



Christian Identity Ministries' (in conjunction with N.Q. Fellowship of God's Covenant People)

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"Blessed be the LORD God of *Israel*; For He hath visited and redeemed *His* people, And hath raised up an horn of salvation for *us* in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; That *we* should be saved from *our* enemies and from the hand of all that hate *us*; to perform the mercy promised to *our* fathers and to remember his holy covenant; The oath which he swore to *our* father Abraham, That he would grant unto *us*, that *we* being delivered out of the hand of *our* enemies might serve him without fear, in holiness and righteousness before him, all the days of *our* lives." Luke 1:68-75; the Anglo-Saxon-Celtic-Germanic-Scandinavian people are *ISRAEL!*

#273

Covenant Messenger

December AD2008

"WHY IT 'S SO HARD TO FACE REALITY"

by Harmony Grant

Recently while eating eggs in a diner, I wrote my friend a three-page list of the reasons she should not go back to her husband. *He broke my collarbone when he was angry. He taped a list of my physical flaws to the bathroom mirror. He beat up his niece.* We had to write the list because she "still loves him." I put it on her refrigerator and told her to re-read it. She needed the list because she couldn't hold the truth about him in her mind. Her fantasy was such a strong competitor. If her mind were the stage for a strongman competition, illusions beat out the truth every time. She has the broken bones to prove it.

Her self-deceit may seem extreme. *You'd* never stay with an abuser, right?

Yet in the strongman battlefield of our minds, we have our own muscled enemies. When it comes to politics and religion, many people are so whipped they don't even *try* to find truth; they don't ever give truth a chance to defeat a lie. Apathy is a beefy giant; false beliefs stomp around like Goliath sextuplets on steroids. Our economy is on the edge partly because we Americans are so good at telling ourselves what we want to hear about money. Most of us believe in Christian morals but our power to rationalize those beliefs away—to tell ourselves convenient fiction—shows in our sick national statistics of adultery, premarital sex, addictions to pornography and other sin. The evangelicals whose Bibles explain our current political crisis are least willing to address a Jewish agenda against Christ and freedom. Most people on the far left and right who accept that truth simultaneously reject the greater, Biblical reality that explains it.

Why! Why is it so hard for humans to know the *whole* truth and hang onto it once we do? I'm talking important truths: the existence of God and the other world; life's purpose (it's not just to be happy); and the realities of political and moral forces shaping our world. Why is it so hard for people to recognize the basic existence of God and His Son Jesus the Christ—or to even *consider* objectively the idea that the Bible isn't lying about a Jewish Pharisaic conspiracy and a moral battle leading up to the end of the human age? There are some truths we can barely *think* about, let alone hold to.

There's at least one good reason that truth evades us. Every courtroom knows it. It's why jurors are examined for impartiality . . . This is the reason: It's almost impossible to find truth if your will is committed to the version you want. Like jurors in a courtroom, our desires for reality to be a certain way—our fear of one answer, our need for another—blind us to reality. Subconsciously, we are driven

to insist on the answers we want. We rarely recognize when we do this. Jesus described the kingdom of heaven as a precious pearl for which we must be willing to sell *everything* most precious to us: our self interest, our dreams, our values, even our own lives (I think there is a bit of misunderstanding here - Israel is His goodly treasure. Jesus sought the pearl of great price, and sold (gave up) everything He had (His life) to purchase Israel, CIM) Without radical self-denial, our love of self will continually, invisibly influence our pursuit of truth. He also said to know spiritual truth we must become like small children; we can't approach God—the ultimate Reality—wanting Him to be a certain way.

In the most important questions, we all have an emotional stake. Deep down, *we all do care*—a lot—what the truth turns out to be. We care whether there's a God. In *The Reason for God: Belief in an Age of Skepticism*, Timothy Keller talks about a prominent atheist who admitted his fear of religion. Keller comments, "Depending on our experiences with religion, on our other beliefs and commitments, and on how we are living out lives—we all are deeply interested in seeing the case for God go one way or the other." (p.119). In his excellent book, Keller himself argues that every person knows God exists. But many repress that knowledge. It is a rare atheist who admits his emotional desire for God to not exist. Inside, we all care one way or another. We also care whether there are ugly political truths, because talking about them could ruin lives.

The rejection and repression of truth may be so subtle,

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The views and opinions expressed in the articles herein or herewith are those of the authors and not necessarily those of CIM. They are written by fallible men. You must ask Jesus to guide your studies!

their motivations so subconscious, that we can't even see that we're doing it. We don't know exactly *why* a certain concept or premise is so unacceptable, but it is. Sometimes we shove ideas away before we can consider them. We reject possible truths for no good reason at all.

The more important and life-impacting a truth might be, the *more* emotionally biased we are. This is definitely true about the question of a Jewish agenda. Maybe you hate every e-alert in which this is brought up. Maybe you accept this reality just fine, but your friends and church family won't let you speak a word about it. This reality is so emotionally charged; the price for speaking up is almost higher than the price for speaking against homosexuality at a gay pride parade or abortion at a NOW (National Organization of Women) meeting. Those who should be bravest and most concerned—evangelicals, respecting the Bible and at greatest risk from Jewish activism—are most *unlikely* to trespass into this dangerous and taboo truth.

So I offer this challenge.

If you really want the truth—about God, Christ, what's tearing our nation apart—you have to do one thing. You have to give up your life. You have to be ready to accept for the answer you don't want to hear and for the worst fallout. I'm not saying you will suffer it. I'm not saying you will have to do prison time or lose your job, or your friends' respect. But you have to *be willing* to lose those things. You have to become impartial.

The apostle Paul said it is repentance—forsaking one's personal will and submitting to the will of God—that leads to knowledge of the truth. He ought to know. Few people suffered more for truth. Paul said people who love their own lives can't know truth. Because they are "lovers of themselves," such people are "always learning but never able to come to knowledge of the truth."

Is it possible to become impartial toward truth? For most of us—not really. That's why we need God.

If you read e-alerts and get mad—or share them with your friends and *they* get mad—either because of the Christian stuff or the "anti-Jewish" stuff. . . . then this is how you can win the challenge. Get on your knees. Bow your head. And say, "If this is true, God, if You exist and if this is true—I'll do whatever it takes, whatever You empower me to do. I'm dying to my life. Show me the truth." I pray that prayer, daily. Writing on this topic—for which I could potentially go to jail as a "hate criminal"—was the last thing I wanted to do with my life. (Well, one of them. Cleaning urinals is pretty high on the list). I just turned 26. At this age, I wanted to be married, writing lovely books of poetic prose and being happy.

But, ultimately, the cost of falsehood and fantasy is far higher—for us all—than the cost of finding the whole truth. My friend in the diner had found that out. Her eyes were puffy from endless tears; her broken bones still struggled to mend. Her mind was so corroded by falsehood she was crying over a man who belonged behind bars. The price of illusion is high. Ultimately, you'll pay with your soul. If you cling to a lie—that God doesn't exist, for instance—you'll find out you're wrong too late. Now is the time to surrender our lives, to face the most uncomfortable questions with unflinching willingness for the whole truth.

The courtroom is already in session. We can't excuse ourselves from the case. The time to get on your knees and ask God to open your mind—*is now!*

Harmony Grant writes and edits for National Prayer Network, a Christian/conservative watchdog group.

Let the Anti-Defamation League of B'nai B'rith teach you how they have saddled 45 states with hate laws capable of persecuting Christians:

<www.adl.org/99hatecrime/intro.asp>

Learn how ADL took away free speech in Canada and wants to steal it now in the U.S. Congress. Watch Rev. Ted Pike's *Hate Laws: Making Criminals of Christians* (DVD-CI-321 @ \$20 or - LOAN \$5) --- www.truthtellers.org

THE BIBLE AND SELF-DEFENSE
by Rev. Brian Abshire

The increasing paganization of the country has led to an epidemic of violence as rebellious men act consistently with their godless natures. Our legal system, once based on Biblical principles has now become thoroughly humanistic and no longer acts as a deterrent against crime. (as a recent

example, in Cairns, on the same day before the same judge, one learner driver, and a "P"-plater were each fined \$500 and allowed to continue driving; after running a red traffic light, and going through a red right turn arrow, both causing accidents in which a person died. Yet another driver, not doing anything (else) wrong, was randomly breathtested, and blew 3 times the legal limit. He was fined \$1000 and given an 8-month suspension. Even the paper thought the inconsistency 'over-the-top.' CIM) Americans are rightly fearful of becoming the victims of assault, robbery, rape and murder as the media constantly informs us of some of the latest horrendous tragedy

befalling some poor unfortunate individual. Statistics show that the more one watches television, the more one fears being the victim of a violent crime and thus our PERCEPTION of the danger can be actually quite different from the reality of the danger. Never-the-less, the fear is real, the crimes are real and that fear influences every aspect of our lives.

In a large church on Los Angeles where I served as an intern for a year, an elder mentioned at a home group meeting that one out of every ten women was raped in our community every year (and this was a "nice" suburb). I questioned that statistic until two of the twenty women present admitted that they had been the victims of violent sexual assault in the parking lot of a nearby mall; the same mall my wife and I went to every Saturday!

The danger is there, but the proper Christian response is sometimes more difficult to discern. Should we just trust God and go about our lives as some suggest? Should we buy a gun? But if we do, are we not putting our children in danger? What about all those studies that show that having a gun in the house is MORE likely to lead to someone being murdered in that home? Can Christians lawfully resist evil with violence, even taking another person's life if necessary to protect their own, or their families.' Or should we just submit to being raped, beaten, or murdered? After all, Jesus did not resist when He was unlawfully executed.

