

Faith for All of Life
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FAITH FOR ALL OF LIFE

PROCLAIMING THE AUTHORITY OF GOD'S WORD OVER EVERY AREA OF LIFE AND THOUGHT

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Rousas John Rushdoony: A Brief History, Part 1

“I Am Armenian”

By Mark R. Rushdoony



This year marks the centennial of the birth of my father, Rousas John Rushdoony. I thought it appropriate to use the occasion as an

appropriate one to describe something of the context of his own history and that of his ministry.

My father started Chalcedon in 1965. Last year we celebrated its 50th anniversary. I do not know if there is a Christian worldview organization that is older than Chalcedon or not, but it was certainly a pioneering work in 1965 and still represents something of “a voice crying in the wilderness,” certainly in that of our culture, but unfortunately also in much of the modern church.¹ My father very clearly identified his work and that of Chalcedon in terms of a “big picture” worldview in which the growth of the Kingdom of God was certain. His view of Christian duty dispensed with the vague, subjective, spiritualized ethics often promoted as “Christian,” and instead focused on specific, literal faithfulness to God’s law—in one word, obedience. To understand my father’s life work therefore necessitates an understanding of his worldview, one which was impressed on him by his earliest memories.

An Ancient Family

My father was conceived in the Ottoman Empire just as its Turkish rulers were initiating the first genocide of the twentieth century. One and a half million Armenians died and virtually

all others had to flee to surrounding nations with no worldly goods. In a matter of months, over two and a half millennia of Armenian history was eliminated from its Anatolian home.

In the months between his conception and birth nearly six thousand miles away in New York City, Armenians were eliminated from their ancient homeland, which centered in South-Eastern Anatolia in the province of Vaspurakan, around the lake and city called Van (pronounced Vön).

The Rushdoony family can trace its origin back to the eighth century B.C. (during the lifetime of Isaiah). Historians have done so with certainty because of the known origins of our name. The name “Rushdoony”² means “house/dynasty/fortress of Rusa.” The name “Rusa” is the same as my father’s first name “Rousas.” This name goes back to the last kings of the Kingdom of Ararat (or Urartu, after the Assyrian name for Ararat). We are descended from Rusa I of the last dynasty of Urartan kings (all after him were related and three others carried his royal name). The seventh century B.C. bronze ceremonial shield of Rusa III now hangs in the British Museum in London.

The Urartans were a warlike nation who lived in the mountains of Ararat and were long a thorn in the flesh to Assyria. They would, as opportunity presented itself, come down from the mountains and occupy the northern territories of Assyria, thereby taking over their trade routes (what has come to be called the Silk Road), and diverting its

wealth to their kingdom. When Assyria tried to invade Urartu, they found it difficult to maneuver in the mountains. When they approached Urartan strongholds, they found them impregnable and had to be satisfied with wreaking havoc on the countryside and looting.

Urartu was one of the reasons that Assyria was never able to conquer Jerusalem after it overthrew the northern Kingdom of Israel and its capital Samaria, because moving south meant leaving their northern territory vulnerable to the Urartans. This rivalry is seen in an incident the prophet Isaiah records. When Sennacherib sent an army to capture Jerusalem, the angel of the Lord killed 185,000 men as they slept. The Assyrian king beat a hasty retreat to Nineveh and never threatened Jerusalem again. A postscript to that incident is that Sennacherib was later assassinated by two of his sons who “escaped into the land of Armenia” (Isa. 37:37–38).³

The Urartan Empire barely outlasted the Assyrian Empire, succumbing to tribal invasions from its north. The Urartan era was followed by the less-warlike and decentralized Armenian culture. The exact nature of the transition from Urartan to Armenian is debated by historians, but it appears to have been peaceful.⁴

The Rushdoony family was unique in that it traced its history directly to the Urartan kings. They became one of the ruling families in the land in the province of Vaspurakan, around Lake Van and the city of that name. In the surrounding mountains one can still

find the remains of some of the fortress of the Urartan kings, and I was privileged to be able to visit some of these in 2013. As a ruling Armenian family, they controlled a canton in the province of Vaspurakan that came to be called the Rshunik. During my visit, I saw a monument on Aghtamar Island that referenced a nineteenth century member of the family. Long after they ruled, this area was their home and the place of my grandfather's birth.

A Christian Nation

The gospel is believed to have been brought to Armenia in the first century by two of the apostles, Thaddeus and Bartholomew, the latter being martyred there. In A.D. 301 Armenia became the first nation to declare itself Christian. In the fifth century the Bible was translated into Armenian, so it was available in the vernacular there long before it was in the West.

Christianity very quickly shaped the nation. Marriages with pagans were forbidden and the Armenian people, already ancient, developed a distinct religious and cultural identity that was often in conflict with the surrounding non-Christian nations. No Armenian representatives attended the Council of Chalcedon in A.D. 451 because they were in a state of war with Persia. It was their disappointment that no Christian nation from the West answered their calls for aid as much as a theological difference that caused them to reject Chalcedon's definition.⁵

Very early, it became a custom for some of the prominent families of Armenia to support one of their own to study for the priesthood. The Rushdoonys did this and became prominent in the Church of Armenia. In the first half of the tenth century, there were several Rushdoonys who served as the "catholicos" or head of the Church of Armenia.

There were five consecutive generations of fathers and sons who were priests before my grandfather became a Protestant minister.

My grandfather, Y. K. Rushdoony, came into contact with Protestantism through an American Presbyterian mission in the city of Van that operated a school, orphanage, and the only modern hospital in the region. Armenia had come under the control of the Ottoman Turks in the sixteenth century and was, by the late nineteenth century, a part of the Ottoman Empire (now called Turkey). Due to their Christian faith, the Armenians became an oft-persecuted minority. There were frequent instances of injustice at the hands of the local Kurds or ruling Turks.

In the mid-1890s, my great-grandfather, a priest, was first blinded by Turks who presumed that would keep him from performing the church liturgy. They did not realize he had the liturgy committed to memory and, when he continued officiating, they murdered him. Then, in short order, his wife and only other child died, leaving my grandfather an orphan at the age of fourteen. He was sent to live with a relative in the city of Van, but another outbreak of violence there soon left him on the street, far from his extended family and village life.

My grandfather, in very poor health, was taken in by the American Presbyterian mission. Though they did not expect it, he recovered, and when his intelligence became obvious, his extended family was encouraged to leave him there to be educated.⁶ The mission continued to educate my grandfather through college and then found a sponsor for his postgraduate work at the University of Edinburgh, Scotland.

When he returned to Van, my grandfather married and began working at the mission and teaching in sur-

rounding villages. Soon a son was born; not my father, Rousas John, but my uncle, Rousas George.

During World War I, while other nations were too preoccupied to interfere, Turkey decided to eliminate its Armenian population, long hated for their Christianity and their prosperity. In very crude and brutal ways, about 1 ½ million Armenians died. The rest had to flee to surrounding countries.

Van was unique in that it had the highest concentration of Armenians of any city in the empire, about one-third of its population. When word reached Van of massacres in surrounding areas, the Armenian community put up a hastily improvised defense. A short distance away, the American mission put up a similar defense rather than surrender its Armenians to an obvious fate. The Turkish military force was unable to overcome either defense, but a few days before they lifted their siege, Rousas George died of illness that had spread quickly in the crowded conditions. His funeral service was cut short when Turkish artillery was aimed at the gathered mourners.

The Russian Czar had sided with the Allies against the Central Powers, so an army was moved south to assume control of the area and stayed the summer of 1915. While forced marches and massacres still continued throughout the empire, Armenians in Van enjoyed the first self-government they had known in centuries.

The peace did not last long, however. The war did not go well for the Czarist Russians, and the army decided to withdraw before winter. The population had only a few hours' notice. Now labeled as treasonous for giving comfort to the invading Czarist forces, the Armenians were warned that their best hope was to head for the Russian border, about 100 miles to the north.⁷

By this time, my grandmother, Rose Gazarian Rushdoony, was pregnant with my father.

The family survived by a series of providential events. A Russian officer who had camped in my grandparents' yard supplied them with two horses deemed unfit for service. A small extended family group made it to Russia, drinking fouled water from puddles they strained through handkerchiefs. They arrived with raw feet and no food available to purchase. My grandfather told his family that Russia seemed on the verge of a revolution. An English military officer overheard my grandfather speaking English and asked him how he came to speak it so fluently. When my grandfather said he had graduated from Edinburgh, the officer was incredulous until shown the diploma they had put amongst their few possessions. The officer said a degree from a British University made him virtually an English citizen and insisted the authorities allow them to get where they needed to go. They were allowed to go by train to Archangel, Russia's main supply line to the West, while most Armenian refugees were stuck in Russia. Some family members were in Russia through the Russian Revolution and starvation in the early 1920s. From Archangel they were able to book passage on a steamship to New York in the late fall of 1915. Their Armenian sponsor was Dr. George C. Raynolds, the founder of the American mission at Van.⁸

My father was born on April 25, 1916, a year and a day after the first commencement of organized attacks against Armenians in Constantinople. When he was six weeks old, the family traveled by train to California where Y. K. Rushdoony had been invited to start a Presbyterian church. On the way they stopped in Los Angeles, where Dr. Charles C. Tracey, another of the Van

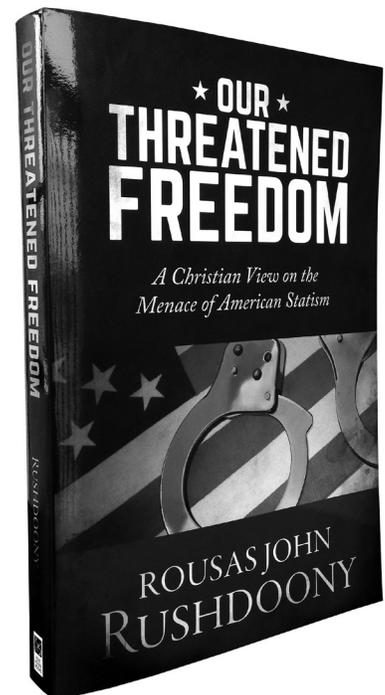
missionaries, baptized my father Rousas John Rushdoony.

I recount a history far removed from my father's writings and Chalcedon because it was never far from him. If you had asked him to describe his background, he would have begun, "Well, I am Armenian ..." His boyhood was, in some respects, not too dissimilar to that of his father's, though in a far different historical and cultural context. 🇺🇸

1. My father was advised in 1965 that an organization dedicated to an idea such as he envisioned Chalcedon could never work.
2. The way our family spells our last name is unique. I presume it was first transliterated from Armenian to our spelling by the American missionaries in Van in the late nineteenth century who educated my grandfather. Various writers have, more recently, used more currently accepted rules of transliteration when referring to the historical family, so in these contexts it may be spelled as Rushtuni, Rshtuni, Rshtooni, or the like.
3. The name "Armenia" here is a poor translation in the Authorized Version, as it was a later historic name of the people and area. A better rendering in this Isaiah passage would be Ararat, or the Kingdom of Ararat, an ancient name for the mountain region north of Mesopotamia.
4. Historians debate the relationship of the Urartians to the Armenians. Some believe they were the same people, others that the latter were a different tribal group who supplanted the former.
5. The independent Church of Armenia was never part of either the Roman or Eastern Orthodox churches. Its rejection of Chalcedon was not because it embraced the Monophysite error, though that path did, in fact, cause it to drift in that direction. One could say the error came in because they refused to take Chalcedon's theological stand that precluded it.
6. Though the mission was intended to be to all the indigenous population, they found their efforts were only received well by the minority Armenian population.

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Is the "Land of the Free" Becoming the Home of the Enslaved?



R. J. Rushdoony reports on a mind-boggling collection of absurdities by our legislators, bureaucrats, and judges—from making it against the law for a company to go out of business, to assigning five full-time undercover agents to bust a little boy who was selling fishing worms without a license. Written some thirty years ago as radio commentaries, Rushdoony's essays seem even more timely today as we are witnessing a staggering display of state intrusion into every area of life.

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Biblical Faith, Medicine, and the State: Repairing the Breach During the Spreading Epidemic

by Martin G. Selbrede



This is the twelfth in a series of articles about addiction treatment pioneer Dr. Punyamurtula S. Kishore and his ongoing battle with the Commonwealth of Massachusetts, which shuttered his fifty-two clinics in late 2011, dramatically increasing the state's death tolls due to opioid addiction. Space forbids repeating the story developed in the first eleven articles. Readers new to this story are urged to catch up before reading on (links/references are provided at the end of this article).

After crushing this Christian physician's clinically superior success rates (7.5 to 30 times better than status quo programs), and thereby consigning its populace to rising death rates, Massachusetts exported this madness to the federal level (in the person of drug czar Michael Botticelli) to inflict similar damage nationwide. It is therefore significant that a university economics professor familiar with this series has begun analyzing the data to test a claim made in the last article that the rising death rates in Massachusetts *are linked* to the takedown of Dr. Kishore's clinics. We hope to share that data once that in-depth analysis has been concluded. The moral culpability of the state in light of the pending results, for better or worse, is obvious on the face of it.

Dr. Kishore's incarceration ended on December 10, 2015, with his street-cleaning commitments expiring a month later. For those who know this

doctor's life-saving achievements first hand, the deliberate squandering of his skills and knowledge at the hands of the state is both frustrating and tragic. Most people facing a ten-year probation replete with malicious restitution burdens would simply capitulate. Dr. Kishore is made of sterner stuff, as my visit with him in late December 2015 was to prove. This was a man who hit the ground running, despite how viciously the state had kneecapped him.

Past Behavior Shapes the Future

There is wisdom in the command to "look to the rock from whence ye were hewn; look to the pit from whence ye were digged" (Isa. 51:1, freely translated). As an early pioneer in addiction medicine, Dr. Kishore was one of the few who fully paid his dues. He is the best narrator of his own story in this respect:

I was the only doctor practicing addiction medicine for a long time—continuously, since 1977. All the insurance companies took me in as the preferred provider for addiction services. Project New Life at Bromley Heath was a program I helped develop. I was hired there in 1993 or 1994 as physician to bring my model into play. With the Bromley Heath [housing development], I went in to clean up the place. There was at least an 80 percent drug/alcohol addiction rate at Bromley Heath, a grim figure that's arguably on the low side.

