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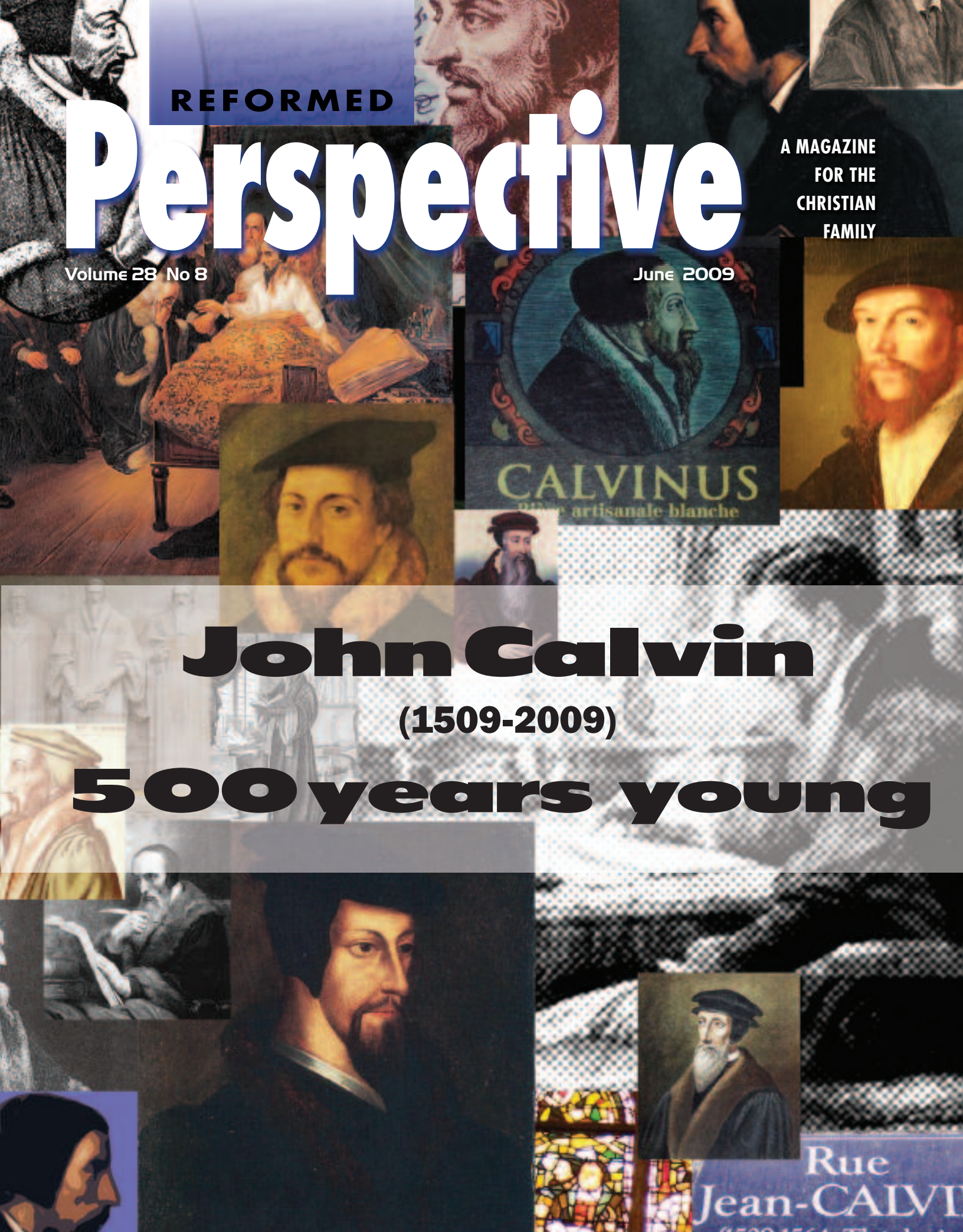
June 2009



John Calvin

(1509-2009)

500 years young



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Dealing with the Devil's good day

ABORTIONIST GEORGE TILLER IS DEAD, AND WE NEED TO REACT THE RIGHT WAY

Editorial

by Jon Dykstra

On May 31, abortionist George Tiller was shot in the head at point-blank range while serving as an usher in his home church in Wichita, Kansas. Pro-life leaders were quick to condemn the murder. A handful, however, acknowledged they weren't so unhappy about the result – one Southern Baptist preacher, a Wiley Drake, expressed the sentiments of many when he said, “I'm glad he's dead.”

Drake's sentiment is understandable. Tiller was a mass murderer tens of thousands of times over, admitting to more than 60,000 abortions. And yet, in celebrating his death Drake and others were making a horrible mistake. They were employing the very same type of thinking used by the murderer, evaluating the result apart from the means. Tiller's killer wanted him dead, and thought that a good end, no matter the means. Drake condemned the murder, but agreed the result was a good one. He meant that it was good *despite* the means, but like Tiller's murderer, he thought the result could be evaluated apart from the means.

Don't make this mistake. Not only does the end never *justify* the means, the end can never even be *separated* from the path we took to get to it. Tiller isn't simply dead – that might indeed have been something to celebrate – he has been murdered!

If that makes us glad, we should be aware that the Devil shares in our joy. A Gallup poll released in early May found that 51 per cent of Americans identified themselves as pro-life. This was “the first time a majority of U.S. adults have identified themselves as pro-life since Gallup began asking this question in 1995.” Then, less than three weeks later, Tiller was shot and killed. News outlets that never used the term “pro-life” (always “anti-abortion” instead) now used it in conjunction with words like “extremist” (*US News and World Report*, June 1) and “terrorism” (*The Washington Post*, June 1).¹ Any progress that had been made in shifting public opinion has now certainly been undone.

The Devil is rejoicing that Tiller is dead – we should be mourning.

Lose-lose

In fact it's hard to imagine a scenario better to the Devil's liking; pro-lifers have been left in a no-win situation. Condemn the murder and we face the accu-

sations of journalists like *National Post* columnist Colby Cosh. In his June 2 article “Who's to blame for George Tiller's murder” he argued that if pro-lifers condemned Tiller's death they must be frauds because: “If you believe that abortion is tantamount to murder. . . then you should be willing to stand up and celebrate the murder of Dr. George Tiller.”

Condemn the crime and we must not be sincere.

And if we hadn't condemned the crime? At a minimum the media would have denounced us as complicit, and more likely would have labeled us as instigators. That's what MSNBC and *The Huffington Post* did anyway. MSNBC's Keith Olbermann blamed pro-lifers generally, and new anchor Bill O'Reilly specifically, calling O'Reilly the “principal perpetrator” at Fox News. *The Huffington Post*'s Franky Schaefer – son and, more recently, flip-side of the late Francis Schaefer – blamed Christian's “hateful rhetoric” for Tiller's murder, because we attack “all abortionists as ‘murderers’.”²

This was a lose-lose situation for the unborn, and the Devil was delighted.

Is murdering abortionists is wrong?

The media assault on pro-lifers is unfair, but nestled within is a question that many Christians want answered too – if we really believe that 100,000 Canadian children (and more than a million American children) are being murdered every year, why don't we do something about it. . . something dramatic and drastic? Is killing abortionists really so wrong in the situation we face today?

The short answer is yes, definitely. The longer answer comes in two parts:

1. Authorities appointed by God

Greg Cunningham has had to deal with this question more than most pro-lifers, because his group, the Center for Bio-ethical Reform, makes use of graphic abortion pictures that some claim are inflammatory. But Cunningham makes it very clear, in a posting on his website AbortionNO.org that he thinks violence against abortionists is never justified. In an article titled “Why Killing Abortionists is Immoral & Stupid” (Sept. 8, 2007) he condemns vigilantism by citing Romans 13:1: “Everyone must submit himself to the governing authorities, for there is no authority except

that which God has established.” Cunningham concludes: “it creates no exception to these passages when some authorities are corrupt or some laws unjust. The same corruption and injustice were just as prevalent in Peter and Paul’s time.”

Does this mean we can never oppose the State? No, but it does mean that if we are going to proceed we should realize that what we are doing is revolutionary – we should realize we are going to war with the State. And before declaring war we should consider whether we meet the criteria Augustine outlined as the proper justification for a “Just War.” John Zmirak outlines them in brief in his article “Death’s hand on the Tiller” (*InsideCatholic.com*, June 4) and explains that the justification for violence can’t be found here:

- a. *A just cause, defending the innocent from attack. (Check.)*
- b. *A situation that long experience has shown cannot be resolved by peaceful means. (Not yet, not by any means)*
- c. *An evil proportionate to the evils that will come from war. (Not clear at all; see the horrors of the civil strife in Northern Ireland, Sri Lanka, Bosnia, Palestine – are we ready to inflict all that upon our neighbors?)*
- d. *A reasonable chance of success. (Would a civil war launched by orthodox Christians against America’s secular regime end in a just peace that preserved innocent lives? Or millions of dead, and a de-Christianized America?)*

2. There are alternatives

Pro-life apologist Greg Koukl provides an even more succinct response on his website, STR.org. Murdering abortionists is wrong, he says, because:

One is never justified in using lethal force when other measures are available. Since there are no imaginable circumstances in which lethal force is the only means available to end the harm of abortion, then lethal means are never justified.

Our response

Colby Cosh made one valid point in his article – pro-lifers don’t act like we believe this is a life and death issue. Forget even the injustice for a moment, and just contemplate the sheer numbers of dead – 100,000 each year. Abortion is by far the leading

cause of death in Canada, accounting for almost a third! So while violence isn’t an appropriate response, clearly tepid activism isn’t either. The only way to change public opinion and end abortion is for our deeds to match our words. If we say kids are being killed, then we better make saving them a priority in our lives.

Don’t feel equipped? Contact me to speak to your study group, church or school, or alternately buy Scott Klusendorf’s brilliant booklet *Pro-life 101* (\$7 at STR.org) and equip yourself. Wear an Abort73.com t-shirt and point everyone who sees you to this comprehensive and persuasive website (and for added impact put one of their bumper stickers on your car). Wear a precious feet pin (hh76.com) and tell anyone who asks that these are the exact size and shape of a baby’s feet at ten weeks. Vote pro-life (and support your local pro-life candidate vigorously). And when you’re figuring out your donations, remember the local crisis pregnancy center, or perhaps BC’s pro-life TV commercial campaign (BCpro-life.com).

The Devil had a very good day on May 31. Now God’s people need to respond.

Footnotes

¹ The *US News and World Report* headline was “Tiller Murder is Terrorism, and All Pro-Life Extremists Are to Blame,” and *The Washington Post* headline read, “Pro-life Terrorism Leads to Murder.”

² In her June 3 column titled “49 million to 5” (referring to unborn children vs. abortionists murdered since Roe vs. Wade) Ann Coulter underscored the hypocrisy involved in linking pro-lifers with Tiller’s murderer:

In the wake of the shooting of late-term abortionist George Tiller, President Barack Obama sent out a welcome message that this nation would not tolerate attacks on pro-lifers or any other Americans because of their religion or beliefs.

Ha ha! Just kidding. That was the lead sentence — with minor edits — of a New York Times editorial warning about theoretical hate crimes against Muslims published eight months after 9/11. Can pro-lifers get a hate crimes bill passed and oceans of ink devoted to assuring Americans that “most pro-lifers are peaceful”?



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IF I HAD MORE MONEY



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IN A BIG HOUSE IN THE COUNTRY

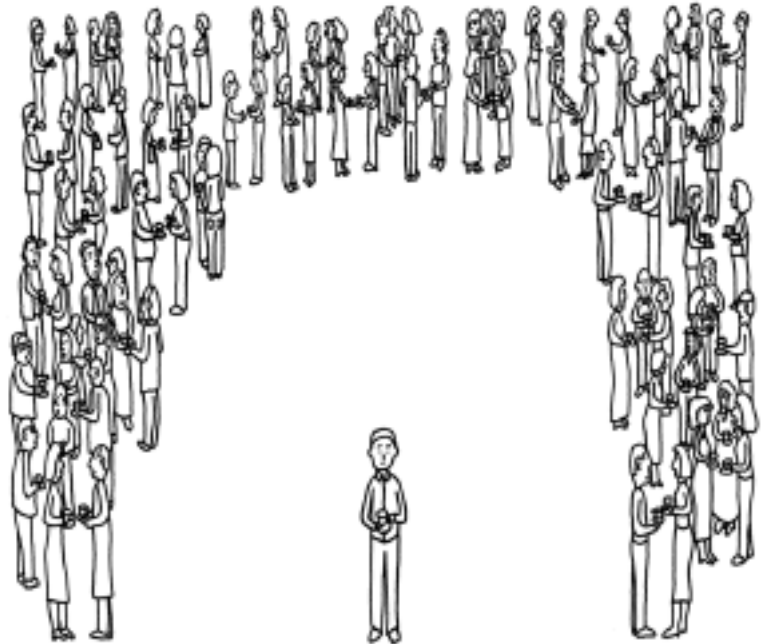


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Nota Bene

News worth noting

by Sarah Meerstra



Father gets grounded by court

A father successfully sued by his 12-year-old daughter has lost his appeal to have the decision overturned. The lawsuit was filed when the divorced father grounded his daughter after catching her posting inappropriate pictures of herself online. Because she was grounded, she

missed out on a school trip, even though she had her mother's permission to go.

The court refused to grant the appeal because they agreed that the punishment was too severe. Kim Beaudoin, the father's lawyer, stated, "Either way, he doesn't have authority over this child anymore. She sued him because she doesn't respect his rules. It's very hard to raise a child who is the boss. . . Is this what we want in our society? Laws are supposed to reflect our values. And if the courts aren't reflecting that, maybe the government will, to prevent children from going this way."

There is a possibility that this case will go to the Supreme Court of Canada. Source: ARPA Canada, April 8, 2009

Protesting Morgentaler continues

Representatives of Canada's Governor General have received a petition with over 18,000 signatures, protesting the award of the Order of Canada to Henry Morgentaler, the man largely responsible for legalizing abortion in Canada. The petition is the second largest to be received in opposition to the award.

