

What Are the Implications of the Vatican's Overtures to Anglicans?

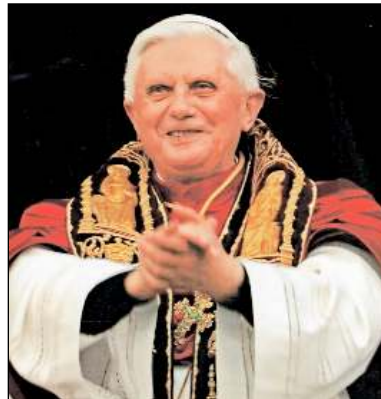
The Roman Catholic Church is seeking to recruit disenchanted Anglican priests and lay members. How will Pope Benedict's offer ultimately affect Europe? Do such religious developments appear in Bible prophecy?

A recent article in *The Catholic Herald* boldly stated: 'For a long time, Anglicans faithful to Christ's teaching have been knocking nervously at Rome's door. Now it has swung open' (quoted in British weekly Catholic newspaper *The Tablet*, 31 Oct). A pivotal papal decree opens the way for the Anglican priesthood to embrace Rome while enabling these priests to retain key aspects of their traditional liturgy and their marital status. As *The Economist* reported: 'The Vatican has already taken, following re-ordination, several dozen rebel Anglican priests, some of them married' (24 Oct).

Why change churches?

Many traditional Anglicans have never been comfortable with the Synod's decision to admit women to the priesthood some 17 years ago. Neither has this wing of the Anglican Communion been pleased with the Church of England's (and its American Episcopal counterpart's) ever-increasing tolerance of homosexuality.

But the question remains: How severely will this recent papal offer affect membership figures in the



Pope Benedict XVI

Anglican Church? How many adherents would it stand to lose? Bear in mind that the global Anglican Communion consists of about 77 million adherents. A *Guardian* article recently predicted that 'tens of thousands of disaffected Anglicans could become Roman Catholics following a decree made today by Pope Benedict to poach whole Protestant communities for the church for the first time since the [Protestant] Reformation' (20 Oct, emphasis added throughout).

The Economist adds: 'Some think (or fear) that as many as one in seven Church of England priests could convert' (24 Oct). On the other hand,

Melanie McDonagh in *The London Evening Standard* thought that 'no more than a few dozen parishes – many in London – are likely to make the jump.'

Some question the Vatican's motives

Although the Archbishop of Canterbury has reluctantly acceded to Pope Benedict's overtures to his flock, others have openly greeted this papal offer with a high degree of scepticism. Prominent among these is Hans Küng, the independent-minded Swiss Catholic theologian. He titled his critical article in

Bible Study in Coventry Saturday 28 November

'God's Plan for Mankind – from Genesis to Revelation' will be presented by Peter Hawkins, co-ordinator for the British work. You're cordially invited to attend on 28 November at 2.00 pm at the Friends' Meeting House, Hill Street, Coventry, CV1 4AN.

If you would like to be notified of the next monthly meeting in Coventry, please contact us by email (info@ucg.org.uk) or post.

The Guardian: ‘The Vatican thirst for power divides Christianity and damages Catholicism.’ This provocative title was followed by the statement that ‘the astonishing efforts to lure away Anglican priests show that *Pope Benedict is set on restoring the Roman Imperium*’ (27 Oct).

Hans Küng added in his article that the present pope ‘wants to preserve the medieval, centralistic Roman system for all ages . . . The old-fashioned call for “a return to Rome” raises its ugly head again, this time through the conversion particularly of priests, if possible en masse.’

Other insightful observers see these very recent events in a somewhat different light. Noted British author A N Wilson, for instance, said the following: ‘The numbers of participating Catholics in England is greater than the number of practicing Anglicans. Within a generation there will probably be more Muslims than practicing Anglicans in the British Isles . . . *Britain has gone through a truly prodigious change in the last 30 years*. It has moved from being a largely white culture with Christianity as its background religion to being a completely secular multicultural society’ (*International Herald Tribune*, 26 Oct).

