

WINTER 2010

Jubilee

recovering biblical foundations for our time



THE
Great Battle
OF OUR TIME
JOE BOOT

**FATHERING AMBIGUITY:
EXISTENTIALISM AND
THE FAMILY**

Dr. Joanne Rivard

THE FAMILY'S MANDATE

Dr. Scott Masson

**SOCIETY, THE THIRD
MARRIAGE PARTNER**

Dr. William Gairdner

**THE INVISIBLE
INJUSTICE**

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JOSEPH BOOT

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JOSEPH
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FOR OVER A CENTURY and a half, various forms of evolutionism have taught six generations of Westerners that the family is merely a *primitive stage in the evolutionary process*, something that needs to be transcended and then abandoned for other more developed forms of social organisation, making space for much greater sexual “liberty”. The evolutionary eugenics movement of the last century, led by some leading feminists in North America, often advocated for the total abolition of the family.¹ This line of thinking has led us down a slippery slope toward self-destruction. The well-known reality of demographic decline in Western nations spelling economic disaster is just one illustration of the impending ruin, which is the product of our humanistic hostility to God’s basic institution.

As another example, radical feminism considers the biblical family a form of slavery – slavery for women. But the fact is the biblical family came onto the Western scene as a *liberating force*. The pagan family was “past bound” in ancestor worship. In the ancestral religions of the Roman Empire a father had the power of life and death over the child and could disinherit his wife at will. Ancestor worship did not honour the living family, but cultivated fear concerning the ancestors’ impact on the present, producing stagnation and finally degradation – there was no emphasis upon the *future*. We easily forget in our time how deeply indebted we are in the West to Christianity and the biblical model of the family for our social stability, our family laws and what is left of our liberty.

The story of how we came to the Christian revolution in the life of the family and the *force of power* it became for transforming the West and providing such prosperity is a largely neglected one.

For me, the story of the Christian family revolution, ever since I read about it, has

become one of my favourite accounts in the history of the church. Many have never heard the account of the *Empress Theodora*. Born in the early sixth century, her father was an animal trainer for the Roman arena. He died when his daughters were still very young, six, eight and ten respectively. Theodora was eight. There was no provision made for the children and so after their father’s death, they were sold at this tender age into prostitution; a cruel, ugly and bitter life. By her teens Theodora was a high priced prostitute and accompanied a businessman into North Africa on a business trip. He became angry with her and abandoned her, where she soon became seriously ill. A Christian presbyter and his family took her in and took responsibility for her nursing care and began to daily teach her the scriptures. Although not converted straight away, within one year she was back in the capital of the Empire and thinking seriously about the faith. The Holy Spirit was working within her. During that time she became acquainted with a young lawyer, Justinian, who was the nephew of a powerful general of the Roman armies. Subsequently, they fell in love and got married.

In a remarkable turn of events, the Roman emperor at that time died childless. To prevent civil war over succession, before his death, he made the old general, Justin, the emperor, and when shortly after, the old general Justin died, his nephew and heir Justinian became emperor! Consequently, Theodora, the girl sold into sexual slavery at about eight years old became, in her twenties, the Empress of Rome and a devout Christian.

When Justinian (another devout Christian) then called for the *re-codification of all Roman Law*, Theodora took the leading role in directing the lawyers to ensure that that law was in conformity to the Law of God. Her primary concern was with family law. She wanted to ensure that all that the Bible had to say about the family was written into the law of the

empire. Prior to this, the family had no real status in Roman law. If a man died, it was common for the family to be tossed out into the street the next day. He might have made a contract with a friend or mistress (concubine) in which all his possessions were alienated and thereby left to them or illegitimate children. Empress Theodora ensured that as a matter of law sexual activity outside of marriage be prohibited (and punishable by law), so that the only heirs to an inheritance would be the legitimate heirs and to stop countless families being dispossessed. This was according to the *law given to Moses*. This produced one of the greatest legal revolutions in the history of the World.

In light of this we can see that what is going on in Western society via education, our courts and social engineering is a revolutionary effort to undo what the empress Theodora has done. Hence it is nearly impossible to find reference to her in most school or college texts, and where something is written it is often slanderous – there is a desire to degrade the woman who helped *write Scripture into the law of the Western world*.

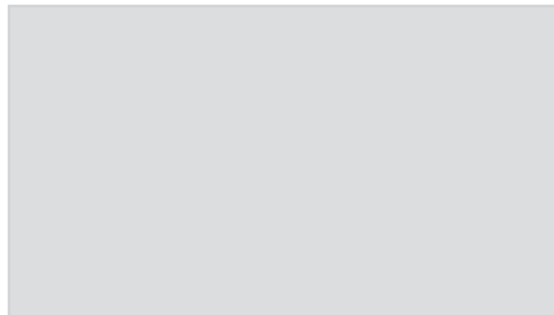
What was the nature of this legal revolution? First, sexual activity, unlike pagan practices, was restricted to marriage. Now we are trying to undermine the biblical view of the family, even though it was foundational to our legal structure. A legal marriage in the West became, through Theodora, the monogamous marriage. Thus, the success, in Canada, of the controversial Bill C-38, legalising and thereby endorsing and celebrating homosexual marriages represents a legal and social revolution the likes of which we have not seen for 1,500 years, and is symptomatic of the decay of our culture into death and ruin.

At EICC, we believe that the word of God is relevant to every area of life and that when Christ redeems us through his atoning death, he calls us to life in all its fullness (Jn 10:10).

Salvation in the Latin root means *wholeness*, so that Christ calls us from our brokenness and the way of death, into the wholeness of the way of life; he remakes our thinking and living in terms of his word. He has not come simply to redeem our souls, but the totality of our person, to reconcile all things to himself and thus his covenant promises extend to our children and children's children.

In this issue, Dr Joanna Rivard analyzes the role of the father in continental thought and the impact this has had on our vision of family in popular culture. Andrea Mrozek considers the critical issue of abortion in detail, exposing its deleterious effects on women, families and society. Dr Scott Masson reflects on the necessity of the family re-evaluating the education of children, and what families can do to help recover a Christian vision of education. And noted social critic Dr William Gairdner weighs in on the issue of the place of the family in Canada today. My article deals with the various effects of the sexual and social revolution upon our culture and how Christians can begin to rebuild the biblical charge to the family. We sincerely hope you enjoy this Fall issue, are challenged and provoked to think by the various contributions and motivated to action, in terms of Christ and the good news of the gospel of the Kingdom.

- (1) See Richard Weikart, *From Darwin to Hitler: Evolutionary Ethics, Eugenics, and Racism in Germany* (New York: Palgrave Macmillan, 2004), pp. 129ff



SOCIETY:

The Third Marriage Partner

IN TIMES PAST, IF you wanted to understand the mysteries of human life, it was sufficient to plunge both hands into the warm gut of a sacrificial goat and read the entrails. Now we have to read the desiccated entrails of Supreme Court judgments.

The Bracklow case of 1999 was one such, and it startled a lot of people by saying something everyone used to take for granted. Namely, that *“when two spouses are married they owe each other a mutual duty of support,”* a duty that (in some cases, at least) arises *“from the marriage relationship itself.”*

Unlike my more libertarian colleagues, I was cheered a bit, by the idea that after decades of marriage-devaluation by the courts, here was a hint that marriage might have some reason and purpose greater than economics or than the sum of the two spouses’ intentions. The struggle to re-define marriage boils down to this question: is it just a deal between two people, or between two people and society at large?

The marriage-lingo of courts and commentators across the country has pointed to the former notion for too long. It is mostly about “support” and “compensation” and “contract” and economic “factors,” or - yuck! - about “partners” in a “joint venture.” And through it all, we are assured that the law wants to encourage “the self-sufficiency of each spouse” when “breakdown” happens to “happen.” Decoded, this means that spouses are not responsible, society could care less, and the last shred of nobility for the law is to ensure we are all eating well.

Well, it’s time to get a grip! Until very recently the natural family - a married mother and father living with their dependent children - was considered the very foundation and living model for a healthy and *free* society. Not the only way to live, of course, but *the best social arrangement.* The main aim of

marriage was not primarily to please the “partners” but to ensure that society could provide a morally and economically stable private environment for the rearing of its millions of children, and a haven for the care and feeding of millions more citizens - such as aging parents and infirm spouses - who are no longer “self-sufficient.”

Originally, freedom-loving people in the West insisted on this moral idea of marriage as a religious (or at least social) sacrament, largely because they did not want human life secularized and controlled by the state. So in contrast to today’s pathetic notion, the promises made by bride and groom were understood as made not merely to each other, but to society as a whole, and not as a joke - a so-called “contract” subject to unilateral dissolution by the first disgruntled party - but as a serious compact with all of procreative society. Dissolution, if permitted at all, required the consent not only of both parties, but also of society. It was a good method for keeping parents and their children out of the hands of the state, and a powerful warning to let society do the job of organizing itself.

That’s why the radicals of Western civilization from Plato, to Rousseau, to Marx and modern feminists, have expressly hated this idea of marriage and the family. They know it engenders overwhelming loyalty to a free society, to home, hearth, and blood relations instead of to the state, and even worse for them, it diverts wealth to private purposes instead of public coffers. So Plato proposed removing all children from parents at birth to be raised in national daycare; Marx and Engels, ditto. The humanity-lover Rousseau, who styled himself “a child of Plato,” gave his five kids up to an orphanage where they all promptly died. And as for radical feminists, well, they have always wanted the rest of us to look after their children so they can duke it out with men in the marketplace.

“The struggle to redefine marriage boils down to this: is it just a deal between two people, or between two people and society at large?”

So it was that the chief social challenge for the ideological juggernaut, that rolled over the last century under the flag of collectivism (Marxism, Nazism, and Fascism in Europe, social “progressivism” in North America) was to get rid of all competition for loyalty: the State must be the only family. The social prestige of the private family would be ended by removing its traditional legal and tax privileges, and scoffing the moral and religious appeal of marital union. Stripped of all sacramental or transcendental purpose, marriage would then only be a pragmatic – even a temporary – sexual and economic deal between autonomous individuals, for mutual convenience.