I was the only one rolling up his sleeves, going into the communities to help them. Other doctors simply sit and stroke their chin. Most doctors don't

set foot into this business.¹ They don't want to take on addicts—addicts are on the path to death and are seen as a statistic waiting to happen. There's no clear path to "success." This spooks MDs.

A lot of moms used to bring their kids to my practice. Ages fourteen, fifteen, sixteen. I've dealt with children as young as eight-years-old—an Oxycontin-addicted eight-year-old black child, a boy who was being used for sex. The family had sold the eight-year-old into sexual slavery. He was moved to the Italian Home, but the nuns didn't know what to do. The kid had serious emotional problems.

How do you define "a friend"? We have *bad definitions* for the word *friend*, confusing cliques with friendship. Cliques are a social phenomenon arranged around appetites and behaviors. We didn't just write a prescription and send the patient out the door. We were a talking practice. We would go over the definition of "a friend" with our patients and stick with them through the long haul.

When asked what restrictions the authorities have since placed on him, Dr. Kishore was to the point:

"No doctor-patient relationship. I can't have that anymore."

Although maliciously stripped of his medical license, Dr. Kishore was the only community doctor at the Boston premiere showing of the film, *Heroin: Cape Cod, USA*. The doctor recalls the screening:

"I met with many prominent political

leaders there. I thought I'd just hide in the shadows, but I didn't have to. The goodwill toward me was apparent."

This brings us full circle to where we are today. The nature of the problem became easier to discern during a roundtable discussion between Dr. Kishore and Dr. Paul Jehle, the pastor who had first introduced me to Dr. Kishore in 2013. We met in Plymouth in late December 2015 to discuss the prospects for Massachusetts.

The Pastor and the Doctor Share Notes

How does Pastor Jehle see drug addiction in his state? "It's the bubonic plague of our day," he told Dr. Kishore. "The authorities can't handle this tsunami. Just Google the phrase *Cape Cod Addicted Infants* and see." The crisis also represents something equally critical to the man of God: "When tragedy strikes, God uses it to plow up the soil. We need to be ready to walk behind the plow. As we move forward on this tsunami, the opportunities are going to increase."

Pastor Jehle, in effect, is confronting the societal wreckage generated by the destruction of Dr. Kishore's clinics. It is fitting that his efforts and those of other stakeholders are radiating out from Plymouth, as he explains it to Dr. Kishore:

Here's what's happening. In Plymouth itself, they're now sectioning the city off into three sectors. They want to know if I can get pastors involved in these sectors and form smaller committees to filter into the communities ... Sadly, some pastors are *not* connected to their community at all and are isolated—and some pastors like it that way.

Plymouth is the model right now for the state, because Plymouth gathered everybody in the community: police, educators, and pastors. The issue is so serious, it's all hands-on-deck. Everybody in the community is in the same

room and on the same page. People are dying, so everyone is willing to listen. If you care about the community, you're in that room. It caused very frank discussion. The EMTs, the principals of the schools, the educators are all there, and their hearts are broken. Very teary meetings with frank talk. I'm there to deal with the internal, the heart, from the faith perspective, as well as to connect them with ministries like Teen Challenge that have high rates of success due to their belief that regeneration by the power of God changes the heart.

But the church itself is implicated in the social disaster it finds itself embedded in, often failing the people as badly as the state has failed them in the Kishore case:

We're losing the culture. The city's at stake here, guys. A door's opening. But the church's view of grace is often one of license, which cripples her moral authority. That attitude spiritually curses their community. Lawlessness—lack of self-government—is a huge problem. For example, the attitude to alcohol in the community will be no better than the church's attitude toward it. If believers individually and the church corporately are unwilling to restrict their use of alcohol—a known gateway drug to more serious addictions—how can we truly be salt and light in today's culture?

Where Alcohol, Methadone, Statism, and Scripture Meet

Current dogma from on high (the office of the drug czar) puts methadone and Suboxone®, *not sobriety*, on the approved list of "treatments" for opioid addiction. In that light, it is instructive to note that there is Biblical authority for linking the effect of these substitute narcotics with the effect of more ancient intoxicants, such as alcohol. And the Bible is by no means silent on this issue, there being nothing new under the sun (Eccl. 1:9–10) while man, who was created upright, craves new inventions

(Eccl. 7:29). We'll see the big picture at the conclusion of this article when we bring Dr. Kishore's prison pencil sketch to life, but we must first understand the dynamics revealed in Scripture to see what drives the meshed gears in Dr. Kishore's prescient drawing.

Edward Marbury wrote his commentary on Habakkuk² in the years 1649 and 1650. The truths exhibited in it have gone wanting for 350 years, particularly in regard to his handling of Hab. 2:15–16 and the great woe denounced upon those who put the bottle to another man's lips to make him intoxicated (verse 15). Marbury points out what few recognize, that King David committed three crimes, not two: between the adultery and murder he sought to get Uriah drunk,³ "to perish his understanding, to rob him of the use of reason, which should distinguish him from a brute beast."⁴ In this act, the man who oversees the intoxication of his fellow man becomes "his neighbor's devil."⁵ Marbury references additional instances where the state has been the primary actor in this evil.⁶

Marbury draws attention to the wording of Luke 21:34, where the verb used in conjunction with drunkenness is *barinthoosin* (rendered "overcharged" in KJV, but more accurately as "weighed down" in Young's Literal Translation). Marbury says the term used is clearly "signifying the laying on of a burden upon the heart."⁷ Far from liberating a person, an intoxicating level of consumption pins him down with a heavy weight upon his heart—his core being—to his increasing harm. Between "weighing down of the heart" and the word "drunkenness" is another Greek term, *kraipale* (only occurring here in the New Testament), rendered *crapula* in Latin and *crapulence* in English by Hendriksen⁸ signifying (he says) "drunken headache, dissipation." Better,

however, is Lenski's translation, referring to "hearts weighted down in drunken nausea and drunkenness."⁹ The sense of an oppressive, sickening weight upon the mind, the heart, is at the heart of this association.

What then do we make of the state funneling countless thousands of people into a program giving them daily doses of methadone to drink? Methadone is now served in a small plastic cup rather than the putative "bottle" of Scripture, but that cup's contents are far more potent than any alcoholic beverage had ever been. State authorities, in effect, are putting the bottle to their fellow men *every single day*, imprisoning them in a substitute narcotic *that generates profits* while failing its subjects in the most spectacular way possible. Our drug czar champions the continued intoxication of our fellow citizens, posing as his neighbors' savior but acting, as Marbury says, as "his neighbors' devil." This entire industry (see Dr. Kishore's illustration below) has already received the verdict of God upon its principal promoters: Woe unto them who do the things they do (Hab. 2:15). That woe extends to the "shameful spewing" (vomiting) of the next verse, echoes of which continue to detract from the "miracle" of Narcan nasal spray discussed below.

Dr. Kishore had been fighting against the now-national policy of hair-of-the-dog opioid replacement therapies like methadone and Suboxone®. These therapies (for those who have ears to hear) are what trigger God's active denunciation: woe unto them who inflict these things on their fellow men. For Dr. Kishore's promotion of sobriety, of making the path to sobriety a safe one, of delivering men from modern chemical snares, he was rewarded with withering legal persecution and his landmark clinical successes were buried under the

deadening hatred of his own state.

What was so important that the Commonwealth of Massachusetts would go down a path long known to be dehumanizing, demoralizing, and ultimately deadly for all involved? When Dr. Kishore studied the drug ecosystem (see the first article in this series), he had seen only a part of the picture. Having cycled into subsequent phases of the criminal justice system when imprisoned, he was able to discern a much bigger picture, which he had reduced to a sketch showing the various "industries" that, like gears, interlock to create a self-perpetuating economic engine that makes its own self-protection job one. We now turn to the sketch he made, which I've rendered more clearly for the sake of legibility.

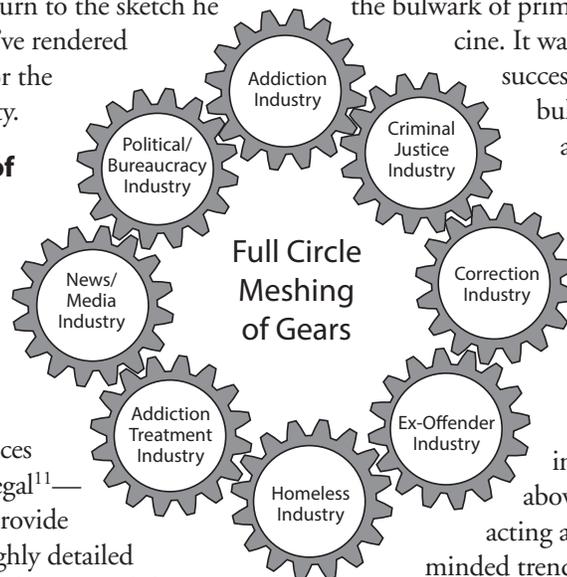
The Wheel of Death

For Dr. Kishore, the *Addiction Industry* gear refers to the sources of addictive substances (legal¹⁰ and illegal¹¹—the endnotes provide the doctor's highly detailed description for the ten teeth he sees constituting each gear). This dual-nature gear feeds into the *Criminal Justice Industry*¹² and *Correction Industry*,¹³ leading to the *Ex-Offender Industry*,¹⁴ which is a primary gateway to homelessness and the *Homeless Industry*.¹⁵ These all create the problems to be "solved" by the *Addiction Treatment Industry*,¹⁶ the machinations of which are inherently newsworthy, creating an unhealthy symbiotic relationship with the *News/Media Industry*.¹⁷ A parallel symbiosis connects the media gear to the *Political/Bureaucracy Industry*,¹⁸ which drives

both the licit and illicit components of the original *Addiction Industry* gear (and more so now that the drug czar applies pressure throughout this ecosystem).

It is remarkable that Dr. Kishore developed these insights in prison, in ignorance of the recent work by controversial author Roberto Saviano, who, in a book that *The Guardian* declares to be "the most important book of the year," says that the markets "must rotate around cocaine" and not the other way around.¹⁹

Unlike Saviano, however, Dr. Kishore has actively and successfully waged war on the constellation of interlocked interests by enlarging the bulwark of primary care medicine. It was because of his success that he was bulldozed—a story already explicated in detail over the last eleven articles. So now we should ask, in what *other ways* is the *wheel of death*, the interlocked industries in the above illustration, acting against reform-minded trends and hostile scientific research? How does this system maintain its "refuge of lies" (Isa. 28:15)?



Maintaining the Assault on Vivitrol, a Component of Dr. Kishore's Model

Non-narcotic Vivitrol is being reintroduced in Massachusetts²⁰ in tacit acknowledgment that methadone and Suboxone® are false solutions to the problem. Vivitrol is an incomplete solution to the problem, the experimenting authorities being unaware they're reinventing a wheel perfected years earlier by Dr. Kishore. Consequently, while

results will improve (for those in such programs), they will fall far short of the success rates Dr. Kishore had pioneered within the Massachusetts Model of sobriety maintenance, in which Vivitrol played but a part²¹ of a carefully integrated whole.

In ugly opposition to this struggling pro-Vivitrol (and thus pro-sobriety) trend, we have anonymous sources affirming that the Department of Public Health has moved to eliminate Vivitrol from their testing matrix so as to improve the apparent quasi-success of conventional solutions like methadone and Suboxone®. Such preemptive filtering falls little, if anything, short of crony capitalism under color of neutral health authority policy. The methadone failure is hidden about as well as the emperor was hidden by his new clothes.

Such structuring of the tests amounts to a conflict of interest, as officially defined in such clinical contexts. We are informed that “those knowledgeable about the study must take the Conflict Of Interest into account when judging the validity of the study.”²² What if the conflict of interest is concealed in the very structure of the study to gain a predetermined result? Nobody can properly judge a study’s validity when its conclusions are the result of coercion rather than open inquiry.

Conflict of interest adds another layer on top of the increasing unreliability of scientific studies, such as was exposed on January 8, 2016, in a story titled “Errors and fraud multiply in journals.”²³ After citing the National Academies of Science’s statistic that such fraud has increased ten-fold since 1975, the reporter cites three examples from the pharmaceutical field showing dismal levels of fraud between 75 percent and 88 percent.²⁴ Imagine what adding conflict of interest on top of such ethically challenged results leads to.

Then add the *amplification* of error, as when Sam Quinones showed how a 101-word letter written to *The New England Journal of Medicine* in 1980 by a Massachusetts doctor (who calculated that only four out of eleven thousand hospital patients became addicted to narcotic painkillers) over time morphed from report to study to landmark report to landmark study *without anybody ever reading or vetting the original letter*. “How can one little letter . . . have changed so many minds?” he rightly asks.²⁵ But nobody would debunk the error because they weren’t willing to kick over their own rice bowls.

Limiting Media Leaks About Cracks in Industry Solidarity

There are chinks in the otherwise monolithic armor of methadone treatment and the PR spin placed upon it from those in high places. We’ve referenced how addicted physicians are treated for their condition *without methadone* in the previous article in this series (and how well Dr. Kishore’s program compares to such treatment programs for addicted doctors).

In September 2015 (during Dr. Kishore’s incarceration), the Canadian media ran a story entitled *Methadone program pioneer now says it isn’t working*.²⁶ Ron Fitzpatrick, who had high hopes for methadone treatment in 2005 when he pushed to put such programs in place, has since seen through the emperor’s clothes by observing methadone’s dismal ten-year track record first hand. Despite being among the first to promote methadone vigorously in Newfoundland and Labrador, Fitzpatrick “said he would no longer encourage anyone with an opioid addiction to join the methadone maintenance program.”²⁷ This same anti-methadone counter-narrative has also arisen in the mecca for methadone, Massachusetts.²⁸

Regrettably, America’s drug czar

continues to wear very dangerous blinders in pursuing his commitment to bad medicine and (as documented thoroughly in the last article) affixing blame upon everyone but himself for the escalating catastrophe.