The current petition, organized by Ontario's Family Coalition Party, was submitted by a delegation of 10 youth, lead by former Broadway performer, David MacDonald, who is the father of an aborted

child. In addition to the petition, MacDonald read out a letter addressed to the Governor General of Canada. Part of the letter read: "As a person who helped pay for an abortion and watched my girlfriend, who was a medical doctor, deteriorate afterward, I am profoundly aware of abortion's repercussions on both women and men. There has been no greater mistake in my life, and I believe there has been no greater mistake made by the office of the Governor General than to honor abortion this way."

Source: LifeSiteNews.com, April 30, 2009

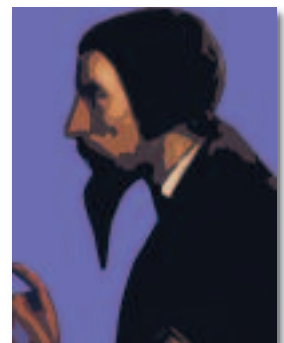
Cool Calvinism

Is Calvinism "in" again? *Time* magazine has ranked "The New Calvinism" as the third of "Ten Ideas Changing the World Right Now." First Place goes to "Jobs are the New Assets," extolling the virtues of "human capital" in a marketplace where all other assets have stumbled significantly, and second place goes to "Recycling the Suburbs," which speaks of the decline of the suburban dream.

On the topic of the "New Calvinism," the author writes, "Calvinism is back... John Calvin's 16th century reply to medieval Catholicism's buy-your-way-out-of-purgatory excesses is Evangelicalism's latest success story, complete with an utterly sovereign and micromanaging deity, sinful and puny humanity, and the combination's logical consequence, predestination: the belief that before time's dawn, God decided whom he would save (or not), unaffected by any subsequent human action or decision."

The current world situation, it appears, is causing people to reconsider the God they had created for themselves, turning away from the "Jesus-is-my-buddy" mentality, and towards a more Calvinistic approach, where God is all-powerful and all-knowing, in complete control of events, ultimately turning all things to good for those who fear Him.

Calvinism is, the author admits, "a bit less dour than its critics claim: it offers a rock-steady deity who orchestrates absolutely everything, including illness (or home foreclosure!), by a logic we may not understand but don't have to second-guess. Our satisfaction – and our purpose – is fulfilled simply by 'glorifying' him."



Courts bypass US parents too

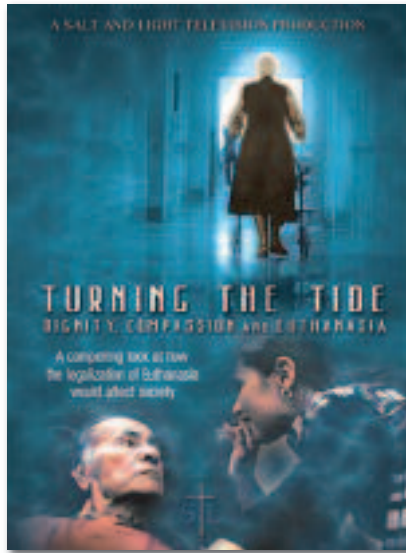
The US Food and Drug Administration (FDA) will not be appealing a federal court decision that requires them to make Plan B (the morning after pill) available to 17-year-olds without a prescription. A New York district court judge had ruled March 23 that the FDA’s decision under the Bush administration to restrict minor girls’ free access to the pill was “arbitrary and capricious.”

Concerned Women for America’s (CWA) President Wendy Wright said the decision was “driven by politics, not what is good for patients or minors.”

“Parents should be furious at the FDA’s complete disregard for parental rights and the safety of minors,” said Wright. “Pregnancy counselors report that women are relying on Plan B as a regular form of birth control because it is easy to get,” she said. “They are not aware that it is less effective than other methods of birth control and that it has not been tested to determine the effects of using it multiple times. Women, parents, and children who rely on the FDA to do their job deserve better than this shoddy decision.”

Though Plan B is normally considered a “contraceptive,” studies by the FDA and Plan B’s manufacturer have shown that rather than prevent conception it causes the death of an already fertilized embryo in 75 to 89 per cent of cases.

Source: LifeSiteNews.com, April 23, 2009



Canadian MP pushes suicide

by Jon Dykstra

Francine Lalonde has done it again. On May 12 the Bloc Québécois Member of Parliament re-introduced her private members bill to legalize euthanasia in Canada. She has done this two earlier times, in June 2005 and June 2008, and seems determined to keep pushing the issue. So this is a pressing matter we need to address right now by speaking to or writing our MPs, and it’s also an issue that isn’t going to go away, so we need to equip our children to be able to articulate why we are against euthanasia.

One useful tool, reviewed in the April issue, is *Turning the Tide*, a 30-minute documentary that features Adrian Dieleman, a gentleman from Canadian Reformed circles. Great for school or church libraries, it’s available at visionvideo.com for only \$16 US.

Parents sue for “wrongful birth”

A British couple is suing their hospital, claiming that they were deprived of the chance to abort their disabled son because ultrasound technicians failed to notice a brain abnormality that left him physically and mentally handicapped. They are now asking for 1 million pounds in damages and compensation for the cost of caring for him.

The parents claim that the ultrasound was not carried out with “proper focus and intensity,” and their lawyer made it very clear that “the birth of X [the son] – however loved and admired he is – would not have occurred but for the negligence of the sonographer.”



It is unclear if the son, now 14-years-old, is able to comprehend the fact that his parents would have killed him if they had learned of his handicaps at the time of his ultrasound.

Source: LifeSiteNews.com, May 4, 2009

A caring cut for Alberta

The downturn in Alberta’s economy has encouraged the government to look at ways to cut costs, including in healthcare. Initially, the government announced that they were going to stop funding sex change operations. Fierce reaction against this, however, caused them to quickly back down and hold off any changes for at least a year.

This may be the time, however, to persuade the government to stop funding abortions, a procedure that is almost never medically necessary! ARPA Canada is en-

couraging Alberta residents to take action by writing a letter to their local newspaper, or by contacting their MLA, Minister of Health and their Premier. Contact details for these individuals are available on their website at www.arpacanada.org.



Christianity and the collective will for National Defense

by Michael Wagner

Herbert London is a Jew who's rooting for Christianity.

Why? Because the decline of Christianity in Canada and the other Western nations is having some obvious negative cultural manifestations that even non-Christians can recognize. The most significant negative for London is the loss of the values of self-sacrifice and concern for the greater good of society. In the past Christianity inculcated society with these values, so when we faced great national challenges (such as wars) many people were willing to risk their lives to defend their country and their way of life. But if Christianity is eradicated, will people still be willing to step up to meet the challenges their nation may encounter?

Outsider cheering on Christians

London says no. He has written a book entitled *America's Secular Challenge: The Rise of a New National Religion* in which he argues that the West's new religion, secular humanism, cannot provide the philosophical basis for a society where people sacrifice for the common good. In his view, the current challenge to the United States by militant Islam cannot be met successfully by a country based on secular humanism.

London, an American Jewish scholar, mentions toward the beginning of the book that he is Jewish because he doesn't want to be accused of being a fundamentalist Christian. Yet he argues that America needs its original Christian standpoint to meet the challenge posed by militant Islam. It was that original Christian cultural perspective that fueled the response of people to great challenges in the past like World War One and World War Two. With the dissipation of Christianity as an important cultural influence, the United States may not be able to marshal the collective will to meet the current threat.

It's all about me

Especially since the 1960s, secular humanism has increasingly been the dominant social philosophy of the US and other Western nations. Secular humanism exalts a form of individual freedom where people are no longer expected to reign in their personal lusts and desires. In the area of sexual morality, any kind of restriction on behavior is considered to be an unnecessary and harmful limit to personal enjoyment and expression. Individual self-fulfillment is more important than social order. In fact, individual self-fulfillment is the most important goal of life. There is nothing more important than you and your own

happiness, so do what feels good for you. Thus the horizon for each person's life is what is most fulfilling for him or her.

But if the most important thing is personal self-fulfillment, why would anyone sacrifice for the benefit of their country? If my highest goal in life is to make myself happy according to my own standard of happiness, what would I gain by fighting for my country? I might die! That won't make me happy.

In this respect, secular humanism is eroding the ability of Western nations to defend themselves. The collective will for self-defense is undercut by a philosophy that emphasizes personal self-fulfillment above other values. Sacrificing for a collective goal makes much less sense for a secular humanist than for a Christian.

Fringe benefit of Christianity

With this in mind, it is possible to see how the loss of Christianity as the cultural basis of the Western countries weakens their ability to survive. If most people are simply concerned to pursue their own individual happiness in their own ways, there is little will left for a collective defense in the face of challenges from the outside. Thus a Jewish person, like Herbert London, who loves his country and wants it to be able to defend itself from militant Islam, will hope to see Christianity return to its place of prominence in the culture of the United States. He wrote his book to promote that goal. As he puts it, "I, a Jew, have come to appreciate the role that Christianity plays in buttressing Western democracies." He adds that, "the historical truth is that our way of life, including the liberty ensconced in liberalism, emerged from and is sustained by Christian principles."

Christianity is the true religion and therefore it is only natural that its effects on the life of a nation would be positive, just as its effects on the life of an individual or a family are positive. People would expect Christians to argue for a return to Christianity, but it's unexpected when that case is made by a non-Christian source. This outside perspective might also add to its credibility in the world.

Herbert London is not an evangelist, but he would like to see the re-Christianization of the United States due to the social benefits that would bring. There is much more to Christianity than the outward social benefits, of course. Those are just fringe benefits, in a sense. But it is nevertheless true that Christianity provides the best basis for social life that humans have ever known.



40 long years

March For Life 2009



by
Joanne
Dieleman

Busses streamed into Ottawa May 14 for the 12th annual national “March For Life.” While local marches are held in a number of provincial capitals, Ottawa was host to marchers from all over the country, and from all walks of life. Most encouraging was the age range. I would guess that some 50 per cent of the attendees were under the age of 25. I also saw many young families.

This year’s March was named “Exodus,” after Israel’s 40-year journey in the desert before reaching the Promised Land. We yearn also to reach a land where innocent unborn Canadians will once again be protected under the law.

Forty years ago, on May 14, 1969, Prime Minister Pierre Elliot Trudeau introduced his Omnibus bill in the House of Commons. The bill called for massive changes to the Criminal Code of Canada, including opening wide the door to legal abortion. It became legal for women to have an abortion if three doctors felt the pregnancy endangered the mental, emotional or physical well-being of the mother. This was so broadly interpreted it resulted in thousands of abortions being committed.

In subsequent years, with the pushing of Henry Morgentaler, Canada became and stands now as the only civilized state having no protection for the unborn child up to the moment of delivery – abortion is permitted through all nine months.

The theme of Exodus

Before we went to Parliament Hill, we spent an hour in the Jubilee Canadian Reformed Church for a special service, led by Rev. G. VanPopta. The reverend led us with the singing of “Jesus Shall Reign,” telling us to especially note the words, “His Kingdom stretches from shore to shore.”

Rev. VanPopta then spoke to us of Shiphrah and Puah, referring us to the story in Exodus 1 of these two midwives who refused to obey the orders of the king to kill Israelite boy babies at birth. *Because they believed in God* and let the children live, the Lord blessed Shiphrah and Puah. The Bible teaches us to obey the government. However, if obeying the government leads us to disobey God, we must disobey the government to obey God. Obedience to God comes first and foremost, always. Shiphrah and Puah could not stop the evil king. They could not stop the evil. But they stood up for what was right. They feared God, obeyed Him and took a stand. Rev. VanPopta continued:

Today, we are in a wilderness, 40 years, like the Israelites. There is so much crime, so much injustice. Today we are

contemplating such an injustice, abortion, the killing of babies, both boys and girls. But Jesus will set everything right. Just like Yeshua of the Old Testament led Israel from the wilderness to the Promised Land, so Yeshua of the New Testament will lead us from this present wilderness into the heavenly Promised Land. But in the meantime, He calls us to do what is right. We do not wait in passivity, doing nothing. No, we are called to act. Let us today be inspired by Shiphrah and Puah who stood up for life – who held the line for the babies. Let us march today in honor and memory of these two women who feared God.

After this meditation we sang, “This is my Father’s world,” paying special attention to stanza three: “That though the wrong seems often so strong, God is the Ruler yet.”

On to Parliament

On we went to Parliament Hill, where the largest crowd yet for this event was gathering in the pouring rain. We listened to short speeches, several by MPs and one by a young girl, who read her presentation of a school project.

Despite the rain, the crowd grew and grew, till 12,000 had gathered, willing to stand up for what is right. The pouring rain did not seem to stop anybody. It made the event even more awesome and spectacular. Umbrellas folded up, signs collapsed, and still the crowd seemed to swell even more. “Even the heavens were crying.”

It was an awesome experience to march through the streets of Ottawa, surrounded by people of kindred spirit – to see all the young people, little children and old folk, some having difficulty keeping up.

Some people who stood on the sidelines, chanting their rude slogans, made us realize again how wrong they are, how absurd the present situation. Abortion kills children, degrades women, promotes irresponsible behavior and ruins families.

When we got back to the Hill, some 200 young people had gathered on the stage, singing of God’s almighty power. Then followed a presentation by the group “Silent No More.” A dozen women and some men testified to the fact that they made the mistake and repented of having abortions.

We went home, happy and tired. The sun even came out. God is good.

Are you coming next year?





DOWNSIZE YOUR DEBT!

by John Voorhorst

As if declining investment returns in today's markets aren't enough for you to worry about, there's another issue I want to highlight in this ongoing discussion on the economy. There is every possibility that your personal debt will become the biggest financial issue you will deal with if you do not quickly get it under control.

The book of Proverbs has many things to say about money. One verse that appears to speak about debt is Proverbs 22:7: "The rich rules over the poor, and the borrower is the slave of the lender." If you feel like a slave to the banks and the credit card companies today, imagine what you will feel like when interest rates increase from their current 3 or 4 per cent to 15 or perhaps even 24 per cent!