What is so disturbing about the bevy of redefinitions of marriage in our so-called liberal democracies in recent years, however, is the terrible irony that we are very busy bringing about the same *social* breakdown as did the collectivist states, but this time through our peculiar species of hyper-individualist “freedom” talk, which reduces traditional social commitments to a toothless personal contract. The language of modern democracy, of rights, freedom, and choice are used everywhere to justify dissolving the bonds of traditional society in favour of individual claims and appetites, as if private human behaviour were without any public consequence. The freedom lovers never learned the lesson captured so well by Edmund Burke when he warned that “liberty, when men act in groups – is power.” Just so, our radical individualists have unwittingly joined the collectivists they purport to hate, as architects of social breakdown. They have played into the hands of the state because whenever marriage and the family are eroded in the name of a personal, asocial freedom, pathology skyrockets, and the state and its agencies step in to assume formerly private responsibilities with public funds; proactively under collectivism, retroactively in “free” societies.

In commercial matters (as well as some others) the reality of contract is vital, of course. But to reduce something as important for society as procreative union to merely contractual considerations, to speak of a right to escape one’s marital and family commitments because of a spouse’s “inability to perform”; or to permit a louse of a

spouse to abandon marital vows whenever he or she happens to see a spouse’s illness coming (both of which were issues in the Bracklow case), is a great folly and sadly exposes every marriage, especially those of the old or infirm who are failing by nature, to a charge of non-performance. Try to imagine millions of aging, Nike-clad Don Juans on Viagra, hormonally-prompted to demand that because their wives can’t keep up now, they want out. They know that hot younger babes in search of support and a handsome Will, are waiting for them in the wings.

Sadly, however, we have sunk beneath even this bare notion of contract; for, for a “deal” such as modern marriage, dissolvable by either party, is in fact no contract at all. A true contract means two must agree to make it, and two to break it, or else a stiff penalty must be paid by one of the spouses. But modern vows are just so much unenforceable pre-nuptial salesmanship. In this respect, we can say that in contemporary “no-fault” marriage zones, it is now actually *impossible to marry* in any true contractual sense, for a deal that takes two (in my argument, three) to make, but only one to break, has no binding power at all.

Alas, the institution of marriage has become a blatantly inadequate protection for the honourable partner upholding the marital vows, and for the children increasingly exposed to the home-smashing whims of unsatisfied spouses. Both must therefore be represented and protected by society and by laws holding the parties in marriage to a standard higher, broader, and deeper than simply their personal intent. It is a standard we can only recover by re-socializing marriage – that is by restoring the marital union to a three-way contract between the couple and a marriage-respecting civil society determined to restore the original meaning of marriage.

WILLIAM GAIRDNER is a best-selling author, university professor, businessman, philanthropist, independent scholar and former track and field athlete. Recent, best-selling titles include *The War Against the Family* and *The Trouble With Canada ... Still!*, a revised and updated edition of his classic study first published in 1990 to be released in October 2010.

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FATHERING AMBIGUITY: EXISTENTIALISM *And The Family*

“To begin with, however, we must return to the smoke-filled cafés of post-war Paris, for it was here that existentialism was truly born.”

WHAT DOES THE WORD existentialism conjure for us today, in our fast-paced and forward-facing society? Probably little more than black-clad philosophers in Left Bank Parisian cafés, discussing philosophy over cigarettes and coffee. While the philosophy and its related culture may have romantic associations for us, it tends to be firmly relegated to the past; few of us, consequently, would be inclined to think that it holds anything of relevance to us today. We might be surprised, therefore, at the idea that aspects of existential philosophy continue to influence modern-day Western thought. If, then, we take seriously the need to understand and respond to the prevalent philosophies of our day, there is much that we can learn through a brief study of existentialism and its effects today, particularly upon society’s views of the family.

To begin with, however, we must return to the smoke-filled cafés of post-war Paris, for it was here that existentialism was truly born.

A (VERY) BRIEF INTRODUCTION TO EXISTENTIALISM

Although Kierkegaard and Nietzsche are often referred to as the 19th century ‘fathers of existentialism,’ it is with Jean-Paul Sartre that existentialism took shape as a school of thought and became a recognisable philosophy. Certainly Kierkegaard and Nietzsche would not have described themselves as existentialists. It is therefore to Sartre that we will look for an exposition of existential thought, while acknowledging his debt to thinkers such as Heidegger and Kierkegaard, among others.

Post-war Paris was still reeling from the effects of WWII when Sartre delivered his famous lecture ‘Existentialism and Humanism’, in which

he set out to explain existentialism to a war-worn generation. For existentialists, he claimed, our meaning in life derives purely from what we do. This premise lies at the heart of existentialist thought, and is often expressed by the dictum ‘existence precedes essence.’ In other words, Sartre argued, there is no meaning or value inherent to human life. Instead, we are bound to create our own meaning through the actions we choose to take. There is great freedom in this knowledge, claimed Sartre, but there is also great responsibility, since no one else can create meaning for us, or infer it upon us. “That is what I mean when I say that man is condemned to be free,” he writes.

Condemned, because he did not create himself, yet is nevertheless at liberty, and from the moment that he is thrown into this world he is responsible for everything he does.¹

This then, is the heart of existential thought – we are ‘condemned’ (in Sartre’s terms) to generate meaning for ourselves. In one sense, we might say that within existentialism the individual appropriates the role of creator. “*Man is nothing else but that which he makes of himself. That is the first principle of existentialism,*”² asserts Sartre. In assuming this position of the highest responsibility, man (and woman) thus usurps the position of God as divine creator.

Certainly 18th century Enlightenment thinkers such as the philosopher John Locke had paved the way for the denial of any innate essence, arguing that children were born as ‘blank slates,’ upon which society could imprint its own values and ideas. But Sartre and his fellow existentialists went further than this, even criticizing Enlightenment thought for not fully discarding the idea of essential, innate human nature.

In the philosophic atheism of the eighteenth century, the notion of God is suppressed, but not, for all that, the idea that essence is prior to existence; something of that idea we still find everywhere, in Diderot, in Voltaire and even in Kant. Man possesses a human nature; that “human nature,” which is the conception of human being, is found in every man; which means that each man is a particular example of an universal conception, the conception of Man.³

Instead, argued Sartre in ‘Existentialism and Humanism’, “*Man is nothing else but what he purposes, he exists only in so far as he realises himself, he is therefore nothing else but the sum of his actions, nothing else but what his life is.*”⁴ This self-deterministic argument should sound familiar to us. Modern-day Western thought is permeated with the notion that we have the power to ‘create’ ourselves, and the belief that we alone are responsible for the person that we become. In fact, we are constantly bombarded with messages amounting to a philosophy that Sartre would certainly have espoused, one which loudly proclaims that we are nothing more than what we do. Note, for example, the title of a recent film, *Invictus*, taken from the poem by Victorian poet William Ernest Henley. “*I am the master of my fate / I am the captain of my soul,*” quotes Morgan Freeman in his role as Nelson Mandela. This, to a great degree, has become the clarion call of our generation.

INDIVIDUALISM VS. THE FAMILY

There is no doubt that our society celebrates self-determination. How often, for example, do we hear the phrase ‘self-made man/woman’? And hand in hand with self-determination goes the celebration of the individual. “*More and more, when faced with the world of men, the only reaction is individualism. Man alone is an end unto himself. Everything you try to do for the common good ends in failure,*” wrote French philosopher Albert Camus in March 1940.⁵ Despite the collective act of engaging in and surviving war against Germany, French thought was beginning – with Sartre and his fellow existentialists – to build itself upon the premise that the individual must always come first.

Given existentialism’s emphasis on the individual’s quest for meaning, inevitably underpinned by a celebration of the individual, it is hardly surprising that the philosophy has little to say about the family. For Sartre, anything that did not support the primacy of the individual was necessarily granted less (if any) importance. It is not insignificant that neither Sartre or Beauvoir married or had children (although interestingly they each adopted daughters in later life). In fact, families were not only eschewed but were actively criticised. Both Sartre and Beauvoir condemned the structure of the nuclear family as inherently oppressive. As a result, they called for its dissolution. In particular, fathers in their literary works were often depicted as weak and unlikeable or tyrannical and unloving. In his autobiography, *The Words*, Sartre goes as far as to denounce his own father, who died when he was just a few months old. “*The death of Jean-Baptiste was the big event of my life,*” he writes. “*It put my mother back in her chains and gave me my freedom.*”⁶ Sartre’s condemnation of his father as a potential obstruction to his own freedom to pursue his own self-formation unhindered by paternal involvement is indicative of a broader movement in his writing (both literary and philosophical) towards the rejection of all fathers.

Without God or the structures of the family to rely upon for meaning, Sartre argues, the individual is truly free. He is also, however, necessarily alone: “*man is in consequence forlorn,*” writes Sartre, “*for he cannot find anything to depend upon either within or outside himself.*”⁷ Although Sartre was often at pains to defend existentialism as a philosophy of optimism, we see today the legacy of this worldview. In particular, we see quite clearly the dissolution of hope that occurs when individuals prefer their own needs and desires over those of others. Clearly, the fragmentation of family and real community come at a high cost.

Civitas, a British institute for the study of civil society makes the following claim in an article published in 2002 on the fatherless family:

For many mothers, fathers and children, the ‘fatherless family’ has meant poverty, emotional heartache, ill health, lost opportunities, and a

“it is hardly surprising that the philosophy has little to say about the family. For Sartre, anything that did not support the primacy of the individual was necessarily granted less (if any) importance.”

lack of stability. The social fabric – once considered flexible enough to incorporate all types of lifestyles – has been stretched and strained.

Although a good society should tolerate people's right to live as they wish, it must also hold adults responsible for the consequences of their actions. To do this, society must not shrink from evaluating the results of these actions.⁸

Christian academic and author Wendell Berry has written extensively about the breakdown of the traditional family and the need for new recognition of the sanctity of marriage and the family. He frequently stresses the ties between strong marriage contracts (made not simply between two individuals, but before God and the wider family and community) and strong families. *"A family necessarily begins to come apart,"* he notes,

If it gives its children entirely to the care of the school or the police, and its old people entirely to the care of the health industry. Nobody can deny the value of good care even away from home to people who have become helplessly ill or crippled, or, in our present circumstances, the value of good daytime care for the children of single parents who have to work. Nevertheless, it is the purpose of the family to stay together.⁹

Note the contrast with existential (and much of modern-day) thought here: for Sartre, and for much of Western society, it is the purpose of the individual to be self-centred, and to focus his or her energies primarily on creating meaning for him or herself. In this scenario, the individual can have no focus but that of 'making' himself, and the process is an all consuming one. For Berry, however, the purpose of the individual is not to be alone, but rather to be part of a family. And it is the purpose of the family *"to stay together."* This simple goal, however, is now increasingly radical, given the constant fragmentation of marriages and families that we see around us.

