problem to Ponder #104- "ank" words

Figure out the words containing "ank" (that have the number of letters shown in brackets after the hint.)

For example: financial institution (4) bank

board (5)	honest (5)
no longer afloat (4)	cold sore (6)
tall and slim (5)	appreciative (8)
minor mischief (5)	a desire (9)
consumed liquid (5)	fancy (5)
punishment (8)	smelled bad (5)
facial cloth (6)	irritable (6)
oil transport ship (6)	side (5)
bed cover (7)	empty (5)
military status (4)	money lender (6)

CHESS PUZZLE # 104



White to Mate in 2 (one solution)

Or, If it is BLACK's Move, **BLACK to Mate in 3** (various solutions)

SOLUTION TO CHESS PUZZLE # 103

WHITE to Mate in 4 Descriptive Notation

1. BxP ch K-N2
2. Q-B7 ch K-R1
3. R-N8 ch B-B1
4. RxB mate

or

1. BxP ch K-B1
2. Q-B5 ch K-N2
3. Q-K7 ch K-R1
4. Q-B8 mate

or

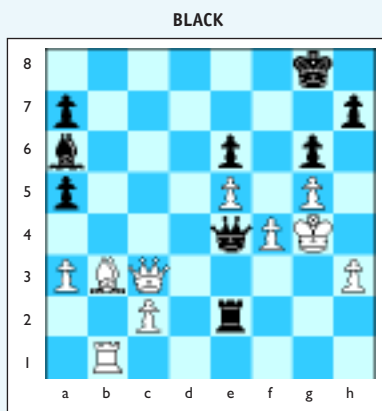
1. BxPch K-R1
2. R-N8ch B-B1
3. RxBch K-N2
4. R-KN8 mate

Algebraic Notation

1. Bb3xe6 + Kg8-g7
2. Qc3-c7 + Kg7-h8
3. Rb1-b8 + Ba6-c8
4. Rb8xc8 ++

or

1. Bb3xe6 + Kg8-f8
2. Qc3-c5 + Kf8-g7
3. Qc5-e7 + Kg7-h8
4. Qe7-f8 ++



WHITE

or

1. Bb3xe6 + Kg8-h8
2. Rb1-b8 + Ba6-c8
3. Rb8xc8 + Kh8-g7
4. Rc8-g8 ++

Or, If it is BLACK's Move,

BLACK to Mate in 3

Descriptive Notation

1. ---- R-N7 ch
2. Q-N3 Q-K7 ch
- [If 2. K-R4 QxBP mate]
3. K-R4 Q-R4 mate

Algebraic Notation

1. ---- Re2-g2+
2. Qc3-g3 Qe4-e2+
- [If 2. Kg4-h4 Qe4xf4 ++]
3. Kg4-h4 Qe2-h5++

SOLUTIONS TO THE PREVIOUS (SEPTEMBER) PUZZLE PAGE

Answer to Riddle for Punsters #103 "Bill foots the Bill"

Geraldine was not able to afford university for her sons until she inherited a good deal of money from her uncle William. This shows the truth of the saying, "Where there's a will there's a way."

Answer to Problem to Ponder #103 – "A Fair Number of Fares"

A Greyhound bus has a driver named Gus and can hold a maximum of 64 passengers. The bus leaves the terminal with 4 passengers.

At each stop along the route, one half of the passengers get off and then three times as many new passengers get on as got off.

- After how many stops, after leaving the terminal, will the bus be full?
- If half the passengers pay the full adult fare of \$12.00 and the rest pay an average fare of \$8.00, what total in fares is collected from all the passengers by the time the Gus bus is full?