Bond bubble burst

Perhaps you think I'm exaggerating to make a point. I sincerely hope that I am wrong on this, but the greatest fear for all today should be the astronomical debt taken on by governments worldwide. If supply and demand is one of the reasons the free market moves as it does, then the astronomical supply of government-debt bonds will ensure that the bond market will be the next bubble to burst, just as surely as the tech sector collapsed in 2000 and the housing bubble burst in 2008.

Now the tech bubble only hurt a small segment of the economy – here in Canada it only impacted investment portfolios (though it left many of those decimated). The housing bubble hurt more – not only were many investment portfolios halved in value, many people lost their jobs as well. But when the bond bubble bursts, it will hurt every person who has any amount of debt at all. Just try to imagine what will happen if the interest rate charged on your home mortgage increases from its current level to 20 per cent. For that matter, just look at what will happen to your payments if it goes up to a modest 12 per cent.

The payments on a 25-year \$250,000 mortgage at 5 per cent amounts to about \$1,454 per month, but at 12 per cent, those monthly payments will increase to \$2,579. Hike the rate to 18 per cent, and the payment becomes a mind-numbing \$3,665 per month. I am afraid to even calculate the payments if the rates go higher, and I believe they will go higher than 18 per cent.

If you believe the government will step in to cushion you from those higher rates, you might also want to ask yourself what the government has done to shield investors from the massive drop in the stock market values. The answer, of course, is "nothing."

Sensible steps

But there are solutions to this impending crisis. I won't offer any fixes for the economy at large, but there are things that you can do for your personal financial well being. First of all, you should eliminate all credit card and consumer debt, and do so quickly. By consumer debt I mean the debt that you took on to buy a car, a stereo system, or that new big-screen TV you had to have. Sell the TV if that's what it takes to pay the loan. And do not buy anything else on credit for at least the next three years. As for the mortgage on your home, lock in the interest rate for ten years. If your mortgage is up for renewal soon, insist on a ten-year locked in rate. And if your mortgage isn't coming up for renewal anytime soon, go to your bank or mortgage company and ask that they give you a blended rate (an average between what you're currently paying and the low rates that are available right now), and then tell the banker or mortgage broker you want to lock in that blended rate for the next ten years. And yes, I am aware that the current five year rate is around 3.9% and the 10 year rate is around 5.2%. The difference in payments is about 200 dollars per month on that \$250,000 mortgage, but remember, you're locking in that rate for ten years.

I am also equally aware that some economists are of the opinion that deflation is a much larger risk than inflation. However, if inflation and the corresponding high interest rates do not occur, then all you have done is lock the interest rates in at 5% for the next ten years.

To wrap up, I'm convinced that personal debt will be the next big problem for all of us. So run, don't walk, and get that debt under control. And debt that is good debt, like a mortgage on your house, your farm, or your business should have the interest rate locked in for the next ten years. That should allow you to weather the next storm. Let me conclude with another verse from Proverbs, (this time verse 3 of chapter 22), which seems completely apropos to this discussion. "The prudent sees danger and hides himself, but the simple go on and suffer for it."



HOMEFRONT

Emotional Purity

by Jane deGlint

Emotions are a force to be reckoned with. There are many instances when feelings present themselves powerfully, with the demand for a strong response. An insult leaves us offended or aggressive. Losing a job causes disappointment or relief. A false accusation makes us feel indignant or devastated. An unexpected visitor brings elation or annoyance. Each of these feelings can be overwhelming and, at least for the moment, block out all other concerns and thought processes.

But beware. Not all feelings are in the open. Many emotions hide in the recesses of our soul, controlling us surreptitiously. Hidden anger makes us defensive. Suppressed initiatives leave us indifferent. A build-up of disappointments renders us bitter. Yet, the caution to beware of hidden feelings has a bright side. It is true that negative emotions go underground to exert destructive forces. But positive emotions can take up hidden residence in our soul as well. Their unobtrusive presence makes us see the humor of a missed appointment and brings the smile to our face when we greet a stranger.

The management of our emotional power is not neutral. At first sight we might divide the emotional realm into positive and negative. Clearly, positively charged emotions promote well-being, whereas negative feelings are destructive. But this approach places each individual in the centre of his own world and makes him in essence the master of his own value-system. "What," he might exclaim, "I hurt your feelings? Too bad that you took my false accusation so seriously! It made me feel good to put you down. In fact, it energized me."

The quality of emotions is not to be judged by their impact on oneself or others. Neither can feelings be justified by what triggered them. Emotions fall in their entirety and without exception under the jurisdiction of our Lord Most High. He has claimed our whole person from the beginning of creation. The pronouncement by the Covenant Lord to his servant Moses confirmed what was already engraved on the hearts of God's people. "Hear, O Israel, the Lord, our God, the Lord is one! Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts" (Deuteronomy 6:4-6). It is well known that our Lord Jesus repeated these words, as recorded in Matthew 22:36, with the significant addition, "Love your

neighbor as yourself. All the Law and the Prophets depend on these two commandments." With our heart, soul and mind we are to be holy, as our Lord is holy.

As soon as we look at our emotions from the perspective of holiness, we see how unholy we actually are. Our feelings are polluted with strains of hatred and poisoned by extreme self-centeredness. We worry more about our own reputation than about God's name. We are more concerned with instant gratification than with walking in God's ways and waiting for his time. Who can stop us when we feel like gossiping and who can motivate us when we don't feel like doing our task? Who can cleanse our hearts and purify our souls?

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Emotions are a force to be reckoned with.

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To our modern minds the process of spiritual cleansing and purification is unfamiliar. It is obviously to be distinguished from contemporary cleansing rituals. Indeed, it is fundamentally more powerful than introspective meditation, and reaches exceedingly deeper than the penetration of stone massages. Modern man stands in the tradition of all false religions that look for their salvation deep within oneself.

It is to his own people that the Lord revealed the importance of keeping oneself clean and pure with a view to godliness. Physical washings were part of the process to become a holy nation, a kingdom of priests. See, for example, Exodus 19:6, in its context of Israel's preparation to receive the law of their Lord. The Lord used physical washings, for two reasons. Actual baths and doing laundry gave his people a tangible sense of being clean. But of equal importance, these holy cleansing ceremonies illustrated that life is one. As physical cleansing is a sign of spiritual purity, so will spiritual health show itself in all aspects of life. Spiritual purity comes to fruition when we serve our Lord with our heart, soul and mind.

The growing of the spiritual fruit is a process. It has stages, and even setbacks. But the Spirit moves on powerfully. He provides new insights and heals the damage of relapses.

The first stage of emotional purification consists of an honest analysis of our feelings, combined with an assessment of our desires. The Ten Words of our Covenant Lord present themselves as a guide for our self-evaluation. Urgent questions tear our soul apart. Why do I feel doubt if God is there? Why do I crave false reassurances if I only need God? Why do I feel resistance to rules, such as traffic laws and proper manners? Why do I bear grudges? Why does sex dominate my thinking in unholy ways? Why I am so jealous and greedy?

Emotional purity? It seems out of reach.

It becomes more painful when we inspect our excuses and cover-ups. We discover that we were caught in the trap of secular, materialistic thinking. We deceived ourselves by finding rationalizations. If we escaped the consequences of our misbehavior, we considered ourselves lucky. If there is no physical damage or financial loss, we can erase our sin from the book. If we have not been found out after thirty, forty, fifty years, we probably got away with it.

By the grace of God our purified heart, soul and mind are learning to make cunning observations. Our transgressions escaped the human eye, but like vultures they sunk their claws into our souls. They pecked away at our integrity and splurged on our purity. Someone may successfully have justified the exploitation of his employees, but it turned him into a voracious monster of greed. He became obsessed with his competitors, distrustful of his partners, and scared of his Lord. God was not his gracious provider, but a potential destroyer.

One of the greatest cover-ups concerns our sexual sins. The very fact that such sins are often committed in secret sets them up as prime candidates for going underground. The ini-

tial relief about not being found out often shrivels up into a deadly virus that settles in our soul. There it starts to infest all motivations and emotions. It may turn its victim into an arrogant sexual predator. Such person's preoccupation with sex may continue for many years, setting him up for escalation. He perfects the two-fold skill of procuring and concealing gratification. The cover-up skills are expanded to other areas of life. As a result such person may become comfortable with the lie and proficient in twisting the truth. Secondary traits develop, either aloof conceit, or surrogate holiness.

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***Emotional purity?
It seems out of reach.***

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The first stage of purification does not stop at the discovery of our hidden secrets and twisted emotions. Having seen our sins, we cry out: Who will rescue me from this body of death? (See Romans 7:24). Our hearts are drawn to our Lord Jesus Christ, who took on our flesh. He set us free from the slavery to sin. Having exposed the perversion of the devil, he taught us to resist temptations and keep ourselves pure.

Thus the transition is made to the second stage of our purification. Having seen our Lord Jesus, our High Priest, we learn to recognize the power of sin and the subtleties of temptation. When we are faced with choices, the Spirit reminds us to search our motives. Do we put the Lord first, or ourselves? Are we true servants, or do we act like masters? Are we willing to bring a sacrifice, or are we looking for self-gratification?

Initially we may only realize after a misstep that we should have consulted with our Lord first. But as we grow in Word and Spirit we will increase in discernment. "For the Word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Hebrews 4:12).

The second stage is an ongoing process. But as it continues to bear the fruit of wholesome repentance and spiritual insight, it converges with the final stage. This is a most wonderful climax. Having been purified in the blood of our Savior, we are deemed worthy to purify ourselves. Our hidden emotions have been exposed and redeemed. The work of our High Priest is accredited to our account. We are set free from the bonds of sin. Our emotions become pure. Our desires are wholesome. Out of love for our Lord we put our neighbor first. We walk with our Lord as citizens of the Kingdom of Heaven. We have become the holy nation, the kingdom of priests. With the Spirit we await the arrival of our King. Our inward joy shines from our cleansed faces.

"For everyone who has this hope in him purifies himself, just as he is pure." 1 John 3:3



Countering the cult of Environmentalism

*Just because we won't worship of Mother Earth
doesn't mean we should neglect our Father's world*

by Johan D. Tangelder

If you aren't green, you must be mean – that's the way the environmental debate is most often portrayed these days. The alarmist and exaggerated warnings of people like Al Gore, the former US Vice-president, are being taken up by the mass media who are largely responsible for the polarization of this debate. The public now sees most anyone who is skeptical about the dangers of global warming and industrial pollution as being an enemy of the environment.

But there is also a backlash to this one-sided presentation. Al Gore recently testified before the Senate Foreign Relations Committee about how rising temperatures were going to “bring a screeching halt to human civilization and threaten the fabric of life everywhere on the Earth – and this is within this century, if we don't change.” The *Grand Rapids Press* account of his testimony was disparagingly titled, “‘Goracle’ offers doomsday testimony” (Feb. 1, 2009), assigning Gore a nickname that mocked his prophetic utterances. Goracle's powers, readers were told, seemed to come from his ability to scare the wits out of people.

But if the environmental debate is polarized, which side should Christians be on? Should we be green, mean, or skeptical? Or is the Christian position another side entirely?

Blaming just Christians silly but Christians are not without blame

In his book *The European Dream – How Europe's Vision of The Future is Quietly Eclipsing the American Dream* Jeremy Rifkin portrays Christians as being on the side of polluters. He blames the creation story for the environmental ills of the world and argues that for most of Christian history, the biblical concept of dominion has been used to justify the ruthless detachment from and exploitation of the natural world. And he accuses Americans of being the major source of pollution. According to him, Europeans seek to live a good quality of life in the here and now. They are the most avid supporters of sustainable development of any people in the world. But this American

scholar argues that Americans over-consume, indulge their every appetite, and waste the Earth's largeness. They put a premium on unrestrained economic growth, reward the powerful and marginalize the vulnerable. They are consumed with protecting their self-interest and have amassed the most powerful military machine in all of history to get what they want and believe they deserve.

But is pollution a specifically Christian problem? Of course not – it is a sin problem. All mankind is fallen and sin pervades the totality of man's being and existence. Scripture clearly tells us that man is impacted by his sinful condition. So while we might react against Jeremy Rifkin's blame game, we shouldn't pretend that pollution doesn't happen. We are fallen creatures so as Jacques Ellul points out: “Man has exploited nature without brake or limit. He has ravaged the planet.”

The rise of Environmentalism

So it's a given then that people will pollute. Shouldn't Christians then side with the environmental movement to fight this? Before answering that questions let's take a close look at our potential ally.

The modern environmental movement is without a doubt, rife with paganism. Tragically, the concern for the environment in the 1960s and in later decades of the 20th century cut itself off from the Jewish-Christian tradition that is the foundation of Western culture. Care for the environment has replaced devotion to God, with some people openly revering the goddess Mother Earth.

When Environmentalism, as we know it, originated in the 1960s it was a totally new concern. It evolved into a movement highly critical of technology and its impact on global ecology, and deeply skeptical about the market. Environmentalism – the green movement – began to protest vehemently against the unbridled exploitation of the Earth. But because it was divorced from any Christian underpinnings it quickly went to extremes. The Earth became their top priority to the exclusion of all else.

Some even started talking about how, "If only they could get rid of humankind, the pollution would be gone." Man's interests were put second to animals and plants. It seems clear, as Dr. Richard John Neuhaus wrote in the Nov. 2008 *First Things*, that Environmentalism is today's newest religion. He quotes Freeman Dyson, who has written for years on environmentalism:

"There is a worldwide secular religion which we may call Environmentalism, holding that we are stewards of the earth, that despoiling the planet with waste products of our luxurious living is a sin, and that the path of righteousness is to live as frugally as possible. The ethics of Environmentalism are taught to children in kindergartens, school, and colleges all over the world. Environmentalism has replaced socialism as the leading secular religion. . . . The worldwide community of environmentalists – most of whom are not scientists – holds the moral higher ground, and is guiding human societies toward a hopeful future."