"In this scenario, the individual can have no focus but that of 'making' himself, and the process is an all consuming one. For Berry, however, the purpose of the individual is not to be alone, but rather to be part of a family."

SARTRE'S CONTRADICTIONS: THE REDEEMED FATHER

In fact, Sartre was far from able to fully discard the father figure, and struggled for most of his life to establish a clear view on the value and importance of the father. Despite the striking claim of his autobiography that *"There is no such thing as a good father; that's the rule,"*¹⁰ and the protestations of his philosophical work against the family (both mothers and fathers do badly in his literary works, but fathers are painted in particularly bleak colours), his work demonstrates a fascination with the role of fathers that belies his loud protestations against them.

Does a similar ambivalence not exist today around the place and role of the father? While modern society extols the 'new family' in one breath, it laments the fallout from broken families and – in particular – its effects upon our children. Our society today is as confused about the family as it seems were the existentialists 70 years ago, as they wrestled between its rejection and its redemption.

FINAL THOUGHTS: HISTORY REPEATS ITSELF

Modern society likes to think of itself as progressive, and – by definition – improved. It is often helpful, therefore, to realise the extent to which today's ideas are simply variations of a past theme. Our Western determination to define ourselves purely on the basis of what we do, our constant desire to 'create ourselves' has many roots, in amongst which stands Sartre's proclamation that *"Man is nothing else but that which he makes of himself."*¹¹ Given this reality, we would do well to remember that today's proponents of this message have nothing new to offer us. And surely fewer declarations could stand in starker contrast to the words of Psalm 139:

For you created my inmost being;
you knit me together in my mother's womb.
I praise you because I am fearfully and
wonderfully made; your works are wonderful,
I know that full well.
...continued on p. 26

FEATURE ARTICLE

THE GREAT *Battle Of Our Time* THE SOCIAL REVOLUTION

IN HIS PENETRATING BOOK, *Standing on Guard for Thee*, political scientist and social commentator Michael Wagner analyzes in detail, significant aspects of the history of the social revolution in Canada and its focused attack against the *family* – a revolution well under way, if not victorious, in most Western countries. He notes that, “those who want the government to be the supreme power in society, unrivalled by other institutions, view the family as an obstacle to state power.”¹ Leading Canadian social critic William Gairdner agrees, “[I]n our Western civilization there is an inherent and deadly conflict between statism and the whole idea of the private family.”

² In an insightful statement about the centrality of the family to every aspect of a free, healthy and viable social order Gairdner writes:

[T]he family as an institution is at the heart of an entire social order. It is no exaggeration to say that the family is the creative engine of all the crucial values of a free and private society. So it follows that for any other social order to dominate – say, any collectivist social order – the family must first be broken down. That is why Canadians – for that matter, all those living under welfare regimes – must realise that if they have any desire to preserve the cherished life of a free society for their children and grandchildren, they first will have to recognise, then take up moral arms against, all those who wish to destroy the family.³

This statement is no hyperbolic exaggeration! There are powerful and organised forces at work, both natural and spiritual (if we are to

take St Paul seriously in Eph 6:10-18), whose objective is the utter destruction of the biblical vision of the family. This will necessarily involve first, a removal of protection for the family, and thereby, its sanctity and authority. The evaporation of legal protection for the family is a relatively recent phenomenon that is a direct product of humanism and statism. All societies have and will protect their most basic and central institution with serious sanctions. In the modern Western world, the *state* is increasingly seen as the most central and basic institution for societal health. It should then come as no surprise that Canada retained the death penalty for a number of offenses *against the state*, including *treason and mutiny* till legislation removed all reference to capital punishment on 10 December, 1998. In a noteworthy collapse of protection for women and the family, 1954 saw *rape* removed from the list of capital offenses; today you will almost certainly go to prison longer for seriously defrauding the CRA than for committing the heinous crime of rape. In an attack upon the authority of the family by the removal of protection for the parents of incorrigible delinquents, not to mention society as a whole, 1956 saw a parliamentary committee recommend exempting juvenile offenders from capital punishment. In the United States several offences are still regarded as capital, including treason. Yet today, *the family* - from taxation, to divorce law, to abortion, to rape - has increasingly lost privilege and protection.

The groups seeking the abolition of the family and the growth of statism are both national

“In our Western civilization there is an inherent and deadly conflict between statism and the whole idea of the private family.”²

and international in their reach and goals. The Marxist character of much of the modern agenda (as Gairdner earlier implied) is evident in turning the pages of Marx's *Manifesto* (the communist program had *ten new commandments*), in which, as Theodore Dalrymple shows, an open hostility to the family, and women in particular, is expressed.

On what foundation is the present family, the bourgeois family, based? On capital, on private gain ... but this state of things finds its complement in the practical absence of the family among the proletarians, and in public prostitution ... The bourgeois claptrap about the family and education, about the hallowed co-relation of parent and child, becomes all the more disgusting, the more, by the action of modern industry ... the bourgeois sees in his wife a mere instrument of production ... Our bourgeois, not content with having the wives and daughters of their proletarians at their disposal, not to speak of common prostitutes, take the greatest pleasure in seducing each other's wives. Bourgeois marriage is in reality a system of wives in common and thus, at the most, what the communists might possibly be reproached with, is that they desire to introduce, in substitution for the hypocritically concealed, an openly legalized community of women.⁴

As Dalrymple notes concerning this deliberate distortion, "*there is no mistaking the hatred and rage of these words.*"⁵ Marx despised the family, and savagely caricatured it in order to destroy it. This synthetic rage in the guise of *love for mankind* was the real hypocrisy. A man who himself lived a 'bourgeois' existence, bohemian and 'flamboyantly squalid' had a vision for replacing the family unit that required the seizure and overthrow of its capital, property, private character and independence, and installing a legalized community of women as sexual objects. Thus, Marx was a *parent* who, intellectually, sought the abolition of the family as a social fact. Tragically, two of his daughters, Laura and Eleanor committed suicide, in part due to his hypocritical, perpetual interference in their lives. Unreality and death characterised Marx and every aspect of his thought since.

"Marx despised the family, and savagely caricatured it in order to destroy it. This synthetic rage in the guise of love for mankind was the real hypocrisy."

In keeping with this, as far back as the late 1940's international bodies like UNESCO were promoting a rabidly anti-family agenda in the hope of breaking up first the *family* and then any sense of *national identity*, to facilitate a new world order – a term many modern politicians are now using freely. UNESCO stands for 'United Nations Educational Scientific and Cultural Organisation.' The framework policy for UNESCO was written by the British atheist, and evolutionary eugenicist, Julian Huxley around 1946. It was a restricted access document for thirty years and was finally published by UNESCO in 1976 when the social planners felt the cultural waters had drifted sufficiently in their favour. In a revealing statement, having asserted the necessity of an evolutionary understanding of human nature and social order, Huxley wrote:

The unifying of traditions into a single common pool of experience, awareness and purpose is the necessary prerequisite for further major progress in human evolution. Accordingly, although political unification in some sort of world government will be required for the definitive attainment of this stage, unification in the things of the mind is not only necessary also, but it can pave the way for other types of unification.⁶

For Huxley and UNESCO the clear starting point for this vision is the transformation of the thinking of children in the nation's classrooms. Thus in a UNESCO paper entitled, "*In the classroom with children under thirteen years of age*" the elite social planners write:

As long as the child breathes the poisoned air of nationalism, education in world-mindedness can produce only rather precarious results. As we have pointed out, it is frequently the family which infects the child ... the school should therefore use the means described earlier to combat family attitudes. (UNESCO 1949, 58)⁷

THE SEXUAL REVOLUTION

This agenda has been propagated for seven decades throughout the West and we are now see-

ing the social consequences unfold tragically before us. The family for many humanist elites is a source of *infection* and must therefore be destroyed, for it stands in the way of statism and its ultimate triumph in a new world order. First, as these documents make clear, their goal is to eliminate the *Christian concept of the family* (as an independent sphere) and then the very idea of the nation, or *national sovereignty* – a vision already largely accomplished in the pan-European ‘Union,’ largely without the permission of the various national electorates.

Such a vision can only be realised if children are taken from under the influence of their parents in the family and re-programmed ideologically in state schools and by ideologues in the university. But this is not enough. Huxley’s ‘things of the mind’ must also be applied and worked out in the concrete realm of the body politic, remaking all social relationships to bring about the revolution. Gairdner is right to the heart of the issue when he writes:

[A]ll revolutionaries quickly see that to change the social order you first have to change the *sexual order*. The traditional family, after all, is a sexual, procreative entity that dictates much of our social reality (sexual roles, economic roles, socialization of gender, etc.) So by redefining the sexual nature of the family, we can redefine society itself. The long and the short of this strategy is that those who wish to engineer society in any direction must first break all the traditional moral and religious sexual allegiances. Sexuality must be progressively divested of all its spiritual, procreative, and family meanings, divested even of its connections with romantic love ... and in its place must be put an increasing emphasis on raw sexuality as a pure and joyous expression of the autonomous self.⁸

As we have already seen, the first implication of this is that protection for the family is steadily removed and various offenses against it (including the sexual) go unpunished. Then second, in exploiting the now unprotected family in favour of raw, liberated sexuality we find that anarchic libertarians, radical feminists,

homosexual activists as well as pornographers and statist social engineers, turn their collective guns against the family. The brazen character of these assaults is at times staggering. For example, homosexual activist William Eskridge has stated that he hopes gay marriage, “*will dethrone the traditional family based on blood relationships in favour of families we choose.*”⁹ Michelangelo Signorile has told activists,

fight for same sex marriage and its benefits, and then once granted, redefine the institution of marriage completely ... the most subversive action lesbians and gay men can undertake ... is to transform the notion of family entirely.¹⁰

And as lesbian feminist Barbara Cox correctly noted concerning those who simply oppose their ‘weddings’, “*I believe they fail to look beyond the symbol and cannot see the radical claim we are making.*”¹¹

Unfortunately, Christians and many church leaders have been very slow to understand the radical character of what has happened in our society, and even when they do grasp it are often unwilling to say or do anything about it.