2 Old Historic Videos on DVDs:

1. **Following Christ's Path**
2. **Let's Get Serious**
3. **A Separated Life**
4. **Counterfeit**

4 messages by Paul Johnson.

DVD#CI-067 @ sug don \$15

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1. **The Taking of the Kingdom**
by Paul Johnson
2. **The 91st Psalm**, by unknown
3. **About Communion**, by pastor Pete Peters & the late pastor Earl F. Jones
4. **Update on Mexico**, by late Col. Jack Mohr & late pastor Earl F. Jones

DVD#CI-068 @ sug don \$15



The Apostles were nearly all martyred for their faith. Thousands of Christians went to horrible deaths in the Arenas of the Roman Empire and never lifted a finger in self-defense. Should we not do like-wise? Do we really want to become a bunch of gun-toting survivalist types wearing camouflage fatigues like the media portrays some "Christians" as? What's a Christian to do?

THE BIBLE AND VIOLENCE

First, it is important to go back to the Scriptures and develop our theology from God's own Word. Death, violent death, is part and parcel of this world because of God's curse on Adam's sin. God warned Adam that on the day he rebelled against God, death would enter the world. And therefore, violence in and of itself is not inherently evil, because God Himself as the sovereign King of Creation brings violent sanctions against wickedness. Lawful violence, is a judgment by God and one He commanded the Israelites to bring His death sentence against the Canaanites because of their wickedness. He sent the Philistines, the Egyptians, the Assyrians, the Babylonians and the Persians and others to judge and punish Israel. God Himself will kill the soul (Matt. 10:28).

Now some may argue that what is lawful for God to do is not necessarily lawful for man to do, and this position has a point. Life must be lived on God's terms. God creates life and He alone determines the basis on which it can be taken. But the question is, does God ever delegate this right to take life to anyone or anything else in creation or does He reserve that right purely to Himself?

The answer of course is that God DOES command one institution, the State to act as His minister of vengeance (Rom. 13:1ff). God delegates the power of the sword to the civil magistrate to execute certain kinds of wicked men for their crimes. Notice this please, not all sins are considered by God to be civil crimes. There are SOME sins that He reserves the right to punish to Himself. Unbelief is one of them. He does not give the State the right to execute someone for not believing in Him. But He does give the State the right to execute certain categories of criminals.

This is an important point. God delegates VENGEANCE to the State. The individual cannot and must not take vengeance into his own hands, but the State can and MUST do so as a minister of God. Life belongs to God and He requires the civil magistrate to take certain lives, under certain conditions when certain men commit certain crimes. For the state to fail in this duty is to fail the God who gave their authority in the first place. God does not give this authority to the family, and neither gives it to the church. The civil magistrate that does NOT execute certain criminals will bring God's judgment on themselves and their citizens.

Think for a moment. The vast majority of violent crimes in America are committed by what are called "recidivists" or "career" criminals. These are wicked men who from a young age commit violent crime after violent crime, with "rap" sheets going back for decades. The police arrest a certain number of these criminals (usually plea-bargaining their crimes down so as to ensure a conviction) and the courts then put them in prison for a number of years. Then, they are released, where they again rape, murder, burgle, etc., until a certain number are caught by the police and the

whole merry-go-round starts all over again.

If just these recidivists were eliminated as a class, then violent crimes in America would almost disappear. but modern men do not want to obey God's Law. Man's law seems much nicer, so much more gracious and forgiving than that harsh Old Testament Law of God. The poor criminal had poor potty training or a terrible life as a child and there are all sorts of reasons why he does all these bad things to so many people. Surely we ought to be more understanding! And so we let them commit crime after crime, never really caring for the victims and their families.

But if the State refuses to do its duty to execute violent criminals, does that mean the individual can? Are we calling for a group of vigilantes out for "street" justice and so take the law into our own hands? Of course not. The power of the sword belongs to the State, not the individual. And therefore, no matter how severe the provocation, we cannot win by also sinning against God's Law. The civil magistrate's abdication of his god-ordained role is NOT justification for us usurping that role.

Does that mean that we are helpless? Not at all. It just means that the average citizen is in even more danger than he would be under a just civil magistrate. And therefore, he had better be prepared for when wicked men come calling at his door. Remember this, any reasonable police officer will tell you that he CANNOT protect you from violence, only investigate and hopefully arrest the perpetrator. Maybe, his ability at finding criminals and the judicial system's process of trying criminals will act as a deterrent to other criminals. But we already covered that problem didn't we. Which brings us right back to the issue of:

SELF DEFENSE

The same Law of God that authorizes the civil magistrate to bear the sword against unlawful violence also gives the individual the right of self-protection. Please though notice the difference between self-defense and vengeance. Self-defense protects one BEFORE a crime is committed while vengeance is the response AFTER a crime has been committed.

Self-defense is the lawful use of force (i.e. violence) against an attacker. The case law is found in Exodus 22:2-3 wherein the situation is given of a robber entering a home at night and the homeowner struggles and kills the man. in that case, the homeowner is NOT held liable for the man's death (i.e., there is no "blood-guiltiness"). Now as in all of the Old Testament case laws, this is a judicial decision handed down by God to demonstrate a universal moral principle. As we meditate on this specific situation, we are to gain wisdom to know how to apply the same principle in other, related situations not specifically covered (Josh. 1:8).

Clearly, this case law gives the homeowner the right to defend his own life and property. The man is at home, minding his own business, probably asleep, when he awakens to find an intruder trying to get into his house. He is authorized to STRIKE the man who is illegally entering his home. The blow kills the intruder but the homeowner is considered innocent of any wrongdoing. Part of this no doubt is due to the fact that at night, in the dark, things are confused. The man may also be shrugging off the effects of sleep. He may not have INTENDED to kill the intruder, but that was the result. However he is NOT guilty of murder for the bad guy was in a place he was not supposed to be, at

Tapes of the Month:

D-046 **My Testimony**, Lawrence Blanchard. *A pastor's search for truth.*

D-047 **Can Christ be in Christmas?**

Lawrence Blanchard

A-7226, A-7227

Is Christmas Christian? Sheldon Emry. *13 radio broadcasts proving the rituals of Christmas originated in the worship of Baal and the mother-god Ashtoreth.*

Santa represents Satan.

K-161, K-162, K-163 **The Fruit of the Christmas Tree.** James Bruggeman. *3 tapes. Examines the origins and customs of the most popular holiday of the year.*

This month, 7 tapes @ sug don \$25



a time when he had no justifiable reason for being there and with apparently evil motives (he is called a “thief”).

Furthermore, this case law illustrates that the homeowner cannot escape from the situation. He is home, probably in bed, and who knows what the bad guy is going to do. The man cannot just run away and leave his wife and children at the intruder’s mercy. This is not like running into a group of young punks on a street corner hurling insults at you. In that situation you can just walk away. But you are at home, and there is no place to go. Therefore, you are authorized by God to resist evil.

But also notice this; implicit in this case law is what modern courts call “reasonable force.” The man is held innocent if the situation is at night, where he is at a disadvantage. But what happens if the situation happened during the day? Presumably, the man would have more control, and therefore would be less likely to ACCIDENTLY kill the intruder. Hence, the homeowner is authorized by God to use force, but only the amount of force necessary to subdue the intruder. If the intruder is simply trespassing in places he has no business being, simply shouting at him may make him go away. If the intruder is trying to steal from the homeowner, then he can be chased, caught, wrestled to the ground, etc. If the intruder threatens the homeowner or his family with a club, knife, sword, handgun, whatever, HE has escalated the situation and therefore the homeowner is authorized by God to resist, even to the point of the other man’s death. However, you cannot kill a man simply because he crosses your front yard, or even because he broke into your house. You especially cannot kill him when he is running away.

Some will argue that all this is Old Testament and irrelevant for modern Christians. Time and space are too short to demonstrate just how foolish this hermeneutic is (God says “*ALL Scripture is given by inspiration of God and is profitable....*” and that was written about the **OLD TESTAMENT**-as the New did not exist at that time). However, just note this one fact. When Jesus was preparing His disciples to continue the ministry after His death, He told them to take along a sword (Luke 22:36). Furthermore, Jesus thought having a sword was SO important, that if a man didn’t have one, he should sell even his clothing to obtain one.

Now swords are mighty useless pieces of steel for most purposes. You can’t use them for camp knives (too long). They are totally inadequate for hunting (too short). Swords are good for one thing only, to kill people. And Jesus told His missionaries who were entrusted with evangelizing the ancient world that they were necessary parts of their ministerial equipment. Can you imagine any modern missionary board REQUIRING their new missionaries to obtain a firearm before going overseas? (perhaps less of them would have finished up in cooking pots, if they had! CIM). But that was what Jesus commanded.

Now Jesus was NOT sending the disciples out as mercenary soldiers. Their main task was to preach the Word, not become avengers of evil. The swords were for self-defense. Simply having one would be enough to make robbers think twice about attacking a lonely missionary on an isolated stretch of Roman road. Interesting, that firearms

are used literally MILLIONS of times per year to prevent violent crime **WITHOUT A SHOT BEING FIRED!** Research is now appearing to justify concealed carry permits. When States allow their citizens to carry arms, they find that the crime rate goes way down. Criminals may be wicked but they are not fools. Why should they risk their lives attacking a person who MAY be armed. The cost of crime just went WAY up. Better to move to another state where private carry of firearms is feared and so the sheep are much easier to fleece. (this is why the places with the toughest gun laws, also have the highest crime rates! CIM).