Narcan the Non-Miracle Drug and the Illusion of “Doing Something”

As reported in previous articles, Narcan is being hailed—wrongly—as a panacea to save lives during an opioid overdose. This nasal spray, when used upon someone suffering an overdose, is supposed to bring the patient back from the edge of disaster (restarting their breathing). This aspect is hyped to the exclusion of three other factors that are rarely mentioned (as they conflict with the optimistic narrative used to support the idea that the authorities have workable solutions). What are the three most significant downsides to administering Narcan?

The risk of the patient vomiting (and choking on his/her vomit) when the Narcan takes effect is given short shrift. The potentially violent resentment of the patient upon those who pulled him/her down from the high they were enjoying is not given adequate press. Finally, recent statistics show that the more dangerous Fentanyl-laced heroin has become predominant. Narcan, at best, provides a brief window of opportunity to transport the overdose patient to an emergency room, as it wears off much faster than the overdosed drug does. Narcan does not reverse the overdose—it *only buys a little time*.

And sometimes, it doesn’t even do that! A discussion thread run by the Center for Substance Abuse Research at the University of Maryland includes a January 4, 2016, entry about a fact “that seems to have been lost over time,” namely, that Narcan cannot reverse a Suboxone® overdose!²⁹ Who will take responsibility for the resulting deaths

when the false panacea, Narcan, is used in cases where it is actually the wrong thing to administer to the overdose victim?

But at least people were “doing something” about the overdose. Even if it made matters worse, they can feel good about themselves, and the *wheel of death* can spin yet a little faster.

The Proven Fragility of the Wheel of Death

The reader might well wonder, What can anybody do about so entrenched a system as is depicted in the wheel of death graphic, with multi-billion dollar industries funneling money, resources, and victims into the vortex? It is surely beyond any one person’s ability to change it. It’s too huge, too well funded, too powerful, and the news stories about rising death tolls prove its march is inexorable.

But there was one key element in this story that changes the entire picture: Dr. Kishore’s rising success rates, which were gradually approaching the success rates for programs that treat addicted doctors. Such a program like Dr. Kishore’s Massachusetts Model of sobriety maintenance and sobriety enhancement *removes the resources that feed the wheel of death*. The more clinics use Dr. Kishore’s model, using the core principles outlined in the first article of this series and elaborated thereafter, the more the *wheel* slows down and deflates (while primary care medicine, family, and the community are strengthened).

When Dr. Kishore’s clinical achievements are coupled with the work of the pastorate, which the doctor had been integrating into his program almost from the outset, the slow but certain demolition of the *wheel of death* would proceed apace. Instead of rising death rates, there would be falling death rates and falling recidivism rates *and rising rates of involvement by Christians in the*

healing of the nation. When Dr. Paul Jehle spoke of opportunities, it was not empty rhetoric or whistling in the dark. And for the sake of our fellow man, we should move sooner than later, so the opportunities that arise spring from hope rather than from grieving over loved ones lost.

There was a time in Massachusetts before September 2011 when the local version of the *wheel of death* was being steadily decapitalized all along its rim by a doctor who sought to avoid the Woe pronounced in Habakkuk 2:15 upon those who put and keep their fellow man in an intoxicated state.³⁰

We are facing problems that cannot be solved by the national drug czar. He will only pour more gasoline on the fire *because he wants to*. But our problems *can actually be solved*. We know this because for a brief season, someone had lit the way, slowly bringing life back into dozens of communities under siege.

The pioneer is invariably the man with the arrow in his back. For all the attacks Dr. Punyamurtula S. Kishore has suffered, and continues to suffer, he stands by his integrity. He refused to weigh down and enslave his patients with substitute narcotics that burden the hearts of the people or divert into black markets.

You don’t have to be a Christian to appreciate Dr. Kishore’s achievement since secular authorities independently confirmed his world-class clinical results. But Christians, of all people, should be clamoring to help restore what the statist locusts have consumed, for Dr. Kishore’s work represents spiritual capital that can reverse the present darkness. Every month we see articles about researchers slowly fumbling their way in the right direction, but always piecemeal, haltingly reinventing the wheel. In that light, what can you do, in God’s strength and by His grace, to help

turn this slow trickle of healing water into a river so powerful that nobody can pass over it (Ezek. 47:1–5)? If Pastor Jehle has anything to say about it, that river may well start in Plymouth.

But why can’t it also start with you? 🙏

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First 11 Articles in This Series:

Article One: “Massachusetts Protects Medical-Industrial Complex, Derails Pioneering Revolution in Addiction Medicine.” **Read it online at <http://bit.ly/Kishore1>**

Article Two: “Massachusetts Derails Revolution In Addiction Medicine While Drug Abuse Soars.” **Read it online at <http://bit.ly/Kishore2>**

Article Three: “The Pioneer Who Cut New Paths in Addiction Medicine Before Being Cut Down.” **Read it online at <http://bit.ly/Kishore3>**

Article Four: “The Addiction Crisis Worsens after Massachusetts Pulls Plug on Dr. Kishore’s Sobriety-Based Solution.” **Read it online at <http://bit.ly/Kishore4>**

Article Five: “Why Did They Do It? Christian Physician with a 37% Success Rate for Recovering Addicts Gets Shut Down by the State.” **Read it online at <http://bit.ly/Kishore5>**

Article Six: “Martha Coakley and Her Tree of Hate” **Read it online at <http://bit.ly/Kishore6>**

Article Seven: “Keeping Big Pharma in Seventh Heaven is Keeping Addicts in Hell” **Read it online at <http://bit.ly/Kishore7>**

Article Eight: “Massachusetts Completes Its Takedown of Addiction Pioneer Dr. Punyamurtula S. Kishore” **Read it online at <http://bitly.com/Kishore8>**

Article Nine: “A Brief Update on Dr. Punyamurtula S. Kishore” **Read it online at <http://bitly.com/Kishore9>**

Article Ten: “Dr. Kishore Encounters the

Dedication of the State” Read it online at <http://bitly.com/Kishore10>

Article Eleven: “Puncturing the Boundary Between Medicine and Politics: How the State Condemns Addicts to Disaster.” Read it online at <http://bitly.com/Kishore11>

1. Observe the Pew Memorial Trusts lamenting how few doctors enter addiction medicine (a code word for signing up to dispense methadone, etc.) on January 16, 2016: <http://www.pewtrusts.org/en/research-and-analysis/blogs/stateline/2016/01/15/few-doctors-are-willing-able-to-prescribe-powerful-anti-addiction-drugs>
2. Edward Marbury, *Obadiah and Habakkuk* (Minneapolis, MN: Klock & Klock, 1979 [1865, 1649–1650]).
3. *ibid.*, pp. 512–513.
4. *ibid.*, p. 514.
5. *ibid.*, p. 515.
6. *ibid.*, p. 504.
7. *ibid.*, p. 507.
8. William Hendriksen, *New Testament Commentary: Luke* (Grand Rapids, MI: Baker Book House, 1978), p. 948.
9. R.C.H. Lenski, *The Interpretation of St. Luke's Gospel* (Minneapolis, MN: Augsburg Publishing House, 1946), p. 1029.
10. For the *licit addiction industry* the ten teeth or spokes are: 1) Substitution Therapy with Methadone—Clinic Based. 2) OBOT—Physicians Out Patient Practice Based Opioid Therapy—Suboxone. 3) Overdose prevention service—one and all—families, Good Samaritans with Naloxone. 4) Emergency Care Services—Police/Ambulances/ER Visits. 5) Crisis Management Services—Crisis Clinician/Social Worker. 6) Evaluation Services—Case Matching based on ASAM Criteria—Insurance Industry (<http://www.asam.org/publications/the-asam-criteria/about/>) 7) In Patient Detox Services. 8) Emergency Psychiatric Evaluation for the Suicidal/Homicidal/Section 12 patients. 9) Dual Diagnosis Unit Admissions. 10) Psychopharmacotherapy with Pharmaceuticals.
11. Ten teeth of the *illicit addiction industry*: 1) Farmers in Columbia/Afghanistan/Mexico, etc. 2) Clandestine labs in China.

- 3) Container ships that smuggle. 4) Money laundering banks (illicit wealth). 5) Mercenaries to protect the supply chain. 6) Cartels—Big Guns—Operators—decision makers. 7) Allied ancillary parallel service industries: trap houses, white slavery, gun-running, etc. 8) Protectors: compromised law enforcement and politicians who are in the know. 9) Mob or local entrenched organized crime figures (kingpins). 10) Street level (dealers and resellers).
12. Ten teeth of the *criminal justice industry*: 1) Paid criminal defense lawyers at \$600/hour. 2. CPCS—Committee for Public Counsel Services for the indigent at taxpayer expense (i.e., public defenders armed with Green Sheets for plea deals). 3) Criminal Court physical plant (infrastructure)—the theater of operation. 4) Tenured judges with overcrowded dockets; revolving door. 5) Probation officers/monitors. 6) Court officials to keep the dockets full. 7) Pre-trial detention facilities (for those who could not afford bail). 8) GPS monitoring services. 9) Attorneys general/district attorneys. 10) News media that feeds on the cases.
13. Ten teeth of the *correction industry*: 1) County facilities—huge physical plants. 2) State facilities—max facilities. 3) Work programs (e.g., as Richard P. Pacitti CWP). 4) Brooke House-type pre-release centers. 5) Deputy sheriffs who supervise Community Supervision programs. 6) Drug testing labs. 7) Allied “slave labor” camps such as dish washing in restaurants that accept felons. 8) Federal Grant Managers who set up backdoor payment to the organizations that accept felons. 9) Case Manager cadres to facilitate preceding step. 10) Churches that get paid to run namesake groups.
14. Ten teeth of the *ex-offender industry*: 1) So-called nonprofits funded by massive federal dollars (N.b., this writer visited such facilities with Dr. Kishore in December 2015 and can confirm his representations here). 2) Parole officers. 3) Probation officers. 4) Ex-felon halfway houses run by ex-felons in bed with state officials (Dr. Kishore's example redacted for his own safety). 5) Corrupt drug testing labs (Dr. Kishore's example redacted for his own safety). 6) Corrupt community health centers (such as

- one this writer visited in December 2015, its name redacted for the doctor's safety) that serve to siphon money using Medicaid.
- 7) ATR—Access To Recovery (a Botticelli program with absolutely no checks and balances that Dr. Kishore regards as a money pit lining various pockets). 8) Crony pastors who are given funds to keep the denizens quiet and whitewash government programs. 9) Industrialists who need cheap labor (i.e., slave labor): Dr. Kishore's example redacted for his own safety. 10) SNAP benefit dispensation and stores accepting food stamps for cigarettes and liquor (cui bono?).
15. Ten teeth of the *homeless industry*: 1.) Shelter system (body recycling plants); Dr. Kishore invites the reader to look up *Pine Street Inn* on the internet. 2) Section 8 housing programs. 3) Food banks. 4) Cheap motels where drug use prevails. 5) The “Health Care for the Homeless” program. 6) Trap houses that allow prostitution. 7) Hazardous waste industries (asbestos; lead; nuclear waste) that exploit the vulnerable. 8) Day labor industry (which Dr. Kishore describes as mercenary outfits that work the weak to death). 9) Prescription doctors who keep writing narcotic scripts for the addicted. 10) The ever-present drug testing labs to “keep the workers clean” with (in Dr. Kishore's words) fake testing.
16. Ten teeth of the *addiction treatment industry*: 1. Rehabs—mindless cooling of one's heels in never-ending 28-day programs costing \$300 to \$1,000 per day. 2) Transitional programs (a euphemism for “wet shelters”) where drinking and drugging is allowed while residents await a bed in the rehabs just mentioned. 3) The vaunted “licensed halfway house system” with (in Dr. Kishore's words) all the money going to a few friends of drug czar Michael Botticelli. 4) The notorious unlicensed sober houses run by “shady characters” (a claim of Dr. Kishore's that a string of indictments seems to support). 5) The “addiction loan industry” that gouges the families that want to bypass the current mindless system endorsed by Botticelli to get their loved ones into a “real” program. 6) The underworld recruitment center (for nefarious activities, odd jobs for the mob). 7) Corrupt labs that produce the desired results on demand. 8) Fund raisers for the

“poor and unfortunate” who specialize in emotional manipulation. 9) Hospitals and medical professionals that profit from liver and heart transplants on the addicted suffering from hepatitis C, cardiomyopathy etc., who thus become unfortunate subjects of medical clinical trials. 10) Fodder for false researchers generating nonsensical numbers “on which taxpayer dollars and federal dollars are bet on big.”

17. Ten teeth of the *news/media industry*: 1) Addiction stories serve as material for the daily dose of fear mongering. 2) Addiction stories provide fodder for producers of scary films such as *Heroin: Cape Cod, USA*. 3) Self-promoting figures such as Botticelli get a leg up through the news media. 4) Dr. Kishore believes that before its takeover by Red Sox owner John Henry, *The Boston Globe* tried to support Martha Coakley’s gubernatorial aspirations by targeting Dr. Kishore and his clinics. 5) Dr. Kishore believes the media drives people out of certain locations through sensational stories, helping secret buyers acquire those properties at lower prices. 6) The media serve as a PR arm for the drug companies (Big Pharma). 7) Regime journalists do the bidding of the politicians and bureaucrats. 8) The media covers up the truth and unscrupulously keeps the public in the dark as to real solutions. 9) Dr. Kishore sees the media as promoting the alternative lifestyle agenda, supporting communities that use drugs in greater quantities (based on his clinical experience working with 250,000 patients). 10) The media serve as a mouthpiece for various powerful interests, transmuted journalism into propaganda.