The purveyors of raw sexuality, *the pornographers*, likewise make a similar claim about human nature and the social order. In all revolutionary sexual attitudes the goal is the overturning of the biblical concept of the family and the social order it creates, in order to replace it with anarchic raw sexuality as a ‘free’ act of the *autonomous individual* in rebellion against God. As one social commentator has rightly noted concerning pornography:

Pornography stimulates prostitution, because it requires the irresponsible use of a person in terms of the imagination. *Marital sex requires mutuality and is an aspect of a life of responsibility.* The pornographic mind finds itself progressively impotent in a responsible context and progressively potent only in an irresponsible and lawless context, in the realm where the imagination defies the responsibilities that the external world and other people impose.¹²

“As we have already seen, the first implication of this is that protection for the family is steadily removed and various offenses against it (including the sexual) go unpunished.”

“This is intimately related to the collapse of church discipline within Christian congregations which is, in turn, the result of culture triumphing over scripture amongst church leaders and pastors.”

The legalisation and celebration of prostitution logically follow the permissive pornographic culture of our time, heralding a further assault against the family. If pornography and prostitution are considered the norm or even normative, and thus protected as ‘human rights,’ while the family is left exposed, one can see why *modern justices* and *legislators* are not shy about enacting their hostility on the family. In September of 2010, the *Ontario Superior Court of Justice* handed down a decision (following an earlier decision that sanctioned three-parent families), using the charter of rights, to declare that prostitution and its accompanying activities are a *legal right* protected by section 7 of the charter. What was left of the law on prostitution (three provisions that criminalized some aspects of it) in this country was intended to protect vulnerable women and their children (i.e. the family; someone’s wife, daughter, or sister) not to mention a vestige of social decency. Now, in a time where human trafficking and sexual slavery has made its way into Canada, where vulnerable women are abused and exploited, pimps roam the cities, and children are exposed to abuse, ‘enlightened’ provincial justices consider that establishing and living off the proceeds of a brothel is a *legal right*, and sex-trade promoters celebrate their ‘emancipation.’

The fleeing of mutuality, responsibility and the familial ties of blood is also manifest, not just in pornography and prostitution, but in our culture of easy, no-fault *divorce*. Obviously the relaxing of divorce law, which led to its demolition, was one of the earliest steps in our Western ‘emancipation’ from the family during the sexual revolution. Sadly, Protestants divorce at rates as high as the rest of our society. This naturally creates a significant credibility gap when we evangelicals speak in defense of marriage and the family. The abandonment of legal protection for the family in our radical alteration of *divorce laws* was part of the wider transition in the law previously mentioned.

In earlier Canadian life, divorce and marriage were considered matters of significant *public in-*

terest. However, as part and parcel of the social revolution, divorce was reclassified as a purely *private matter*. Faithlessly, the church has mainly followed the lead of the culture and accepted the essential privatization of divorce as no big deal. Since scripture is emphatic in condemning divorce (except on grounds of adultery and arguably other serious covenant violations), one might expect to find evangelical Christians regarding divorce as a central social concern. Instead, to avoid the possible alienation of church members, it has been practically ignored. This is intimately related to the *collapse of church discipline* within Christian congregations which is, in turn, the result of culture triumphing over scripture amongst church leaders and pastors. As a result, a privacy zone is simply assumed by most church adherents, and divorce is considered within these boundaries.

A further aspect of the flight from familial responsibility is the murder of unborn children – a crime promoted by those who have a deep-seated hostility to the family. For the pro-choice activist, abortion sustains an alleged *right* to irresponsible sex as well as an autonomous and unaccountable control over one’s body, thereby reducing an unborn child to the status of personal *property* - a chilling reminder of the claim made by European and American slave-traders about kidnapped Africans. For the feminist, abortion overturns the alleged ‘patriarchy’ that marriage and children is said to entail, (supposedly reducing the woman to a position of servitude) and frees her from male domination. For the religious environmentalist abortion is a means of reducing the world’s population, regulating ‘carbon emissions’ and ‘saving’ the planet; a more indifferent kind of cruelty and perverse self-righteousness is hard to imagine. For the humanistic and atheistic ideologue abortion is a useful tool in the struggle for total statism and the abolition of the private family and property.

It is not ‘chance’ that both homosexuality and abortion were *decriminalised* at the *same time* in Canada (in 1969). Both are tools in pursuing the abolition of the family and part of the

social revolution against it. Henry Morgentaler, the Polish-born Canadian abortionist, having served jail time for performing what were then *illegal abortions* (approx 5,000), recently received the *Order of Canada* (the highest civilian citation) for his alleged ‘contribution’ to this country’s freedoms. How? By effectively ensuring there would be no abortion law (babies can be legally aborted at full-term in our ‘civilized’ nation). Morgentaler was motivated by strong atheistic and humanistic convictions. He was first president and founder of the Humanist Association of Canada. Morgentaler was flagrantly hostile to the family both in his murder of the unborn and his self-confessed serial adultery. Social commentator Carmen Bradley writes:

Abortion on demand fits well the morality of his atheist and humanist belief system. He was not seen as a feminist but as a humanist; he loved many women and couldn’t be monogamous ... his first wife ... refuses to speak about her former husband and has as little as possible to do with him. Just months before a tribute to Morgentaler his second wife bolted from Montreal to Chile, taking their son, Yann, with her. Yann has said this was what he himself wanted. Morgentaler’s eldest child and only daughter, Goldie, cut off communications with him many years before. He is not a family man in any traditional sense of the term.¹⁴

These social and judicial illustrations are sufficient to demonstrate that the objective of many humanist elites in their sexual-liberalizing revolutionary activism, social planning and statist politics involves, as a necessary priority, the abolition of the private, Christian family. This is a key and essential step on the road to the establishment of a radically anti-Christian social order of autonomous self-gratification, irresponsibility and hostility to life itself.

THE FAMILY AND THE BASIC POWERS IN SOCIETY

What is the Christian called to in such a context? Our task is clear; we must diligently make known, by word and deed, both the mercy and

justice of God in the gospel of Jesus Christ! This will mean that prophetically, in the totality of our lives, the righteousness of God is being manifest amongst us. This will require that we have been deeply impacted by a full-orbed, biblical gospel, so that our *families*, and by extension our churches, will be transformed and increasingly prepared to live faithfully to our Lord and engage contemporary culture at every level.

Families and churches *recognizing* these primary issues is the first step, followed by faithful biblical teaching on the nature, character and centrality of the family, marriage, children and the responsibilities placed in the hands of the family.

There are *three* basic powers in any society. The humanistic revolution is aimed at the seizure of these basic powers. The first is the *control of children* – to control them is to govern the future. This is one of the key reasons why the *modern State* through its educational strategies, oftentimes seeks to alienate children from their parents, religiously, generationally, ethically and relationally – hence conservatively, around 70% of children in North American Christian homes now lose their faith before the age of 23.

As just one startling, practical example of this alienation of parent from child in Canada, a young child in public school may become pregnant and report it to a teacher. Legally, she can be counselled and sent to an abortion clinic without even consulting the parents or having them even know their daughter was pregnant – this is legitimate, even typical practice. Sociologists and educators have *invented* the sociological concepts of the “teenager” (or adolescence) with expectations of rebellion and sexual experimentation in order to destabilize the family. This alteration of the thinking of children leads to what we call today “the generation gap,” and the rapid creation of “cultural generations” every seven years artificially accelerates the sense of alienation. The control of children then is one of the three greatest powers in any society because it governs the course of the future.

“This alteration of the thinking of children leads to what we call today ‘the generation gap,’ and the rapid creation of ‘cultural generations’ every seven years artificially accelerates the sense of alienation.”

The second basic power is the *control of property*. In Christian law, and through the Empress *Theodora* in the Western legal tradition, the control of property is given to the family. The father could not dispossess his legitimate children or wife. His wife was given a legal right to the family property to preserve and provide for the family. Socialistic legislators and planners have sought to alter these laws in the modern context in terms of taxation, but still in basic form, property is tied to the family. Thus the control of wealth is, like the control of children, given by God to the family, enshrined in our law from the time of the Justinian code and on through the Western legal tradition, deeply impacted as it was by the reformation.

“It has been shown over and over that the family is a vital and determining force in the lives of children.”

The third great *power is inheritance*. Inheritance is also tied to the family. Scripture gives us laws of inheritance. The eldest godly child is to receive a double portion of inheritance in order to take responsibility for the care of their parents. *“A good man leaves an inheritance to his children’s children”* (Proverbs 13:22). Today, through taxation, the modern state is increasingly claiming inheritance, as the “firstborn”. In Britain for example (though not presently in Canada), through the most iniquitous of all taxes, after a pitifully low tax free ceiling, the state demands *40% of the inheritance before the children receive anything!* Most families have to sell their estates just to pay the inheritance taxes. There are now discussions concerning a new death tax! This is state sanctioned theft on a grand scale, through a confiscatory and redistributive system designed to strip the family of property and power, enriching instead the bureaucracy of the modern state, the new provider of welfare and security. This is deliberately designed to usurp the status, significance and authority of the family. The state thus claims to be the new *integrating concept, the new family, the source of provision and welfare*.

“Yet critically, the family is history’s most important welfare agency.”

Yet critically, the family is history’s most important welfare agency. Every family supports the children usually until through university – that is a form of welfare. All that a family does and provides for itself is a form of welfare. Remove

the family and think of the costs to the state! Biblically, the responsibility for the nurture of children, the care of the old, of relatives, of parents, given to the family, means that the family’s power is staggering. The family provides motivation, guidance, and instruction. It is the first school, government and vocation of every human being. Subsidies come to couples, when they get married, from the family. For example, my parents-in-law helped my wife and I raise the significant deposit to buy our first home. Tithes and offerings and charity come from the family – the family has power in society and it has power in the church and through the church. That is why to *attack the family is the surest way to destroy Christianity*. For without the Christian family the church is destroyed. The spiritual enemy of our souls knows this. It is Satan who inspires ideologies of hatred toward the family in order to destroy both it and the church and thus degrade human society. Modern Canada is living proof that you progressively destroy society if you undermine the Christian conception of family.