However, convincing the politicians of this fact is difficult. They fear armed citizens because it threatens their power over our lives. (and the police fear loss of jobs if the crime rate should go way down, CIM). So what if citizens die daily from violent crime! To admit they cannot protect you is to implicitly give up their right to CONTROL you. And controlling the people is the politician’s first and most important goal.

Some will also argue that Jesus said, “resist not evil” and that all a Christian can do is submit to a vicious criminal. But please examine the context here again in Matthew 5:3ff. First, Jesus NEVER taught against the Law (cf. Matt 5:19ff) and therefore we cannot think that He is contradicting Himself just a few verses after saying that heaven and earth will pass away before the Law will. Instead, we ought to understand that whenever Jesus appeared to be overturning the Old Testament Law, He was in reality overturning Pharisaical interpretations of it. A whole body of literature had grown up around the Law that often negated what God Himself had required. It was these fallacious interpretations that Jesus repeatedly rebuked during His earthly ministry. Jesus was against man’s interpretations, replacing God’s inspired Law.

Secondly, the context here is NOT about things that endanger one’s life, but rather one’s dignity. The Pharisees had taken a basic principle of jurisprudence (an “eye for an eye”) and used it as the basis for personal ethic. They therefore confused the role of the State and the individual. The specific “evils” Jesus spoke about here are indignities, not dangers. A slap, a lawsuit, being forced to carry a Roman soldier’s baggage an extra mile, etc., are all wrong, sinful and painful emotionally to endure. but they do not put you or your family in real physical danger. Hence He was NOT contradicting the Old Testament principle of self-defense because He was NOT giving a new law, simply returning the old Law back to its original meaning. The State STILL has the power of the sword (Romans 13:1ff) and the individual STILL has the authority to protect himself and his family.

CONCLUSION: Some General Rules of Self-Defense
Violence is NEVER desirable, just sometimes unavoidable. The godly man seeks, in so far as it depends on him, to live at peace with all men (Rms 12:18). We do not go looking for trouble, and in so far as we can, we walk away from it whenever possible. But God does give men the right to defend themselves against aggressors. However, defense is the operative word here. As individuals, we are not empowered by God to execute criminals just because they are criminals. To take the law into our own hands is to

Videos you may have missed:
The Phoenician Site, Sarina, Queensland. *This is only a short video, but shows what is purported a colony site from the time of Solomon, used for mining harbour, and growing of vegetables.*

DVD#CI-445 LOAN ONLY \$5
-----and-----

South Africa - The Untold Story
presented by Jerry Falwell.

Normally we wouldn’t have much time for Falwell, but this series is very interesting. (this is also ‘old historic’)

DVD#CI-448 @ sug don \$15
-----and-----

Secrets of the Federal Reserve
a presentation by Eustace Mullins. Mullins usual style, well-researched and factual.

DVD#CI-449 @ sug don \$15



bring God's judgment down on our heads.

And even if our present judicial system does NOT do such a great job as God's minister of vengeance against criminals, it WILL prosecute YOU if you unlawfully take someone's life. The bad guys know how to work the system and besides, have nothing to lose anyway. You on the other hand, can lose your job, your family, your wealth, your reputation, etc. Even if you ARE eventually cleared of wrongful death and fully justified by the courts for your actions, you will likely still pay an enormous price both emotionally and financially to prove you were right.

Therefore before using lethal force against anyone, you must be prepared to prove in a court of law that you were in imminent and otherwise unavoidable danger of death or grievous bodily harm. you must be able to demonstrate that the force you used was justified by the situation and that you had no other choice but to do as you did.

Thus it is wise to take several precautions. First, secure your home! Put good dead bolts on all entrances and consider buying security screens for doors and windows. Make your home too difficult for the bad guys to want to mess with. Criminals are lazy and though NO house is absolutely burglarproof, you can make it so uninviting that the bad guys consider invading your home too much like work.

Secondly, use good sense when alone outside your home. Walk as wise men, not fools. Stay away from unlit areas. Never let your wife or daughters go out at night alone. Don't take "short-cuts" through bad neighbourhoods. When outside your home, be aware of your surroundings, pay attention to people just idling in parking lots, and most importantly, stay alert. Maintain eye contact with suspicious people.

Thirdly, take Jesus words seriously. The firearm is the modern equivalent of a sword. Firearms are our right and heritage as a free people. If you do not have one, GET one! But also, take the time to become proficient with it and learn how to handle it safely. Practice with it regularly so that in a crisis situation you know what to do and how to do it. Store it securely and gun proof your children (I have an essay on this).

What about all those statistics showing that even having a firearm in the house increases your chance of being a victim of violence? Simply speaking, when is the last time your wife chased you around with a baseball bat trying to scramble your brains? Never happened? Why? Because you are Christians, and Christians do not act this way. Guns are not mysterious objects from Hell. No gun ever levitated itself off a nightstand and shot someone all by itself. Wicked men use guns for wicked ends. But wicked men also use knives, clubs, lamp-stands, frying pans and anything else they can get their hands on for their wicked ends. Guns do not cause violence, people cause violence and use guns as the means of carrying out their violent intents (however, if you HAVE been chased by your wife swinging a baseball bat, fear of violence from outside the home is NOT your first problem anyway).

Fourthly, if you carry a weapon outside your home, make every effort to obtain a concealed carry permit and

comply with all regulations relating to it. But just because you are armed, does not mean that you are a cartoon superhero. be as "wise as a serpent yet gentle as a dove." If a problem arises, make the firearm your LAST resort rather than your first. Make EVERY attempt to defuse the situation. Try to walk away if at all possible. Don't get into arguments or fights with people (Christians are forbidden from that ANYWAY) and certainly do not allow your pride to get you into a brawl (that's where the "turn the other cheek" principle comes into play). Only pull your weapon IF you are in IMMINENT danger of grievous bodily harm or death. Remember, even if the courts do let you off (questionable, but all human justice is imperfect), you are still accountable before God and you will stand before Him one day.

Finally, remember whom you serve. You live for God's glory not your own. Defending yourself and your family is your duty, but don't go looking for trouble. Instead, try to be at peace with all men, be humble and seek what is best for others, even if it means some cost to your personal dignity. But if the chips are down, and the bad guy wants to hurt your family, if you've done everything to walk away but the bad guy insists on his wickedness, then you may lawfully resist. Do so. Do it quickly and effectively. Aim for center mass, focus on the front sight and keep firing until he is down and stays down. If he dies, then his blood is on his own hands. And though you won't get it, you deserve to be commended for an act of public service by helping clean the gene pool.

www.christian-civilization.org/articles/4/Mar/2008

DOCTRINAL DETAILS

Copied from News-Sentinel of Fort Wayne, IN

For Many in the United States, God is Not in the Doctrinal Details.

New study shows fewer Americans care about the finer points of faith.

Our routine is the same every Sunday morning: Maribeth and I get out of bed, drink our coffee, shower, get dressed, then drive to church in Fort Wayne's Hanna-Creighton neighbourhood.

Just another heartwarming example of how faith brings busy married couples closer together, at least for an hour or two? If only. I attend Zion Lutheran Church; she goes to St Peter's Catholic Church a couple of blocks away. We grew up in our respective faiths, and aren't about to change now, not even after nearly 24 years of marriage.

According to a comprehensive new study, that makes us part of what is fast becoming a religious minority in America—and not just because Protestant-Catholic unions account for just 10 percent of marriages in the U.S. Simply put, fewer and fewer Americans seem to care about doctrinal differences, casually flitting from one denomination to the next like a bee searching for the perfect flower.

But the survey of more than 35,000 adults released this week by the Pew Forum on Religion & Public Life makes it clear perfection can be elusive. Twenty-eight percent of adults have left the faith in which they were raised, and that figure balloons to 44 percent when shifts between Protes-

New Tapes/CDs

E-256 Jacob's Heirs - **Job, tape 2**

E-257 Jacob's Heirs - **Job, tape 3**

(a friend of pastor Everett Ramsey)

J-201 **Biblical Wealth, 1** of 8,

pastor John Weaver

K-544 **The Adamic Covenant, 1,**

pastor James Bruggeman

K-545 **The Adamic Covenant, 2,**

pastor James Bruggeman

CD#G-714 **What's Your Paradigm? pt**

1, Ted Weiland

CD#G-715 **What's Your Paradigm? pt**

2 Ted Weiland

LOAN ONLY

The Master's Plan for Fathers

CD#U-231 **A Survey of Great fatherhood Passages in the OT.** Scott Brown

CD#U-232 **Fathers Who Love the Lord with all their Heart,** Dan Horn

CD#U-233 **The Sanctifying Fatherhood of Job,** Scott Brown



tant denominations are included.

The numbers alone offer few explanations. Does this lack of “brand loyalty” reflect a rejection of orthodoxy and rules? You might think so, since 31 percent of Americans were raised Catholic but just 24 percent now describe themselves as Catholic—a loss that would be far larger if not for millions of Catholic immigrants. But no religion demands more of its members than Islam, which was the childhood faith of 0.3 percent of Americans but accounts for 0.4 percent of the population today.

“We’re always concerned about anyone who leaves the church, and each Lent we encourage people to come back. We have a saying, ‘Once a Catholic, always a Catholic,’” said Vince LaBarbera, spokesman for the Catholic Diocese of Fort Wayne—South Bend.

It would be a mistake to attribute these and other changes to religious considerations alone, Pew noted, because birth rates, death rates, population patterns and many other factors also affect church membership. But, just as clearly, some church groups are growing and others are not, and the trends invite certain conclusions.