18. The ten teeth of the *political/bureaucracy industry* (some of which are educated inferences based on direct observations made by Dr. Kishore) are these: 1) Politicians need money, and drug money from the illicit drug industry comes in handy. 2) Money and political power are bed partners, a likely reason drug dealers get released so quickly through South Bay where Dr. Kishore was incarcerated. 3) The hunger for power and the hunger for addictive drugs are similar; those who run for office tend to have addiction problems and are less willing to do what is right because they’re scared for their own

skin (Dr. Kishore’s examples are redacted for his own safety). 4) The bureaucrats who wrote the so-called medical marijuana regulations have bolted to the industry side and own the clinics! Ethics disappears as greed reigns supreme. 5) The so-called revolving door brings in addicts into bureaucracy. Michael Botticelli is an example of one who in turn takes care of his own (with a \$27 billion budget) with the money circulating in a tight circle (Dr. Kishore sees cronyism at work here that should never have arisen). 6) Don’t Ask Don’t Tell is the watchword, so that money continues to be spent on non-working programs to ensure job security. 7) Ignorance is the common coin of bureaucracy, which remains inadequately informed about the complex aspects of human care. 8) When politicians rattle their sabers, bureaucrats reap the benefits of the resulting political thunder. 9) Inertia disallows a business-like approach to problems. Politicians and bureaucrats follow a basis for action not defined by any conventional wisdom. 10) Narcissistic know-it-alls dominate this industry, meaning humility and the search for true, accurate information is alien to them.

19. <http://www.theguardian.com/books/2015/dec/26/man-who-exposed-liar-war-on-drugs-roberto-saviano-ed-vulliamy>

20. https://www.bostonglobe.com/metro/2015/12/08/long-lasting-addiction-treatment-raises-hopes-for-inmates-return-community/l8I3jvI3DmY7NJ2n7AtaCP/story.html?p1=Article_Recommended_ArticleText

21. In a previous article we showed how a pro-Vivitrol media puff piece featuring a patient of Dr. Kishore’s never mentioned the name Kishore by carefully editing the patient’s quoted words.

22. <https://ori.hhs.gov/education/products/ucla/chapter4/Chapter4.pdf>

23. <http://www.newsobserver.com/news/local/education/article53691280.html>

24. *ibid.* The 75 percent unreproducible (read: essentially fraudulent) journal results were detected by Bayer, while the 88 percent fraudulent results (47 out of 53 journal articles) were detected by Amgen.

25. “Laying out the path from pills to heroin,” Matt Pierce, *The Los Angeles Times*,

April 12, 2015, F14. Pierce was interviewing Sam Quinones, author of *Dreamland: The True Tale of America’s Opiate Epidemic*. Pierce had asked Quinones to “explain how a single paragraph of medical literature propelled the Oxycontin epidemic.” Today’s errors travel just as quickly, and just as far and wide.

26. <http://www.cbc.ca/beta/news/canada/newfoundland-labrador/methadone-program-pioneer-now-says-it-isn-t-working-1.3234892>

27. *ibid.*

28. http://m.newburyportnews.com/news/local_news/advocates-warn-against-drug-based-treatment-for-addiction/article_31dff39d-9782-54eb-914e-4b2421bda3be.html?mode=jqm. Methadone advocate Hilary Jacobs was quick to counterattack to protect the status quo: http://www.newburyportnews.com/opinion/medication-assisted-addiction-treatment-works/article_995aa78c-8151-5962-9a94-7fd58681c389.html?mode=jqm

29. Sidney Schnoll, VP of Pharmaceutical Risk Management at Pinney Associates, Inc., makes this critical observation about Narcan (*naloxone*) and Suboxone® (*buprenorphine*): “In discussions I’ve had with Frank Vocci, who was leading the NIDA medications development program when buprenorphine for opioid treatment was developed, he indicated that naloxone is not effective for buprenorphine reversal and they recommended a respiratory stimulant instead. This fact seems to have been lost over time. Buprenorphine has a very high affinity for the mu receptor, which is higher than naloxone’s affinity. That is why it doesn’t work.” A somewhat earlier post in the thread by another contributor had led to Schnoll’s warning. That earlier post stated, “At the NJ poison center we have seen kids get into parents’ and grandparents’ take-home methadone and Suboxone. They should have naloxone at home.” Schnoll was correct: a critical fact *has* been lost over time, leading to this dangerous recommendation to have naloxone (Narcan) at home, which simply “doesn’t work” for treating a Suboxone overdose.

30. The Hippocratic Oath has a faint echo of this mindset in affirming First Do No Harm.

Rushdoony and the Comprehensive Law of God Today

by Ian Hodge, Ph.D.



With the publication of R.J. Rushdoony's *The Institutes of Biblical Law* in 1973, the nature of the debate about God's

law changed. The dramatic change is in the number of the laws that might still be applicable today. When it is said that *all* the laws of the Old Testament are applicable today, what does that mean? Was Dr. Rushdoony advocating a return to 100 percent of the Old Testament laws? Perhaps not, and here's why.

Rushdoony reacted to the earlier practice of codifying the law into moral, judicial and ceremonial divisions, by rejecting these divisions. The notion was that the moral law was obligatory, but the judicial and ceremonial laws have now "expired" except for the "general equity thereof." This was a minimalist approach to the law, and Rushdoony rejected it. In the instance of the judicial laws, it became a matter of definition for Rushdoony. A judicial law was at the same time a moral law and therefore still applicable.

In commenting upon the *Westminster Confession of Faith*, Rushdoony wrote,

In Chapter XIX, "Of the Law of God," one of the errors of the Confession appears, in that Adam is placed under "a covenant of works," the law. However, in paragraph II, it is stated that "This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and writ-

ten in two tables." The law is thus seen as the rule of righteousness, i.e., the way of sanctification. However, in paragraph IV, without any confirmation from Scripture, it is held that the "judicial laws" of the Bible "expired" with the Old Testament. We have previously seen how impossible it is to separate any law of Scripture as the Westminster divines suggested. In what respect is "Thou shalt not steal" valid as moral law, and not valid as civil or judicial law? If we insist on this distinction, we are saying that the state is free to steal, and is beyond law, whereas the individual is under the law. At this point, the Confession is guilty of nonsense.¹

In other words, Rushdoony is suggesting it is impossible to define a judicial law that is not, at the same time, a moral law. In which case the categories become rather superficial and meaningless, unless it is referring to the laws that are to be implemented in the civil realm. But these would still be moral laws.

When it comes to the ceremonial laws, Rushdoony has a different objection.

One of the problems with any understanding of these laws governing sacrifices for sin is that they are usually described as *ceremonial* laws. Although so termed by excellent scholars, it is, I believe, a serious distortion of Scripture ... The word *ceremony* trivializes atonement, and all sacrifices generally.²

It seems that a part of the problem is the attempt to use the word "ceremonial" to describe any laws that are neither moral nor judicial. But it doesn't

work. The law concerning the wearing of tassels (Num. 15:37ff.) hardly fits into the category of "ceremony." Nor do the laws concerning food qualify as "ceremony." Just as the requirement for avoiding garments of mixed thread are an imposition on the life-style of the believer, they can hardly be called "ceremonial." So, too, the prohibition on sowing the field with both ox and ass or planting a field with mixed seed (Deut. 22:9–11). Rushdoony also draws attention to the prohibition on dressing in garments of the opposite sex (Deut. 22:5).³ In other words, there are laws that do not seem to fit under the umbrella of either "judicial" or "ceremonial." That is the opinion of Dr. Rushdoony, and it seems a reasonable opinion.

So, for Rushdoony, the word "ceremonial" distorts Scripture by trivializing the atonement and all sacrifices. The word "ceremony" connotes the idea that the sacrifices were "merely" ceremonial. But they are much more than that. Now Rushdoony is not arguing for a return to the laws of sacrifice. But he is not content with simply dismissing them. Nor is he saying that the category often referred to as "ceremonial" does not exist. It is the naming of the category to which he is objecting, and what it refers to.

The sacrificial system is indeed ended since our Lord's vicarious sacrifice, but there is much to these laws of permanent validity. By God's providential government, these laws of sacrifice are a

part of His infallible law-word. If their relevance was only until Christ's death, then why are they a part of His word? Or, why not skip over them in reading the Bible?⁴

Unfortunately, Dr. Rushdoony did not answer his own questions for us and explain those components that are of "permanent validity." It seems he has left this task for a future generation.

Now the question that arises is this one: because Rushdoony rejected the traditional understanding of "judicial" and "ceremonial," did he therefore reject any categories of the law of God? Not necessarily. In another place, he speaks of the "military laws" of Scripture.⁵ So he is not devoid of categories; he simply rejects the traditional ones or the naming of them.

Thus it comes as a surprise to find one pastor writing, "I disagree with RJR and find him full of bunk when he attacks the division of the law into Ceremonial, Moral, and Civil. I understand that those divisions need to have elasticity but to want to completely get rid of those categories of thought is just stupid."

So the question is: Does Dr. Rushdoony want to "completely get rid of" these categories? Simply because no one can properly define "judicial" laws as distinct from "moral" law is not an argument that Rushdoony does not want categories of the law. And simply because Rushdoony has trouble with the meaning of "ceremonial" is hardly an argument that "he wants to completely get rid of these categories."

What Rushdoony is asking for is definitions—clear definitions. And here the critic of Rushdoony is unhelpful. Later on, the same writer suggested, "Without these kind of distinctions (Bahnsen used slightly different distinctions but still used them) it strikes me as impossible to not be a Judaizer." Now

a Judaizer is usually considered to be one who swaps law for grace. So here it is with a veiled suggestion that Rushdoony might be a closet Judaizer, about as preposterous a suggestion as could be made.

Another writer contributed to the discussion by suggesting the "carnal ordinances" of Hebrews 9:10 were the tipping point at which one would become a Judaizer. When asked to clarify these "carnal ordinances" the writer never responded. But in the context of Hebrews 9, where it is speaking of the Holy Place and the Most Holy Place, the "carnal ordinance" are those things done by the High Priest in the Most Holy Place, which he entered but once a year.

Now, I don't know anyone who is brave enough to suggest Dr. Rushdoony was asking for a return of the role of the High Priest and the Most Holy Place, and a reinstatement of the laws that governed the High Priest while he was in that place. In which case, Rushdoony is not asking for a reinstatement of *all* the laws of the Old Testament. There are some that, by their very nature, could not be reinstated anyway, such as the laws that divide the land of Canaan among the twelve tribes of Israel, or some of the laws particular to the tribe of Levi, and in particular, the family of Aaron.

So now we are left with the accusation that those who reject the traditional tri-fold division of the law might become "Judaizers." This conclusion is, in logic, known as a *non sequitur*. It's a *non sequitur* because the conclusion is not necessary from the premise. It is not the divisions of the laws that make you a Judaizer, nor is it the number of laws you keep that make you a Judaizer. A Judaizer is one who misuses the law by swapping law for grace. Thus even the suggestion that it is the "carnal ordinances" that might make you a Judaizer

is also a *non sequitur*, unless it can be shown that these laws were, in their original intent, a means of salvation. Yet, according to the writer of the Hebrews epistle, "According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper" (Heb. 9:9). In other words, the Old Testament laws at this point did not save anyone.

Even if someone did call for a reinstatement of 100 percent of the Old Testament laws, this would still not make that person a Judaizer. Such an idea would, of course, have a great problem with the remainder of Hebrews 9 which outlines the difference between the Old Testament High Priest and Christ, the new High Priest. One entered into the Most Holy Place with the blood of bulls and goats, while the other High Priest entered into a spiritual Most Holy Place with His own shed blood.

Why, then, this attack on Rushdoony? I can only guess. Perhaps the critic thinks Rushdoony goes too far with his call back to Old Testament law. But if that is the case, the critic needs to publish his own "Institutes of Biblical Law" laying out which of the Old Testament laws apply today and why. At least Rushdoony did that much. His critics don't even try.

The comprehensiveness of the law of God thus refers to all the laws that are still applicable today and which should be implemented. It is not a universal call to implement all of the Old Testament laws—just those that are still applicable.

Having written that, I am aware of a hermeneutical problem in discussing the Old Testament/New Testament continuity. The hermeneutic for laying out what is and what is not applicable is not clear, nor is it universally acceptable as being the "correct" hermeneutic. It is a major issue missing from the Reconstruction-

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Self-Defense from a Biblical Perspective

by Andrea Schwartz



The only time I have had a black eye was in 1991 during my second-degree brown belt promotion test in Kenpo Karate. These

rights of passage included a vigorous two-plus-hour ordeal where the candidate for advancement had to demonstrate proficiency in the various moves from previous belt levels. Additionally, one also had to withstand simulated attacks from the men who were black belts who ran the test. My “shiner” resulted when I did not deflect an incoming punch in a timely manner.

By this time, I had been studying martial arts for six years, yet this was my first experience with a full punch to the face. That was a remarkable record considering I was thirty-seven years old at the time. You see, girls do not customarily fistfight when they are at odds with each other; rather, they give way to pulling hair and kicking. Surprisingly, the blow to my face was not as bad as I had imagined one would be. With the adrenalin rush, I was able to successfully complete the process and pass the test!

I attribute this accomplishment, in part, to my hard work and physical conditioning, but also because of the reason I pursued proficiency in self-defense in the first place. As a Christian, I knew there were priorities set forth in Scripture that required that I prepare myself to maneuver through a sinful world.

Since then, I have combined my knowledge of God’s Word with the techniques and perspectives I gained through martial arts to present seminars

to women highlighting self-defense from a Christian/Biblical perspective. I begin these seminars by pointing out that three of the Ten Commandments (the fifth, sixth, and seventh) are pertinent to this discussion.

The Morality of Self-Defense

Since it is wrong to kill, failing to defend our life or the life of another violates the fifth commandment. Since adultery (and all fornication) is prohibited, women must value their marriage (or future one) enough to protect themselves in keeping with the sixth commandment. In addition, theft of any kind (including one’s virginity, chastity, and purity) appropriately deserves opposition based on the seventh commandment.