It has been shown over and over that the family is a vital and determining force in the lives of children. It is neither ethnicity, nor economic status which determines success, but the family. It has become a social crime to say so (politically incorrect) but study after study in Western countries has shown again and again that a stable family is the key to the well-being and success of children and students at every level and in every area. One independent study conducted in the UK published their findings in a report called “Breakdown Britain”. This study, like so many others (including the massive US *Coleman Report* during the presidency of John F. Kennedy), found that the family was *determinative* for the success of children. The recent UK report found that the common cause of academic failure, depression, drug use, violence, and criminality was *fatherlessness*.

Modern humanistic man has abdicated his responsibility and calling. We are producing a culture of “vogue” men who do not want to be responsible providers and leaders in the home, loving, training and teaching their children.

The model ‘man’ of our time is the childish playboy who cannot grow out of puberty; unable to commit, selfish, irresponsible and derelict in duty. Hence we have more than 50% (sometimes, as high as 70% in some parts of Western Europe) of children growing up in a home with only one parent.

With this come the suicidal inclinations of our time! And tragically, as a result, our children in Canada are growing up in increasing despair with suicide being the second leading cause of death with young people aged 15-24 and the leading cause of death for young men aged 25-29.

However, there is a victory that overcomes the thinking and patterns of this world – our faith (1 John 5:4). Many of us were converted out of all this mess and brought to a living hope in Jesus Christ. The grace of God redeems us from a destructive way of life that leads to death, forgives us for the sins and failures of the past, and empowers us for a life of conformity to the image of Christ – our consciences washed, sprinkled clean by his substitutionary death. This is the glory of the gospel! We may have failed God’s calling to family, in marriage, or as parents, and sinned against God in adultery, abortion or same sex practices. Yet God is a God of restoration, redemption and renewal, where genuine repentance and faith are active. True, all the consequences of our actions don’t just disappear, but we are enabled to turn our backs upon sin and death, and by the Holy Spirit see all things be made new. As St Paul put it to us so clearly:

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. And such were some of you. *But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.* (1 Cor 6: 9-11)

Christ is the only source of justification and renewal! The church is a place where “such were some of us” yet we have been washed, set apart and made right with God! And now, as believers return to God’s word, a quiet revival of family life can and is taking place as more and more Christian people are realising the necessity for taking responsibility for the family. Christian schools and home schools are springing up in reaction to the decaying state system. Parents are beginning to strengthen the ties of the Christian family.

The key to the *future* and *godly responsibility* is to develop and empower the Christian family, to recover *the welfare aspects of the ministry of the family and church*; to establish *Christian schools and agencies, private charities and organisations* to bring all things into captivity to Christ. When the family is basic to society under God’s Word, where children to obey their parents in the Lord, and as they grow into adulthood, honour the family, we are promised by God, himself, *life and blessings* as the pattern and character of the life of his people (Eph 6: 1-4). God promises us in this text that it “will be well with you” (or “you shall be blessed and made strong”), and that you may have long life. The key to godly transformation, the key to the future, is in our homes, as individuals living in humble obedience to Christ and as families to ‘say, “as for me and my house, we will serve the Lord”. It is the key to the flourishing of the kingdom of God.

- (1) Michael Wagner, *Standing on Guard for Thee: The Pař, Present and Future of Canada’s Christian Right* (United States: Freedom Press Canada, 2007), p. 177
- (2) William D. Gairdner, *The War Against the Family: A Parent Speaks Out on the Political, Economic and Social Policies That Threaten Us All* (Toronto: Stoddart Publishing, 1992), pp. ix-x
- (3) Gairdner, *The War*, p. 5
- (4) Karl Marx, cited in *Theodore Dalrymple, Our Culture, What’s Left of It: The Mandarins and the Masses* (Chicago: Ivan R. Dee publishing, 2005), p. 85
- (5) Dalrymple, *Our Culture*, p. 85

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*“No wonder
that after his
death, Gould’s
evolutionary yet
anti-Darwinian
views are
ignored. He
dared challenge
Master Charles!”*

THE FAMILY’S MANDATE *To Educate*

“HEAR, O ISRAEL: THE Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.” (Deut. 6:4-7)

A *Newsweek* article of Feb. 11, 2010 began with an appeal to common sense: *“It doesn’t take a degree from Harvard to see that in today’s world, a person needs to know something about religion.”* Its exquisite irony became plain when the author drew attention to the Harvard faculty’s surprising rejection of a proposal to mandate at least one course in religion for its undergraduates despite its obvious contemporary relevance. A sympathetic interpretation might explain it as a principled stance, announcing that true education doesn’t give way to fashionable trends. Yet at least one commentator quipped that it exhibited the faculty’s own peculiar ‘crisis of faith’. Perhaps he had in mind its consonance with the changes made decades before to drop the words ‘for Christ and the church’ from the university’s own ancient motto, *Veritas*, presumably to avoid the putative narrowness of education informed by the Christian faith. It appears that the judgment of narrowness may itself have been the product of a particular faith-perspective, and a myopic one at that.

Observations about the departure of institutions of learning from the Christian faith are not new in the Western world, and certainly not restricted to Harvard. The institutional separation of Canada’s public universities from their confessional origins took place at various points over the twentieth century. This was not the end of the dying of the light however. To choose just one example, in

1990, all overt forms of religiosity were removed from the Ontario public school system. To promote tolerance-in what was described as a matter related to the principle of ‘the separation of church and state’- it seemed that the last vestiges of Christianity, which had till then been part of the status quo in Canadian public education, would no longer be tolerated. There were muted objections at the time, but for many Canadians, there is a pattern of giving credence to experts who are civil enough to make benign gestures towards them, and this one was coupled with the promise of being in the vanguard of multicultural and inclusive gestures. The new terms of forming our polity were presented in the terms of politeness. New equity and inclusivity policies have recently followed on its heels. Alarm bells are ringing as we see the fulfillment of the warning made over fifty years ago, that in the public system even

[t]hose areas still termed democratic are losing the freedom which gives meaning to democracy because they are losing that sense of direction which gives meaning to freedom.

How did it come to pass that in a few short years freedom of religious expression and adherence to Christian moral character were denied to Christians in the name of democracy? Since academic freedom can be traced at least as far back as the Christian liberal arts universities of the Middle Ages and the insistence on teaching of Christian moral character in schools as long as there has been a church, the irony is particularly heavy.

PUBLIC EDUCATION IN CANADA

The obvious answer is that this sad state of affairs did not develop overnight. Seen from today’s vantage, one might say the public education system in Canada developed at the expense of the church. But a closer look at its historic develop-

ment betrays a different picture. When the public system was developed in the nineteenth century in Canada, what was at stake was not whether the Christian faith should be brought to bear on education – there was no dispute about that – but rather whether the well-heeled established church, represented by Bishop Strachan and the Family Compact, would continue to exert a stranglehold over it. The man given credit for opposing Strachan and creating a public education system in Canada, Egerton Ryerson, was a Methodist minister, who modeled the new Canadian system chiefly on the one developed in Germany by Philip Melancthon, Martin Luther's deputy. Far from a move towards secularization, the defeat of the Family Compact resulted in a proliferation of denominational colleges, and a concerted attempt to extend the Christian faith across class divides and to create 'a common patriotic ground of comprehensiveness and avowed Christian principles.' In other words, the close relationship between the Christian faith and education was reorganized and extended across the socio-economic divide rather than rejected. The stone set above the entrance to Victoria College, for which Ryerson was the first President, reads *'the truth shall set you free.'*

In the interim, the most significant movement in public education in North America had emerged in the form of the educational philosophy of John Dewey. Dewey's philosophy has been described as 'romantic progressivism', and it is not wrong to view it as a rival religious perspective rooted in the 'natural supernaturalism' of Jean-Jacques Rousseau and his English and German literary inheritors. For the sake of brevity, it might be useful to employ a summary of its tendencies. It takes three words. Nature is good.

An educational philosophy marked by it espouses a belief in the basic goodness of the child's soul, and thus rejects traditional educational attempts to instruct, civilize or to 'train in righteousness' as artificial, a newly pejorative word, and ultimately injurious to a child's development. Eric Froebel, the founder of the modern kindergarten (a Romantic invention) puts the theological aims of such a path of education this way:

...the purpose of teaching and instruction is to bring ever more out of man rather than to put more and more into him; for that which can get into man we already know and possess as the property of mankind, and every one, simply because he is a human being, will unfold and develop it out of himself in accordance with the laws of mankind. On the other hand, what yet is to come out of mankind, what human nature is yet to develop, that we do not yet know, that is not yet the property of mankind; and, still, human nature, like the spirit of God, is ever unfolding its inner essence.

The principal means of encouraging this sort of self-expression is to unleash the child's inherent creativity and imagination — two words which gained their contemporary meaning and force in the Romantic movement. Before the Romantics, it was considered blasphemous to use the term creativity for human productions, but that ceased to be the case when the human soul was conceived as inherently godly. Moral education, the following of our 'natural impulses' and the spontaneous release of creativity and imagination were felt to go hand in hand.

In 1953, Hilda Neatby, a member of the 1949-51 Massey Commission, wrote a scathing critique of the influence of such ideas on education, noting that having originated in the U.S., they had come to dominate the educational establishment in Canada, and had done so for a generation. Dewey, she stated with no little irony, was the Aristotle of her day. His acolytes were 'profoundly influenced by the new study of psychology, and by the increasing application of scientific techniques with unscientific optimism to every sphere of human activity.' Her description of the average progressive school of her day is worth repeating:

...it is a place where all children find sympathy, understanding and encouragement. There are no terrors for the dunce, there is demand for no feverish application from the good scholar. Learning is free and unforced because it is believed that children work best when they are happy and retain most firmly what they learn gladly. 'The

"An educational philosophy marked by it espouses a belief in the basic goodness of the child's soul, and thus rejects traditional educational attempts to instruct, civilize or to 'train in righteousness' as artificial, a newly pejorative word, and ultimately injurious to a child's development."

whole child goes to school' and when he arrives he is accepted as an individual of the first importance. 'The school is child centred.'