For a limited period of time, Mr Wilson’s assessment may be essentially correct. But ultimately, Hans Küng’s fears will be realised in full bloom.

The Counter-Reformation in prophecy

Paradoxically, what *The Economist* called ‘the Pope’s power grab’ (24 Oct) goes hand in hand with the increased secular power of the European Union, made possible by the Czech Republic’s approval of the Lisbon Treaty. A pivotal biblical prophecy deals with a final revival of the ancient Roman Empire as foretold in the books of Daniel and

Revelation. The Bible prophesies that a group of 10 kings or national leaders, through various alliances or other political arrangements, will give rise to a geopolitical union in Central Europe – culminating in the second coming of Jesus Christ and the end of this age of man’s system of government.

The Hebrew prophet Daniel foretold this future revival hundreds of years before the time of Christ. His prophecies were later complemented by the book of Revelation, which was revealed to the apostle John near the end of the first century. Unlike today’s increasingly secular, multicultural Europe, this new world superpower will be strongly undergirded and supported by a pervasive religious element – aided and abetted by astounding but satanic miracles performed by a charismatic religious leader the Bible calls ‘the false prophet’,

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who will even have the power to cause fire to come down from heaven (Revelation 13:13).

This man will join hands with a possibly even more charismatic secular leader the Bible calls ‘the beast’. These two together will head a European superpower constituting the final revival of the old Roman Empire. The whole world will fall under their spell and people will even worship this ‘beast power’ (verse 8) – a closely combined union of church and state. There will be no separation of powers as the United States and other nations now understand this concept. (To understand much more, request or download our free booklets *Are We Living in the Time of the End?* and *The Book of Revelation Unveiled*.)

Those who mastermind this coming deception will openly blaspheme the

true God in heaven (verse 6). The true saints of God will be severely persecuted (verse 7).

But where do these major events, possibly not so far ahead, leave us today? What is our responsibility?

Coping with a counterfeit Christianity

Jesus Christ clearly stated: ‘Take heed that no one deceives you. For many will come in My name . . . and will deceive many’ (Matthew 24:4-5). Many people assume that those who bear the name of Christian generally follow the beliefs, teachings and practices of Jesus Christ. But the New Testament clearly tells us that not everyone who accepts the name of Christ is really a true Christian.

Jesus foretold that many would claim His name, but deny Him by their actions. He said such would ‘call Me, “Lord, Lord,” but not do the things which I say’ (Luke 6:46; compare Matthew 7:21). Christ and His apostles spoke of false prophets and false apostles.

They revealed that two opposing ostensibly Christian religions would emerge. One would be led by God’s Holy Spirit and remain faithful to His teachings. The other would be guided by a different spirit of deception, accepting the name of Christ, but twisting His teachings to create a convincing counterfeit that most people would fall for.

The New Testament presents a concise historical sketch of the roots of these two manifestations of Christianity – one true and one false. Christ’s apostles depicted the origin of each and their fundamental characteristics. You need to understand what they are.

To know much more, request or download our free booklet *The Church Jesus Built* – one of the most important booklets that we have ever published. Ask for your copy today.

John Ross Schroeder

How the Bible Came Together

This is the first in a series of articles about God's Word. We will be addressing questions such as: How do we know the Bible is divinely inspired? Is the Word of God relevant in the 21st century? How can the Bible come alive to us all? This introductory instalment covers God's promise to preserve His Word forever.

This past summer the British Library in London held a special exhibition of the oldest Greek-language Bible in existence, the Codex Sinaiticus, dating from the time of the Roman Emperor Constantine the Great. No other Greek-language copy of any book exists, including Herodotus' *History of the Greco-Persian Wars*, that is older than this particular Bible.