This flies in the face of many recommendations given to women either explicitly or implicitly by our modern culture. Too often, women are instructed to cooperate with an assailant to avoid being killed. This avoids the fact that God’s penalty for rape and kidnapping is the same as for murder—death. Therefore, it is faulty reasoning to assume that preserving one’s life is the utmost priority. Because women are vulnerable to physical and sexual attacks due to the disparity between the strength and size of men and women, it is important for women to follow the dictates of God’s Word in Proverbs 31:17, “She girds herself with strength, And strengthens her arms.” The Bible does not call for flimsy, weak women. Strength of character and physical strength are both to be pursued. By standing firmly on a Biblical worldview,

a woman can prepare herself to be ready to respond in the case of threatening situations.

Unlike the modern recommendation to cooperate with an assailant, the Bible requires that a woman cry out in the case of a sexual assault. In fact, she should do so in order to dismiss any doubt that she is a willing participant. The only time this is not required is when the assault is taking place in a location where she cannot be heard. This does not preclude her crying out; rather, it makes allowance for the fact that her cries would not be effective (Deuteronomy 22:25–28).

Judd Wilson, a military veteran, addresses this passage in his essay, “The Biblical Duty of Self-Defense”:

I have a wife and a tiny, infant daughter. Those women are the most important people on this planet to me. Like other Christian men, I have been commanded by God to love my wife as Christ loves His church and to raise my daughter in the fear and admonition of the Lord. But in the face of a palpable silence in the evangelical world regarding this subject, I pose a question. Do I not have the duty to protect them from physical harm?

The Bible says, “Thou shalt not tempt the Lord thy God” (Matt. 4:7). Citing this verse, the Lord refused Satan’s call to recklessly jump off the temple, and in so doing to deny Biblical common sense in favor of supernatural deliverance. If I send my wife and daughter to the grocery store, the grandparents’ house, or anywhere else, unprepared to deal with this world full of scheming, depraved sinners, have I not broken this commandment?

I'm not saying that we should discount God's protection and blessing or the customary decency of many citizens; but if I neglected to check the oil, the gas, and the tires before setting out on a road trip, would I not be to blame if we ended up stranded on the side of a road somewhere? I must conclude then that I have a duty to prepare my girls to defend themselves and that I must be able to defend myself as well.¹

Some may argue that Deuteronomy 22:25–28 is antiquated and does not reflect modern life. They submit that there are circumstances whereby a woman is tricked or manipulated into compromising situations by a person who is powerful and who may discredit her account. This is why the other admonitions in Scripture regarding modesty, prudence, integrity, and remaining under the care and protection of family are so important. Instead of making this an issue of women's rights and the double standard that exists in humanistic culture, the Bible calls for women to cherish their bodies as temples of the Holy Spirit and protect their sexuality in a pre-emptive way. As the saying goes, "An ounce of prevention is worth a pound of cure."

Today it is standard practice to move outside the protection and covering of one's family and blithely assume that bad things should not happen to good people. Coupled with the low priority often given to modesty and godliness, females leave the door open to be disbelieved and challenged when there is a charge of rape or abuse. Regardless of whether or not it *should* be this way, the credibility of a woman who fornicates when she chooses to do so, and then expects allegations of rape to be believed unquestionably, will be called into question. Proverbs 20:11 tells us, "Even a child makes himself known by his acts, by whether his conduct is pure and upright." In a like manner, the

The entire subject of self-defense opens the door to discussion about important and pertinent issues of our day. Rather than merely shielding ourselves and our children from the sinful, humanistic culture surrounding us, and its infiltration into our churches, we should be establishing a firm Biblical foundation of a godly, dominion-oriented response to these issues.

character of a godly woman should be so well known, that her words are taken seriously and her testimony believed.²

Many passages in the Bible advise that avoiding certain behaviors is a protection against the wickedness that exists in the world. What often seems like prudery or overprotectiveness to the young person who wants to experience excitement in life is in actuality God's safeguard. This does not mean that women should not pursue education, employment, or activities outside the home. Rather, it is a prescription for doing all these things under the protection and covering of her family. Only the fool has to learn everything by personal experience. Therefore, adhering to the guidelines of the Creator is more than commendable; it is vital.

Once this perspective is embraced, the process of learning how to defend oneself is the next priority. Good physical conditioning gives opportunity to escape from a perpetrator and/or dangerous environment should the situation arise. Often this is all that is needed. Being weak and lethargic due to

excessive weight or muscular weakness makes a woman more likely to be taken advantage of. Being physically fit is not anathema to femininity. When a woman is in better physical health and carries herself with godly deportment, she makes herself a less vulnerable target.

Good instruction as to how to defend oneself is available all over the internet, and various videos and articles abound about effective means to ward off an attacker. While it is good to get some hands-on training, there is much to be learned by educating yourself online. This is also an effective way for parents to train both daughters and sons to be able to be pro-active in this area.³

Problems under the Radar

Along with learning that being punched in the face was not as bad as I had anticipated, I also learned how uncomfortable people were even to broach the subject with me when they saw me at church or at homeschool gatherings. In fact, their discomfort was palpable and almost funny. No one wanted to ask the obvious question, "What happened to you?" I must admit that I relished seeing how proficient they were at avoiding the "elephant in the room." Since I was not ashamed of my "shiner," I did not attempt to conceal it with makeup. The only people who would confront me head-on were children who would ask unapologetically, "What happened to your eye?"

This brings me to the unpleasant subject of sexual or physical misconduct/abuse on the part of one spouse to another, or a parent to a child. One does not have to look very far to learn of the tragic stories of people who endured years of being taken advantage of by someone they trusted. The question arises: Why did these occurrences remain secret? What social norms existed within the circles that gave precedence to exchanging niceties over unearthing

real problems within their midst? Why aren't these subjects broached from the pulpit?

Judd Wilson goes on to note:

We read about this duty of self-defense in Deuteronomy 22:23–27, which teaches us that when threatened with rape, a woman has the obligation to resist her attacker by screaming for help. The principle implicit here is that this crime is something to be resisted, not acquiesced to. Verses 23–24 mention the case of a woman who is attacked while in a town. It specifies that if she does not scream for help, she is to be stoned to death along with the rapist. Why? *Because she is obligated to resist.* [Emphasis mine.]

This is not the law of some cruel and unjust God; it is the law of a God who sharply differentiates between good and evil. As Matthew Henry writes on these verses, the assumption here is that in a town or other populated area, when a woman cried out for help, rescuers “might speedily have come in to prevent the injury offered her.” In the case of a sexual assault, that help must be immediate. We can conclude, then, that Israelite city dwellers were not to be couch potatoes, but instead vigilant, manly individuals capable of physically overcoming a criminal or a group of criminals.

Verses 25–27 specify that in the case of a woman raped in the countryside, where there is no one to hear her cry for help, only the rapist must die, for “as when a man riseth against his neighbour, and slayeth him, even so is this matter: For he found her in the field, and the betrothed damsel cried, and there was none to save her.” Again, *the woman is obligated to resist*, [Emphasis mine] and her fellow Israelites are obligated to rescue her. We also see that the Israelites were expected to know how to help her. Clearly a girl today, just as then, is better off knowing how to defend herself if she is caught alone with “no one to rescue her.”⁴

One of the safeguards of the Bible's directive for a woman to cry out is that it puts the offender on notice. Too many, unaware of this aspect of the law-word of God, tragically felt they had to endure vile treatment from a family member or trusted friend, feeling personal shame and guilt. This is why learning Biblical law is a priority: it serves as a protection and shield. Such knowledgeable application may not prevent a first offense, but certainly would avert repeated ones. Thus, the command for a woman to cry out and pursue justice goes beyond the occurrence of the actual attack. It means a speedy reporting to those who can help her, rather than concealing the offense for years. Moreover, as Judd Wilson points out, the congregation was expected to know how to help her.

Regardless of the “good reasons” to avoid letting someone know that a violation has taken place (threats of retaliation or accusations of lying), knowing that one is acting in obedience to God's law provides strength. Also knowing that there are people ready, willing, and able to help encourages openness. When we are told to seek first the Kingdom of God and His righteousness, it is important to note that the words “righteousness” and “justice” are synonymous. We have a duty to see that justice is served, but it cannot be a solo effort. An aspect of God's establishing the institutions of both church and state was and is to serve as protection for the family in its Kingdom work. Pride, scarred reputations, or potentially bad press are not sufficient excuses to sacrifice justice.

Too many church people embrace a culture of superficiality, priding themselves in minding their own business to avoid being labelled busybodies. This flies in the face of the passage in Galatians that instructs us to bear one another's burdens as the fulfillment of

the law of Christ (Gal. 6:2). The body of Christ must do more than decry the bad behavior of the heathen; we must deal with the wolves that maintain free access within churches with members who value politeness over community.

The entire subject of self-defense opens the door to discussion about important and pertinent issues of our day. Rather than merely shielding ourselves and our children from the sinful, humanistic culture surrounding us, and its infiltration into our churches, we should be establishing a firm Biblical foundation of a godly, dominion-oriented response to these issues. Prioritizing the clear commands and boundaries of Scripture, and carrying them out, will do much to avoid unnecessary suffering.

The prudent sees danger and hides himself, but the simple go on and suffer for it. (Prov. 22:3) 

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1. <http://chalcedon.edu/faith-for-all-of-life/theocracy-now/the-biblical-duty-of-self-defense/>
2. Teaching and applying the Biblical teaching that perjurers (those who give false testimony) are subject to whatever punishments that would be levied against those they accuse, would lessen false accusations.
3. There are also many classes available throughout most communities. Be sure to check that your instructors are competent and certified in the techniques they teach.
4. See Endnote 1.

Can Movies Be Claimed for Christ's Kingdom?

How to Succeed in Hollywood (Without Losing Your Soul)

by Ted Baehr (Washington D.C: WND Books, 2011)

Outside Hollywood: The Young Christian's Guide to Vocational Filmmaking

by Isaac Botkin (San Antonio, TX: Vision Forum Ministries, 2007)

Hollywood Worldviews: Watching Films with Wisdom and Discernment

by Brian Godawa (Downers Grove, IL: InterVarsity Press, 2002)

The Culture-Wise Family

by Ted Baehr and Pat Boone (Ventura, CA: Regal, 2007)

Multi-Book Review by Lee Duigon



Movies and television are a huge part of the popular culture in which we all live. Who knows how many hours we spend, in a lifetime, passively watching images created by someone else to tell us a story?

None of this existed until the twentieth century. Before that, there were no movies. That's hard for most of us to imagine.

How we view the world around us, what we believe, or fear, or hope for, what we think is good or bad, what we desire or detest, love or hate—all of this takes an outward form, which is our culture. And at the same time, as we absorb our culture by taking part in it, the culture influences what's inside our minds and incessantly preaches to our souls.

Watching movies is a form of self-education. It's not all that different from sitting in a lecture hall or even a church.

Movie makers and their sponsors have known this for a long time, and acted according to their knowledge.

How Much Time?

What if we spent as much time in church, in school, or with our families as we do watching TV or going to the movies? Ted Baehr's Movieguide website (www.movieguide.org) has some light to shed on this question.

By the time a child is seventeen years old, says Baehr, he has spent some 63,000 hours of his life being "tutored" by TV and movies—compared to 11,000 hours in school (83 percent less than the media figure), 2,000 hours with his parents (96 percent less), and 800 hours in church (99 percent less) (Baehr, p. xxvii). For all practical purposes, there is no comparison. Time spent in the media wins, hands down.

I doubt even the pastor spends 63,000 hours in church over seventeen years, and who in the congregation would even have the opportunity to spend that much time in church?

We have made the entertainment media the primary instructors of our children—and, perhaps, ourselves.

Isaac Botkin asks: "How does Hollywood perpetuate and spread

an internal culture that is so stupid it doesn't even know it's stupid?" and adds, "They seem to exist in a kind of energy that makes Hollywood a perpetual motion machine. That energy is ideology, and it inspires the insiders to maintain Hollywood as a self-policing gulag of self-congratulating leftist narcissism" (Botkin, p. 71).

What we have in these four books is a kind of seminar that ponders the question of whether, and how, this powerful, pervasive entertainment media can be harnessed to the service of Christ's Kingdom. It's just about impossible to ignore it and impractical to avoid it, and we can't get rid of it—so can we, instead, turn it to constructive, God-honoring use?

Because if we can't, or won't, it will go on wreaking havoc with our culture and undermining Christianity's influence on our civilization.

Christians in Hollywood—Or Not

In *How to Succeed in Hollywood*, by Ted Baehr, and *Outside Hollywood*, by Isaac Botkin, we have opposing views.

Baehr is founder and publisher of Movieguide and chairman of the Christian Film and Television Commission. A long-time observer, student, and critic of the entertainment industry, he seems to know practically everyone in the business. We can call him a Hollywood insider, albeit a Christian one.

Isaac Botkin is an independent Christian filmmaker who has done his work outside of Hollywood, following in his father's footsteps. I don't think he'd object to being termed a Hollywood outsider.

Baehr interviews Christians who work in Hollywood in every aspect of movie-making, from preproduction to postproduction—actors, directors, and writers, producers, cameramen, distributors: name the job in Hollywood, and Ted Baehr knows a Christian who's doing it. And thanks to them, he argues, Hollywood is measurably, demonstrably, making more movies that are wholesome, family-friendly, and informed by a Christian worldview.

More, but by no means all.

Botkin isn't buying it. Thanks to new technology, and new ways of getting the finished product to the public, he says, the filmmaker has less and less need of Hollywood—and much less need to expose himself and his art to Hollywood's toxic, narcissistic, anti-Christian culture. Much of his book is devoted to telling you how to make and market movies without Hollywood.

Happily, we don't have to decide who's right. Baehr doesn't say Hollywood had stopped making sleazy, nihilistic films. But he does have the facts and figures to prove that those movies do poorly at the box office and are consistently outperformed, more so every year, by films infused with Christian values. He hits that point again and again.