While the poll showed a downward shift in membership from childhood to adult for most mainline denominations, two showed sharp increases. So-called “non-denominational” Christian churches accounted for 1.5 percent of the respondents’ childhood faith but 4.5 percent today—part of the growing “evangelical” movement that now comprises more than 26 percent of Christianity. The “unaffiliated” group represented 7.3 percent of respondents’ childhood religions but has more than doubled to 16.1 percent today. The latter group includes atheists and agnostics, but also people who say religion is important to them but believe no particular doctrine.

Fellowship Missionary Church at 2536 E. Tillman Road is a growing evangelical church that attracts about 2,200 worshippers weekly, said Executive Director Wayne Feay. “Growing up, I had Biblical knowledge and knew God cared for the whole world, but I didn’t know Jesus cared for me personally,” he said. “People are looking for a relationship with Christ, and churches need to teach and challenge them to spiritual growth.” The church stresses the basics of the faith, he added—not the finer points of doctrine that separate some Protestant denominations.

Doctrine is important: How do we come to faith? Do our works pave the road to heaven? What does baptism do? Does communion offer Christ’s body and blood, or is it just bread and wine? Or even grape juice? A simple faith in God’s grace saves us, but a deeper and more complete understanding of God can deepen faith, erase doubts and provide comfort.

A few years ago I received a letter from a new church in Aboite Township boasting about how there would be no mention of sin in its services. Appealing services are important, of course—a 2005 Gallup Poll indicated friendliness may be the most important factor in a church’s growth, but eliminating sin and the need for God’s grace ignores the central point of Scripture, and turns pastors into mere entertainers or gurus.

God’s Word should come first in any church, but churches should also recognize the need to reach people at

both the theological and human levels. If you’re spending a lot of time debating the merits of individual vs common communion cups or baptism by sprinkling vs immersion, you’re probably not reaching people eager to hear God’s central message.

And, as the poll suggests, somebody else probably is.

A church that will not mention sin in its services—I question if it is a Biblical church. Without question—it is a 501(C)(3) church. And no doubt, if it doesn’t mention sin—there is no need to preach grace. For without sin, grace is not needed.

The strange truth is that most Christian Churches teach that the law was done away by the death of our Saviour—Jesus Christ. The law has been nailed to the cross. Jesus Christ set us free from the law. And being free from the law, there is no need of a Saviour. At least, the Saviour that is mentioned in the Bible.

If Jesus Christ put away the law that His Father gave to Israel—the perfect law—then under what law are we now living? The Constitution of the United States? If the law is no longer in existence, then no one is in need of any grace—undeserved favour for sinning. What a mess we have got ourselves into.

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THE ORIGIN OF OUR PSALM MELODIES

**-Dr. K. Deddens-
JOHN CALVIN**

During a long time in the middle ages, the people of the Church did not sing in the public worship services. It was John Calvin who rediscovered the book of Psalms for the people of the Church and who transferred the singing in the Church from the clergy to the Church as a whole. The reformer of Geneva taught the Church again to sing her Psalms. *(the author does not understand that especially back then, the ‘church’ consisted almost exclusively of Anglo-Saxon Israelites! CIM)*

In the year 1537, still during Calvin’s first stay in Geneva, the reformer proposed to the Council

of the city the introduction of the singing of Psalms by the whole congregation, “in order to lift up our hearts unto God and to exalt His Name by songs of praise.” But the Council of Geneva rejected Calvin’s proposal. They did not consider the time to be ripe for such a radical change.

But in Strasbourg (FR) the victory began! In 1538 Calvin was banished from Geneva to this city, and already in the following year he had a small book of Psalms printed; it contained 19 Psalms in a rhymed version, together with the Song of Simeon, the Ten Commandments, and the Apostle’s Creed. The rhymed versions of 13 of these 19 Psalms were made by Clement Marot, servant and court poet of King Francis I of France, a man who had great talents. The other six rhymed versions were made by Calvin himself. The melodies to which these 19 Psalms and 3 Hymns were sung originated mostly from Matthias Greiter at Strasbourg. These melodies disappeared later on from the *Book of Praise*; the well-known melody of Psalm 68 (same as Ps 36) is the only melody from Greiter’s hand, which is maintained in the *Book of Praise*. He was also the composer of the melody of the Apostles’ Creed, the unrhymed version of the Twelve Articles. In the Dutch Book of Praise it is



now hymn 4. In Strasbourg the basis of our singing of Psalms was actually laid.

FROM STRASBOURG TO GENEVA

In 1542 Marot published another 30 Psalms. The rhymed versions of John Calvin were revised. When Calvin was back in Geneva, 49 Psalms could soon be published. Unfortunately, the cooperation between Calvin and Marot did not last very long. In the same year Clement Marot left Geneva, and he died in Turin in the year 1544. He did not feel at ease with Calvinism.

At that time only a third part of the book of Psalms was finished in a rhymed version. in Geneva many were strongly convinced that this work had to be continued, but the difficulty was; who was willing and able to finish this work? Calvin did not consider his own poetical talents to be very great. In later editions, Calvin's own rhymings are missing. The reformer started this work and promoted and stimulated it, but he was too modest to promote his own work in this respect.

In 1548 he once visited Theodorus Beza. This young man (29) had been converted to the reformation in that same year and had come to Geneva. Calvin did not find Beza at home, but on his desk he discovered a draft of a rhymed version of Psalm 16. It appeared that Beza had started on his own to rhyme Psalms. Historians mention the fact that Beza, after he for the first time attended the public worship service in Geneva, was so impressed with the singing of Psalms that very soon he started to rhyme Psalms himself.

Calvin took the paper with him and showed it to the other ministers, who immediately became enthusiastic. Therefore Beza received the request to finish the work of Marot. That did indeed happen: in 1551 "Thirty-four Psalms of David by Theodorus Beza" were published, and in the following year they were published together with the 49 Psalms mentioned earlier.

"Thankful use of the Psalm melodies of the Genevan Psalter will mean a really ecumenical labour of love: we will be singing in communion with the saints of bygone ages" (in fact, 450 off years' worth!)

Behind the edition of 1551 there was not only the pressure of the congregation of Geneva to finish the reformed Psalter. In Lausanne, where Beza had become a professor, lived Guillaume Franc, who was very much interested in the rhymed Psalter and who had urged Beza more than once to give priority to the work of rhyming the Psalms. But after 1551 the work stopped more or less. In the following four years only six Psalms were done, while in the years which then followed only one Psalm was added.

When in 1559 in Geneva the academy was established and Beza had moved in because he received an appointment as professor there, 60 Psalms were still to be rhymed. He was urged from all sides to finish the work, and he did indeed complete the work that Marot had started to be a duty. He felt himself compelled to do it and accepted responsibility for the task that was given to him. In 1561 he finished the whole project. The day after Christmas 1561 permission to print the complete Psalter was received from Paris. On the same day the Paris priests rang the bells of the Church of Saint Merardus in order to disturb the public worship of the reformed people who were gathered together in the neighbourhood.

That caused a struggle. The parliament seized the occasion to hang three reformed men. Even the guard officers who had protected the reformed men against the attackers were sentenced to death. It was a difficult time, filled with enmity against the reformed people. But...

Beza nevertheless received the printer's privilege or permission to publish the complete Psalter. He was not dependent on the Paris parliament. With the support of the French court, the young king, his mother and many others, he was able, in the spring of 1562, to introduce the complete Psalter also among the people of France. The development and growth of the Psalter took altogether a period of more than twenty years. The many editions of fragmentary Psalters point to the fact that the singing of Psalms started already very early in the reformed public worship services. It was not delayed until the Psalter was completed.

MELODIES

Already the first edition of Strasbourg, 1539, was supplied with melodies. We have already mentioned the name of Matthias Greiter, who composed several melodies, e.g. the melody of Psalm 119, which was used by Calvin for his rhymed version of Psalm 36, while Beza later on used this melody also for his rhymed version of Psalm 68.

Almost all other melodies originated in France. The composer of most of them was Louis Bourgeois, a cantor at the Church of Saint Pierre in Geneva; he had been attracted by John Calvin himself to work on the Psalms. Louis Bourgeois composed melodies on the so-called church modes.

LOUIS BOURGEOIS

I have mentioned the name of Louis Bourgeois, a musician who was attracted by Calvin himself in order to compose melodies for the rhymed Psalms. he came to Geneva in 1541 and already in 1542 he published some melodies, and they were followed by many more in the years which followed. Besides him also a certain Guillaume Franc worked in Lausanne until 1552. Bourgeois refashioned old melodies which belonged to the rhymed Psalms of Marot and arranged new ones for

Beza. But in Lausanne the old Marot melodies were preserved and for the Beza Psalms the melodies of Franc were chosen. In the end the Psalter of Geneva was preferred to the melodies of Lausanne. It is not sure whether Louis Bourgeois was also the composer of the 34 Psalms which Beza had rhymed and which were published in 1551. In this respect also the name of Francois Gindron is mentioned, who also composed melodies to spiritual songs written by Beza. In that time Beza lived in Lausanne, where Gindron was a cantor.

It is remarkable that there were already at that time Reformed hymns. They had of course nothing to do with the so-called evangelical hymns which played a role in the 18th and 19th centuries. These reformed hymns (also called Cantica) were directly derived from the Scriptures and were set to music on beautiful melodies in the church modes. It is certain that Louis Bourgeois composed many melodies which are of a very high quality.

But these things did not happen without any troubles. Besides financial difficulties there was discord more than once. It is said that Bourgeois had left Geneva in 1557 because Calvin had forbidden him to introduce four-part singing in the public worship services. But there is no proof

Pamphlet FIREARMS AND FREEDOM

by late Col Jack Mohr

"Gun control means people control."