Portions of this fourth-century Bible in Greek, which includes both Old and New Testaments, were on show in the British Library exhibition. Greek was the most prominent language of the early Christian era. The manuscripts were copied from an earlier Bible, which apparently was destroyed or lost sometime after it was transcribed onto pages of vellum (animal skin).

The Codex has 694 pages of Scripture and contains the complete New Testament as well as parts of the Old Testament. Its value to the Bible student cannot be overstated, as the copying would have been done with meticulous care. This ensured that the new copy would be as accurate as possible. Thus, the Bible we have today is an accurate copy of the original Bible of the first century with only a very few inaccuracies that crept in over the centuries.

An inaccuracy in the King James Version

One such inaccurate passage is found in 1 John 5:7-8 (KJV and NKJV). As shown in the New Revised Standard Version, the New Testament text should

read: 'There are three that testify: the Spirit and the water and the blood, and these three agree.' Centuries after the New Testament was compiled and the 27 books officially acknowledged, some words were deliberately added to the Scripture in order to encourage readers to believe that the Spirit of God is a person – a doctrine that the Bible just doesn't teach. *The Interpreter's Dictionary of the Bible* states: 'The text about the three heavenly witnesses (1 John 5:7 KJV) is not an authentic part of the NT

'Your word, O LORD, is eternal; it stands firm in the heavens'
(Psalm 119:89, NIV)

[New Testament]' (vol. 4, p. 711). *The Expositor's Bible Commentary* comments: 'NIV places these verses in a footnote. *They are obviously a late gloss with no merit . . .*' (vol. 12, p. 353). Most up-to-date modern Bible translations correct this inaccuracy.

Nonetheless, with very few minor exceptions, the Bible we have today is very reliable in giving us an accurate translation of both the Old and the New Testaments. (Further information about the Trinity may be obtained by requesting our free booklet *Who Is God?*)

The Sinaiticus Codex (Latin for Book) is so called because it was discovered by the German scholar Tischendorf in 1844 at St. Catherine's Monastery in the Sinai Peninsula in Egypt. Although the British Library contains only a few portions of the Old

Testament, a considerable number of pages from the Old Testament are also kept in the Leipzig University in Germany, St. Catherine's Monastery in Sinai and in the National Library of Russia.

The Codex or complete Bible was probably commissioned once the Christian religion was recognised by the Roman state at the time of Constantine the Great early in the fourth century. As a consequence of Christianity being recognised, the fourth century saw a

transition from copying and preserving Scripture on papyrus to putting the divinely inspired Word of God on vellum, usually sheep or goat skin. This would have been a much more expensive endeavour. Papyrus, the paper of the ancient world, was prone to tear more easily and suffer from dampness in the colder climates of the Mediterranean world. Vellum, on the other hand, was more durable. After all, God's Word deserved to be contained in the best material available at the time.

The prophet Isaiah and the British Library

In this introductory article we highlight a general prophecy that Isaiah foretold some 2,700 years ago that has very accurately come to pass. The time of his remarkable statement is the late eighth century during the reigns of four kings of Judah, the southern kingdom of Israel. The northern kingdom of Israel had at that time already been taken into national captivity by the Assyrians, and

the kingdom of Judah remained an isolated nation surrounded by greater powers which had designs on the kingdom ruled from Jerusalem. It was during this time of national turbulence that the prophet foretold some remarkable events. Isaiah proclaimed: *'The grass withers, the flower fades, but the word of our God stands forever'* (Isaiah 40:8).

Here we have a prophet living in the shadows of the superpowers of the day in an insignificant part of the world, and he has the audacity to say that the Word of God that he was preaching, now part of the Bible, shall survive. The Bible itself is nothing less than the words of God in print. The religious utterances of many other prophets from far greater nations – Egypt, Assyria and Babylon – were the thoughts of men rather than the words of God.

Imagine living 2,700 years ago in the Middle East and you hear a prophet from an apparently insignificant nation telling you that the Words of the God of the Hebrew Bible (the Old Testament) would never cease to exist. Would you have believed him? Many of his listeners didn't. The non-Israelite people who came in contact with Isaiah and his nation would probably have scoffed at such a bold prophecy.