But even the "Christian" movies

With a preacher's sermon, or a professor's lecture, you either listen or you don't. But a movie comes at you in so many different ways, all at once, and without appearing to make demands on you. It captures you without your even knowing you've been captured.

and TV coming out of Hollywood, says Botkin, are seriously flawed. He cites *Little House on the Prairie*—a TV classic with a high "Christian" reputation—as an example: "It ... violates the Third and Ninth Commandments by misrepresenting God's sovereign authority and falsely recreating... history... [I]f young viewers don't understand the difference between the worldviews of the fictional TV Ingalls family and the real, historical Ingalls family, they will be confused and defiled by inexcusable historical revisionism" (p. 17).

Harsh—but there's this to be considered.

"Christian" movies and TV can never be more Biblically correct, doctrinally pure, or spiritually right than the Christians who are making them. Which is why Christian Reconstruction stands for the re-Christianization of the entire culture, not just pieces of it—although it is usually enough for the individual Christian to work on his own little piece of it. True reconstruction requires the labors of many, many Christians on the broadest possible front—each individual heart and mind, the family, the church, our education system, our government, our businesses: and, yes, our movies, too.

We need not presume a Hollywood

conspiracy to confuse and corrupt the Christian movie makers. It's much more likely that, whatever the defects in their Christian understanding, they brought those with them when they went to Hollywood.

The Finished Product

In these first two books you will find everything you would ever want to know about how to make a movie, in or out of Hollywood, from the first germ of an idea to the theatrical release or the airing of a show on television. There's enough technical information here to make it rather overwhelming. By the time you're done reading, you will certainly understand why movies cost so much to make.

But what happens with the finished product—when the ball is in our court, as viewers and consumers?

Brian Godawa is a professional Hollywood screenwriter. His books are about how to *watch* movies, and how to protect our children and ourselves from being instructed in ungodliness. He wants us to be able to "decode" a film and discern exactly what it's saying to us.

Any Christian can resist a bald statement like "There is no God." But what if you watch a hundred movies that never come out and say there is no God, but instead present us with characters and stories—often in an engaging or amusing way—in which God is simply absent? Not even considered, not relevant: not there. This describes the vast majority of movies that we see, and I would suggest that they collectively, and subtly, deliver a message: "God is not present in these stories, so why should He be present in yours?"

We need to understand what movies are actually saying to us, and that's where Godawa comes in. "Well, here it is: Movie Appreciation 101. What follows are the confessions of a screenwriter-

er: how we storytellers try to influence you, the audience, with our worldviews” (p. 20).

Most of the movies we see, writes Godawa, are informed by one of a few worldviews: existentialism (*Forrest Gump*); nihilism (assorted Woody Allen films); postmodernism (*Pulp Fiction*); fate (*Cast Away*); emergent evolution (various android or robot stories, e.g., *Artificial Intelligence*); and, of course, Neopaganism (*Final Fantasy: The Spirits Within*).

Godawa analyzes each of these worldviews in depth, providing numerous cinematic examples of each one, and alerting the viewer what to look for so he can identify the worldview being presented by the film. This is a valuable service. Much of the damage done by movies is done to us subliminally while we’re just sitting there, thinking—if we think anything at all—“Well, it’s only a movie.” The message slips easily past our unactivated defenses. But with Godawa’s help, we learn how to activate those defenses.

Protecting Our Families

Those moving pictures on the screen, along with sound and lighting effects, and music, plus exotic locations, car chases, fights, gorgeous movie stars and snappy dialogue, explosions, mysteries, suspense, romance—it all encourages us to watch the movie passively, just taking it in, with little or no thought as to what we’re taking in. Indeed, things happen so fast in a movie that we really have no time to think about them. With a preacher’s sermon, or a professor’s lecture, you either listen or you don’t. But a movie comes at you in so many different ways, all at once, and without appearing to make demands on you. It captures you without your even knowing you’ve been captured.

In *The Culture-Wise Family*, Ted Baehr teams up with Pat Boone, iconic

popular singer and movie star, who has lived and worked in Hollywood for most of his life and raised his children there—all the while maintaining a solid Christian family and doing whatever he can to keep a Christian bridgehead in Tinsel Town.

Co-author Ted Baehr writes, “[W]e will attempt to . . . lay the foundation for developing the wisdom necessary for you to become more than conquerors over the toxic influences of the culture and the mass media of entertainment” (p. 28).

Good advice abounds in this book: “[W]e should recognize that even the most innocuous and lightweight movie, video program or musical performance (or parable) will teach some kind of message that may influence the thinking and behavior of millions, and even billions, of people, including children and teenagers. We must be really wise, therefore, in what kind of entertainment products that we and our families consume” (p. 154). Boone, Baehr, and a few other commentators go on to teach how movies and TV shows transmit values, principles, and worldviews—and how we viewers can avoid being caught napping.

Can the Media Be Tamed?

Who hasn’t noticed how a popular character from a hit TV show—or maybe some detail of the character’s dress, or a favorite catch-phrase, or some other little detail of the show—catches on? I used to know someone who went around insulting and baiting all his friends because he was a M*A*S*H* fanatic and that’s how Alan Alda’s character behaved on M*A*S*H*. I’ve also known persons who named their babies after TV characters.

But movies and TV do more than just seep into our speech and mannerisms. They seep into our souls.

There are Christians making movies

in Hollywood. There are Christians making movies independently. Some of these are very good and some are not. (All of these authors object to “Christian movies” in which “Christian stuff” is just slapped on, like a decal, to uninspired imitations of the secular product.) How valuable a movie will be as a Christian resource will depend, more or less, on how good are the Christians who created it. Don’t expect great Biblical insights from Christians who have only a nodding acquaintance with the Bible.

And while we’re waiting for more and better Christian movies to be made, we viewers ought to take care not to let our “entertainment” suck us into an anti-Christian or pseudo-Christian way of thinking.

Movies and TV are forms of storytelling, and storytelling is basic to human nature, part and parcel of the way God made us. It will not go away.

What really matters is whether these media can be captured for Christ and put to His service. We aren’t going to be able to get people to spend as much time in church as they do watching movies and TV. No—we have to try to redeem the time spent watching movies and TV.

Those media are too powerful to ignore, and must not be conceded to the ungodly. 🚫

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The Graveyard

by Neil Gaiman (HarperCollins Children's Books, New York: 2008)

Review by Lee Duigon



It's easy to bash a book because it's full of sleaze, carries an immoral message, or is just plain idiotic—not to mention books that are all of the above.

But Neil Gaiman's *The Graveyard Book* won the highest award you can win for children's fiction: the John Newbery Medal "for the most distinguished contribution to American literature for children." And I'd be willing to bet that Gaiman, a Briton, is the only living author who has won the Newbery, the Nebula (for best science fiction published in the U.S.A.), and the Hugo Award (best science fiction published anywhere). He has enjoyed just about all the success that can come to an author.

It's quite a combination—a prestige book by a highly-acclaimed author. What could possibly be wrong with that? After all, aren't we talking about a Young Adults fiction market chock-full of books about witchcraft, sexual anarchy, paganism, and open hostility to Christianity? Many awards have been won by books fitting one or more of those descriptions.

The Graveyard Book is not overtly sleazy. Amazingly, there's no graphic sexual imagery in it at all. There is a certain amount of violence, but the author doesn't dwell on it. There isn't even any profanity.

No—what we have here is a cleverly-conceived and very skillfully written story: easy to see why it won a medal.

This edition even includes Gaiman's acceptance speech to the Newbery Committee, on how he came to be a writer, and to write this particular novel.

But for all its good points—and I have to admit I enjoyed the story—this is not a book that I can recommend.

Let me tell you why.

Growing Up in a Graveyard

As a young reader, an enthusiastic reader who couldn't get enough of books, Gaiman tells us in his speech, his all-time favorite was Rudyard Kipling's classic, *The Jungle Books*. He consciously patterned *The Graveyard Book* on these.

Just as the baby Mowgli escapes being eaten by an evil tiger, and is adopted and protected by wolves, with a black panther as his sponsor, Gaiman tells the tale of a baby boy whose family is slaughtered by a serial killer. The baby escapes by crawling into a graveyard and being adopted by ghosts, with a vampire as his sponsor and protector. The baby grows up to be a boy named "Bod"—short for "Nobody"—and he can never leave the shelter of the graveyard ... because the killer is always out there, somewhere, waiting for him: waiting to claim the last of his victims, even as the tiger waited for Mowgli.

As he grows toward manhood, Bod becomes increasingly curious about the world outside the graveyard. The ghosts love him and provide him with interesting companionship, but eventually Bod can't help taking bigger and bigger steps into the unknown, and it becomes harder and harder for Silas the vampire

to protect him from the killer.

Meanwhile, Bod never runs short of interesting experiences right there in the graveyard, making unusual friends—for instance, with the ghost of an executed witch—and probing into its mysteries. His adventures in a forbidden Neolithic tomb are weird and fascinating.

All of this makes for a very cool story, with suspense piled on as Bod unknowingly draws closer and closer to his meeting with the man who killed his family.

How Clean Is "Clean"?

I can easily imagine some of you raising your eyebrows and saying, "Ghosts? Vampires? And a serial murderer! How unwholesome can you get? What kind of sleazy story is this to lay on young readers?"

If that's your reaction, there is little risk of your Christianity being unsettled by this story.

But that's not everyone's reaction, is it? Even Christians in today's America, far too many of them, are Biblically illiterate and poorly taught. They won't think *The Graveyard Book* is dirty. Besides, there's always this: "It's only a novel/movie/TV show/whatever! Why make a big deal of it?"

Culture, Henry Van Til said, is "religion externalized." It is the outward form taken by our beliefs—what we believe expresses itself in what we do, what we create, and how we live. We live in the culture as fish live in water, constantly gulping it. *The Graveyard Book*, and all the other books that are pub-

lished and read, is a little piece of that culture. And we consume the culture piece by piece, seldom, or never, thinking that what we are doing, by this, is educating ourselves. We are teaching ourselves to believe in certain things and to act in certain ways.

We are teaching ourselves how to view reality.

Here, for instance, Neil Gaiman has drawn a scenario based on presuppositions that are anything but Biblical. Here we have no judgment, no salvation, no hope of resurrection. When you die, you become a ghost, existing forever in a kind of bodiless “life” confined to the graveyard in which you were buried. Whether you’ve done good or evil in your life, whether you’ve believed in Jesus Christ or not, the outcome is the same—unless, of course, you have become a vampire instead of a ghost.

But is that so terrible? The ghosts in this book love, have friendships, converse, and remain exactly the same kind of people that they were in life. Imagine an eternity of that.

Not once is God or Jesus Christ mentioned in this book. The characters simply go on being who they are, and neither Father, Son, nor Holy Ghost has any meaning for them. So here we have a suggestion—one might even call it a teaching—that you can get on all right without a Creator, a Savior, or an advocate in Heaven.

Too many people already believe this—or live as if they do.

Imagine a fourteen-year-old child who has never read the Bible, never been to church or Sunday school, never been instructed in God’s ways, and never had a conversation about any aspect of Christianity. Now we’re talking about a distressingly large portion of Mr. Gaiman’s audience.

It’s not that Gaiman has written something patently objectionable or

identifiably anti-Christian. If anything, *The Graveyard Book* is much “cleaner” than some other award-winning Young Adults fiction. It’s not like Philip Pullman’s *His Dark Materials*,¹ a protracted atheist rant disguised as a fantasy trilogy for young readers. It’s not a blatant pitch for New Age nature worship, like Scholastic Books’ *Spirit Animals* series.² Compared to these and others, Gaiman’s book might seem like a breath of fresh air.

The problem is that he’s writing out of a worldview in which no hint of God can be detected. Is this how children are brought up in Britain these days? In a culture of casual godlessness?

I’m tempted to say this work resembles *The Hunger Games*, which is totally devoid of even the most thoughtless reference to any kind of religious belief whatsoever. But in *The Hunger Games* I believed this was a purposeful omission—to what purpose, I am unable to discover—while in *The Graveyard Book* I found no hostility to belief in God, no rejection of Him: just a strong sense that the author never spares a thought for God at all. I realize this is a subjective impression, and may possibly be wrong; but I have limited myself to what I found between the covers of the book—as if I were a twelve-year-old boy who’d just borrowed it from the local library.

A Pitfall for the Defenseless

Our popular culture is the outward form taken by our beliefs, our worldview, what we believe to be important or unimportant: and then we turn around and consume the culture—book after book, movie after movie, passively, unthinkingly, and with all the defenselessness that such a lackadaisical approach can give us.

For many readers, *The Graveyard Book* will set off no warning buzzers. Once parents caught on to what Phillip Pullman was preaching to their children, they turned away from his books and

the movie that was based on them died a quick death at the box office.

That’s not likely to happen with *The Graveyard Book*. Gaiman’s ghosts are of a pretty decent sort. The man and wife ghosts who become Bod’s surrogate parents love him and look after him as best they can, just as they would have done when they were alive. His vampire guardian is wise, caring, fatherly, and even self-sacrificing. There would seem to be nothing here that a young reader’s parents could object to.

It’s the innocuous quality of this book that makes it dangerous.

One way or another, when we read a novel, we educate ourselves. We do it without knowing that we’re doing it. We do it without thinking critically about what we’re reading. This book can do no harm to a solid, well-instructed, Biblically literate Christian who, regardless of his age, can read it critically.

It turns into a pitfall for the reader who can find nothing wrong with it.

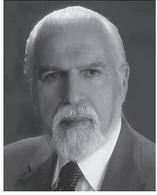
C.S. Lewis warned his readers to make sure that what they “know” is what they really knew from personal experience, not something they “know” because they saw it in a movie or a play.³ Movies and plays are still with us, but to them we have added television, many more books and movies, video games, and an Internet notable for its complete lack of quality control. Lewis’ warning applies more to us today than it did to his 1940s audience.