You may be a great believer in "freedom of religion," or "freedom of speech and press," and care not a whit for my right to "keep and bear arms," it will only be a matter of time until your right to worship God as you would, or your right to "freedom of speech and pres," will also be taken away [these are already happening now!]. There is no basis for argument here, for 6,000 years of written history prove this.

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for this. Although Calvin was not in favour of four-part singing in public worship, it is certain that he helped Bourgeois in the publication of four-part compositions.

At any rate, Louis Bourgeois did not finish the melodies of the Psalter. At the time of his departure, 81 Psalms had received a melody. Somewhere he himself writes that one must not conclude that all the Psalm melodies were composed by himself. After his departure a certain "Maître Pierre" delivered 40 melodies. Until now it is not clear who this cantor actually was. Neither is it cleared up until now whether this man was a composer or whether he just copied melodies from other sources.

DOUBLES

But apart from this work of Maitre Pierre, each Psalm had not yet received its own melody. The rest of the Psalms were sung to the existing melodies of other Psalms. The reason was the desire to finish the whole Psalter in a hurry: the work had already extended over several decades and not enough time had been allowed for the composition of new melodies. That is the reason why up to now 15 Psalm melodies occur twice (5+64, 14+53, 18+144, 28+109, 31+71, 33+67, 36+68, 46+82, 51+69, 60+108, 65+72, 74+116, 77+86, 78+90, and 117+127)

But there are also four Psalm melodies which occur three times (17+63+70, 30+76+139, 66+98+118 and 100+131+142). One melody even occurs four times (24+62+95+111).

The melody of Psalm 140 is also used for the Decalogue. Other Genevan melodies are the Song of Mary, the Song of Simeon, while the Song of Zechariah originates from Strasbourg.

Already in 1968 I wrote, "it is very desirable that Calvin's heritage in the Genevan Psalter be preserved; in case of a new rhymed version, let the rediscovered but not yet used existing melodies be introduced for the doubles of rhymed Psalms, and if possible let such melodies also be used in case of a revision of the book of Hymns." It has not been done, but I myself used the beautiful melody of one of Beza's hymns in my book of songs *Kom, Zing en Speel* (Dutch: Come, Sing and Play - Groningen 1979).

NO POPULAR SONGS AND STREET SONGS

The Psalm melodies have a very long history. But it is strange that repeatedly a connection has been sought between Psalm melodies and street songs.

In his extensive work *Kerkelyke Historie van het Psalm-Gezang der Christenen* (Church History of Psalm-singing of Christians - Amsterdam, 1, 1777; 11, 1778), the minister of the church at Veere, Josua van Iperen, stated that the Psalms of Marot and Beza were originally sung to popular tunes and street songs, but that not until the year 1556 Louis Bourgeois was asked to compose other melodies. But in the light of the facts which I mentioned already, this statement appears to be absolutely wrong.

But here for the first time terms like 'popular tunes' and 'street songs' were used. Just a century later, the Frenchman Orentin Douen likewise used these terms in another two-volume work, *Clément Marot et le Psautier Huguenot, étude historique, musicale et bibliographique,*

contenant les mélodies primitives des Psaumes, et des spécimens d'harmonie (Paris, 1, 1878; 11, 1879). This work is even more extensive than the work of Van Iperen; Van Iperen's work counts 1015 pages, but Douen's work no fewer than 1461 pages!

Douen stated that many melodies of the Genevan Psalter had been borrowed from folk tunes and "top hits" of that time. This statement was pronounced with great authority, but if one examines the "proof" which Douen tried to give, it must be said that he presents something which only resembles it. Nevertheless, Douen's statement has been repeated and accepted by many writers for a long time. I do not want to list all the names of even famous authors who repeated O. Douen's words, but it is remarkable that even a great liturgist such as G. van der Leeuw could write in his *Beknopte Geschiedenis van het Kerklied* (Abridged History of the Church-Song - Groningen/Batavia, 1939). "The Psalm melodies, just as we know them now, are popular tunes and dance songs. The main part of it consists of contra-facts. But from the light tunes which were as such very often not that nice, were made beautiful melodies for the church."

But at least for two reasons it would be impossible that John Calvin worked in that way. In the first place, Calvin always stressed that there must be a close connection between the words and the melodies in singing. Therefore he said time and again that our singing in church was not to be "light and frivolous," but "worthy and majestic." Calvin had a great aversion to all kinds of street ballads, which made the people only licentious, as he

said. (like an Identity group in America today, has a proclivity for pop type songs, and just changing the words).

In the second place, Calvin always went back to the church of former ages, especially to the early church. He never wanted to break with the church of the ages. On the contrary, he wanted to preserve the continuity of the church. Thus also for this reason it is very unlikely that he consented to the use of contemporary "top-forty" as Psalm melodies.

SIMPLE, NOT ARTIFICIAL

But Calvin's aim was to give the singing in the church back to the congregation. How would that be possible? In Reformation times the singing in the church was limited to the priests with their Gregorian chants. But these church songs were too difficult for the common people of the church. They were too artificial for untrained singers. Calvin considered that the common people would never be able to sing in the church all the notes of the Gregorian chants, which were often quite aristocratic and luxurious, although very different from the "top-hits" of the day.

But in Strasbourg, Calvin heard rhymed hymns in the German language, and they fascinated him. Then he rediscovered, as it were, the book of Psalms, and he wanted to make it accessible to the common people of the church. He sought a style that was proper to the church, but not artificial. Therefore, Calvin often used in this respect the word "moderate." In his writings about church music actually this word has a threefold meaning. This "moderation"

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stands in the first place over against the abundance of the Gregorian chants, but Calvin used this word also over against a very frequent use of music in the church. The singing of the congregation was to have a place in public worship, but not the first and the main place. But thirdly, Calvin used this word also over against a kind of agitation and excitement in singing. Hence the expression “worthy and majestic.”

Calvin promoted simple singing in the church, not in the sense of vulgar singing, but as a kind of singing which could be done by the whole congregation. In the meantime, he also sought to continue the tradition of the church, as far as possible. Did he succeed? Indeed, the Psalm melodies, which nowadays are esteemed very highly everywhere, meet these requirements, and the whole so-called contrafact-theory is proved to be a fantasy.

EMMANUEL HAEIN

Almost half a century after the publication of O. Douen's work, another Frenchman delivered an important thesis, *Le Problème du Chant Choral dans les Eglises Réformées et le Trésor liturgique de la Cantilène huguenote*. This thesis was submitted in 1926 to the Faculté de Théologie Protestante of Montpellier. Haein discovered that there is a close connection between the Genevan Psalm melodies and what he called several “timbres” and “nômes of Gregorian chants and medieval church hymns. That was a very remarkable discovery. It dismantled the theory of O. Douen and led the investigation further back to the history of the church.

FURTHER INQUIRIES

We have seen that *Emmanuel Haein* in his thesis dated 1926 showed that there was a connection between the melodies of the Genevan Psalter and the Gregorian chants and medieval church hymns. Of course they were not the same, and the Gregorian chants were also deprived of their exuberance that had been developed in the course of time. but special motives, called by Haein “timbres” and “nômes” come back in the Psalm melodies, just as they were used in medieval singing.

In this respect the development agrees with Calvin's principle that he did not want to break with the church of the ages. but there is more. In 1929 a study was published by Abraham Zieselsohn, titled *Jewish Music in its Historical Development*. Idelsohn studied the Jewish way of singing in the synagogue, especially the way of singing Psalms. He discovered that there was throughout the ages a remarkable consistence in the way of singing, in spite of the isolation and separation of synagogues outside the Palestine land. He discovered also that there is a remarkable connection between the singing of Psalms in the synagogues and in the Christian churches. [It needs to be pointed out here, that ‘synagogue’ is NOT a Jewish word. It is *Greek*, and means-the meeting(place). They were the places where Israelites in dispersion gathered together on the Sabbath day, as shown by the places Paul went to to preach. The Jews have appropriated this word for their own use, like they have done with the word ‘Israel’ to whom they have no connection. CIM]

Furthermore, Peter Gradenwitz delivered another study, called *The Music of Israel: It's Rise and Growth through 5000 Years*. He furnished sufficient material to

continue the investigations of Haein going back to the synagogical songs, but also to the temple chants. The remarkable conclusion is then that, as far as the origin of the Genevan Psalm melodies is concerned, these tunes can be traced back even to the period of revelation.

In his very extensive work of almost 2000 pages, the late Rev. H. Hasper worked that out in his two volumes *Calvijn's beginsel voor de Zang in de Eredienst* (Calvin's Principle for the Singing in the Worship Service) I & II, (The Hague-155, 1976). Hasper brought many arguments together and on the basis of the explorations by Haein, Idelsohn and Gradenwitz and by combining the data brought to light by them, he came to totally different conclusions from those of Douen. There must have been a very long tradition in the way of singing Psalms, especially via the church modes.

PIERRE PIDOUX

Between the publication of the two volumes of Hasper, another important study was published, namely that of Pierre Pidoux, *Le Psautier Huguenot, I Les mélodies, II Documents et Bibliographie* (Basel, 1962). Pidoux looked for the sources of the Psalm melodies of the Genevan Psalter and published many documents which are important in

discovering the origin of the Psalm melodies. Time and again his conclusions go in the same direction as those of other contemporary investigations. He proved that in many cases the Psalm melodies were derived from hymns of the *Antiphonarium* and the *Gradual*, two books consisting of Gregorian chants. Remarkable is his discovery that not only the melodies of Geneva, but also those of Strasbourg go back to those sources.