The indestructibility of the Bible

When the apostle Peter wrote the same thing: 'The word of the Lord endures forever' (1 Peter 1:25), he had 700 years of evidence before him that Isaiah's prophecy had come to pass. And it continues to be a true prophecy today, some 2,000 years after the New Testament proclaims that God's Word cannot be destroyed.

At the time the prophet Isaiah wrote he knew very little about the numerous future attempts there would be to rid the world of the Bible. From the time of Antiochus Epiphanes some 200 years before the Christian era, to the Holy Roman Empires during the Middle Ages, both Jews and Christians were forbidden to read the Bible, under the threat of death. Then during the 18th and 19th centuries, 'Higher German Criticism' among scholars tried to show that the Bible isn't divinely inspired as the Word of God, but rather humanly devised.

Then came the even uglier face of communism in Russia, China, Albania and other parts of the world where the teaching and possession of the Bible was a state crime and offenders were severely punished. Today the authority

Recommended Reading

For further understanding about many important aspects of this general subject, ask for our free reprint article from *The Good News* magazine, 'Has the Bible Been Preserved Accurately?' by Ken Graham. The author, also an elder in the United Church of God, has spent many years researching and studying the preservation of God's Word.

and accuracy of the Bible is constantly challenged by those believing in the theory of evolution, with some evolutionists wishing to ban all religion and religious books, including the Bible.

But Isaiah's prophecy still assures us that the Word of God will continue to survive, reaffirmed by the apostle Peter in New Testament times. Today we have 2,700 years of evidence that the Bible can never be destroyed in spite of many attempts to discredit it and rid the world of this Book of books. The One who has inspired the Bible has backed up the prophet Isaiah and the apostle Peter who were inspired to foretell the indestructibility of God's Word when they wrote: *'The word of the LORD remains forever'*.

Gerhard Marx

Why The Bible Is Different

Throughout its long and eventful history, the Bible has successfully withstood the many assaults levelled against it. Forbidden in the Middle Ages, bombarded with higher criticism during the 19th century and grossly neglected in the 20th, the Bible nonetheless continues to offer humankind sure hope and guidance. As author David Ewert put it, 'the Bible has resisted not only the ravages of time but also repeated attempts of the

enemies of God to obliterate it' (*From Ancient Tablets to Modern Translations*, p. 16).

Although many writers authored the Bible, the perceptive reader gradually becomes aware of one great mind at work permeating its pages from Genesis to Revelation. No wonder the apostle Paul reminded early Christians that the Holy Scriptures are the 'oracles of God' (Romans 3:2). They are divine utterances.

When God revealed His

will at Mount Sinai, He commanded Moses to codify and pass on this Word to the people (Deuteronomy 5:31; 6:1; 17:18).

Eventually the Scriptures were habitually read aloud in the temple at Jerusalem and elsewhere. Citizens could hear, understand and act accordingly. We find Jesus Christ had ready access to the Scriptures and read them aloud in the synagogue at Nazareth (Luke 4:16-22). The audience there mar-

velled at Christ's gracious words as He applied Isaiah's prophecy to Himself.

Later the apostles were inspired to write letters to the Church, often explaining the Holy Scriptures. With other writers and followers of Christ, they also penned the accounts of Christ's life and work that came to be commonly known as the Gospels. God saw to it that these unique writings were preserved for later generations (2 Peter 1:15).

Helping Neglected Children

Many of our nation's children suffer serious neglect and abuse. How can we help? In contrast, our own children should be brought up 'in the nurture and admonition of the Lord'. How do we do this?

Nine years ago public outrage followed the death of 8-year-old Victoria Climbié at the hands of her cruel guardians. As a response to this horrific occurrence and in an attempt to prevent abuse and neglect of other children, in 2003 the British government published a Green Paper entitled *Every Child Matters*.