Christian perspectives on Environmentalism

So what's the Christian perspective? That seems to depend greatly on just which Christian group you talk to. Some groups sound much like Jeremy Rifkin, seeming to place the blame all on our shoulders, and other groups so bitterly react against this they have a backlash against anything connected to the environment – anything remotely "green" is denounced as unchristian and others attack it as a dangerous, leftist, New Age, a substitute for God, and form of idolatry.

"Mainline" Christians seem eager to embrace the claims of environmentalists as "Gospel truth." The latest fad in these circles is *The Green-Letter Edition* of the Bible, which highlights eco-friendly verses in green. It also has a personal green Bible trail study guide. It is printed on recycled paper, using soy-based ink and has a cotton/linen cover.

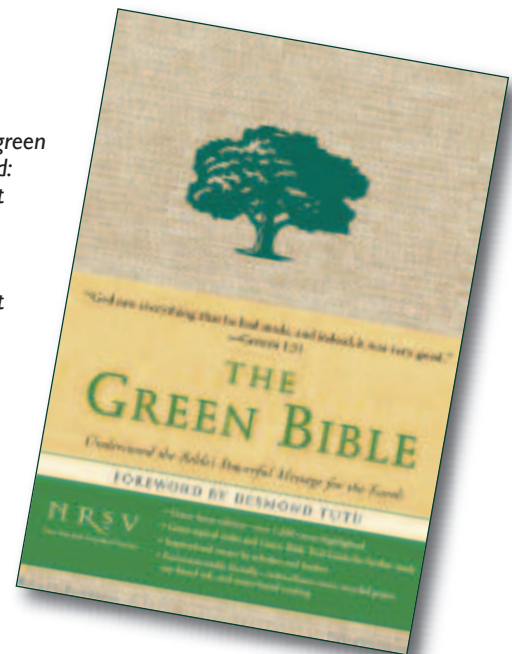
The Canadian Council of Churches did not want to lag behind in showing its concern for the environment and so put out a paper in 2001 calling for "Climate Justice." Their statement called for Canada to take a leading role in implementing the Kyoto Protocol.

Evangelicals have also made their views known on pollution and the environment.

Already in 1980, an Evangelical group called The International Consultation on Simple Lifestyle included a section on creation and stewardship and a denunciation of "environmental destruction, wastefulness and hoarding," and an acknowledgement that Creation Ethics are an "important part. . . [of] mankind's responsibility to the world we live in."

In 1999 the Mission Commission of The World Evangelical Alliance (WEA), the largest non-binding global organization of evangelicals, called "all Christians to commit themselves to ecological integrity in practicing responsible stewardship of creation and protection initiatives."

The cult of green Christianized: verses about creation are highlighted in green; verses about the Creator don't merit highlighting.



The 2004 Sandy Cove Covenant, drawn up by U.S. evangelical leaders, resolved to "make creation care a permanent dimension of our Christian discipleship, and to motivate the evangelical community to fully engage environmental issues in a biblical faithful manner. . . that we might take our appropriate place in the healing of God's creation, and thus the advance of God's reign."

In 2007 the National Association of Evangelicals (NAE), issued the Energy Star Challenge, with its goal to reduce energy uses in churches and buildings and, in so doing, to protect the environment and save millions of dollars.

But not all evangelicals have come on board on the matter of climate change. Well-known leaders James Dobson, Charles Colson, and others disagree about the cause, severity and solutions to the global warming issue.

Missions and the environment

Environmentalism has also caused missiologists to rethink what it means to do missions. In the *International Bulletin of Missionary Research* (Oct. 2008) Allan Efa, professor of Intercultural Studies at Taylor Seminary, Edmonton, Alberta, argues that one of the great contemporary matters requiring an informed mission response is the environmental crisis. He notes that due to the growing consensus that the planet may be moving toward an unprecedented ecological disaster, the Christian community is reexamining some of its theological assumptions and filling in some gaping blind spots in its understanding of the mission of God.

In his article "Missiology in Environmental Context: Tasks for an Ecology of Mission" William Jenkins, Assistant Professor of Social Ethics at Yale Divinity School, claims that if communities experience the reality of sin through impoverished soils, dangerous chemicals, disappearing waters, and polluted air, then mission practices must in some way confront and

respond to environmental problems. Missiology, therefore, must find ways to name and condemn environmental misuse, to promise environmental health, to offer ecological restoration, and to invite the world into a geography of grace. And Jenkins suggests we reconsider the significance of missions among communities living in especially degraded places. He points to the Philippines as an example where environmental degradation is the most important thing happening in some communities. In places the landscape has been so devastated by commercial logging and mining that entire mountains are burned bare to the ground, their slopes cut by constant landslides. Jenkins notes that church organizations in the Philippines have responded with outspoken criticism of governmental land policies and denunciation of corporate corruption. Meanwhile, local church members often try to resist the pillaging, sometimes to the point of martyrdom.

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The modern environmental movement is without a doubt, rife with paganism.

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Mission partnership with these churches is unimaginable apart from a thoroughgoing response to a social ecology of injustice. Jenkins also notes a suggestion that perhaps the church should affirm environmental activists as “avant garde missionaries.” He says that just as many churches perceive civil rights workers who put their lives on the line for justice as doing the work of God, environmental workers who risk themselves for the sake of preserving species or in resisting exploitative operations can be seen as carrying forward God’s purposes.

But what has this so-called new approach to do with the Great Commission (Matt. 28:19-20)? How is it related to the ministry of the Word? Why does the Church send missionaries? Of course, the deed is a vital aspect of mission work. But as the evangelical scholar Dr. D.A. Carson points out, an ostensibly Christian organization which, decade after decade, distributes tons of blankets and food, founds orphanages, and combats HIV, without ever offering Bible studies or explaining what doing this in Jesus’ name means, and what the gospel of salvation is about, is indistinguishable from UNICEF or Doctors Without Borders, and is no more Christian than they. And he rightly adds that no thoughtful reader of the Bible can ever forget that people are destined to die once, and after that face judgment (Heb. 9:27).

The biblical perspective on the environment

So, finally, let’s head to Scripture to find out, why should Christians care about the environment?

We cannot do with creation what we like because everything created is good (1 Tim. 4:1-5). The dignity which God in-

vested in creation is well illustrated in His Covenant made after the Flood. It was not just made with Noah and his descendants, but with every living creature, in fact, with all life on the earth. But the greatest honor bestowed on material creation was God becoming part of it in the incarnation of Jesus Christ (John 1:14). God assumed a material body. Therefore, we need to view the earth with wonder and adoration.

The Bible clearly intends for us to care for our Father’s world. Man was set in the Garden of Eden “to work and to take care of it.” We are stewards, not owners of creation. Hence we should treat it with reverence as God’s possession entrusted to our care. As God’s appointed stewards, we are accountable to the Lord of creation. Therefore polluting the environment is morally wrong. It is an evil performed against the people of the earth and the One who made the earth for people, and who made the earth a revelation of Himself.

The apostle Paul and many of the early church missionaries proclaimed that God in Jesus Christ is the Creator and Sustainer of the whole universe and all things in it. They emphasized a holistic perspective on salvation, often beginning their proclamation with a reminder of God’s creative activity (see Acts 17:22-24). Their objective was to remind their hearers that God has a purpose for the whole earth and all people. They did not call for commitment to a private faith. They showed that the Gospel has implications for the whole of life and for all of history. It has environmental, as well as eternal, imperatives (Eph. 1:10; Col. 1:19-20; Ps. 8:6).

And the Bible is positive about the future of creation. Paul tells us that the whole of creation is subjected to frustration because of the sin of man and is groaning as it waits for liberation from bondage and decay. The creation is so important that all nature will be transformed. There will be a new heaven and a new earth. And all this will happen when Christ comes again.

Conclusion

I am convinced that the Biblical view of creation – as worthy of respect, but not worship – is the world’s only hope of averting environmental disaster. This requires a transformation of attitudes, which is most effectively achieved by the regeneration of human hearts. Balance will be recovered only as we study and adopt the integrated view of life reflected in Scriptures, rather than Western individualism. Heaven and hell are real. We must warn sinners to flee from the wrath of God and turn to the Savior, the only hope for the world and the world to come. Yet missionaries can be involved in environmental issues that relate to human survival-population, land ownership and use, healthcare, and relationships between the powerful and marginalized. Mission work must take these issues seriously as part of the challenge of the whole Gospel for the whole world. In fact, current environmental issues suggest various ways in which missions in the twenty-first century can be made more effective. We should study biblical holism and our role of stewardship in caring for the environment.



The religion of **CHRISTIANITY** VS. The religion of **ENVIRONMENTALISM**

reviewed by Michael Wagner



Environmentalism and the Death of Science: Exposing the Lie of Eco-Religion

by Tim Bloedow

Freedom Press, 2009, 133 pages; Paperback; \$20 Can.

The basic idea behind the Environmentalist movement is naturally attractive to most people, even Christians. Protecting the environment from pollution and degradation seems to be an obviously good thing. This was brought home to me poignantly a couple of years ago while driving with a number of my children in our van. There was an election campaign under way, and the numerous political parties in our riding had signs up along the road. As we went by a sign, the children would ask me, "What does that party stand for?" I'd give them a brief summary of the party's outlook. When asked what the Green Party stood for, I said something like, "preventing pollution and protecting wilderness from human development." One of my girls immediately said, "That's the party I like!" and the other children chimed in their agreement. Oops – it's not really as simple as protecting the environment. Who is in favor of pollution and degradation? No one, actually. So there must be something deeper going on in the controversy over protecting the environment.

There are many books on this issue, and some of them are probably good. But what distinguishes Tim Bloedow's new book is his emphasis on the religious foundation of the modern Environmentalist movement, and how it differs from a consistent Christian approach. According to Bloedow, too many Christians have adopted an Environmentalist mindset and simply given it a Christian veneer.

He begins from a self-consciously Christian position: "the author believes in the existence of a comprehensive Christian worldview, including a science that is practiced in an explicitly Christian manner." Of course, this is the correct starting point for a Christian analysis, and the entire book therefore reflects an attempt to view the issue from a comprehensive Biblical perspective.

Differences

One important conflict between a Christian worldview and the modern Environmentalist worldview occurs over the value of human beings. A Biblical standpoint sees people as the most important creatures on Earth and favors population growth ("And God said to them, 'Be fruitful and multiply and fill the earth. . .'" Genesis 1:28, ESV).

Environmentalism, on the other hand, sees people as the greatest threat to the planet and favors a reduction in the human population. These conflicting perspectives cannot be reconciled.

Bloedow argues that another difference is that Christianity favors a "conservationist" approach to the environment over a "preservationist" approach advocated by the Environmentalists. The two approaches contrast as follows:

A sound conservationist ethic flows out of a Christian worldview which recognizes the Dominion Mandate that God gave; a mandate to rule over creation and tend or manage it. Preservationism flows out of the utopian Environmentalist ideology that rejects the superiority of man over the rest of creation and, in practice, elevates the rest of creation over humanity."

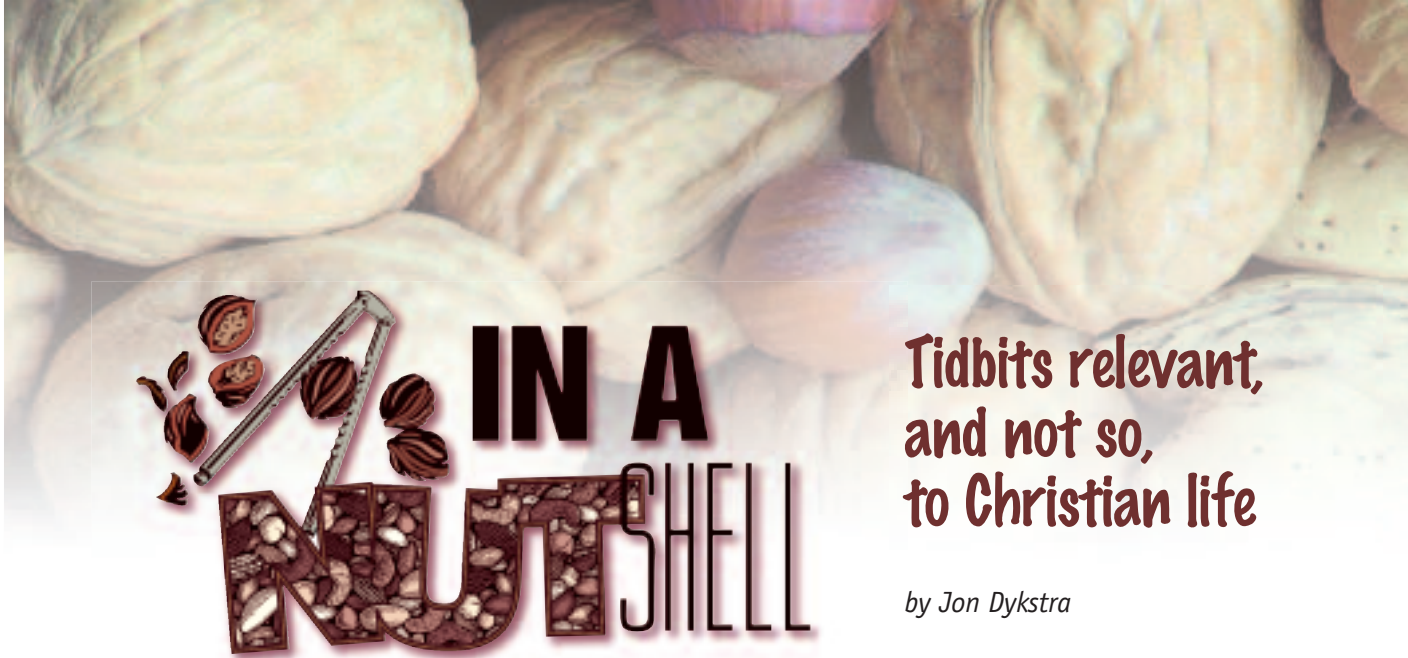
In a sense, conservationism manages the environment to ensure that it will continue to produce what is necessary to sustain human life. But preservationism simply protects the environment from any human use at all, to preserve it for its own sake.