S.J. LENSELINK

A couple of years before Pidoux's study, S.J. Lenselink wrote a dissertation, called *De Nederlandse Psalmberijmingen van de Souterliedekens tot Datheen, met hun voorgangers in Duitsland en Frankrijk* [*Netherlands Psalmrhymings of the little songs up to Datheen*], (Assen, 1959), and some years after Pidoux's study but in connection with this, he wrote his book *Les Psaumes de Clément Marot* (Assen/Kassel, 1989).

He writes that although there is not always a sharp distinction to be made between worldly and church music in that time, it is certain that there is a very close connection between many Psalm melodies of the Genevan Psalter and the Gregorian chants. But characteristic of the Genevan melodies, more or less over against the popular songs, is their absolute syllabical structure. So also Lenselink pointed out that the origin of the Psalm melodies is to be found in the medieval hymns and especially in the Gregorian way of singing.

CHURCH MODES

That brings us to the matter of the so-called church modes, which are characteristic of the Gregorian chants and which are also used for the Genevan tunes. What are these church modes? In the “*Notes on the Genevan Tunes*” (cf. the *Book of Praise* of the Canadian Reformed Churches, p.VIIf) it is mentioned that in the Genevan Psalter nine different modes are represented: Dorian, Hypodorian, Phrygian, Mixolydian, Hypomixolydian, Aeolian, Hypoaeolian, Ionian and Hypoionian.

These names come from Greece. The Greeks first used

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tone series of four tones (tetrachords) and called them modes. Each area, people or city (Phrygia, Lydia, Ionia) used its own specific order of tones or steps. These developed into tone systems of seven steps or intervals to fill a so-called octave. An octave is the distance between a male voice and a female voice singing the same note. The natural difference in tone is called the eight-step or rather the octave interval. This distance is usually filled with seven whole and half steps to fill the space of twelve semitones. The arrangement of whole and half steps can differ in many ways. Each particular order of small and big steps is called a mode, or a key. Most of the hymns in the Book of Praise are composed in the so-called major or minor key. But in the Gregorian chants the Greek names are used (although their names became somewhat confused in translation). But there is much more variety in these so-called church modes than in the major and minor system. The Dorian church mode is used most frequently in the Genevan Psalter: 45 Psalm melodies are based on this mode.

To explain this mode briefly: the scale of the Dorian mode has no sharps or flats in the range d to d (while the major key has two sharps from d to d, namely f sharp and c sharp). The scale of the Phrygian mode has no sharps or flats in the range e to e. The scale of the Mixolydian mode has no sharps or flats in the range g to g. The scale of the Aeolian mode is more or less comparable with the minor key: it has no sharps or flats in the range a to a (although in the minor key actually the g sharp is used). The scale of the Ionian mode is comparable with the major key, because it has no sharps or flats in the range c to c.

When modulating or transposing, the space of the semitones has to be the same. To give an example: when the major key runs from c to c (the c being the so-called finalis), it does not have either sharps or flats. But when the same key has been modulated to d, it has two sharps, namely f sharp and c sharp. So when the Dorian mode runs from d to d, it does not have any sharp or flat. But when it is transposed to e, it has two sharps, namely f sharp and c sharp.

As far as the term 'hypo-' is concerned, this has to do with the same mode, so that e.g. the finalis of the Dorian scale (without sharps or flats) is d and the finalis of the Hypodorian scale (without sharps or flats) is also d. But the meaning of Hypo is: below, or beneath. That means: this scale runs not from d to d (although the finalis is indeed d), but it runs from a to a.

It would go beyond the purpose of my articles if I worked out all the details in this respect. I just give these examples in order to show the great variety and the many possibilities in the church modes. For more details I should like to refer the readers to the interesting study of Dennis Teitsma, *Tunes of the Anglo-Genevan Psalter*, 82 Cedar-grove Cres. Winnipeg, MBR2C 4Y7, 1980 (80 stencilled pages).

The so-called Gregorian phrase is composed of a flexible undulating line, a kind of sonorous thread which is sensitive to the smallest music waves. The Gregorian phrase is

not static, not stiff, not sharply delineated. But the hymn, of course, has a different structure. In the hymn the architecture dominates, because of the stanzas which are composed in a strophical construction.

BACKGROUND OF GREGORIAN CHANTS

So we see that the background of the church modes of the Psalm melodies in our Book of Praise is found in the Gregorian chants, and just as Em. Haein already proved more than sixty years ago, Bourgeois and "Maitre Pierre" used all kinds of motives, firm melodic formulas and many other elements from the treasure of church music before reformation times.

But it is interesting to know also what the background is of the Gregorian chants. From more than one side it has been proved that they go back via Greece to the synagogue and even to the temple. (of Israelites, CIM)

In an also extensive study, the famous Dutch musicologist Hilene Nolthenius who was a professor at the University of Utrecht from 1958 to 1976, pointed to the rich history of the Gregorian chants. Her book was called *De Oorsprong van het Gregoriaans (Origin of Gregorian)* and was published by Querido in 1981. She discovered in Italy that relief pictures on sarcophagus (stone tombs) had a close connection with melodic motives of Gregorian antiphones (responsorial chants).

She also found out that the final form of Gregorian chants was actually Frankish. About the year 900, Metz (in what today is known as France), was the centre of it.

But the origin of the Gregorian chants are to be sought in the beginning of our era, about two thousand years ago in the synagogues of Israelites.

TEMPLE AND SYNA-GOGUE

As I already said before, there is also a connection between the way of singing in the synagogues and the way of singing before that, namely, in the temple. The question is: do we know anything of that way of singing, especially in the temple? In this respect there is

another very important study, namely of Suzanna Haik Vantoura, concerning "*La Musique de la Bible revelee*" (Paris, 1976).

Of course, it was not easy to find out in which way the people of Israel have sung their Psalms. But in our next and final article we will see that Suzanna Haik Vantoura developed a very interesting theory, which in a certain sense offers us the missing link in the long chain of church singing throughout the ages.

BIBLICAL SIGNS

Previously I pointed to an important study concerning Biblical music, undertaken by French scholar Suzanne Haik Vantoura. On the cover of a record (Harmonia Mundi 989), Sylviane Falcinelle tells us that Vantoura especially scrutinized the relevant Biblical signs.

"After trying out many hypotheses, deductions, and experiments, she discovered the key to that ancient notation, she revealed the significance of the musical signs and finally revived and transcribed in modern notation the music which was revealed to her following methodical

Important Issues: IS UNIVERSALISM OF GOD

Charles A. Weisman

This book analyzes the doctrine and arguments of Universalism, a theological concept that has long been discussed and debated within Christendom. Universalism is the belief that all people without exception will eventually receive God's love, grace, salvation, mercy, and election as sons of God. It is obvious that this matter will have a profound effect on how people perceive God in their own lives; and consequently how they will perceive many social and political matters as well. This thus is an issue which everyone must correctly understand. A deciding point in Universalism is whether the God of the Bible, the God of Israel, is the God of all peoples. If one says that He is, they are left with either a great contradiction, or are asserting that there has been a great change in the ways of God. Proving that this great change has occurred or will occur is a major stumbling block for Universalists. It is the author's contention that many of the doctrines of Universalism are derived from the personal beliefs or desires of men, not from what God has stated, has done, or has promised to do.

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deciphering and irrefutable verification, whereas the cantillation of the synagogue, varying (for the same text) from one country to another, could not claim any logical justification."

Vantoura worked on it for a long time. The result of these years of labour is an historical work which has convinced musicologists as well as Hebrew scholars, and the revelation of musical treasure which have already seduced the greatest composers. "Listening to this music," Falcinelli says, "everyone will be made conscious once again that the history of the people of Israel is the cradle of our Western history ... and of its musical language [further proof of our Identity as Anglo-Saxon Israelites, CIM]. Those musicians of long ago, travelling through various lands, absorbed their modes. These songs issuing from the foundation of the ages seem to be very contemporary. Astonishingly modern, too, is the answer found by Biblical musicians regarding the relationship between text and music. We notice first the expressive correlation between the texts and their melodic line, and then the economy of means used in this expression. This way of underlining the intentions of the text reconfirms the affiliation to Western music, for in some chants we recognize the poetic nuances (madrigalisms) of the composers of the 16th century. But between Biblical musicians and madrigalists there are numerous levels, notably Gregorian chant, of which we are in the process of discovering the middle eastern sources."

SYNAGOGUE AND TEMPLE

So there is not only a close connection between the church modes of the Genevan Psalter and the Gregorian chant, but there is also the background of this chant, found in the (Israelite) synagogue singing. And in turn, this synagogue singing is not to be separated from the singing in the temple. Listening to a record like HMU 989, especially in respect of Psalm singing, makes this connection clear. There are also indications that the singing in the temple of David's times was based on the so-called Egyptian pentatonic scale, on which Moses is said to have composed and sung his old 90th Psalm. Is it not remarkable that with regard to Psalm singing one can point to a long line extending throughout the history of the church?

PSALMS AND HYMNS

No wonder that not only musicians who are church members promoted the singing of the Psalms and praised the Genevan Psalter in respect of the melodies, but that also outsiders admired the great value of these melodies.

It is very important to know that there is a continuing line in Psalm singing in the church from the days of old until today.

Therefore let us be careful not to abandon this heritage!

Sometimes there is a tendency to prefer the tunes of all kinds of hymns to the Psalm melodies. Then it is said: the tunes of the hymns are easier, they are played by ear, and especially the young people like that. At the same time it is also said: the Psalm melodies are sometimes difficult to learn, you do not get used to them, etc.

But I think that also has something to do with the relation between word and tone. In former days, when the Psalms were sung in a unitone way (although against the original tonality!) and when the rhyming version was not

correct, there could indeed be a problem. But all that is improved now. It is therefore to be applauded that the Genevan melodies are more promoted than before. For instance in South Africa, there is the beautiful rhymed version of the poet Totius. Unfortunately, some Psalms are rhymed in a way in which the existing church modes cannot be sung. So the Psalter is more or less mixed up with church modes and other melodies. But now there is the attempt to make it possible that all Psalms are to be sung on church modes.