For readers who have no Christian foundation, or only a vague notion of what Christianity entails, or an understanding of the gospel based not on having read it, but rather on various snippets of “sort of” Christianity that they’ve heard from this or that person, what will be the long-term effect of consuming hundreds of hours of God-free “entertainment”? Will it not become the basis

Continued on page 24

Economics and Eschatology

by R. J. Rushoony (Reprinted from *God's Plan for Victory*)



Very early in his student days, this writer, with missionary zeal, began giving books to various persons if they promised to read them. This practice became a considerable one in later years, when funds allowed more generosity, and it has only been terminated of late. The books donated have covered a variety of subjects: religion and theology, philosophy, science, history, poetry, sociology, and much more. One variety of book has been very difficult to give away: economics.

The recipients of these books have been students, clergymen, housewives, professors, and men in various callings. Whatever their station or calling in life, a book on economics has been of little or no interest to them. This is not because books on economics are more difficult than others. Some of the writers I have suggested have been models of clarity and simplicity.

More than a few agencies have dedicated themselves to furthering economic knowledge. The Foundation for Economic Education has done outstanding work, and the Christian Freedom Foundation as well. In particular, the William Volker Fund for years subsidized the publication and distribution of notable works in economics. The work of these and other foundations, while highly competent, have not produced the results the same expenditures could have achieved, and have achieved, in other areas.

Why is there a disinterest in or a

resistance to economics? And why has it for generations been called “the dismal science”? Why do men find the subject uninteresting when it is so important to their daily lives?

Schools require students to take a course in psychology, usually of more than dubious value, or geometry, which few people ever use. Many colleges require some laboratory work in the sciences, and students, most of whom will never become scientists, annually dissect thousands of hapless frogs and other animals as a part of their education. The curriculum is heavily cluttered with requirements which are useless to most people. *Every* person must reckon with economic facts, and yet as a general rule, schools do not require economics. The roots of this paradox lie deep in our culture, and in every culture.

The roots are in large measure Manichaean and Neoplatonic.¹ They feed on a distaste for the real world of material things and rest in a preference for a world of pure spirit. Since Hegel, the modern world has been deeply infected by such thinking, so that, no less than certain aspects of “medieval” culture, it is otherworldly. The difference now is that the other world is not a world of Platonic or Aristotelian universals but the world of man’s imagination and planning, without any pretext of a realm of universals.

This modern idealism does not like classical economics because it posits and requires a universe of laws; it insists on a reality other than man’s imagination. To cite an example: in the very beginning of the 1960s, when this writer spoke of

the coming disappearance of silver coins (a fact obvious to anyone mindful of classical economics), the usual response was a denial that the rising price of silver would lead to a disappearance of silver coins when their value in silver content equaled and then exceeded their face value. Later, when the clad coins of baser metals were issued in 1965, it was regularly insisted that Gresham’s law² would not operate.

When both things happened, i.e., the rising price of silver led to the abandonment of silver coinage, and the bad money (clad coins) drove out the silver coins, the set response was still a refusal to accept any economic law as operative. Instead, it was held, things happened the way they did *only* because too many people still believed in the old economics and therefore made it happen. *All* determination was seen as coming from the mind of man.

From a Biblical point of view, *all* determination comes rather from God, and His ordering of all things is the law structure of creation. The humanist insists that the ordering comes from the mind of man: As long as man still believes in the “myths” of the old economics, he will make them work. When men believe in the new economics, then the new economics will work.

This idealism, the belief that the mind and ideas of man are determinative of reality, is basic to the modern worldview. Where this idealism prevails, a society will be essentially *political and sociological* in orientation rather than *theological and economic*. In a political society, man’s hope is tied to legislation

and to acts of state. Success does not depend on obedience to God's law in every realm, nor is man tied to the hard, material realities of economics such as supply and demand. Instead, man can legislate new realities by acts of state. Order is to be *created*, not *complied with*. If Gresham's law is true, then order means compliance with that economic reality, not the creation of an idea of order by elite planners. If "Thou shalt not steal" and the Sabbath law are parts of an ultimate and inescapable order, we either comply with them or suffer certain disorders.

To say that order is to be created rather than complied with means that the mind of man must create it. If an ultimate order is already there, created by God, and man's duty is compliance with it, i.e., obedience to God's law, then man's social goal is to seek harmony with that ultimate order. However, if all around us we have a "universe" of disorder into which the mind of man must bring order, then *conflict* is the appointed way. Conflict then is also twofold. *First*, there is conflict with the world of disorder around us. Instead of harmony with ultimate order, we are at war with ultimate disorder around us. *Second*, it means also conflict with men who may disagree with the humanistic state's idea of order. Since order depends on the mind of man, recalcitrant men must either be converted to the true humanistic faith or else punished, placed in prison, or executed to eliminate the potentiality for disorder. Instead of harmony, conflict becomes the way to order, and the result is a conflict society.

Religiously, this humanistic emphasis on conflict means the exaltation of the powers of evil and of antichrist. Evil becomes determinative in a very powerful way, because determination and ultimacy have been transferred to the created world, to the world of men

From a Biblical point of view, all determination comes rather from God, and His ordering of all things is the law structure of creation. The humanist insists that the ordering comes from the mind of man: As long as man still believes in the "myths" of the old economics, he will make them work. When men believe in the new economics, then the new economics will work.

essentially, and the sovereignty and the predestinating power of God have been denied. In Scripture, the only valid definition of "antichrist" is anyone and everyone who denies that Christ has come in the flesh (I John 4:3), i.e., all who deny the reality of the incarnation. The Bible does *not* give us a one person antichrist who shall rule the world: this is a myth, and it is a myth which exalts the powers of man as against God.

Similarly, in Scripture Satan is a *creature*, a fallen creature. Because he is a creature, Satan, like all creatures, has a purely local appearance: he cannot be in more than one place at a time. He cannot thus be tempting me in California and another man in Vienna at one and the same time. His approach to any man is at best severely limited, however real. Too many men are ready to blame the devil for their sins when, the truth is, they needed no help in committing them, only an excuse.

The devil, like man, is a creature. When man exalts the creature, he will

exalt himself, his political fabrications, and also the devil. When Aristotelian thought was revived by Scholasticism, Christendom saw the rise of strong and humanistic political orders, and it also saw the marked rise at the same time in witches, occultism, and in Satanism. Satan became a great power simultaneously with the late "medieval" and Renaissance tyrants.

Similarly, the rise of the twentieth century totalitarian state has also seen the simultaneous revival of magic, witchcraft, occultism, and Satanism.

The kingdom of man is the Kingdom of the Creature, and it flourishes both in this world and in the after-life at one and the same time. Its pretensions are common to both and rise and fall together.

This means that the idealist must have a politically controlled reality, not a free market economy. The Bible says, concerning the creation of man, that he was created out of the dust of the earth (the dust having been previously made by God), and that man is tied to the dust and returns to it. To accept this fact about ourselves means that we accept also the fact that our economics, like all our lives, are tied to material realities, not as a penalty but as their normal and natural circumstances. Instead of rebelling against it, we recognize that life means precisely that for us, and life is good.

Economics thus is a barometer. Interest in it marks a sound eschatology, normally. Disinterest in it means an element of Neoplatonist or Manichaeic thinking. 🌩️

1. See R. J. Rushdoony: *The Flight from Humanity* (Vallecito, CA: Ross House Books, [1973] 2008).
2. Gresham's law: "Bad money drives out good."

M. Rushdoony... History cont. from page 4

7. The Turkish government has never admitted any wrongdoing in the Armenian genocide, still calling all casualties war-related and saying the cause of any needless Armenian deaths was their own Armenian revolutionary and subversive activity.

8. It was for Dr. George C. Raynolds (pronounced as if it were Reynolds) that Rousas George had been named.

Ian Hodge... Rushdoony cont. from page 13

ist literature. Not even Dr. Rushdoony wrote a book on hermeneutics; you have to figure his out from the way he handled the Scriptures. This is not an impossible task, but it does take some diligence.

So there is work left to be done by future Reconstructionists. Our prayer is that God will raise up scholars that will take Christian thinking to the next level and begin to clarify some of the issues which, for Dr. Rushdoony and others, are still to be clarified. Most of all, we need a clear presentation of the comprehensiveness of the law of God that is applicable today. 🙏

Ian Hodge, Ph.D. is a long-term supporter of Chalcedon and an occasional contributor to *Faith for All of Life*. He is now semi-retired, but for many years was a business consultant in Australia, USA, Canada, and New Zealand, and a prominent piano teacher in Australia.

1. R. J. Rushdoony, *The Institutes of Biblical Law*, Vol. 1 (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 1973), pp. 550–551.
2. R. J. Rushdoony, *The Institutes of Biblical Law*, Vol. 3 (Vallecito, CA: Ross House Books, 1999), p. 5.
3. *Institutes*, Vol. 1, p. 434.
4. *Institutes*, Vol. 3, p. 5ff.
5. *Institutes*, Vol. 1, p. 277.

Duigon... Graveyard cont. from page 21

for much of what they think they know? Will it not begin to shape their beliefs, their speech, and their behavior? How can it possibly fail to do those things?

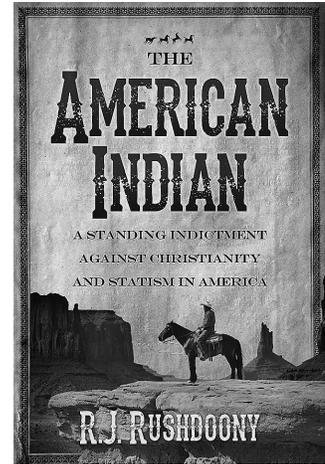
Already we have a generation growing up in American who see nothing wrong with fornication of all kinds, who believe every word spoken by “scientists” and intellectuals, who sit passively in classrooms while unionized public school teachers and university professors preach to them on “gender fluidity,” “your truth and my truth,” and the Bible as only another form of hate speech. They offer no resistance to public policies that are boisterously anti-Christian, because they “know” there’s nothing wrong with any action taken in the name of “social justice.” This is the kind of thing that fills the moral vacuum left by a rejection of Christianity.

Our culture is being shaped by these beliefs, and the believers’ minds are being further shaped by the culture. Is it a vicious circle, or a kind of psychological perpetual motion machine? Either way, Christian America is the poorer for it.

So, no, despite its good qualities, I can’t endorse *The Graveyard Book*. To say it’s nothing but “entertainment” is to speak of it in isolation, as if the form of education it imparts were separated from the mass of an increasingly God-less popular culture.

We really must find more actively wholesome and edifying books for our young people, and ourselves, to read. 🙏

1. <http://leeduigon.com/2010/11/03/satanism-for-young-readers-a-review-of-his-dark-materials/>
2. See Lee Duigon, “Scholastic Seduction: The Spirit Animal Series,” *Faith for All of Life*, Nov./Dec. 2015, pp. 22ff.
3. C.S. Lewis, *Mere Christianity*, pages 109–110 in “Christian Marriage,” (Harper-San Francisco, San Francisco: 2001 edition). I have paraphrased the passage.



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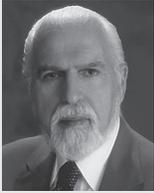
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Blindness by Choice

By R. J. Rushdoony



A friend wrote this week about the renomination of the local assemblyman. This assemblyman has been three times arrested for drunk driving and is currently on one year's probation, with his driver's license revoked. In spite of this, he is heavily favored to win in the general election.

I had to reply that this did not surprise me. As I travel across country, I am often surprised at the tolerance of voters for offenses which make the assemblyman's seem mild by comparison.

At the same time, I must admit that it should not surprise me. I see what people tolerate in their children, without being disturbed, and what they demand that you tolerate in them, and the picture is fairly clear. I suspect that, in spite of their sins, our legislators as a whole are of better character than the people, but not too much better.

When men themselves have evil moral standards, the standards they set for their wives, children, and legislators will hardly be good ones. There will be, despite differences, a basic unity of evil faith between them.

The prophet Isaiah points this out in declaring God's coming judgment. There were many then who were ready to blame workers or masters, moneylenders, or deadbeats, one class or another, for the problems of the day. Isaiah, however, declares, "And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him" (Isa. 24:2).

It is not popular today to say that the improvident borrower is as much a sinner as the money shark. We want to limit sin to the top man, but God sees it wherever it is.