The following year saw the passing into law of The Children's Act 2004, which provided the legislation to underpin the government's approach to improving the quality of life for every child and young person between birth and age 19.

These are fine sentiments and it would be wonderful if all these aspirations were actually being achieved, but recent news reports strongly suggest that instead of being eradicated, child neglect is actually increasing.

The growing neglect of the nation's children

It is 12 months since a second high-profile death: Baby P (Peter Connolly) died, like Victoria Climbié, at the hands of those who should have been protecting him. An article in the *Daily Mail* reported that 'the number of children taken into care has risen to unprecedented levels since the Baby P scandal broke.'

The article continues with information released by the Local Government Association, the umbrella body for councils, which said that 'danger signs are emerging that the system designed to protect thousands of children from abuse and neglect could be approaching crisis point. Schemes meant to prevent family break-up and to support children

from poorer backgrounds may be sacrificed in order to foot the bill for a larger care population' (23 Oct).

On 13 October the charity *Action for Children* warned that it had conducted a survey which had uncovered an alarming rise in the number of child neglect cases. Chief executive Clare Tickell said: 'Neglect is a growing problem and one we must fix.' The survey suggested that 'up to 10% of the UK's children experience neglect'. That's 'three in every classroom' or '1.5 million in total'. These figures were quoted in an appeal placed in *The Spectator* (24 Oct).

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The NSPCC defines neglect as 'The persistent lack of appropriate care of children, including love, stimulation, safety, nourishment, warmth, education and medical attention. It can have a serious effect on a child's physical, mental and emotional development. For babies and very young children, it can be life-threatening' (nspcc.org.uk).

The description continues: 'Neglect involves ongoing, severe failure to meet a child's needs. Here are some signs of possible neglect:

- 'if the child seems underweight and is very small for their age.
- 'if they are poorly clothed, with inadequate protection from the weather.
- 'if they are often absent from school for no apparent reason.
- 'if they are regularly left alone, or in charge of younger brothers or sisters.'



Examples of neglect and abuse

Cases of neglect are regularly reported. *The Daily Telegraph* included an account of a mother leaving her three small children overnight. Two of the children, the eldest being just three years old, were attempting to bake some cakes, and were in danger of setting the house alight when neighbours intervened (28 Sept).

In another instance, the *Daily Mail* carried a story of a mother who went on an overnight drink and drugs binge, leaving her four young children at home alone, cold, hungry and filthy. The eldest was just four years old. This latter article mentions that 'two serious case reviews – inquiries launched following the death of a child where abuse or neglect are suspected – have been launched every week over the past six months' (23 Oct.).

Action for Children also highlights that neglected children may suffer further abuse from bullies in school. There is also a serious potential for them of being driven into relationships with paedophiles and other abusers as they seek some kind of affection and security. It may be no coincidence that the news media are also reporting a near 50%

rise in sex attackers placed on the Sex Offenders Register in the past 5 years. Moreover, these attackers are not always men, as is evidenced by the recent case of a female nursery worker in Plymouth.

The causes of neglect

Causes of neglect are many and varied. *Action for Children* suggests 'family breakdown, poor parenting skills, reduced finances and parents who were neglected themselves'. Added to that could be parents who suffer from mental illness such as depression and those who abuse drink and drugs.

Other factors may include the lack of extended families available to offer support in time of stress, and a national benefits system which appears to provide homes and finance for those who want to have children, but without taking responsibility for their provision.

Also becoming more prevalent in these times of financial difficulties, is the pressure for both parents to go out to work. The *Daily Mail* reported that 'researchers found that one in five 11-year-olds now carried a front door key' and were arriving home to an empty house, and in many cases having to prepare an evening meal for themselves (9 July).

Somewhat paradoxically, this sometimes has the positive effect of these children learning culinary skills and acquiring an enthusiasm for cooking. However there is the worry of young people working with appliances without supervision.