LET US SING PSALMS!

To prevent misunderstandings: I do not want to say a bad word concerning hymns, especially not concerning the 65 Hymns of the *Book of Praise* of the Canadian Reformed Church. I only stress that the singing of Hymns should not be promoted at the cost of singing Psalms.

I want to stress also: let us sing *Psalms* and not only one or two stanzas of a Psalm. Of course, some Psalms are too long to sing as a whole. One always points to e.g. Psalm 119 with the many stanzas. But in that case there

were also already from of old indications to sing a part of the Psalm, and many times that is forgotten. But if a Psalm is not that long, let the people sing the whole Psalm. Then they will also understand the better the contents of what they are singing.

I want to point also to the possibility of antiphonal singing, in which two parts of the people sing in turn. That was also done from of old! A clear example of that way of singing is Psalm 136: the burden or the chorus was sung by a part of the people, while the rest was sung by another part.

Do not say too soon: then you make a part of the congregation passive and silent. To hear is also a matter of being active and in your mind you are then still singing with the other part, just as you are

praying with the minister, when he prays on behalf of the whole congregation.

CONCLUSION

We may conclude at the end of this article that the Psalm melodies of the Genevan Psalter were of undoubtedly high quality for congregational singing. The link of the Genevan melodies with the ancient church and via the synagogue with the Old Testament [and our ancestors, CIM] church has been established as proven fact, over against the so-called "contrafact theory" as if the Psalm melodies were only derived from street songs and "top hits" of that time.

Thankful use of the Psalm melodies of the Genevan Psalter will mean a labour of love: we will be singing in communion with the saints and ancestors of bygone ages. In this respect it is now up to us to show our gratitude to the Lord of the church of all ages, the Lord of Israel.

I will end with Calvin's words about congregational singing in his Institutes (Vol III, 20): "Certainly if singing is tempered to a gravity befitting the presence of God and angels, it both gives dignity and grace to sacred actions, and has a very powerful tendency to stir up the mind to true zeal and ardent prayer. We must, however, carefully beware, lest our ears be more intent on the music than our minds on the spiritual meaning of the words." And in the same context (32) he says: "if this moderation is used, there cannot be a doubt that this practice is most sacred and salu-

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THE EMPIRE OF 'THE CITY'

The Jekyll/Hyde Nature of The British Government - E.C. Knuth

When the propaganda mills began their characteristic grind towards war in the early 1930s, the writer began a more definite study of international power politics, and soon found it an entrancing and revealing subject. There was, however, no more free speech; and the most amazing documented aspects of a vast secret world order of International Finance could find no hearing in a situation where some Congressmen denounced overwhelming Nationalist expression of views in their mail as mere organized subversion. ... "The City," operates as a super-government of the world.

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tary.”

Courtesy Spindle Works - Internet

“The Psalms have been given to maintain the covenant relationship between the Lord and us in an orderly manner. That covenant relationship is severely hindered if we leave out parts of *God’s* form of prayer.”

“It is a beautiful thing to want to be the continuation of Israel and the early church. But one should then also put that desire into practice, also in regards to the singing of Psalms. That is why we want to call for a radical change. We believe that the safe thing to do is to accept the recommendation of the convent of Wezel in 1568, either to sing the Psalms in order from beginning to end, or, according to a premeditated order.”

“The 150 Psalms together were the Songbook of Israel. They were taught to the children. They were sung on the days of ascent. They were sung in the temple and in the many synagogues [meetings]. As such they also became the treasury of songs for the New Testament Church.”

“..... early heretics have always been drawn to the hymns, beginning with the Arians and up to the Arminians. Even Luther was not fully “purified of the Roman dregs.” Do we then have to follow the evil of particular churches and forsake the good of our fathers and the reformers?”

“Behind the attempt for free ecclesiastical songs hides a rejection of the unity of the covenant, a refusal to sing the Psalms out of Christ. The importing of hymns always results in an abbreviation of the Psalms, a depreciation of the Old Testament, and precisely because of this, a distortion of Christ the Son of David. Many speak of the riches of a New Testament fulfillment but choose for themselves a meagre poverty. Serious study of hymn books from all over the world will immediately show this. Whatever flows from the veins of human poets as “free songs” can never be of more value than God’s Word itself.”

“The psalms as songs of the covenant can curse covenant breakers in the Name of the Lord. Can our churches still curse as the Psalms do? Can edifying hymns still curse? Or has everything become moderate and “spiritual” and individualistic in the Christian songs?”

The above quotes are taken from the booklet *And They Sing a New Song* - by C. Van der Waal, translated by Roelof A. Janssen. Inheritance Publications, Box 1122 Kelmscott WA 6111.,And one more from the *preface*, by Janssen:

“Dr. Van der Waal wondered if she (my sister) perhaps could help him publish an English edition of a booklet he had written about the singing of Psalms and hymns.. He wanted to adapt the book for the Canadian situation. he commended the *Canadian Reformed Churches* for publishing a complete edition of the **Genevan Psalms** in English. It was a mystery why that had never been done before. It seemed to him that in the years following the Great Reformation it had simply been the British monarchy who did not want too much influence from the European Continent and who thus stopped the importation of the Reformational Psalms.”

The **CHRISTIAN IDENTITY PSALTER (#708 @ \$20.90)** was taken in very large measure from the *Book of*

Praise of the Canadian Reformed Churches, mentioned above, and contains all but one of the Genevan melodies.

CONFESSIONS OF A MISSIONARY KID MY STORY

by *Sandi Blanchard*

I was born and raised a missionary kid (MK), but I never allowed myself to think about it until last year (when I was 54 years old)- believe it or not. That’s because we were told from as early as I can remember that we must not do or say anything that would reflect negatively on Dad. I was not sure I could honestly look at my life without dishonouring my Dad or God When I let myself think, it was like a dam broke.....

On October 6, 1954 a little girl was born to the Nelson family in Malaybalay, Bukidnon, Philippines. That was me. I was one of five children. As a baby I had bad colic and cried for the first three months - so I was often placed in another room at the other end of the house to cry by myself, or the house girls (maids) would put me on their backs while they skated our wooden floor with their feet on coconut shells, which gave the floor a beautiful shine and kept me quiet at the same time. Once the colic passed, I became a very outgoing, happy little girl.

I grew up in a simple, rural setting way out in the province - sort of like Little House on the Prairie gone native. My parents were a doctor and nurse medical team. We lived on a compound of missionaries who all worked at my Dad’s hospital or in the area doing other things. Of course, all my friends were the children of the other missionaries on the compound. We only had electricity when Dad fired up the generator every afternoon to do surgery. Our refrigerator and stove were kerosene (I believe), we ironed with a charcoal iron, had a wringer washer and dried our clothes on the line outside, and used kerosene lamps at night after the generator was shut down.

We had to be very careful how much electricity we used when the generator was on as it was shared by the hospital and the other missionaries. We also had an old crank telephone. One ring was my Dad. Anyone could pick up the line and listen. We had no TV, and as children we played outside until we dropped. We used to lie on our backs and watch the stars and think “deep thoughts.” We heated our water on the stove and poured it into a big tub for our bath while Mom told us stories of when she was a child. Our roads were dirt and gravel and very rutted - so travel was slow and bumpy. To my childish mind, that made the trip more interesting. I actually preferred gravel roads to boring paved roads. We called all the other missionaries “Aunt” and “Uncle.” I guess this was to make up for the fact that since we were torn from our real families, we were taught to pretend everyone there was family instead. It sounds like the perfect place to raise children, and in many ways it was. I was a happy little kid. We thought we were normal children growing up in a normal family.

The first time I saw America and my blood relatives was when I was three years old and we went on furlough to the States. As my maternal grandparents lived in New York in a small town, we just moved in with them for a year. That was the only year I knew my Grandpa. I don’t have many memories of him. Then we went back to the Philip-

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pires for another four years, through my second grade. The Missionaries started a little three-room school on our compound for all us children and that's where I went to school. A teacher came out from the States to help the moms teach us. That freed up most of the moms to do their missionary work.

My second trip to America was when I was going into the third grade. Again, we went to live with my Grandma in New York. I started to think maybe I was from New York... but wasn't sure. After one year, we returned to the Philippines for another four years - through my seventh grade. My best friend was Susie - born two weeks before me. We were inseparable - until our fifth grade year when the mission board moved her family to another place to minister and my heart broke in two. I tried so hard not to show how much it hurt because I thought God separated us and I loved God. It was so hard.... My parents opened a dorm to take other missionaries' children so they could attend our little school. Our dorm had children from first grade to eighth grade. Then off they were sent to the big schools 600 or more miles away for high school: Brent in Baguio or Faith Academy in Manila.

By the time I was in seventh grade, I had no classmates, and my brother had only one classmate. So I was sent to boarding school at Brent for the second half of seventh grade. Boy was I homesick!!! Wow!! I didn't know it would be that hard. When I wrote my first letter home, I remember being told by my older sister: "Don't tell them how you feel, it will just make Mom sad." I said, "I won't lie to Mom and Dad" ... I asked them to please let me come home, but if it wasn't God's will, to please send my pink blanket. On Dad's next business trip he had a pink blanket under his arm ... I knew the answer - I was now a boarding kid. I've made myself be "fine" ever since. After all, going to boarding school was "normal."