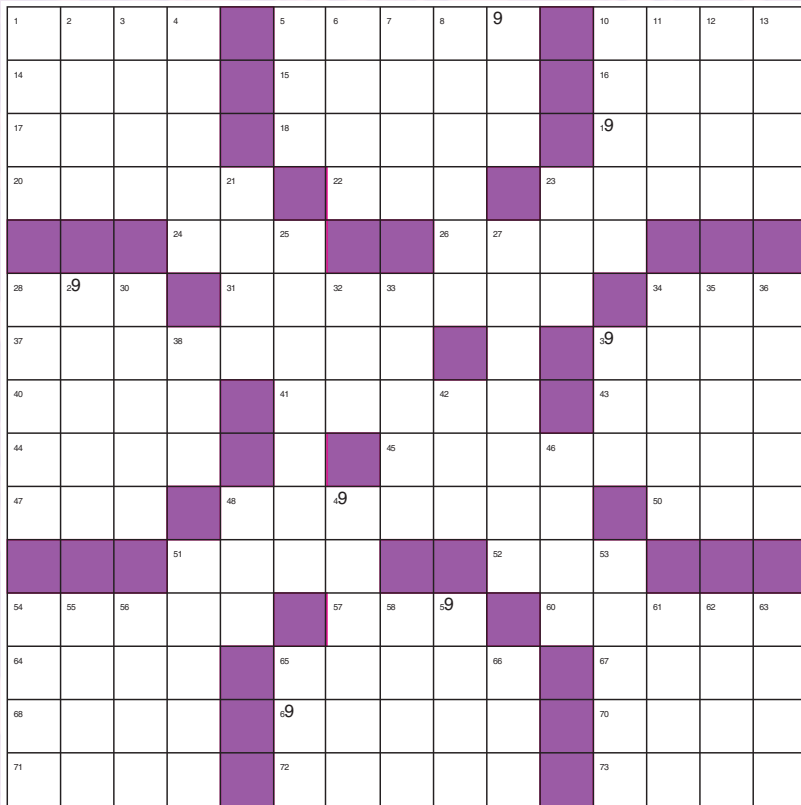
ANSWERS

- Stop #1, 2 get off so 6 get on so there are (4-2) + 6 = 8 now
Stop #2, 4 get off so 12 get on so there are (8-4) + 12 = 16 now
Stop #3, 8 get off so 24 get on so there are (16-8) + 24 = 32 now
Stop #4, 16 get off so 48 get on so there are (32-16) + 48 = 64 now
so the bus is **full after 4 stops**.
- Altogether 4+6+12+24+48 = 94 passengers got on, so the total fare collected would be 47(\$12.00) + 47(\$8.00) = \$564 + \$376 = **\$940**

Crossword Puzzle

Series 12, No. 6

Last month's solution
Series 12, no. 5



1	H	2	I	3	C	4	T	5	E	6	N	7	A	8	N	9	T	10	S	11	P	12	A	13	R
14	A	15	C	16	E	17	S	18	R	19	O	20	V	21	E	22	R	23	Y	24	O	25	K	26	E
27	R	28	O	29	D	30	J	31	A	32	V	33	E	34	L	35	I	36	N	37	R	38	I	39	T
40	N	41	N	42	E	43	U	44	S	45	E	46	L	47	A	48	O	49	C	50	N	51	R	52	
53	E	54	M	55	E	56	M	57	I	58	D	59	O	60		61		62		63		64		65	E
66	S	67	L	68	U	69	M	70	P	71	B	72	E	73	D	74	A	75	M	76	A	77		78	
79	S	80	O	81	S	82	O	83	P	84	E	85	T	86	A	87	L	88	I	89	N	90	E	91	D
92	C	93	E	94	L	95	L	96	A	97	R	98	E	99	R	100	E	101	C	102	T	103	S	104	
105	C	106	U	107	R	108	T	109	I	110	S	111	A	112	N	113	T	114	E	115	R	116	N	117	E
118	A	119	S	120	S	121	O	122	C	123	C	124	D	125	T	126	R	127	E	128	E	129	N	130	
131	S	132	T	133	C	134	H	135	E	136	C	137	O	138		139		140		141		142		143	
144	C	145	O	146	N	147	O	148	R	149	E	150	A	151	R	152	E	153	P	154	E	155	A	156	
157	A	158	V	159	O	160	E	161	M	162	O	163	V	164	E	165	D	166	E	167	L	168	I	169	
170	D	171	E	172	N	173	Y	174	P	175	I	176	N	177	O	178	T	179	K	180	O	181	H	182	L
183	E	184	R	185	E	186	C	187	E	188	N	189	T	190	R	191	E	192	D	193	N	194	I	195	S

*By
H. H.*

ACROSS:

1. Poetical composition
5. Fancy cake
10. Collapsible beds
14. Not under
15. A musical composition
16. Norse god
17. Molten rock
18. Author of "Cry the Beloved Country"
19. Memento _____, a death's head
20. Fill with joy
22. Mend
23. Head covering
24. Head part
26. Prepare for publication
28. Vegetable
31. Dried off with a cloth
34. District attorneys (abbr.)
37. Tool that raises surfaces in relief
39. A graceful girl
40. Camel hair fabric
41. Pester
43. Flat
44. Allows
45. Sewing, surgically speaking
47. Before, to some poets
48. More unseasoned
50. City in Papua New Guinea
51. Certain direction
52. Deoxyribonucleic acid
54. Long sharp teeth
57. Strike
60. Small fire part
64. Vase-shaped jug
65. Locating system
67. Wings
68. Being nothing more than
69. Garden statue
70. Frosty, in Old England
71. Mine tunnel
72. Communication service
73. Spigots

DOWN:

1. Fish
2. Shape
3. Russian river
4. Prepare cheese
5. Recipe meas.
6. Wood sorrels
7. Unthinking repetition
8. Garden tool
9. Imitation suffix
10. Celestial body
11. Smell
12. Become weary
13. A state of agitation
21. Devours
23. Auction offer
25. Itemized lists
27. Erased
28. Family of American painters
29. Smoldering remains of a fire
30. Nullify
32. Tiny
33. Rub out
34. Evil spirit
35. Hockey building
36. Scorch
38. Office of Strategic Services (abbr.)
39. For each
42. Luminous celestial body
46. Coffee pots
48. Combustible fuel
49. Fuel
51. Type of heron
53. Separate
54. Federal Emergency Management Agency (abbr.)
55. Amazed
56. Italian ecclesiastic who founded "The Fathers of the Oratory," 1564
58. Object of worship
59. Not wild
61. et _____ = and others
62. A sloping walkway
63. Clues
65. Regiment (abbr.)
66. Certain kind of cat