In some cases, the Child Protection legislation designed to protect children is making it harder for extended family and friends to look after youngsters. Ironically such help might take some of the pressure off their beleaguered parents.

What can be done?

What can be done to help ease this worrying increase in child neglect? Family support is one potential solution, where there is integrated help for families believed to be facing difficulties and where neglect or abuse might occur. A positive change in the financial circumstances of many people might help too, although some child poverty occurs because the parents divert the family's income to abuse drugs and alcohol. Proper education is another area which could bring better results.

The key priorities of *Every Child Matters* are that all children should:

- Be healthy
- Stay safe
- Enjoy and achieve
- Make a positive contribution
- Achieve economic well-being

At the end of the day, however, it will require a complete transformation of hearts and minds, and a new world order, to bring about the necessary changes within families that will prevent the neglect of children. That time will

come. Scripture refers to it as 'the restoration of all things' (Acts 3:21). But to help with the problems facing so many today we publish the following literature free of charge: *Making Life Work; Marriage and Family: The Missing Dimension; and Successful Parenting*. Request or download your copies today.

Barbara Fenney



Editor's note:

The author has worked in high school as a teaching assistant for 17 years. She works with students with various special needs, particularly with under-achieving boys.

She is also the Child Protection Officer for the United Church of God, and helps manage the United Youth Camps in the United Kingdom.

The Right Use of Authority

Because some have a tendency to abuse authority, others have mistakenly concluded that all authority is bad. This is not true. God intended that authority be used for good (Romans 13:1-4), and Jesus commanded His disciples not to 'lord it over' others in the Church (Matthew 20:25-28). In similar fashion, Colossians 3:21 says, 'Fathers, do not provoke your children, lest they become discouraged'.

Ephesians 6:4 also tells parents not to use forms of authority that intimidate, bully or make children angry. Physical and emotional abuse of children is expressly forbidden by God. To those who foolishly reject God's direction on this issue, Proverbs 11:29 declares, 'He who troubles his own house will inherit the wind'.

Because physical and emotional abuse tends to continue through successive generations, adults who were abused as children may find it difficult to break the cycle. But with God's help and a strong desire to overcome it, however, this scourge can be conquered.

Much has been written to help individuals who sincerely want to change, and the encouragement of older successful parents can go a long way toward helping adults adopt positive parenting roles. Titus 2:2-6 speaks of the older people teaching and modelling proper behaviour for the younger.

Interested readers should ask for the free booklet *Transforming Your Life: The Process of Conversion*.

Excerpted from *Successful Parenting*

Questions & Answers

Q Is it wise to marry an unbeliever? What are the qualities to look for in a woman one would like to marry?

N Q, Staines

A Rarely are there two people with identical views on any particular subject, and that includes religion. However, in marriage it is essential that there be broad agreement on what will become the custom and practice of the couple, and later, perhaps, the family, especially in the area of religion.

From a Christian perspective, each spouse should be committed to following the way of God as revealed in the Bible. Diversity of belief on major religious issues usually leads to friction within the close confines of marriage, in many cases leading to outright conflict. Marriage is not always easy even when there is broad agreement between two people working together.

Before marriage, both parties should consider what religious activities they would have. Would a non-believer expect the Christian to compromise their beliefs and to fall into line with their own viewpoint – maybe through criticism, opposition or even emotional blackmail?

That is why Paul asks in 2 Corinthians 6:15, ‘What part has a believer with an unbeliever?’

A real-life example of how unwise it can be to marry an unbeliever is given in 1 Kings 11:1-8. King Solomon’s experience shows that it can be easy to feel torn, and therefore fail to maintain a firm commitment to God’s way of life. Sadly, a non-believer may appear to go along with a Christian’s beliefs only to later demand that the believer abandon their faith, even using children from the marriage as a bargaining counter.

It is clear from Scripture that the instruction is for those called and chosen by God to marry within the faith – i.e., ‘only in the Lord’ (1 Corinthians 7:39).