Waste

The book contains helpful and interesting discussions of other facets of the issue as well. Among the most interesting is a theological consideration of the issue of waste. There are some Old Testament verses that deal with certain kinds of waste. Bloedow finds that "waste does not have to be the end result of a strictly linear process: the waste products of one process can be taken and harnessed in another process. Farmers and other agricultural workers probably see examples of this dynamic at work more than most other people do, and on a daily basis." Compost would be an example of waste that subsequently becomes a productive resource.

In his vigorously polemical style, Tim Bloedow has written a useful book to help Christians think through the issues associated with Environmentalism and adopt a consistently Biblical position.

To purchase the book, mail a check for \$24.95 Can. (\$19.95 + \$4.50 S/H + GST) to Tim Bloedow at PO Box 7, Russell, ON K4R 1C7, or buy it online at www.freedompress.ca



IN A NUTSHELL

Tidbits relevant, and not so, to Christian life

by Jon Dykstra

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A Freudian slip?

In a Bible class the teacher asked students to write down the Ten Commandments. For the fifth commandment one boy put, “Humor thy Father and thy Mother.”

SOURCE: *The Return of the Good Clean Jokes* by Bob Phillips

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Same old media

The mainstream media that once attacked George W. Bush like a bulldog is now acting the part of a lapdog with President Obama. This shouldn’t surprise us – he’s certainly not the first president to garner the media’s adulation. Obama might have prompted “thrills running up” the leg of news anchor Chris Matthews, but way back in 1993 President Clinton had already gotten CBS’s Dan Rather to gush, “If we could be one-hundredth as great as you and Hillary Rodham Clinton have been in the White House, we’d take it right now and walk away winners.”

God tells us in Ecclesiastes 1:9 that, “there is nothing new under the sun” and we see that evidenced once again in the media’s love affair with a certain sort of president.

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Friends don’t come for the food

Want to be more hospitable? In the May issue of *Faith in Focus* Sally Davey offers a helpful suggestion for becoming a better host – don’t try so hard:

Many of us stress and strain ourselves by putting too much effort into trying

to provide the perfect meal for our guests. These days even the best television cooks take pains to point out that the thing that counts is conversation, not the food. Don’t work yourself up into a state of nervous exhaustion because of the food. Your guests are coming to enjoy you, and they won’t if you are stressed out to the max. Jo Seagar, more interested in sharing a drink in the living room with her friends than in “slogging my guts out in the kitchen,” advises that “Cooking for friends is like a generous gift offered to the people you care about the most. Angst is the cook’s worst enemy, therefore get rid of it and remember the essential main ingredient is love for those you are cooking for.”

SOURCE: “The dinner-table conversation” by Sally Davey

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Quotable Calvin

- “Every one of us is, even from his mother’s womb, a master craftsman of idols.”
- “A dog barks when his master is attacked. I would be a coward if I saw that God’s truth is attacked and yet would remain silent.”
- “Is it faith to understand nothing, and merely submit your convictions implicitly to the Church?”

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Martin Luther: stand-up comedian?

You are undoubtedly aware of Martin Luther’s opinion of indulgences – it was this that started the Reformation.

You may not be as familiar with Luther’s thoughts on whether court jesters should be allowed to marry. And yet, both topics were discussed when Luther met Johann Eck face-to-face for their famous Leipzig Debate in 1519.

The debate lasted a remarkable two weeks and was hosted by Duke George. Eck and Luther covered matters ranging from purgatory and indulgences to the authority of the pope. But while Eck and Luther discussed serious matters, at one point they took a bizarre comic interlude to debate whether Duke George’s court fool should be allowed to marry – Luther pro and Eck con. It isn’t clear who won this particular disputation, but by all accounts Eck and Luther had the audience roaring with laughter.

SOURCE: *Here I stand: A life of Martin Luther* by Roland H. Bainton

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Generic good

Generic brands may cost less, but we all know that some of them still aren’t worth the money. So which are worth getting? When John Stossel looked into it he found that while consumer are more willing to experiment with generic version of *non-food* items (like dishwasher soap, or paper towels, etc), ironically:

- brand name dishwasher soaps, garbage bags and paper towels are noticeably better than generic versions,
- many generic brands of food, however, rate as highly as the brand names.

So give those generic canned peaches a try – you may find you like them *more!*

SOURCE: John Stossel’s *Myths, Lies and Downright Stupidity*



Who is Man?

John Calvin's views are old, but never out of date

by Anthon Souman

This July is the five hundred year anniversary of John Calvin's birth. He was undoubtedly a giant of his time, but we might wonder, is what he wrote still relevant for today? After all, a lot has happened since Calvin's death. Science has leapt ahead and gone through huge changes. Society too, has changed considerably. So when we consider our topic – Man's origin and his nature – it seems only natural to conclude we must know more now than Calvin did 500 years ago.

However, if we start reading the writings of Calvin and especially his *Institutes of Christian Religion*, we might be surprised how much Calvin has to say to Christians in our time. He may not have had to contend with today's evolutionists and their thoughts about Man's nature, but he did have to contend with philosophers from his time who had remarkably similar opinions.

From Stoic to Christian

Calvin's view of Man developed over time. In his early years, before his conversion from Roman Catholicism, Calvin was attracted to the ideas of Stoicism, in which self-control had an important place. In fact, the very first book he wrote was a commentary on two books of Seneca, a senator and famous Stoic philosopher in the days of Nero. Stoicism is the belief that there is a certain unity of mankind, despite all the differences between human beings that may exist. This unity brings with it the obligation of every human being to be responsible for others and to help where necessary. Man can only exist in communion with others. Isolationism and anti-social behavior goes against human nature. We can see

these elements coming back in the later writings of Calvin.

However, when Calvin started studying the Bible, he radically changed his evaluation of Man. Some small Stoic influences were still evident in his writings but on the core questions about Man before God, Calvin changed completely. This change becomes clear in his *Institutes of the Christian Religion*. Right at the beginning of the book Calvin writes that all of holy doctrine can be contained in these two parts:

- 1) knowledge of God
- 2) knowledge of Man

God and Man

Knowledge of God and knowledge of Man can never be separated. We cannot truly know ourselves, without knowing God, in Whom we live and move. However, if we don't know ourselves, and we don't see our sin and misery, then we would not turn to God to receive from Him salvation.

It is hard to say which should come first, but it is clear that the one is not possible without the other. So long as we do not look beyond our Earth, we are quite pleased with our own righteousness, wisdom, and virtue. But if we start to know God and if we begin to reflect on what kind of Being He is – the absolute perfection of His righteousness, and wisdom, and virtue – then we will realize that what we first saw as wisdom is no more than utter folly.

So much depends on what we compare ourselves with. If we compare ourselves only to what can be found on Earth, then we can be content with what



we are and what we know. But if we compare our conduct with God's standard, then it becomes clear we are nothing more than miserable failures. Holy men in the Bible, even those whom we see as great men, trembled with fear when they stood in the presence of God because they understood how insignificant they were in comparison.

Man as image of God

God created Man out of the dust of the ground. With this act God laid a curb on Man's pride. We should never forget that we are in part only dust and ashes. However, we shall glory in God, Who decided to give us who are only dust, an immortal spirit. Of course, while our

spirit is immortal, it is still created – like God, we will live on without end, but unlike Him, we had a beginning.

When Calvin talks about Man's spirit he is talking of our immortal soul. The breath of life may leave us when we die, but as the Bible makes clear, our soul is immortal. And it is within our soul that our conscience resides, allowing us to distinguish between good and evil.

When the Bible speaks about Man as created in God's image, then it cannot be doubted, according to Calvin, that the proper seat of that image is in the soul. The body may show some external marks of being the image of God, but the image of God itself is spiritual. The image of God extends to everything in which the nature of man surpasses that of all other species of animals.

Responding to Evolution ahead of time

Although Calvin did not know anything about Evolution, with his remarks about Man as an image of God, he in fact answers the main element of the theory: that man is the product of evolution from animals. Calvin makes clear that man is different from any animal. He is not a kind of super-animal, but his nature is different. There is no animal that God created in His own image.

In other places Calvin also speaks about the age of this world and estimates it as about six thousand years (*Institutes*, Book 1, Chapter 14). There he also speaks about the human mind not being able to understand God's decisions regarding the timing of His creation – why did He wait an eternity to start? Apparently some in Calvin's time were mockingly asking why God took an eternity before starting to create. Calvin's response: because Man is only God's creature, he should know his limits. It would not be useful for us to know what God, as a trial of the modesty of our faith, has been pleased purposely to conceal.

On the other hand, as the image of God, Man received a high position and special gifts, which God did not give to the animals. Calvin mentions: knowledge, true righteousness and holiness, as well as light of intellect, rectitude of heart and the soundness of every part.

Due to his fall in sin, Man lost much of these gifts, but through the work of Christ, we will be restored as the image of God and receive these gifts again in their fullness. Christ is now the most perfect image of God, into which we are so renewed as to bear the image of God in knowledge, purity righteousness and true holiness.

However, although Man is created in God's image, that does not mean that he received a portion of the boundless divinity, when God breathed into Man's nostrils. We remain merely human, creatures.

Intellect and will

Calvin believes that God has provided the soul of Man with intellect by which he might discern good from evil, just from unjust, and might know what to follow or to shun. To this He has joined the will, to which choice belongs.

The gifts which Man received as the image of God, enabled him to rise up to God and eternal happiness. Then, when God added the will, Man possessed freedom of will, by which he would be able to obtain eternal life, if he chose to do so. Here again Calvin argues that it is unreasonable to question the secret predestination of God, regarding what might or might not happen. We are only to consider what Man truly was, and Man was, at the beginning free to choose. It was by his own will that Adam fell. If Man had had the will to persevere in obedience, he would have received the power to do so. But Man did not have the will. Therefore, there is no excuse for his having spontaneously brought death upon himself.

Our modern age doesn't understand Man

It is because of the lack of this knowledge about the fall of Man, that all the philosophers who do not know God's revelation, cannot find true knowledge of Man. That's why there is so much confusion among philosophers.

It is necessary to remember that Man, when first created was very different from all his posterity; who deriving their origin from him after he was corrupted, received a hereditary taint.

This knowledge must bring us to humility. There is nothing to boast in. At the same time, it must bring Man to the realization that he needs the salvation through Christ. Man is created to live with God, being united and bound to his Maker. Being estranged from Him, by sin, means death. There is no life for Man without God. Man, created with a will, and the ability to choose, lost his free will and is now miserably enslaved.

However, despite the fall in sin, human nature is still adorned by God with excellent endowments. Sometimes even the wicked receive these endowments. God gives these endowments to the common good of mankind. God even bestowed on Man some slight perception of His Godhead, so that no one can plead ignorance or have an excuse. Some philosophers too, have come to know certain truths about God. However, though seeing they saw not. Their discernment was not such as to direct them to the truth. Even when God sent His Son, then we read in the Bible: "In Him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it" (John 1:4, 5). And then, to end with a quote from Calvin: "When the Spirit describes men under the term *darkness*, he declares them void of all power of spiritual intelligence. For this reason, it is said that believers, in embracing Christ, are 'born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,' (John 1:13); in other words, that the flesh has no capacity for such sublime wisdom as to apprehend God, and the things of God, unless illumined by His Spirit."

Rev. Souman is the minister in Willoughby Canadian Reformed Church. He heartily recommends that everyone read John Calvin's Institutes of Christian Religion.



John Calvin:

America's Founding Father?

reviewed by *Harold J. Ludwig*

Even the most cursory reading of the religious press should have alerted readers that this is a special year; namely the quincentenary of the birth of John Calvin (1509-1564) one of the Great Reformers of the Church. Many books are being published or republished, conferences organized and tours promoted to the birthplace of John Calvin, as well as to the places where he spent much of his time such as Geneva, Switzerland. Time or money may prevent you from participating in most of these events, but a small expenditure on this book would provide you with a primer on the life and influence of John Calvin.

Updated classic

This book is actually an updated version of one that appeared on the occasion of the 400th anniversary of John Calvin's birth in 1909. It has been updated and enhanced with the addition of a number of chapters on the influence of Calvin on the histories of various European countries, but particularly English-speaking countries, and especially America.

A number of things intrigued me about this book. On the front cover, the book is promoted as "A Family Read-Aloud Biography." Perhaps I'm wrong, but I'm not aware of too many families today that would read aloud (aside from the Bible itself) this type of book about a well-known figure in the history of the churches. That's not to say this isn't a good idea! I can see that this might be a suitable book to read-aloud particularly the first eighteen chapters on the life and character of John Calvin. I found them to be a quick and easy read and quite accessible to younger people as well. Teachers and Sunday school teachers take note – to revive an interest in and knowledge of John Calvin this might just be the book for *you*.

Man of the last 1000 years?

The second thing that made me sit up and take notice is the designation of John Calvin as "Man of the Millennium." This honorific has been conferred upon him by some scholars who have studied his works and traced his influence throughout much of the Western world. That John Calvin was a man of profound learning and insight who, through the grace of God, had a remarkable impact upon many people and nations at a crucial time in history is undoubtedly true. A book review is not the place to try to prove this, but I encourage you to read the book for yourself, as well as many articles currently being published in the Reformed press, and conclude for yourself whether you'd agree with this rather lofty appellation.

The third aspect of the book that I found especially noteworthy was the description of John Calvin on the back of the

John Calvin: Man of the Millennium

by *Philip Vollmer*
Vision Forum, 2008
341 pg; Hardcover; \$15 US



dust jacket as "America's Founding Father." I doubt many students of American history would put him in that category, especially if they were educated in a secular school. And yet, no less an authority than the Harvard historian George Bancroft is quoted as follows: "He that will not honor the memory, and respect the influence of Calvin, knows little of the origin of American liberty."