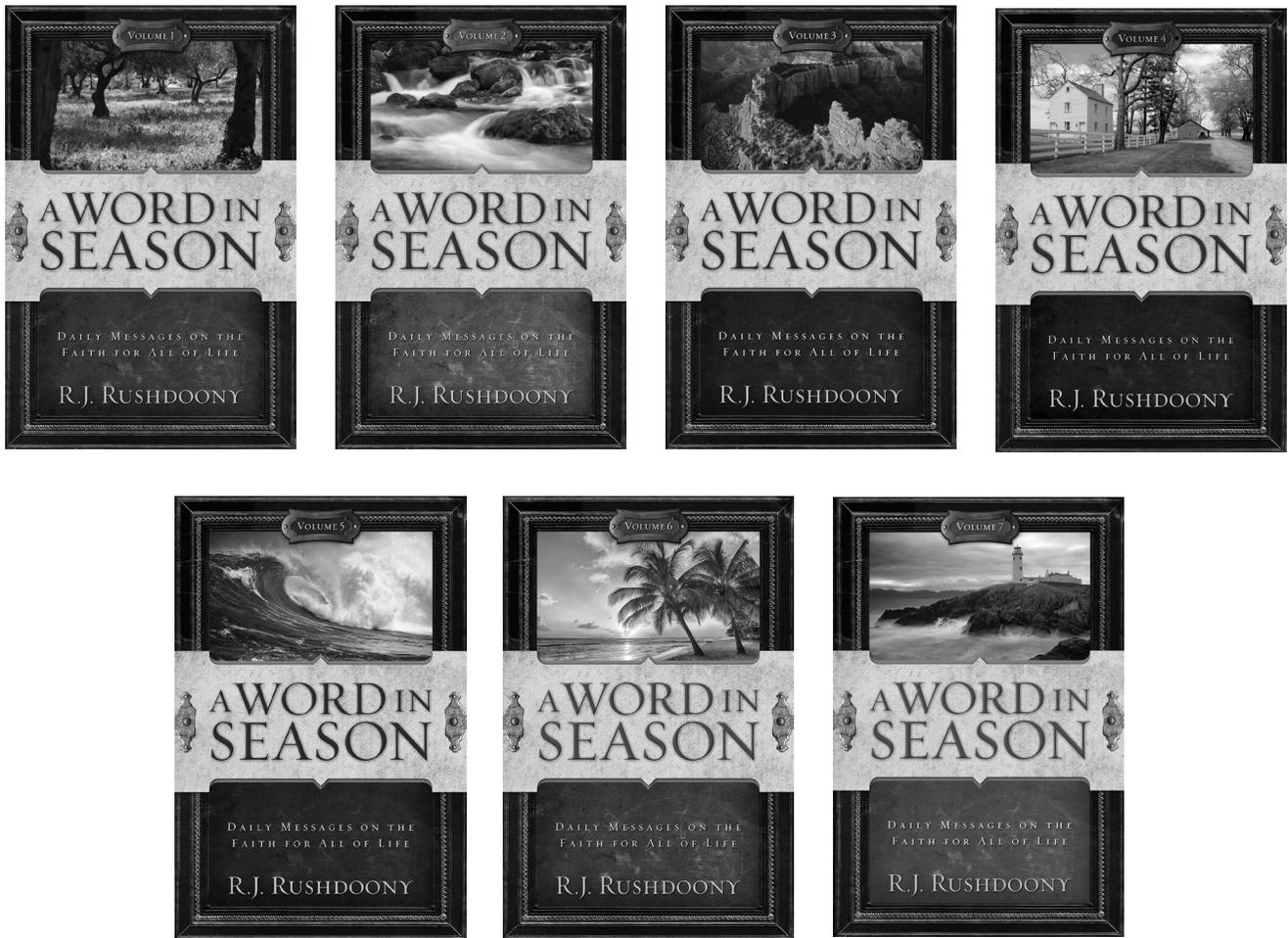
Our problem thus, as my friend rightly saw, is with the people as a whole. The assemblyman's re-nomination, she wrote, is evidence of something deeply wrong in the people, an absence of Biblical faith and guidelines.

Proverbs 29:18 declares, "Where there is no vision, the people perish [or, run wild]: but he that keepeth the law, happy is he." The word "vision" here refers to the ministry of the Word of God, the teaching of God's grace and law. For lack of it people run wild or perish. Where there is faith and obedience, there we have also a happy or blessed estate.

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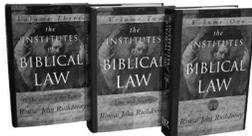
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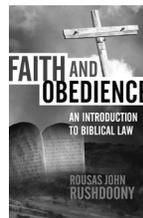
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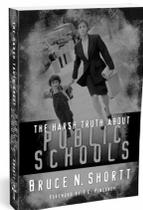
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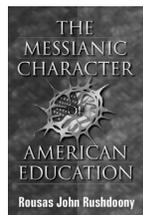
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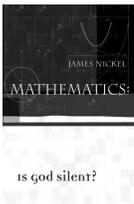


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book was instrumental in launching the Christian school and homeschool movements.

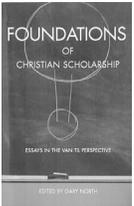
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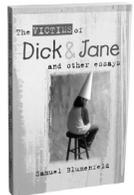
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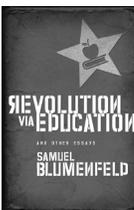
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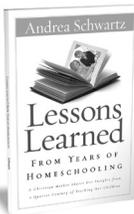
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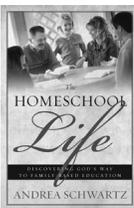
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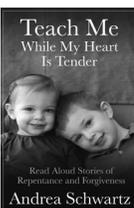
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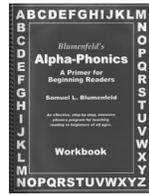
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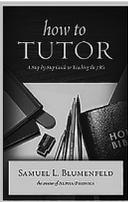
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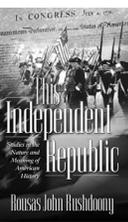
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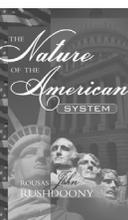
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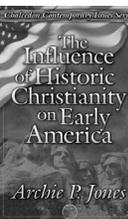
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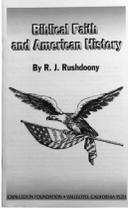


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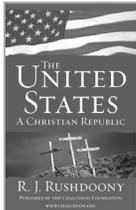
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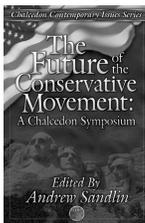
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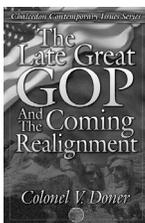
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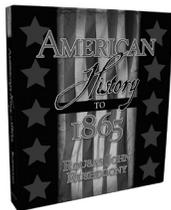
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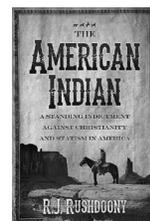


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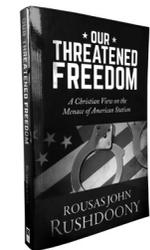


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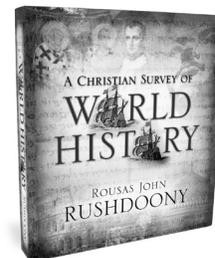
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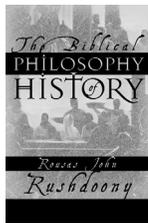
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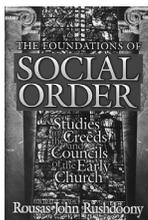


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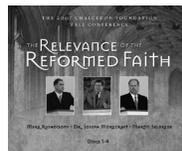
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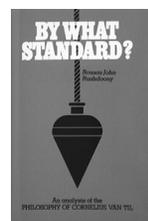
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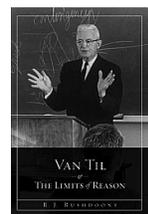
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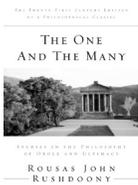
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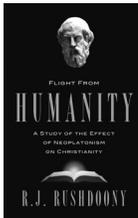


**The One and the Many:
Studies in the Philosophy of Order and Ultimacy**

By R. J. Rushdoony. This work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. “Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on a presupposition about man, God, and society—about reality. This presupposition rules and

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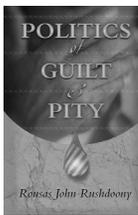


**The Flight from Humanity:
A Study of the Effect of Neoplatonism on Christianity**

By R. J. Rushdoony. Neoplatonism presents man’s dilemma as a metaphysical one, whereas Scripture presents it as a moral problem. Basing Christianity on this false Neoplatonic idea will always shift the faith from the Biblical perspective. The ascetic quest sought to take refuge from sins of the flesh but failed to address the

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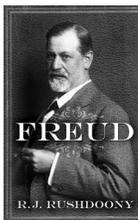


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By R. J. Rushdoony. The Biblical doctrine of psychology is a branch of theology dealing with man as a fallen creature marked by a revolt against maturity. Man was created a mature being with a responsibility to dominion and cannot be understood from the Freudian child, nor the Darwinian standpoint of a long biological history. Man’s history is a short one filled with responsibility to God. Man’s

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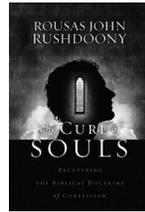


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By R. J. Rushdoony. For years this compact examination of Freud has been out of print. And although both Freud and Rushdoony have passed on, their ideas are still very much in collision. Freud declared war upon guilt and sought to eradicate the primary source of Western guilt — Christianity. Rushdoony shows conclusively the error of Freud’s thought and the disastrous consequences of his

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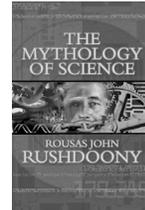


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By R. J. Rushdoony. In *The Cure of Souls: Recovering the Biblical Doctrine of Confession*, R. J. Rushdoony cuts through the misuse of Romanism and modern psychology to restore the doctrine of confession to a Biblical foundation—one that is covenantal and Calvinistic.

Without a true restoration of Biblical confession, the Christian’s walk is impeded by the remains of sin. This volume is an effort in reversing this trend.

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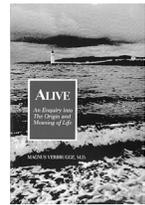


Science

The Mythology of Science

By R. J. Rushdoony. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed from the empirical sciences. The “mythology” of modern science is its religious devotion to the myth of evolution.

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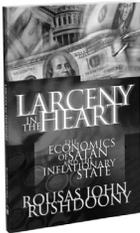
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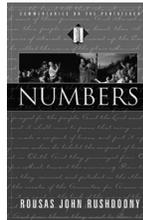
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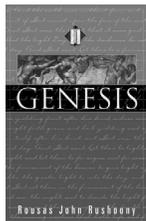


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If you desire to understand the core of Rushdoony's thinking, this commentary on *Deuteronomy* is one volume you must read. The covenantal structure of this last book of Moses, its detailed listing of both blessings and curses, and its strong presentation of godly theocracy provided Rushdoony with a solid foundation from which to summarize the central tenets of a truly Biblical worldview—one that is solidly established upon Biblical Law, and can shape the future.

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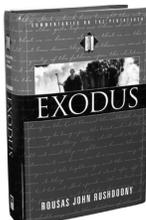
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By R. J. Rushdoony. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept

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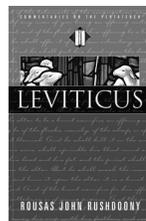
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By R. J. Rushdoony. Essentially, all of mankind is on some sort of an exodus. However, the path of fallen man is vastly different from that of the righteous. Apart from Jesus Christ and His atoning work, the exodus of a fallen humanity means only a further descent from sin into death. But in Christ, the exodus is now a glorious ascent into the justice and dominion of the everlasting Kingdom

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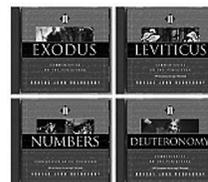
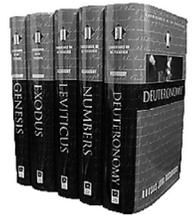
By R. J. Rushdoony. Much like the book of Proverbs, any emphasis upon the practical applications of God's law is readily shunned in pursuit of more "spiritual" studies. Books like Leviticus are considered dull, overbearing, and irrelevant. But man was created in God's image and is duty-bound to develop the implications of that image by obedience to God's law. The book of Leviticus contains

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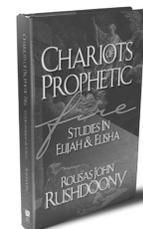
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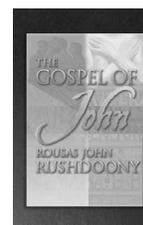
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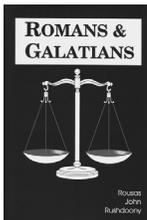


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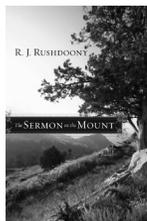
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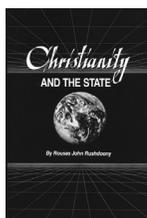
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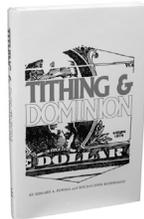


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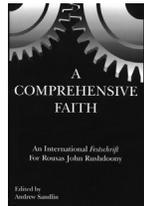
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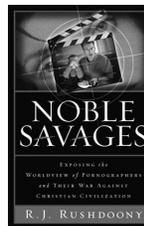
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Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R. J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirmacher, Herbert W. Titus, Ellsworth McIntyre, Howard Phillips, Ian Hodge, and many more. Also included is a foreword by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony.

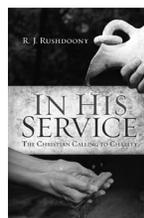
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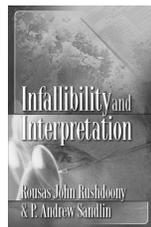
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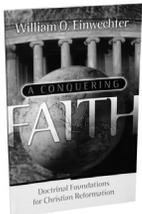
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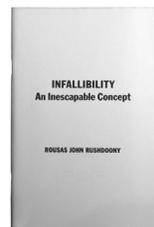
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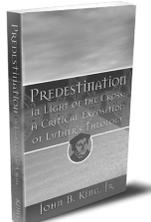
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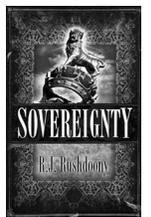
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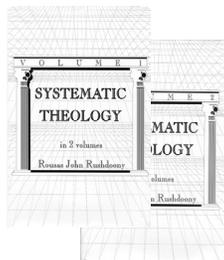
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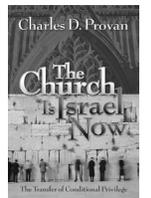
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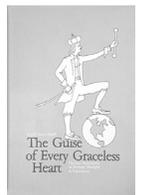
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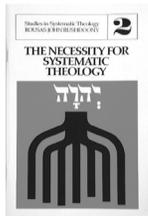
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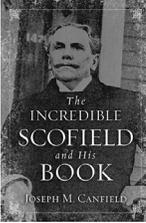
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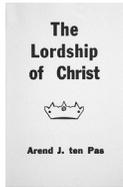
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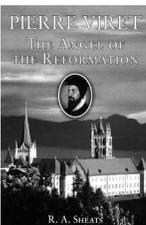
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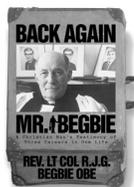
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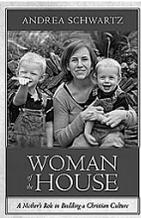


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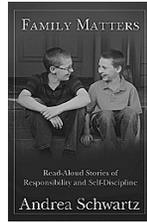
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