We went back to the States for my eighth grade - but this time we went to California. YIKES!!! I was terrified! I remembered New York and the church kids, but California????? That's where my paternal grandparents had moved, as well as my Dad's brother and his family. So that's where we went. This time my maternal grandma flew to California to live with us for our furlough year.

Every furlough we travelled as a family all summer visiting all the churches that sent monthly support to my parents so they could be missionaries. We would line up as children on the platform and sing for the churches, I would play the piano, and we looked like the perfect missionary family. No one would have ever guessed that we kids were hurting. If asked, we would have said we were fine. We became experts at being on stage and making our Dad look good - because we loved our Dad and we loved God. And it was our job to make Dad look good and be perfect children.

Adjusting to live in America as an eighth grader, I was like a fish out of water.... People moved fast, ate fast, walked fast, talked fast, and I had no context to understand what was going on. I felt so odd in youth group and thought I looked funny. They sang popular songs and talked about TV and I was clueless.... But I fit in as best as possible. That's when I realized, I'm not FROM anywhere. I don't belong anywhere. People would ask me, "Where are you from?" I would give them a stupid look and gape because I didn't know what I was supposed to say... "Malaybalay,

Bukidnon"??? New York??? California???

I was glad to leave and get back to the Philippines where I understood the culture. Of course, for the rest of my schooling, I was in boarding school - this time at Faith Academy in Manila - a large school for missionaries' children. My dorm mates became my family. When decisions had to be made (big or little), I made them by myself - I couldn't call Mom and Dad and letters took too long. They really were not there for all those growing up important years. I talked over deep things with my friends who were in the same boat. We went through all those things teenagers go through but without input or guidance from Mom and Dad. I only went home for Christmas break and summer break - and I was SO GLAD to be home, I just smiled and enjoyed being with them like a sponge soaking up water - but we never talked about heart issues.

Graduating from Faith Academy was like a death... It meant saying good-bye, maybe forever, to our adopted brothers and sisters knowing we may never see each other again. It meant saying good-bye to a life I understood and entering our own countries feeling like aliens. I sobbed getting on the jet for "home" terrified of California where I knew we were headed. I have gotten very good at saying good-bye—I've stopped trying to make a close friend. I guess I have learned that's one way to protect my heart...

I got to live with my parents for my freshman year of college, and then they returned to the Philippines for another four years. Now I was placed under my Aunt and Uncle's guardianship. I thank God for my loving Aunt and Uncle who took me in and gave me some stability. The

next time I saw my parents was two weeks before my wedding, after I had already graduated from college. They missed all those years, too, including the special time of finding my husband Lawrence Blanchard and planning my wedding. My husband and I went to seminary after we got married and right out of seminary we became missionaries to the Philippines for three 2-year terms. Specifically, we went to work at Faith Academy as boarding parents—because I understood what the kids were feeling and wanted to be there for them. Besides, I felt obliged to be a missionary and it was a life I was trained for... My husband was curious and wanted to see missions for himself firsthand before entering the pastorate.

When we were at Faith Academy as boarding parents, we noticed that some parents dumped their kids in our dorm and NEVER WROTE THEM ONE LETTER. Some were heads of their mission. When we raised this issue and said that something was wrong—long before we could put our finger on it—we were requested to leave this issue alone. That's why we left. The Filipino church we were a part of also told us they wished the missionaries would go home—that we don't really understand them and they don't need or really want us (just our money). They told us to go teach our own people about God. They were right. We were given the release by God to come home by some Filipinos who spoke the truth.

THE HIGH COST OF BEING A MISSIONARY

Being a missionary requires parents to sacrifice their children for the Lord's work. We were often quoted the verse about forsaking houses, lands, CHILDREN, etc. for the Lord's sake ... and of course, we couldn't question this. I've come to the conclusion that this verse has been seri-

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shows how America has been the most brutal and aggressive in dealing with 3rd world nations, and is responsible for killing millions, Latin America, South America, Asia, etc., etc. with messages by former attorney-general, and former CIA top operative - how the CIA made war on nations. This is not for children, as it shows quite a number of shot people and dead bodies on the ground. And eye-opening video!!

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ously misinterpreted (among others) - partly to justify sending children away in order to pursue a career. I think what this verse is really talking about are adult children to do not choose to follow the Lord, or are rebellious children, or when we have to choose between what God clearly commands vs. family opinion and things. But if the whole Bible is taken into account, God is very clear on parents raising their own children (Deut. 6:7-8). He is also very specific on leaders being men who have their children in subjection (1 Tim. 3:4-5). That means, they need to be parents who are there for their children and discipline them when they need it, and teach them daily—not send them away for someone else to raise or to raise themselves as best they can.

In our family, all that was sacrificed for a career with the best intentions—serving the Lord. I have only recently realized that the world missions movement teaches that child sacrifice is what pleases God—but I do not believe the Bible teaches this. Children are a gift from God to the parents who are supposed to raise them in every respect to become godly men and women. We were turned over to others to raise for much of our lives.... some were good and some were not—but for the most part we raised ourselves. We made some major life decisions as teenagers which later (sometimes years later) Dad would sometimes reverse without much, if any, explanation—causing great heart-break. But we trusted Dad as we trusted God and did what he said. We didn't feel free to share our hearts and questions with others who were not Mom and Dad—and Mom and Dad were unavailable. But we kids all got the message - Filipinos (missions) and Dad's reputation were more important than us kids... we were sort of in the way. Being sent away to boarding school made us feel invisible, in a way. This has had an effect on our self-esteem, because we knew that, although we were dearly loved, we were at the bottom of the list. We didn't dare think this, much less voice it, or we will have sinned by dishonoring our parents. We have been caught in a trap... and we're all trying to deal with it in our own way. This was reinforced by the "care packages" that would arrive from the churches in the States filled with old clothes and even tea bags that were used "only once but still have plenty of good tea left for you." We used to laugh and have fun with the funny clothes. But we got the message.

Last year, I tried to remember times with my brothers and sisters when we were growing up and realized I DIDN'T HAVE HARDLY ANY MEMORIES because we were separated early on and there weren't many memories, except for those few furlough years and vacations. I was feeling guilty for not being a good sister... We were pretty much all on our own.

I missed mother-daughter time. We had house girls that did the house work and cooking and missionary teachers did our schooling so Mom could work as a missionary (which was expected of her). So I learned about growing up on my own in college and after I got married. I remember two years where I got that precious time with my Mom—eighth grade and my freshman year of college. But we missed out on so much.... What we did have were great family vacations. We lived for those vacations. We travelled a lot and that was fun! Vacations were wonderful! Thank God for vacations!! But that was "fun time." We didn't really talk about life issues and what was in our hearts. We thought Mom and Dad were perfect. They never fought or raised their voices. How could we bare our imperfect, sinful hearts to them without disappointing them and destroying our few sweet moments together?

These days, many missionary moms have chosen to home-school their children and not send them to boarding

school. Other mission agencies strongly encourage the moms to work alongside their husbands and send the children away. I don't think my Mom was ever given the option to home-school us. We were lucky we had a school on our compound for the early grades until it slowly disintegrated. When my husband and I were boarding parents, we saw children sent away as early as first grade. My little brother was sent away starting in sixth grade and my little sister was sent away in second grade. It has hurt her with lifelong scars that I don't think my parents have been able to face. It's hard to ask for forgiveness from your children when you thought you were doing God's work.

So, my sister has been deeply wounded for lack of the truth. My brothers, sisters and I survived—to one degree or another. But I personally know MKs who did not make it. They ended up turning their backs on God because their parents sacrificed them for God's work. They lost their faith and never recovered. Many other MKs have been seriously scarred and hurt—but we've all lost time we can never regain, memories that never happened, bring from somewhere, belonging, having a home.... And when we are together, we can't say what we really think because the truth is too painful... It's much easier to pretend we're all OK (because that feels more like we're honoring Mom and Dad and God) than to discuss the truth. I find I am still trying to find a way to reclaim what was lost... but that isn't possible. It feels like we're left in limbo to fend for ourselves as best we can... but God isn't done yet. He is still healing my heart.

THE DOUBLE STANDARD

Being a missionary kid was confusing. We were told one thing, but life often was very different. When we were growing up, we lived on a separate compound, went to only White schools and were forbidden to even think about dating a Filipino. And we wanted it that way. That seemed normal and logical. My parents wouldn't dream of placing us in the local Filipino school (thank God). When interracial dating occurred in another missionary family, the whole family was sent home. It was never explained to us missionary kids why we suddenly lost our friends. When we were growing up it was absolutely wrong to race mix—although we never really knew why.

Then suddenly, things changed in ABWE (my parent's mission organization) and it was OK for Americans to marry Filipinos. A missionary lost his wife and married a Filipino "Bible Woman" (a "Bible Woman" taught the Bible to other women and children). That was a mystery too. What was once so wrong was suddenly OK. I thought our standard was based on Scripture, but began to see that it was based on the culture of the times. Once the Supreme Court made the interracial marriage "legal" in 1967 suddenly it became right. Now that society has changed, it now appears that race mixing is suddenly not only accepted, but promoted in the churches. Who makes the laws? God or the Supreme Court? - - - - *to be continued*.....

Here we are at the end of the year again already. Where has 2008 gone? Seems like yesterday we were hearing about Y2K problems, etc. Thanks to all whose financial help makes it possible for us to continue. We appreciate your support, your mail, and orders for material. May our heavenly Father, the God of Abraham, Isaac and Jacob continue to bless and protect you in all that you do, to His honour and glory and to the furtherance of His Kingdom. By the time you get to read this, we will God willing, be in Toowoomba for the student convention from 30 Nov to 5 Dec., that's why I wanted to get this Messenger out of the way before we left, Blessings,