The child is confronted with 'activities' related to his life outside the school rather than tasks related to learning; led by discussion rather than driven by dictation; given 'real' as opposed to formal discipline, and by natural means to self-discipline, the new object of all moral training.

Neatby objected to this philosophy of education on three grounds: it was anti-intellectual, anti-cultural and amoral. All three grounds were related to the new type of freedom it advanced. In its anti-intellectualism, it freed the pupil from the exercising, training or disciplining of the mind, which would have been required if he had had to know a body of knowledge as all previous generations had; in its antipathy to culture, it freed the pupil from the 'bondage of the past'. With his gaze firmly set to the future, the educator freed himself from the contamination of the sins of the past, and freely denounced it; finally, in its amorality, the pupil was freed from making judgments of right and wrong actions. The only moral requirement was that he be 'open-minded.' Liberated from having to judge actions or achievement, teachers retreated to the therapeutic language of 'desirable' and 'undesirable' 'attitudes' or 'responses'.

The cumulative effect, Neatby observed, is that *"the pupil soon learns the meaning of desirable and thinks, quite rightly, that in a democratic society he has as much right to desire as anyone else... (and thereby) even the elementary discipline of establishing rules which the child was required to keep is questioned."* Her trenchant conclusion: *"In a democratic society which must ultimately rest on the morality of individuals with every opportunity for, and incentive to immorality, this seems strange indeed."*

Since Neatby wrote her indictment of Canadian education almost 60 years ago, it would be difficult to maintain that anything has changed, other than that new idealistic approaches to education derived from the same bankrupt educational philosophy have been brought forth; that the attack

on the school as an instrument of cultural preservation and transmission has accelerated; that yesterday's immorality has become today's morality. The strong teleological assumptions of Ryerson's vision for public education, as it had been for Christian educators for millennia – drawing the past, present and future together, assuming that the past foretold the present and that the future would fulfil the prophecies of the past – has largely been broken.

With it, both the meaning of life and a sense of social cohesion across classes and nations that goes deeper than mere tolerance has gone. And yet the progressivist belief in a utopian future which has replaced it, the outcome of a so-called natural evolutionary process, whose professed goal is to be student-centred, is completely belied by the bored ranks of pupils and their cynical views of education as simply a means to an end. Ironically, the pragmatism it reflects actually comes at the expense of the highly practical public good, for it is when the life of the mind is pursued as an end in itself that people are rendered most socially useful.

A recent book, *What's Wrong with our Schools: and How We can Fix Them*, makes precisely the same indictment of the romantic progressivism at the heart of the Canadian educational establishment as Neatby, making such revolutionary suggestions as demanding 'a pass should be earned', 'grades should reflect achievement,' and that 'subject matter matters'. What the repairs themselves indicate is the degeneration of public education to the point where even the demand for basic competence needs to be contested.

The question to Christian parents today is whether they are going to respond to the clear Scriptural mandate to the faithful to take responsibility for the education of their children. The prophet Jeremiah offers this counsel: *"Stand by the roads and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls"* (Jer. 6:16) Surely this offers us light in a dark place.

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THE *Invisible* INJUSTICE

IF I HAD A DOLLAR for every Christian—Christ-following, evangelical Christian—who has confided internal reservations over abortion, I'd be a wealthy woman. They come wondering why they should be pro-life. Or they come saying they are pro-life, except in cases of rape, incest and other difficult circumstances, an inconsistent position.

It's true that the greatest sympathy for the pro-life view can be found amongst Christians. It's true the majority of evangelical Christians say they are pro-life. (An American poll released September 23, 2010 indicated that 77 per cent of Evangelicals believe abortion is morally wrong.) But other polls indicate students from religious schools are just as likely to have abortions as their secular counterparts. And the 77 per cent who believe abortion is morally wrong? That still means about one in four Evangelicals is conflicted.

It's time for Christians to better understand what abortion is, what it does, and why fighting it is a justice issue close to Christ's heart.

WHY THE DISINTEREST?

Christians, like everyone else, are susceptible to the ways of the world. We try to be in the world but not of the world, but this is a hard line to find. Tolerance for abortion presents an example of landing on the wrong side of a blurry line. Why is it happening? For starters, feminist theory has told us for decades that abortion is a woman's right, furthermore, that women suffer and die without it. In this way, being pro-life is cruel; being pro-choice, compassionate. It's not just feminists, either. It's every ad, the lyrics of songs and the movies we watch. Community and co-

operation are not the prevailing ideas of the age. Rather, a fierce "*I did it my way*" independence is. This allows abortion to thrive, since childrearing forces community into a parent's life for the sheer effort of it, particularly at the infant stage.

Yet apathy may not be the problem for all Christians. Some are downright wary of Christian pro-lifers. Haven't we all met one who was dogmatic and condemnatory? Combined with a pro-choice media ready to amplify the shrillest voices, an unforgiving legalism became the Christian pro-life brand. Their logo? A pointed finger. And their vision statement might read: "*We don't have these problems and if you only lived like us, you wouldn't either.*" Little wonder then, that some would distance themselves from the topic altogether.

A third reason for Christian disinterest is the possible result of complacency and condemnation: Silence. Silence reigns in our churches on sexual ethics and on issues deemed political. Mentioning abortion becomes difficult, given that some will always hear it as politics or moralistic finger pointing.

THE FIGHT FOR THE SANCTITY OF LIFE IN HISTORY

This silence presents a sharp departure from the heart of early Christians, who fought for the sanctity of life. "*We can reflect with some pride,*" writes William Gairdner in *The War Against the Family*,

that it was very likely the absolutist nature of Judeo-Christian love, especially for the weakest, most defenceless members of society, that drove the paganism out of the Roman Empire. For Christianity, despite whatever else it may

"A justice
issue close to
Christ's heart"

have done, essentially elevated the moral and legal value of human life beyond the reach of all but the most deliberate tyrannies, especially those perpetrated by the State itself.

In a recent book, *In Defence of Faith*, David Brog confirms this idea, explaining how Tacitus, a Roman senator and historian found it morally repugnant that Jews would not kill babies.

Among the beliefs he found particularly 'sinister and revolting' was the fact that, for Jews, 'it is a deadly sin to kill an unwanted child.'

Alarmingly, given how we take our defence of the weak and infirm quite for granted, Brog identifies that we only do so because of our Judeo-Christian heritage.

The only reason we in the West recognize the sanctity and equality of all humans today is because centuries ago a small tribe on the eastern shores of the Mediterranean injected this radical idea into our cultural thought-stream.

THE CURRENT ABORTION SITUATION IN CANADA

Canadian statistics for 2006 show how Christians have lost moral suasion. In 2006 (the most recent year available) there were at least 91,310 abortions, done mostly on women age 20 to 29 and mostly between nine and 12 weeks gestation. American statistics on reasons women abort, kept by the decidedly pro-abortion research arm of Planned Parenthood, the Guttmacher Institute (Canada doesn't keep any) indicate the main reasons are "inadequate finances" and "not ready for the responsibility." Rape makes up one per cent.

REPERCUSSIONS TO ABORTION IN THE RESEARCH

Having forgotten our counter-cultural history (remember the early Christians in Rome), we made abortion into "a right"—it became political. As a result, negative repercussions are hidden. They do exist. For example, it has been firmly established that abortion is correlated with the

premature delivery of a woman's first full term child, with all the risks of illness and even death this brings for the baby. There is also the increased risk of endometriosis, perforated uterus and pelvic inflammatory disease.

There is also research showing women are often coerced toward abortion. Frederica Mathewes-Green, author and activist, identifies that women almost always abort to satisfy the desires of others. Even one pro-choice feminist, Carol Gilligan, found that women often make choices to abort against their own maternal desires or moral beliefs.

When it comes to psychological ramifications, the body of literature is large and compelling. One study in the mid-90s reported a 70 per cent increase in self-harm after abortion as compared with childbirth, another reported a six times greater suicide rate. More recent research from a pro-choice psychologist in New Zealand, David Fergusson, shows an increased risk of mental health problems including suicide and suicide ideation. The research goes on, indicating higher levels of depression, anxiety and drug and alcohol abuse and higher rates of relationship breakup post abortion, too.

This evidence is diluted by other research suggesting just the opposite. It doesn't help that the American Psychological Association refuses to tie mental health problems to abortion for political reasons. Their 2008 document grappling with the subject started by identifying no fewer than four conceptual frameworks with which to ponder abortion—relativism at its finest.

SECULAR FAITH VERSUS CHRISTIAN FAITH

Relativism is the faith of our post-Christian world. It is so pervasive that Christians might not know when we are dabbling in the tenets of a secular faith that Christ did not preach. We have revealed truth in Christ; relativism is the antithesis of the Christian's natural inclination to seek truth. This is a worldview that says if you don't like slavery, don't buy a slave; if you don't like abortion, don't have one.

"Relativism is the antithesis of the Christian's natural inclination to seek truth. This is a worldview that says if you don't like slavery, don't buy one; if you don't like abortion, don't have one."

Secular faith is also hopelessly short term. Problems are generally resolved within the confines of a 30 minute sitcom. This is the fundamental deceit of those who campaign for “choice.” They sell a violent, bloody act as empowerment. In their vision, sexual restraint is repressive and God is merely a philosophical construct to make people feel guilty. Without God, control lies fully within humanity’s grasp.

But we Christians, we are different. We leave our worries at the cross. We take everything to God in prayer and we do not rely on our own understanding. Or do we? This faith, if we are very honest, has only but trickled down into some aspects of our highly controlled lives. Do we take our health concerns to God? Maybe. Money? Possibly. What about our fertility?

And there, I think the answer would be a resounding no. It’s not likely many Christians consider the question, let alone the answer. We have no reason to believe that women in the pews haven’t had abortions or that the men sitting there didn’t likewise encourage it.