As to the characteristics that a Christian man should seek in a wife, Proverbs 31:10-31 is a good place to begin. The woman described here is capable of handling money and property well. She is intelligent and hard working. She fears God, cares for her family and servants and helps the poor. She is not vain or unkind or a gossip and she is loyal to and supportive of her husband.

Some attributes here apply to a comparatively wealthy household, but downsized, the principles would apply equally to a more modest home. (Of course, not every woman is going to have ideal commercial talent. It is a matter of learning and growth. The spiritual attributes are far more important.)

Note also the characteristics of this woman’s husband. He must have been

hard working and able to support the household while the family was young, when his wife’s focus was on raising the children. He would have been a man of excellent reputation and wisdom, known to the elders of the land and asked by them for input in public affairs. This suggests a good education and relevant qualifications or life experience.

He appreciated all his wife did and praised her for it. He had a leadership role, but was able to delegate to his wife the management of their home and household.

God expects a man to head his own household just as Christ heads the Church that carries His Father’s name. Ephesians 5:21-29 explains the roles of husband and wife in more detail. Christ loves the Church, which is portrayed as ‘the bride of Christ’, and He gave His life for it. In the same way, a husband should be a caring and considerate leader of his household.

However, this will only be successful if the wife willingly supports his role. It requires mutual respect, communication, consideration and co-operation from both partners, cemented by a bond of love – ‘submitting to one another in the fear of God’ (verse 21).

For more helpful information, request or download our free booklets *Making Life Work* and *Marriage and Family: The Missing Dimension*.

How our literature is funded

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Are the Fallen Lost Forever?

Each week the list of British fatalities in Afghanistan grows longer. These result in grief for those left behind, both family and friends. *Remembrance Day* solemnities in November recall the courage and sacrifice of soldiers both past and present.

In 1914, on the top of a lonely, salt-sprayed cliff on the North Cornish Coast, First World War poet and art critic, Laurence Binyon penned his poignant poem 'For the Fallen'. The fourth verse often appears on war memorials and is included, almost as a prayer, during military funerals.

But what of all those people, military and civilian, who have died in all the wars that have ever occurred over the centuries? What about those who died in other tragic circumstances?

What of those, good and bad, who died peacefully in their own beds? Are they gone forever – lost without hope? Have some gone to heaven and others to an ever-burning hell? How can the bereaved know for sure? Are there any words of comfort in Scripture?

The truth is that our loving God has a plan for all people, which He reveals in His Word, the Bible. That plan includes a resurrection of all who have died so they can yet have an opportunity to become a part of His Family.

If you are seeking peace of mind concerning a deceased

loved one, please request or download our free booklet *What Happens after Death?* and study this for yourself.



What Happens After Death?

Contents include:

- The Mystery of Death
- The Promise of Life After Death
- How Eternal Life Will Be Offered to All
- Steps in Dealing with Grief

Request or download your free copy!

For the Fallen

With proud thanksgiving, a mother for her children,
England mourns for her dead across the sea.
Flesh of her flesh they were, spirit of spirit,
Fallen in the cause of the free.

Solemn the drums thrill: Death august and royal
Sings sorrow up into immortal spheres.
There is music in the midst of desolation
And a glory that shines upon our tears.

They went with songs to the battle, they were young,
Straight of limb, true of eye, steady and aglow.
They were staunch to the end against odds uncounted,
They fell with their faces to the foe.

They shall grow not old, as we that are left grow old;
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
We will remember them.

They mingle not with laughing comrades again;
They sit no more at familiar tables of home;
They have no lot in our labour of the day-time;
They sleep beyond England's foam.

But where our desires are and our hopes profound,
Felt as a well-spring that is hidden from sight,
To the innermost heart of their own land they are known
As the stars are known to the Night;

As the stars that shall be bright when we are dust,
Moving in marches upon the heavenly plain,
As the stars that are stary in the time of our darkness,
To the end, to the end, they remain.

Laurence Binyon (1869-1943)

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