The last chapter of the book, written by Joseph C. Morecraft, III, focuses on "Calvin's Influence on America" and makes the claim that the American War for Independence was "a Presbyterian rebellion" (as King George III called it) in that it was "a war of self-defense to protect a Christian way of life and liberty rooted in the sovereignty of God and a republican understanding of political institutions, with a hatred for the tyranny of man."

For non-American readers such as myself, this whole thesis of tracing America's founding to the great Reformer's influence is a fascinating topic in itself and makes it worthwhile reading to try to understand our Reformed brothers and sisters in America. It also opens up for further study the effects of John Calvin in the history of other English-speaking countries such as Canada and Australia. To understand our own histories better, we sometimes need to be reminded of our roots. This book would be a profitable way to remind us and to contemplate how far we've strayed in many respects. As the concluding sentence of the book says, "As we celebrate the 500th birthday of John Calvin, may we as Americans (and Canadians, etc. - *edit.*) humble ourselves before the same great King to Whom Calvin bowed his knee and gave his all."

In sum, this book, while perhaps excessively laudatory, is accessible to all, fascinating in content, and inspiring to its readers to revisit the original works of this truly gifted servant of the Lord.

John Calvin: Man of the millennium *can be ordered online at www.Christianbook.com or at www.visionforum.com, a site that also includes other books and interesting articles meant to revive an interest in the history and influence of the Reformation.*

For everything there is a season, and a time for every matter under heaven:
 a time to be born, and a time to die; a time to plant, and a time to pluck up what is planted;
 a time to kill, and a time to heal; a time to break down, and a time to build up;
 a time to weep, and a time to laugh; a time to mourn, and a time to dance;
 a time to cast away stones, and a time to gather stones together;
 a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose;
 a time to keep and a time to cast away; a time to rend, and a time to sew;
 a time to keep silence, and a time to speak; a time to love, and a time to hate;
 a time for war, and a time for peace.

Ecclesiastes 3:1-8

In and About June

by Christine Farenhorst

We tend to reflect and dwell on the past at the end of each year. New Year's resolutions are made at that time; people become introspective and seem to be struck with the brevity and vanity of life. But it doesn't hurt to reflect more often than this particular time of the year. The thirtieth of June is the halfway mark through the annual calendar.

Up to this point of time in this year of our Lord 2009, a great many things have already happened in the world – events of which we are increasingly aware because of the universal news media. A convert to Christianity, Hamoud Bin Saleh was arrested and imprisoned in January of this year in Saudi Arabia. His crime consisted of hosting a weblog entitled Christfor-saudi.blogspot.com. President Omar al-Bashir of Sudan has been issued an arrest warrant by the judges at the International Criminal Court for war crimes in Darfur. Hillary and Julie Goodridge, who on May 17, 2004, became the first same-sex couple to marry in the USA, have filed for divorce. Barbie has turned 50. A great many people have lost their jobs. Iran has begun a nuclear energy program by conducting the first test of its nuclear power plant as the head of Russia's state nuclear company looked on.

Reading the newspaper can become depressing. It can be downright intimidating and make you feel as if the world is on a downward spiral. And yet, things remain the way they always did – in God's hands – and will remain there until the end of time. We should never lose that perspective.

Looking over our shoulder at days long ago will help us to see that there were always seasons of birth, of death, of planting, of harvesting, of killing, of healing, of weeping and of mourning. And it does not harm to reflect that this is God's world – a world corrupted by sin throughout the ages, but a world waiting to be redeemed.

Historically speaking, June was the fourth month of the Roman calendar, but was dedicated "à Junioribus," that is to

say, the junior, inferior branch of the year, whereas May was "à Majoribus," or the superior branch. Originally it had 30 days, but in the old Latin calendar it was reduced to 26 days. Julius Caesar restored it to 30 and thus it remains today.

God, in Genesis 8:22, said to Noah, "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." And so it is. The 21st of June is the summer solstice, the sun reaching its most northerly point on this day. June is a popular month for marriage and, as in all other months, people are born in it and people die in it.

June 1

BORN – Nicolas Poussin, painter, in 1594

DIED – Jerome of Prague, religious reformer, burnt at Constance in 1416

VICTORY – of the English Admiral Lord Howe's fleet over the French Admiral Joyeuse's fleet in 1794



"The Judgement of Solomon" by Nicolas Poussin

June 2

BORN – Le Fevre, French humanist, theologian and Reformer, who influenced both Farel and Calvin, in 1455

DIED – Thomas, Duke of Norfolk by execution in the Tower of London in 1572

BAPTIZED – Ethelbert, King of Kent, in 597 when Augustine landed there and introduced Christianity into England.

June 3

BORN – Dr. James Hutton, one of the founders of geology, in Edinburgh, in 1726

DIED – William Harvey, discoverer of the circulatory system, in Essex, in 1657

FUNERAL – of Josephine who formerly was married to Napoleon, in 1814

June 4

BORN – George III of Great Britain in London, in 1738

DIED – Muretus, commentator on ancient classics, in Rome, in 1585

MURDERED – Amy Robsart, Wife of Robert Dudley, Earl of Leicester, in Cornwall, in 1550

June 5

BORN – Socrates, Greek philosopher, in 468

DIED – Count D'Egmont and Count Horn, beheaded at Brussels, in 1568

ORDAINED – Boniface, as Archbishop to the Germans, by Pope Gregory III, in 732



Socrates (left)
and Plato

June 6

BORN – Diego Velasquez, Spanish artist, in Seville, in 1599

DIED – Patrick Henry, American patriot and orator, in 1799

VERSIFIED – and sung in the Royal English chapel, the Acts of the Apostles, by Christopher Tye, in 1597. It began:

It chanced in Iconium, As they oft' times did use,
Together they into did come, The synagogue of Jews,
Where they did preach, and only seek, God's grace them to
achieve,

That so to speak, to Jew and Greek, That many did believe.

June 7

BORN – Rev. W. Coneybeare, geologist, in London, in 1787

DIED – William Bruce, King of Scots, Cardross Castle, Dumbartonshire, 1329

BEE BATTLE – in Cargo, Cumberland, England between two huge swarms of bees, competing for a hive, in 1827

During the Middle Ages, a priory of Dunmow in Essex, on June 7th, assuming that marital bliss was hard to come by, established a rule that if any couple could prove they had never quarreled for a twelvemonth, had never regretted their marriage and, if given a second chance, would again choose the same mate, they would be rewarded with a flich of bacon.

June 8

BORN – John Domenic Cassini, astronomer, in Nice, in 1635

DIED – Nero, Emperor of Rome and Mohammed, founder of Islam, in 68 and 632

PUBLISHED – Thomas Paine's book, *Common Sense*, in America, 1776

June 9

BORN – Andrew Ramsay, author, in Ayr, 1686

DIED – presumably by poisoning, Jeanne D'Albret, Reformed Queen of Navarre, in Paris, 1572

MARTYRED – Primus and Felicianus in Rome, 286

June 10

BORN – James, Prince of Wales, known as "the Old Pretender," in London, 1688

DIED – Emperor Frederick Barbarossa, in Cilicia, 1190

SURRENDERED – Boarstall House in Buckinghamshire by Royalist English to Parliament, 1646

June 11

BORN – George Wither, Poet, in Hants, England, 1588

DIED – Roger Bacon, scholar and doctor, in Oxford, and Baden Powell, founder of the Boy Scouts, in London, 1294 and 1869

SAILED – Sir John Franklin, on an unfortunate expedition in which everyone died, for the supposed discovery of the North-West Passage, in 1845

June 12

BORN – Charles Kingsley, author, 1819

DIED – James III of Scotland, near Bannockburn, Stirlingshire, in 1488

LETTER SENT – by Edward III of England to the Sheriffs of London to command that. . . *everyone in London strong in body, at leisure times on holidays, use in their recreations bows and arrows, or pellets and bolts, to learn and exercise the art of shooting, forbidding all and singular on our behalf, that they do not after any manner apply themselves to the throwing of stones, wood or iron, handball, football, bandyball, cambuck or cockfighting, nor such-like vain plays, which have no profit in them.* 1349

June 13

BORN – Agricola, Roman commander, Frejus in Provence, 40
 DIED – Simon Tissot, eminent Swiss physician, in Lausanne, 1797

CANONIZED – St. Anthony of Padua, in Rome, 1307

June 14

BORN – Thomas Rennant, traveler and naturalist, in Bowring, Flintshire, 1723

DIED – Sir Harry Vane, English patriot, beheaded in the Tower of London, 1662

GIVEN – to George II, the Hastings Diamond, by the native ruler of the Deccan, 1786

June 15

BORN – Edward “The Black Prince” in Woodstock, 1330

DIED – Philip “the Good” in Bruges, Belgium, 1467

TWO ARMIES FACE OFF – at Haddingtonshire, of James Bothwell, lately married to Mary, Queen of Scots, and of the nobles who objected to her marriage. Bothwell withdrew his forces. He never saw his wife again.

June 16

BORN – Edward I of England, 1239

DIED – John Churchill, Duke of Marlborough, in Windsor Lodge, 1722

BATTLE OF STROKE – between the rival houses of York and Lancaster in which 6,000 died, 1487

June 17

BORN – John Wesley, in Epworth, England, 1703

DIED – John Sobieski, who became John III, of Poland 1696

BATTLE OF BUNKER HILL – in the American War of Independence, 1775

June 18

BORN – Robert Stewart, Marquis of Londonderry and minister of George IV, 1769

DIED – Caliph Othman, successor of Mohammed, assassinated at Medina, 655

BATTLE OF WATERLOO – Napoleon lost to the English and the Prussians, 1815

June 19

BORN – Blaise Pascal, mathematician, in Clermont, Auvergne, 1523

DIED – John Brown, Scottish Dissenting Divine, in Scotland, 1787

SIGNED – the Magna Carta, in England, 1215

*The
Magna Carta*

**June 20**

BORN – Dr. George Hicke, Dean of Worcester, England, 1642

DIED – Anna Maria Porter, American novelist, 1832

LAID TO REST – Richard Brandon of Rosemary Lane, London, whose claim to fame was that he had beheaded Charles the First, 1661

June 21

BORN – Anthony Collins, author, in England, 1676

DIED – Thales, Greek philosopher, 546 BC

CONSPIRACY ACTED OUT – against Henry Hudson, the Navigator, by mutineers. Set in a small boat, in what is now Hudson's Bay, he and other crewmembers were never seen again, 1611

Niccolò Machiavelli

**June 22**

BORN – Jacques Delille, French poet, 1738

DIED – Machiavelli, Italian statesman, 1527

MARTYRED – St. Alban, in Britain, for sheltering a priest, 303

June 23

BORN – Gottfried Leibnitz, historian and philosopher, in Leipzig, 1646
 DIED – Mary Tudor, Duchess of Suffolk, and sister of Henry VIII, 1533
 FIRST ENGLISH REGATTA – took place on the Thames, 1775

June 24

BORN – Theodore Beza, Reformer, in Burgundy, 1519
 DIED – Vespasian, Emperor of Rome, 79
 ORDER OF THE GARTER – was first instituted in Britain, 1348

Observances connected with the Nativity of St. John were kept on Midsummer Day in England – June 24. People cut down trees which they brought to their homes and planted over their doors, to make good the Scripture prophecy, they thought, respecting the Baptist, that many should rejoice in his birth.

June 25

BORN – John Tooke, historian, in Westminster, England, 1736
 DIED – Louis Bonaparte, ex-king of Holland, 1846
 GUILLOTINED – Charles Barbaroux, Girondist politician, in France, 1793

June 26

BORN – Philip Doddridge, eminent English non-conformist divine, 1702
 DIED – Julian, Emperor of Rome, 363
 ASSASSINATED – Francisco Pizarro, at Lima, 1541

June 27

BORN – Louis XII of France, at Blois, 1462
 DIED – Runjeet Singh, Chief of Lahore, in India, 1839
 EXECUTED – William Dodd, forger, in 1777

June 28

BORN – Jean Jacques Rousseau, in Geneva, 1712
 DIED – Alphonso of Aragon, 1458
 GAVE BIRTH – Elizabeth of York, to a male child who later became known as Henry VIII

June 29

BORN – Rev. John Williams, in Tottenham, England, known as the “apostle to Polynesia,” in 1796
 DIED – Henry Clay, American statesman, in 1852
 LAID TO REST – Elizabeth Barrett Browning, poetess, in 1861

June 30

BORN – Sir Henry Yelverton, England, judge, in 1566
 DIED – Sultan Mahmoud of Turkey, in 1839
 BEHEADED – Archibald Campbell, the 9th Earl of Argyle, in Edinburgh, 1685

There have been, and possibly will be many more, Junes, each with their own births, deaths, murders, joys, and sorrows. It is a great comfort that Christians have been given the “mind of Christ” (I Cor. 2:16). They have been given the gift of discernment; they have been given the ability to penetrate, to delve between the layers of everyday news and to see things as they really are; they can look at life from God’s point of view and they hear Him say: “Surely I am coming soon.”

Amen. Come, Lord Jesus!

**‘...encourage one another...’****A Study Guide**

BY BRAM VEGTER

“But encourage one another daily, as long as it is called ‘Today’, so that none of you may be hardened by sin’s deceitfulness” (Hebrews 3:13)

‘...encourage one another...’ A Study Guide outlines fifteen short lessons covering our relationships, in the home, at work and within the church community. Attention is also directed to the need for encouragement at the personal level – probing personal attitudes, dealing with weakness and the importance of prayer and thankfulness.

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Recovering the lost art of conversation

by Sally Davey

Recently I had one of those revealing moments – a little incident that illustrated a significant trend, and which set me thinking about where it had come from and where it was probably going. It was at the end of a day in Christchurch; and as usual, I had gone to the supermarket to buy the week’s groceries before driving home. Joining the checkout queue, I parked my trolley in behind a young woman wearing earplugs and seemingly engrossed in reading text messages on her mobile phone. Her turn came to have her groceries checked out. She piled them on the conveyer, and the checkout operator scanned them, but there was only vague eye contact between the two women. The checkout operator then smiled, and asked the customer to swipe her card. She did so, but said nothing. Perhaps she did not even hear, because she was still connected up to her ipod and absorbed by its music.