WHY WE DEFEND LIFE—AND UNDER WHAT CIRCUMSTANCES

Defending life takes a look at the most innocent, the weakest, and the most defenseless and says: “You have value”. This is true of born people as with the unborn: pass by the drunk, dirty man who lives on the street and tell him out loud: “You have value”. The shrunken woman with dementia in a home: “You have value”. The woman who is pregnant and doesn’t want to be: “You have value and your situation can be used for good”.

Thus I would argue that fighting against abortion is *more important* in the tough circumstances. Consider rape: Satan dances over the darkness, the violence, the shattered trust, the broken body. An abortion following rape is Satan’s *pièce de résistance*. Light will not shine in the darkness, and miracles (a baby’s birth) will not defeat death (the rape). The world tells us abortion fixes a problem—but the pregnancy was not the problem. That battered woman is

no better off with or without an abortion if we don’t address the real problem—the rape. It is hard not to see abortion as equipment on the devil’s playground.

A poignant anecdote to illustrate this point came to me by way of a woman who worked in an abortion clinic. She described a drug-addicted woman who did not even realize she was pregnant. When she finally did figure out her predicament, she wanted an abortion. It was late in the game, but not too late (it’s never too late to get an abortion in Canada, which remains alone in Western nations for having no legal limitations on when an abortion can occur) and she was told to go to a clinic but that she would have to be clean, off of drugs for the abortion to occur. She couldn’t manage that, and the abortion was denied. No pro-lifer should claim this as a triumph—the reality is, had she managed to stay clean it’s likely the baby in the womb would have died of drug withdrawal. It simply highlights that abortions given or abortions denied don’t often have bearing on the real problem.

We live in a fallen world. And Christians lead the way in pointing to a hope-filled future, to redemption, not death.

Still, the ultimate decision to abort today belongs to mothers (“my body, my choice”). Camille Paglia, a pro-abortion writer and social commentator puts it this way:

I have always frankly admitted that abortion is murder, the extermination of the powerless by the powerful, which results in the annihilation of concrete individuals and not just clumps of insensate tissue.

We may revile this blunt acceptance of biology or we may choose to admire her intellectual honesty in a world that avoids the tough facts about abortion. Either way, her view is both accurate and decidedly not Christian. Christian indifference, however, lends support for this

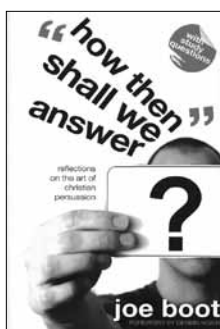
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“Defending life takes a look at the very most innocent, the very weakest, the most defenceless and says: You have value.”



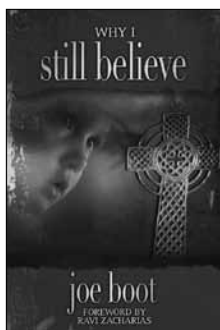
More Ways Than One - Softcover

Some commentators have remarked that Christians and non-Christians have one thing in common - they both hate evangelism! But it doesn't have to be like that. When it comes to evangelism, there really are more ways than one. In this book Joe Boot joins 14 other evangelists to illustrate that maxim. Each chapter focuses on a particular type or method of evangelism, such as: evangelism through preaching, illustration, testimony, humor, worship, social action, signs and wonders, healing and prayer; evangelism in an age of pluralism; people-sensitive evangelism; 1-2-1 evangelism; evangelism through the local church; evangelism that culturally connects; evangelism in the open air; evangelism in a cross-cultural context; evangelism and follow-up. The goal of the contributors is that evangelism become a way of life, both for the individual Christian and for the local church.



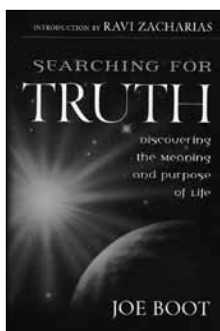
How Then Shall We Answer - Hardcover

This book represents Joe Boot's summa apologetica. Bold, imaginative and instructive, it is written for a general audience rather than for a specialized one. The prose is remarkable not only for evident wisdom in the field of apologetics but also for the distinctive way the author does it. With various imageries and anecdotes, Joe provides a clear, engaging articulation of a fresh set of perspectives on several topics. Full of biblical and theological insights, and written with an evangelistic heart, this book serves to nourish the faithful, stimulate good arguments for the seeker and build a strong rational basis for the causative relation between faith and reason, the former being the presupposition of the latter. With rigor and relevance, Joe constitutes a seminal apologetic that enables readers to grasp the signs of divine transcendence, and to apprehend, or rather to be apprehended by the beauty of Christ. (Dennis Ngien PhD, from the foreword)



Why I Still Believe - Softcover

In Why I Still Believe, apologist Joe Boot provides a readable introduction to presuppositional apologetics for the average layperson. This approach assumes that the Christian and non-Christian come to the discussion of faith with worldviews--sets of presuppositions--that are miles apart, so that there is little common ground on which to build an objective argument of rational proof. In this conversational survey of his own intellectual and spiritual journey, Boot invites the non-believer to step inside the Christian worldview to see whether or not it makes sense. Along the way he builds a coherent argument for the truth of Christianity. He also examines the non-Christian worldview, showing how it ultimately fails to make sense of the world.

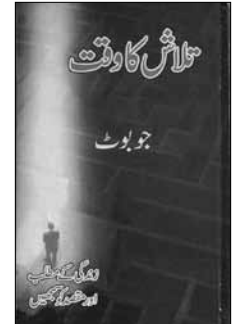


Searching For Truth - Softcover

This book provides reasonable answers to questions asked by people who have vague but deep longings to know God. Starting with basic human convictions about the world and moving ultimately to the need for salvation through Jesus Christ, Boot also addresses questions about suffering, truth, morality, and guilt. He offers answers to those asking for a credible and logical explanation of the Christian faith.

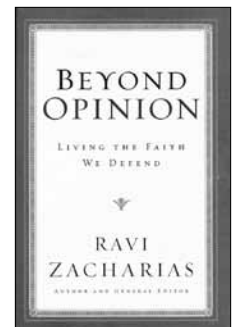
Searching For Truth - Urdu Version

This book provides reasonable answers to questions asked by people who have vague but deep longings to know God. Starting with basic human convictions about the world and moving ultimately to the need for salvation through Jesus Christ, Boot also addresses questions about suffering, truth, morality, and guilt. He offers answers to those asking for a credible and logical explanation of the Christian faith. This book has been translated to the Urdu language.



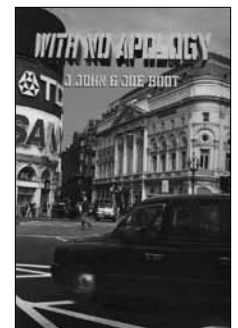
Beyond Opinion - Hardcover

Beyond Opinion addresses topics that shape the very future of Worldwide Christianity - from the process of spiritual transformation to the challenges posed by militant atheism and a resurgent Islam. It presses the reader to go beyond mere understanding and consider three responsibilities: 1) To wrestle honestly with every question. 2) To internalize the answers. 3) To live out those answers before a watching world. As a contributing author, Joe Boot joins 11 other essayists in this work which is already being called an apologetic classic. In chapter 8, under the section Addressing the Questions behind the Questions, Joe deals with the topic of Broader Cultural and Philosophical Challenges. Edited by Ravi Zacharias.



With No Apology - DVD

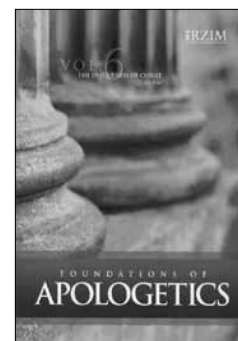
With No Apology is a fast paced series of five intriguing taxi journeys filmed in London England. Interviewer J. John asks Canadian apologist Joe Boot how to answer life's hardest questions, such as What about the Truth and the Bible, What about Jesus, What about other faiths. With No Apology is ideal to watch in groups or on your own. It raises tough issues, and provides the tools to help you develop you own response. An easy-to-use booklet (enclosed) offers helpful summary of sessions - plus questions for further discussion, a glossary of definitions and suggestions for further reading. This is one cab ride we're sure you won't forget in a hurry...So fasten your seatbelts!

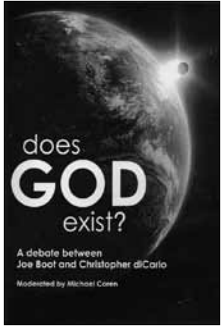


The Uniqueness of Christ - DVD

In a lecture delivered at Wycliffe Hall, Oxford, Joe Boot helps us to understand the historical person of Jesus Christ. By looking at the Gospel texts, we can answer the question of who Jesus claimed to be as well as address the question of who early Christians believed Jesus to be. And there's more. We learn how examining the writings of those who did not accept the claims of Jesus ultimately gives evidence of his existence and crucifixion.

A data CD is also included that contains a PDF version of the study guide for making additional copies.

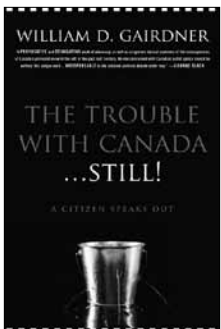




Does God Exist? - DVD

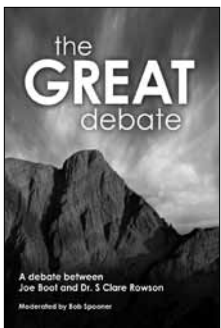
On January 22, 2009 The University of Ontario Institute of Technology hosted a debate on the topic “Does God Exist?”. Moderated by Michael Coren, over 3000 university students attended this dialogue between Joe Boot and Christopher diCarlo.

Note: audio and video are not of professional quality



**The Trouble with Canada...Still!
A Citizen Speaks Out**

Canada suffered a regime-change in the last quarter of the twentieth-century, and is now caught between two irreconcilable styles of government: A top-down collectivism and a bottom-up individualism. In this completely revised update of his best-selling classic, William Gairdner shows how Canada has been damaged through a dangerous love affair with the former. Familiar topics are put under a searing new light, and recent issues such as immigration, diversity, and corruption of the law are confronted head on as Gairdner comes to many startling—and sure to be controversial—conclusions. This book is a bold clarion call to arms for Canada to examine and renew itself...before it is too late.