Without saying so much as one word to the checkout operator, this customer sloped off out of the supermarket with her groceries. Wheeling my trolley up, I asked the operator how it felt to be dealing with speechless customers who don’t even remove their earplugs to interact with the person speaking to them. “Terrible,” she admitted. “The other day I even had a girl in here who was talking



on her cell phone right through the checkout. Even when I was asking her something. Makes you feel like you don’t even exist.” Yes, I thought, that’s it. As if you don’t even exist. . . . We are losing the habit of giving those we are physically with our full, undivided, and courteous attention. We are losing, fast, the art of genuine conversation.

My thoughts wheeled back to some observations of a friend. She had been telling me of the experience another friend of hers had had a while ago. This friend, a recent widow, had arranged to meet a couple of girlfriends for coffee in a café. During their time together, both these friends had received calls on their cell phones, and had remained sitting at

the table, talking at length with whoever had called them. For some minutes my friend's friend had sat in silence while the other two talked. When it looked like they were both settled in for lengthy conversations, she gave way to her discouragement and simply left the café. Her two "friends" were more interested in someone intruding from outside, than they were in the person they had arranged to be with.

Now, it's not that I've got a "thing" about cell phones. They are convenient. But people sometimes use them thoughtlessly, even rudely. The real problem is the lack of value we place on conversation; and our ignorance of what conversation actually *is*. Here are some thoughts.

What is conversation?

It seems to me that conversation, or exchanges of speech between people who are face to face with each other, is one of our most important daily human activities. Conversation is, above all, a gift of God. He uses it to do a great deal of good through us. We may also, of course, use it to do a great deal of harm. As the apostle James exclaims, "How great a forest is set ablaze by such a small fire!" (James 3:5). But it is through talking with each other that we also express love, that we comfort, encourage, teach and exhort one another. It is through speaking that we share the gospel. We must use words and speak to people if they are to believe the message of salvation. Kind actions are helpful, but they are not enough. People need words, explanations, and answers to their questions. We need to have people with us, and talk with them.

It is true that there are many means of communication these days, and some even resemble aspects of conversation. Telephone calls, in which we can hear the other's voice, and respond to tone and nuance, come closest. But voices are only part of the rich interchange that personal proximity provides. They are certainly better than written media, such as text messages and emails, but face to face is best of all. We can see the expression on the other's face, and have the possibility of clearing up misunderstandings, apologizing straight away if our words hurt, or simply explaining more clearly if we are misunderstood. It seems to be a rule of thumb that the more sensitive an interaction, the more important it is face to face, when at all possible. Sometimes we hide behind the more "distant" written media, especially email. But it is much kinder, and I believe wiser, to communicate by voice. A friend once told of having an argument by text message when only a kilometer or two away from the person with whom she was quarrelling. I was amazed. "Why on earth didn't you just get in your car and drive around and sort it out?" I asked. We both had to admit, it was a silly situation to be in!

The priorities of conversation

Being with people, especially if we have planned the meeting, makes those people important. Personal conversation requires that we give the people we are talking to a priority on

our time and attention. The phone, machines in the background, small children tugging at the arm should all come second to the person with whom we are speaking. Attending to them, without apologizing to the person we're in conversation with, is just rude. Anyone sneaking a glance at a text message, tapping answers under the table, typing instructions into their computer, or just letting their eyes wander around the room, is giving the other person the clear message: "I'm not with you." To show genuine love, to offer a heartfelt apology, to make a humble and considered rebuke, or to convey compassion believably, we need to show those we are with that they have our complete, undivided attention. To do anything less is to lose our credibility.

.....

***Conversation, after all, is not
something that just "happens."
It is an art to cultivate***

.....

Naturally, good conversation takes a lot of effort. Concentrating, especially when the person we're talking with is being a long-winded, or possibly self-absorbed conversationalist, can require considerable dedication. Thinking of helpful, wise, tactful and clearly-worded contributions to a conversation can, at times, tax the mind and imagination. A long session of conversation can be mentally exhausting. But it is absolutely, incontrovertibly, worth the effort. I'm convinced that such occasions frequently show us God at work in people's lives.

Not so long ago, I asked someone for another perspective on what enhances or detracts from conversation. She came up with a checklist of conversational dos and don'ts, which I've prioritized for the sake of clarity. They include some pithy observations: Above all, she advised, don't interrupt. That is the ultimate proof you are not interested in what the other person is saying. You should listen more than you speak (someone said we have only one mouth, but two ears!) Don't use someone else's contribution simply as the springboard for your next point: really listen to them. Leave gaps in the conversation for others to fill. Don't try to outdo other people's stories. Don't say, "That's just like me" or "I know someone like that." (Those are simply levers to get back to the fascinating subject of "me, me, me. . .") Don't listen merely in such a way that you are (clearly) just taking notes to assess the person speaking. And do laugh at other people's jokes, even if they are not all that amusing.

You'll notice from the evidence of this list that conversation is as much the art of listening as it is speaking. And that is just shorthand for saying that we should consider the ideas, opinions and thoughts of others as more important than our own.

Cultivating the art

It is obvious that by thinking about conversation, by exploring ways to improve our interaction, and by applying the principles of Scripture to what we say and the way we say it, we are going to get better at it. Experience, over time, will also make us wiser, kinder, gentler and more edifying practitioners of the art of conversation. We can also help our children learn how to make good conversation with grace, clarity and tact.

Parents used to make a point of teaching their children these things. It was called, in former generations, “cultivating the art of conversation.” I quite like the expression. It suggests that conversation takes thought, effort and creativity. The idea was that you needed to learn some basic guidelines for conversation (usually based on good manners); and also learn how to be an *interesting* conversationalist. Parents encouraged their children to become well-informed on subjects of general interest, and taught them how to discuss such subjects in ways that others would find interesting, and with which they could interact. They showed their children what witty, gentle and kindly humor involved. Some of this general concept can well be applied by Christians. It should be our goal to talk about what interests others, and to which they will be able to respond. We should make sure we know what we are talking about, and also that we avoid being overly opinionated, to the point of lecturing those we talk with. We need to learn to recognize the signs that we have “lost” or bored others. Glazed expressions and wandering eyes are a sure indication! “Being a bore” was what this used to be called.

One way parents can greatly help their children, especially as they reach the teenage years, is to show them how to enter into adult conversations. There comes a time when, quite naturally, children start to lose interest in children’s topics, and gravitate toward adult subjects. They often begin by staying in the living room with the adults, and listening in to (suitable) adult conversations. As they listen, they are learning ways to interact, and over time will have their own occasional, appropriate contribution to make. Parents probably need to help them understand how and when to contribute, as it is easy for young people to be over-confident and over-bold in the way they say things in adult company. Sometimes, of course, young people err the other way, and seem to have nothing at all to say to adults other than sheepish grunts. I have noticed, with appreciation over the years, that it is sign of good parenting when the teenagers in a family have learned to speak pleasantly, unassumingly and respectfully with other adults.

Conversation, after all, is not something that just “happens.” It is an art to cultivate and a gift to use generously in God’s service.

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Becoming a better conversationalist

DO

- ... listen more than you speak – we have one mouth, but two ears!
- ... leave gaps in the conversation for others to fill
- ... laugh at other people’s jokes, even if they are not all that amusing

DON'T

- ... interrupt - that proves you aren’t interested in what’s being said
- ... try to outdo other people’s stories
- ... say, “That’s just like me” or “I know someone like that” (it’s not all about you!)



The future of medical research?

Researchers want to use your medical history, with or without your consent

by Margaret Helder

The Human Genome Project has not lived up to expectations.

Initiated in 1990 by the U.S. Department of Energy and the National Institutes of Health, this publicly funded research was carried out by an international consortium of scientists as well as by the competing privately funded company Celera Genomics. On June 26, 2000 American President Bill Clinton and British Prime Minister Tony Blair made a joint announcement concerning pending success, and by April 2003, the project was declared essentially complete. The expectation was that researchers would be able to examine the order of information in the genetic code to discern why individuals have the characteristics we see, and to discern who is at risk for genetically controlled diseases.

Those objectives have not been met. A recent article in *Nature*, for example, was entitled "The Case of the Missing Heritability: when scientists opened up the human genome, they expected to find the genetic components of common traits and diseases. But they were nowhere to be seen" (Nov. 6/08 pp. 18-21).

More complicated than expected

The reason for spending so much money on the genome project, initially budgeted at three billion dollars, was that meaningful medical information would be revealed and genetic control of our various characteristics would be discovered. Compared to that rosy expectation, a bleak picture has emerged. The article confided: "it is humbling to realize how complex things are starting to look" and "What we're learning from these studies is that we need to think about the more complex of the complex models rather than the more simple of the complex models." Even more scary, the author concludes, is the possibility that we don't really have a clue yet as to what accounts for heritability.

Thus the best predictors of health are still lifestyle and family history. We are no further ahead, in other words, than before that money was spent. Indeed, "You have this clear, tan-

gible phenomenon in which children resemble their parents. . . . Despite what students are told in elementary-school science, we just don't know how it works."

Mass research

Nobody is giving up on human DNA sequences anytime soon, of course. The obvious next approach is to undertake much more ambitious computer analyses, comparing the characteristics of large populations with their genomic data (DNA sequences or order of the code). This is all part of an agenda, in the United States and elsewhere, to make the medical records of millions of people available for major research projects... even without their consent.

A recent article in *Nature* captured its thesis in its title: "Archived Answers: the switch to electronic records opens up a potential wealth of data for researchers, if major obstacles can be overcome" (March 19/09 pp. 278-180). The distressing recent case of the drug Vioxx (rofecoxib) reveals the potential of computer analyses on medical records of large populations. This drug was approved in the United States in May 1999 for the treatment of arthritic inflammation. By the time its manufacturer withdrew it from the market in September 2004, nearly 80 million people had been prescribed the drug. However eventually it became apparent that a major side effect was an elevated risk of heart attacks. It is now estimated that the drug caused more than 100,000 cases of serious heart condition, with tens of thousands of deaths, in the United States alone.

If, however, researchers had had access to computerized medical records of large populations, this problem might have been caught much sooner with many lives saved. Indeed, an analysis carried out in 2007 on the stored data from two hospitals revealed that eight months after Vioxx became available, there was an 18% jump in heart attack cases. This elevated number of cardiac cases disappeared after Vioxx was withdrawn from the market.



Concerns

As appealing as such problem solving methods sound, there are some serious obstacles.

Few doctors participating

For a start, in the United States as recently as early 2008, just 4 per cent of American physicians had fully electronic records and only 13 per cent had even a basic digital system. There is little incentive for doctors to undertake and invest in electronic records. The cost of the software can be substantial and the learning curve for its use may reduce a doctor's efficiency by 10-20 per cent during the first year of use (*Nature* March 19/09 p. 279).

Privacy

Another major concern, of course, is the issue of privacy. The March 19 article from *Nature* points out that the more information is moved between doctors, pharmacies, laboratories and billing departments, the greater becomes the risk of a large security breach. Thus one expert declares: "Security is only as good as its weakest link, and the likelihood of weak links is pretty high" (p. 279). This expert strongly cautions: "If you are not hard-wiring privacy and security into the DNA of the infrastructure, there will be unfortunate data security breaches" (p. 279).

In view of the vastly enhanced potential for security breaches with electronic medical records, the issue of patient consent to the sharing of such information becomes very important. Thus far, doctors have been very cautious about sharing medical data for research. They argue that unless a patient gives specific consent for their own information to be used, it should remain private.

However, the American Department of Health suggests that unless a patient specifically declines to share their information, it should be available for research.

Doing away with consent

There is no group more anxious to obtain large numbers of medical records, than those involved in genomic research (comparing an individual's DNA sequence with details from his medical records). Until now, medical information in the United States has been considered to be private (*Nature* Nov. 6/08 p. 32-33). Indeed prominent members of Congress hold that biomedical ethics requires that patients must give specific consent to any electronic use of their medical records. There is also a coalition of groups which includes Microsoft, patient activists and "gun lobbyists" all seeking to prohibit data access without patient consent (p. 32).

This article in *Nature*, however, which is entitled "When consent gets in the way" declares that mandating the need for patient consent, although well-intentioned, actually spells trouble for society.

Personal autonomy (control of one's own information) may be an important value, the article declares, but society's interests lead to other values as well. Thus "We cannot assume that all social goals will be met through a lemming-like coincidence of universal consent. We must address consent's conflicts with other values." The author considers this social good involves "richer visions of human nature and interdependence" or in other words ethical obligations to others. Thus the author declares "autonomy is only one principle among others, including beneficence and justice. Living ethically requires considering the interests of others as well as one's own." Indeed the author insists, "This is a global-justice issue" (p. 33). Seldom have such stirring words been used to advocate the discarding of an important civil protection!

The problem is that databases which require consent, are likely to contain biased information (not representative of the whole population). Certain groups in society are more likely to withhold consent, such as older people, disadvantaged groups and perhaps other small groups within society. This may mean, on occasion, that the very individuals relevant to the study, are in fact not included. Thus such studies, even if carried out, might not be very useful. Those insisting on consent, declare that this is the price of protecting democracy. Research interests, however, insist that the promise of medical insights means that individual interests must be ignored.

Genetic discrimination?

In the United States, the Genetic Information Nondiscrimination Act of 2008 provides safeguards against discrimination by employers and health insurance companies. However, re-identification of anonymous data can be easy and researchers' discretion cannot be counted upon (*Nature* Nov.6/08 p.1). In a country where discrimination based on religion or point of view is illegal, but where many academics lose their jobs because of such discrimination (see *Expelled: No Intelligence allowed*), it seems unlikely then that other guarantees of nondiscrimination would be any more reliable.

The problems with access to electronic data are likely to become an issue of greater concern soon in the United States. In a recent stimulus bill proposed by the Obama administration (see *Nature* March 19/09 p. 259), 53 of 407 pages are devoted to establishing a national system of electronic health records. With this stimulus bill, Congress will allocate \$19 billion to help achieve this objective. Moreover the bill "explicitly envisions scientists being able to use these clinical records for a wide variety of studies" (p. 259).

Conclusion

Society has long wrestled with the question as to whether the interests of society take precedence over the interests of the individual citizens. My son, a history student, pointed out that it was Jean-Jacques Rousseau (whose works were one of the important causes of the French revolution) who declared that society "must be shown the good road it is in search of, secured from the seductive influences of individual wills. . . The individuals see the good they reject, the public wills the good it does not see. All stand equally in need of guidance" (*The Social Contract* ch. 6).

The guidance Rousseau advocated was really a dictatorship. In like manner, when it comes to use of medical records, those advocating their use without consent, see themselves as arbiters who know better than society itself, what is good for us all. Most people, however, might prefer to maintain their civil protections rather than seek medical advances which might never be realized.



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* * *

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* * *

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Requirements:

- Ad should include information such as What, Where, When, How much and contact info
- Ad must be no more than 250 characters (and that's including spaces)
- Ad must be for events that go beyond the local – if it's just for your congregation you can advertise it in your bulletin
- this is for non-commercial groups (whose philosophy and worldview is in accord with that of *Reformed Perspective*, so we reserve the right to refuse any ad).

Send your requests to
editor@reformedperspective.ca

Deadline for inclusion in the October issue is July 10.



Soup & Buns

Saving on soup and buns

by Sharon L. Bratcher

Years ago, my Mom pointed to an article in a woman's magazine that promised to help a family of four save money on food. She scoffed "I've read those before and they always start out with a lot more money than I ever spend on our family of six." Mom could have taught them a thing or two.

Someone else had the same reaction and decided to do something about it! Jean Gaffin, wife of Dr. Richard Gaffin of Westminster Theological Seminary, wrote a letter to *Woman's Day* magazine describing how she fed her family of 5 on \$125 a month. The editor of the magazine asked to interview her on the subject, and so Jean's story was written by the reporter, earning Jean \$500 which she used to buy a new refrigerator. Then an editor at Creation House Publications saw the article and asked Jean to expand it into a book, which she entitled *How I Feed My Family of Five on \$135 a Month*, published in 1973. It's long been out of print, and prices have changed, but the basic philosophies and procedures that Jean recommends are still valuable today.

\$15/hour in 1973

The heart of the matter begins in her first chapter entitled "How to make \$15 an hour sitting home." Jean maintains that it is well worth one hour of your effort to sit down and have a good planning session regarding the meals that will be eaten in the next week, and *then* go to the grocery store. As she honestly states:

Would you believe that I personally don't care that much for cooking? I'd rather sit here and write about cooking than actually cook. . . . I cook because it's my responsibility. So, rather than let the job get me down, I've tried to make it as interesting as possible. . . . Similarly, planning a wise use of your money may not be your idea of fun, but that doesn't mean you shouldn't do it!

One of her "vital rules" is that you should treat your budgeting as though you were paid to do it. "The more you save, the more you're earning at the job." Another is that you should "never sacrifice nutrition for economy. . . good nutrition can be economical."

The plan in motion

Here is her basic procedure.

When the Wednesday paper arrives, I whisk out the food section before anyone else gets to the paper. I place it on a kitchen shelf where it will remain until I find "an hour." I don't have any set time for my "hour." Sometimes it's Wednesday night around 9:30, if I'm still functioning.

First, she gathers her "equipment": the food ads from the shelf, two fresh pieces of paper, a sharp pencil, and recipe sources

(cookbooks, magazines, files). She also recommends that beginners keep a nutritional chart handy.

Second, she studies the weekly ads to get a general idea as to what the menus should be like for the week. Which meats are on sale? What bargains are available? She lists the major meals for the seven upcoming days. She fills in the menu for each day, checking recipes as she goes along. She checks her cupboards and her freezer so that she can begin by using items which are already on hand. Then she fills in her other piece of paper with the grocery list, separating the items according to category and aisle they are found in, so that all canned fruits are together, all dairy, etc. She takes this list to the store with her, and saves lots of money by sticking to it.


She generally plans the biggest cut of meat for Sunday dinners, when there is likely to be company, with enough left over for another day or two. Homemade soups using up all the bits and pieces and several recipes for Chinese food help to stretch the food throughout the week also.

A few more tips

She saves money by discovering when and where produce, meat and baked goods get marked down. Store brands can be as good as name brands, and when baking, powdered milk is a fine substitute for milk. Instead of buying bottled salad dressing, Jean recommends checking your cookbook for good recipes. Try combining ½ chili sauce and ½ mayonnaise. And "when the mayonnaise jar is almost empty, slosh some vinegar, some brown sugar and a little sour cream in it to make a delicious dressing and avoid waste."

Jean and her husband also discovered that when they switched to eating a healthy protein-rich breakfast they ceased feeling "starved" throughout the day. She developed a rotating weekly breakfast menu including eggs and bacon, pancakes or french toast, oatmeal or cereal and fruit, and milk and juice each day. Planning it ahead of time required less early morning thinking and decision-making. Likewise, planning out the weekly packed lunches helped avoid morning stress.

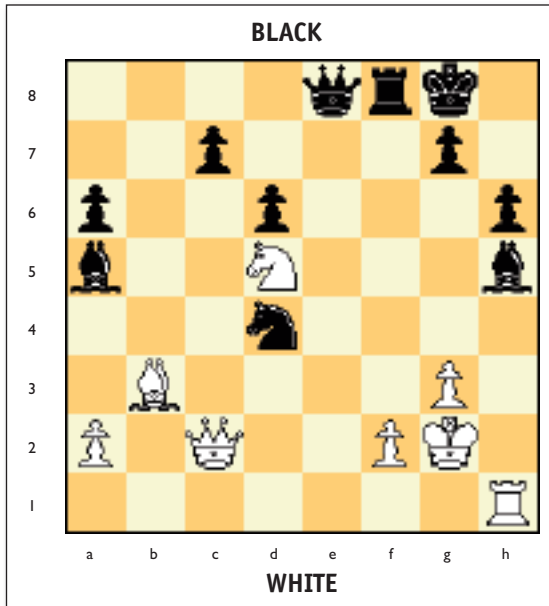
These are just a few ideas that can assist a frugal cook. In an upcoming column, I plan to include more. If you would like to help me with some tips of your own I would love to hear from you. Please email them to sharoncopy@gmail.com.

And remember: you can pay yourself by planning ahead! 

ENTICING ENIGMAS AND CEREBRAL CHALLENGES

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

Chess Puzzle # 156



WHITE to Mate in 2

Or, If it is BLACK's Move, **BLACK to Mate in 3**

NEW PUZZLES

Riddles for Punsters #156 – “Soft drinks, hard puzzles?”

Why was “coke classic” produced again after the company started making a different type of coke?

It was brought back by _____ r demand.

If soft drinks could visit each other, the hosts would say to their visitors, “It was nice of you to ___ by.”

When the new, screw-type of cap for soft drink bottles was first introduced, many people thought it was truly a _ a _ i _ a _ idea.

Soft drinks, if teachers, would give lots of _ _ _ q _ _ _ _ s.

Problem to Ponder #156 – “Church Calculations”

When five young people made profession of faith recently, standing in alphabetical order by their last name, they also were standing in order from tallest to shortest. What is the probability of that happening?

Jessica earned \$300 each week during the summer for 10 weeks. The first week she gave \$30 to the church, spent \$80 and saved the rest under her mattress. The next week she gave \$30 to the church, spent \$75 and saved the rest. The third week she gave \$30 to the church, spent \$70 and saved the rest, and so on. How much money was under her mattress by the end of her summer job and how much had Jennifer spent? (Try to find a **fast** solution.)

SOLUTIONS TO THE PREVIOUS (MAY) PUZZLE PAGE

Answer to Riddles for Punsters #155 – “Party Policies?”

Why was the Conservative party member told not to be overly generous?

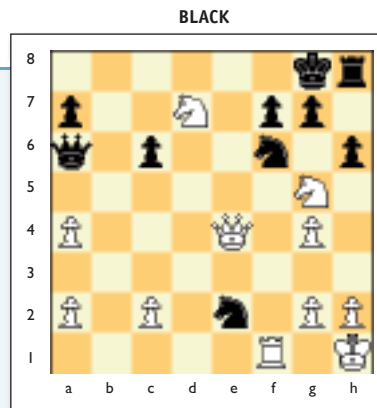
It was because he was being too L i b e r a l with his money.

Why did the Liberal fundraiser order extra food for a political party luncheon? He was afraid that estimates of how many people would attend were overly C o n s e r v a t i v e.

Answers to Problem to Ponder #155 – “Some ‘S’ Sound Starts Solution”

The challenge was to come up with a word, starting with the letter “s”, that is the antonym (opposite in meaning) of the given word. The number in brackets after the clue indicated the number of letters in each “s” word.

- | | |
|-----------------------------|--------------------------------|
| familiar (7) <u>strange</u> | silly (7) <u>serious</u> |
| married (6) <u>single</u> | buy (4) <u>sell</u> |
| difficult (6) <u>simple</u> | sour (5) <u>sweet</u> |
| easy-going (5) <u>stern</u> | antonym (7) <u>synonym</u> |
| foolish (8) <u>sensible</u> | spotless (7) <u>stained</u> |
| weak (6) <u>strong</u> | receive (4) <u>send</u> |
| hard (4) <u>soft</u> | integrate (9) <u>segregate</u> |
| flesh (6) <u>spirit</u> | well-fed (8) <u>starving</u> |
| flexible (5) <u>stiff</u> | save (5) <u>spend</u> |
| happy (3) <u>sad</u> | quick (4) <u>slow</u> |



SOLUTION TO CHESS PUZZLE # 155

WHITE

White to Mate in 3 Descriptive Notation

1. NxN ch PxN
 2. Q-K8 ch K-N2
 3. QxP/7 mate
- NOTE: WHITE WINS SOONER IF
1. NxN ch K-B1
 2. Q-K7 mate

Algebraic Notation

1. Nd7xf6 + g7xf6
 2. Qe4-e8 + Kg8-g7
 3. Qe8xf7 ++
- NOTE: WHITE WINS SOONER IF
1. Nd7xf6 + Kg8-f8
 2. Qe4-e7 ++

BLACK to Mate in 4 Descriptive Notation

1. _____ N-N6 ch
 2. PxN QxR ch
 3. K-R2 PxN dis ch
 4. Q-R7 ch RxQ mate
- NOTE: BLACK WINS SOONER IF
1. _____ N-N6 ch
 2. K-N1 QxR mate

Algebraic Notation

1. _____ Ne2-g3 +
 2. h2xg3 Qa6xf1 +
 3. Kh1-h2 h6xg5 +
 4. Qe4-h7 + Rh8xh7 ++
- NOTE: BLACK WINS SOONER IF
1. _____ Ne2-g3 +
 2. Kh1-g1 Qa6xf1 ++

Crossword Puzzle

Series 16 No 7

Last month's solution
Series 16 No 6

1	2	3	4	5		6	7	8	9		10	11	12	
13						14					15			16
17						18					19			
20					21			22		23		24		
25					26	27	28			29	30			
				31				32		33			34	
35	36	37		38					39		40			
41				42				43		44		45		
46			47		48			49				50		
51				52		53								
		54					55				56	57	58	59
60	61			62	63	64					65			
66			67		68			69	70		71			
72					73						74			
	75				76						77			

1	2	3	4	5	6	7	8	9	10	11	12	13		
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
29	30	31	32	33	34	35	36	37	38	39	40	41	42	43
44	45	46	47	48	49	50	51	52	53	54	55	56	57	58
59	60	61	62	63	64	65	66	67	68	69	70	71	72	73
74	75	76	77	78	79	80	81	82	83	84	85	86	87	88

ACROSS:

- 1. First parts of a long journey
- 6. Produced
- 10. Kind of "moment" of discovery
- 13. Body organ
- 14. Something worshipped
- 15. a.k.a. zwieback
- 17. Roman legend, the mother of Lavinia
- 18. Summer drinks
- 19. French girlfriend
- 20. Water phenomenon
- 22. French seasoning
- 24. Over, poetically speaking
- 25. German river
- 26. Cdn. Medical Assoc.
- 29. Acute tubular necrosis, for short
- 31. A step up
- 33. Earnings
- 35. Sticky substance
- 38. Kind of bike
- 40. _____ de vivre
- 41. Large bird
- 42. Female name
- 43. Maiden name
- 45. Coffee container
- 46. Allows
- 48. White birds
- 50. Observe
- 51. Make into a statue
- 53. The sides
- 54. Story of one's life
- 55. Variation of aero-
- 56. French roast
- 60. Lady's name
- 62. Scrunched up ball of paper
- 65. Flair
- 66. Wise
- 68. Not cool
- 71. Mix together
- 72. Man's name
- 73. Song
- 74. One who sets aside money
- 75. Compass direction
- 76. Legendary snowman
- 77. Wide awake

DOWN:

- 1. Fine-grained rock
- 2. Shy
- 3. Avoid
- 4. N.T. book
- 5. Senora, for short
- 6. Missing in Action
- 7. Sum up
- 8. Female deers
- 9. Or's partner
- 10. Constellation
- 11. Very large
- 12. French continent
- 16. Flammable fuel
- 21. A stanza of eight lines
- 23. Written rules
- 27. Handle with skill
- 28. Help
- 30. _____ Mahal
- 31. Station (abbr.)
- 32. Cheat at cards
- 34. Ireland
- 35. Broadcast
- 36. Final word
- 37. Vegetables
- 39. Metric lengths
- 44. Letter
- 47. School subj.
- 49. Recommended Daily Allowance
- 52. Pull behind the vehicle
- 56. Kidney related
- 57. Kind of oil
- 58. Potato, slangily speaking
- 59. Sluggish
- 61. Part of a church
- 63. To another place
- 64. Be bold enough
- 67. Chemical suffix
- 69. Ritardando, for short, musically speaking
- 70. French month
- 71. Big country

Joyce