The Great Debate - DVD

On January 30, 2010, in Cobourg, Ontario, Rev. Joe Boot and Dr. S Clare Rowson met for The Great Debate. Moderated by Bob Spooner, long time member of the Cobourg Municipal Council. The Great Debate examines the existence of God and the meaning of life.

**FOR PRICING AND
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online: www.ezrainstitute.ca

DEAR FRIEND,

This past summer we delivered the first issue of Jubilee to you. Doing so was particularly rewarding for us, as it represented the Institute's first, widely distributed effort in the area of research and writing. Research and writing are one of the four methods that we intend to deploy in serving as a resource to the evangelical Christian community. Speaking, conferences and training seminars make up the remaining three.

As I write this report, some 2200 copies of Jubilee have been distributed, including into the most unexpected of places. The feedback has been overwhelmingly positive and we want to thank all those who took the time to critique the effort.

This issue of Jubilee is equally important, but not for its status as a publishing milestone. It addresses a topic, the family, God's most basic institution, which is absolutely central to the life and health of the Church, and therefore, to the shaping of the societal values and norms that we, our children, and our children's children will live under. May I encourage you to devote yourself to the gaining of a deepened, biblically faithful understanding of this issue and to become familiar with the corresponding challenge.

If you are a pastor or church leader and want to receive additional copies of *Jubilee* for your congregation or group, then please write to us via the contact form on our website: www.ezrainstitute.ca. We will gladly send you a supply for as long as they last.

Looking beyond the journal, planning for the first in the Institute's "**How Then Shall We Answer**" conference series is well underway. The conference, scheduled for October 29-30, and being held in partnership with City Centre Baptist Church in Mississauga, will be behind us as you read this. The theme for 2010 is "**Reclaiming a Biblical Vision for the Family**" and a terrific group of speakers is planned. We are trusting the Lord for attendance levels consistent with the importance of the subject matter.

Requests for speaking engagements continue to arrive weekly. This steady demand serves as a constant reminder of; a) the need for biblically faithful teaching that properly reflects the inseparable unity

in the New Testament of the defense and proclamation of the name of Christ; and b) that increasingly, Christians are not content to see their faith be marginalized and privatized by a secularizing society and are hungry to be equipped with a faith that reflects Christ's authority (Matt 28:18), and is therefore suitable for credible engagement in every sphere of life.

A SUMMARY LISTING OF FUTURE ENGAGEMENTS IS AS FOLLOWS:

2010:

Oct 17: People's Church, Toronto ON

Oct 29 - 30: "How Then Shall We Answer?" EICC Conference, Mississauga ON

Nov 4 - 6: Cape Breton, Nova Scotia

2011:

Jan 24 - 26: Youth for Christ Conference, Haliburton ON

Jan 28 - 30: Breakforth Canada (Edmonton)

Feb 16 - 27: Middle East Tour (undisclosed countries)

July 16 - 23: Fair Havens Family Camp, Beaverton ON

Aug 12: Creation Super Conference, MBC

Since my last report, the EICC Fellows program has been further developed, with content for this current edition of Jubilee being provided by Dr. Joanna Rivard and Dr. Scott Masson. We look forward to continued growth in the Fellows program and to the vital contributions that will follow in the area of research, writing and speaking.

In closing, the Ezra Institute operates with the support of those who share our vision for the equipping and training of all Christians to be able to formulate, articulate, defend and embody a biblically faithful worldview. That is to say, a full-orbed Christian faith, lived out within the context of everyday life, and having application in every sphere of life.

We covet your prayers over this work and, if the Lord would place upon your heart a sense of the need for an endeavour such as this within the Canadian context, then perhaps you would prayerfully consider how you might lend support.

**FOR THE INCREASE OF HIS GOVERNMENT,
RANDALL S. CURRIE, BOARD CHAIR**

...continued from p. 8

My frame was not hidden from you
when I was made in the secret place.
When I was woven together in the depths of the
earth, your eyes saw my unformed body.
All the days ordained for me
were written in your book
before one of them came to be. [vv. 13-16]

Sartre spilled a great deal of ink in an attempt to demonstrate the evils of fathers and families, just as society will continue to shower us with new (often fatherless) iterations of the family. However, Sartre ultimately proved himself deeply compelled by the father-child relationship, displaying a failure to ever truly discard fathers. To acknowledge the significance of existentialism's failure to 'write off' the family (despite its many attempts) should perhaps prompt us to look more closely at our own society's willingness to devalue both fathers and families. In doing so we will recognize that the most highly contested ground is always the most valuable.

- (1) *Existentialism and Humanism*, Jean-Paul Sartre (Methuen: London, 1973) p.34
- (2) *Ibid.*, p.28
- (3) *Ibid.*, p.27
- (4) *Ibid.*, p.41
- (5) Albert Camus, *Notebooks*, March 1940
- (6) Jean-Paul Sartre, *Les Mots*, (Paris: Gallimard, 1964), p.11 (Translation mine)
- (7) *Existentialism and Humanism*, p.34
- (8) Rebecca O'Neill, 'Experiments in Living: The Fatherless Family', *Civitas*, September 2002
- (9) Holly M. Brockman, 'How can a family live at the center of its own attention? Wendell Berry's thoughts on the good life', *New Southerner*, January/February 2006
- (10) *Les Mots*, p.11 (Translation mine)
- (11) *Existentialism and Humanism*, p.28

DR. JOANNA RIVARD is a Fellow of Ezra Institute for Contemporary Christianity. Joanna was born in Nigeria to missionary parents and grew up in London, UK. She holds a BA in French and Linguistics from Oxford University and a doctorate in French Literature from the University of Michigan. She lives in Toronto with her husband Matthew.

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- (6) Julian Huxley, cited in *Ian T. Taylor, In The Minds of Men: Darwin and the New World Order* (Toronto: TFE Publishing, 1984), p. 424
- (7) Cited in Taylor, *In The Minds of Men*, p. 425
- (8) Gairdner, *The War*, p. 246
- (9) Cited in *Alan Sears & Craig Ošten, The Homosexual Agenda: Exposing the Principal Threat to Religious Freedom Today* (Nashville: Broadman and Holman, 2003), p. 96
- (10) Cited in *Sears & Ošten, Homosexual Agenda*, p. 96
- (11) Cited in *Sears & Ošten, Homosexual Agenda*, p. 96
- (12) Rousas John Rushdoony, *Noble Savages: Exposing the Worldview of Pornographers and Their War Against Christian Civilization* (Vallecito, CA: Ross House Books, 2005), p. 98
- (13) Carman Bradley, *Pivot of Civilization or Rivet of Life: Conflicting Worldviews and Same-Sex Marriage* (Victoria, Canada: Trafford Publishing, 2004), p. 122
- (14) Carman Bradley, *Pivot of Civilization*, pp. 115-116

REV. JOE BOOT is the founder of the **Ezra Institute for Contemporary Christianity** and the senior pastor of **Westminster Chapel** in Toronto. He and his family are from England, having come to Canada seven years ago to work in Christian apologetics, education and evangelism with a particular focus among university students and cultural influencers. He served with Ravi Zacharias for seven years as an apologist in the U.K. and Canada, working for five years as Canadian director of RZIM. Prior to this he served as an associate pastor with Christ Church Fulham, heading up their evangelism work in central London, England. In his first ministry role he travelled as national evangelist for Saltmine Trust in the U.K. He has spoken all over the world in over 25 countries in numerous universities, seminaries, churches, colleges and conferences, including venues like Eton College Windsor, Oxford University, University of Toronto, University of Waterloo, Ottawa University, London School of theology, Virginia Tech, and Forman University in Lahore, Pakistan. He has publically debated leading atheistic thinkers and philosophers in Canada and the USA.

Joe did his undergraduate studies in theology at Birmingham Christian College, England, and earned his Masters degree from the University of Manches-

ter for his research in the field of missiology which focused on biblical worldview and apologetics. His apologetic works include *Searching for Truth*, *Why I Still Believe* and his latest volume, *How Then Shall We Answer*, which have been published in Europe and North America. He formerly served as an associate Fellow at the Oxford Centre for Christian apologetics at Wycliffe Hall, Oxford, England and is a contributing author to Thomas Nelson's major apologetics volume *Beyond Opinion*. He is regularly seen on the Michael Coren show and is often heard on the John Oakley culture wars radio program. Joe lives in Toronto with his wife Jenny and three children Naomi, Hannah and Isaac.

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DR. SCOTT MASSON is a Fellow of Ezra Institute for Contemporary Christianity. He grew up in London and studied English & History at Huron College, U.W.O. He left Canada to study Classical languages in Germany, earning a license as a German translator in the process, before doing his graduate studies at the University of Durham in England. He returned to Toronto and Canada seven years ago to teach English at Tynedale University College, where he is currently an Associate Professor. He also serves as Associate Pastor of Westminster Chapel, working in particular with the College and Career students, following several years working as an evangelist.

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view of women as henchmen, arbiters of life and death—a position very few mothers actually want.

Ultimately, it is not based on emotions that Christians should position themselves against abortion, though emotions do matter. Neither is it because of the medical evidence of harm, though this matters too. Christians should position themselves against abortion *in every case*, because we acknowledge our lives are not our own. Even the worst circumstances are known to a sovereign God. This is not an easy belief and most of us will struggle with it.

And so, on struggling, let me return to those Christian friends who confess their ambivalence to me. I am always very pleased when this occurs. For every person who asks the question, there are many more who don't. Yet a forced consensus makes for weak Christ-followers—people who act only because they are told to or sit silently by because they actually don't agree. Fighting abortion will not be every Christian's call—God knows there is more injustice in the world than just abortion. However, a basic starting point is to reach a thoughtful Christian consensus: Fighting abortion means fighting for justice, on behalf of the weak and powerless and it is absolutely essential for God's glory to shine among His people.

ANDREA MROZEK is Manager of Research and Communications at the Institute of Marriage and Family Canada, an Ottawa-based think tank (www.imfcanada.org). She also blogs at www.prowoman-prolife.org.

Her prior experience includes time at Toronto Life and two political journals in Prague, Czech Republic, as well as corporate communications for a retirement and benefits consulting company in Toronto. After completing a Masters degree in history at the University of Toronto she went on to work for The Fraser Institute and the Western Standard, an independent news magazine in Calgary.

