

Saints and sinners: The eighth commandment means?

Thou shalt not bear false witness against thy neighbor. (Exodus 20:16 and Deuteronomy 5:20)

What does this mean? "We should fear and love God, that we may not belie, betray, slander, nor defame our neighbor, but defend him, speak well of him and put the best construction on everything." (Numberings and definition from Martin Luther's Small Catechism.)

Although there is no commandment against lying among the Ten Commandments, this one comes close. The original intention of this commandment was to forbid lying in court. More modern interpretations and translations of the Bible, like the Living Bible, have extended its meaning.

The Living Bible does not perhaps go too far, however, in rendering this commandment as "You must not tell lies." While this is a paraphrase rather than a literal translation, it catches the spirit of the commandment. Character assassination, rumor-mongering and malicious gossip might also be said to be covered by the prohibition against "bearing false witness."

But in ancient times, it was no minor matter to be caught lying under oath, especially when it involved someone else. The Code of the Hammurabi (the ruler who chiefly established the greatness of Babylon, the world's first metropolis) specified that if you accused someone of a crime and it turned out you were lying, you yourself would have to serve the sentence normally meted out for such a crime.



george plagenz

• saints & sinners

Not only that. If you were called as a witness in defense of someone accused of murder, for example, and it was discovered that you had lied in your testimony, you yourself would be sentenced for murder. This cut down considerably the number of people who were willing to lie for a friend in court.

Although the Eighth Commandment focuses on false statements that are damaging to others,

Luther indicated that true statements that could injure somebody should also be avoided. To "put the best construction on everything," as Luther said, means we are to cover up the faults of others and praise their good qualities ("speak well of him"). There is a hymn that contains this line: "Each shall his brother's failings hide."

Even the Bible sheds light on a second kind of false witness. The gospels say that "false witnesses" were called to testify against Jesus at his trial. The witnesses testified that Jesus had said, "I will pull down this temple and in three days I will build another." Here, this type of false witnesses tell the truth to get someone in trouble. The witnesses may have been quoting him correctly, but their evidence was intended to entrap him in a charge of blasphemy.

Lying may be bad, but people who take pleasure in telling unpleasant truths about others fall under equal condemnation. Usually when someone says to you, "I am going to be honest with you," what follows is critical or unkind. In such situations, kindness may be better than honesty. Gossip often takes the form of gratuitous truth telling. While what is said may be true, it often serves the purpose of undermining Party X — the person being talked about who isn't there.

When you are involved in gossiping, ask yourself:

1. Would I say this if Party X were here? If you wouldn't, then don't say it;
2. Am I willing to append the phrase, "and you can quote me," to everything I say about Party X?

Indians aim to form cohesive plan to protect Indian Pass sacred lands

By Ryan Pearson

Associated Press Writer
INDIAN PASS WILDERNESS, Calif. — A faint footpath threads through volcanic rock and glittering quartz near the Colorado River — desolate land considered sacred by the Quechan Nation and profitable by a Nevada gold mining company.

It marks a modern-day Indian battleground.

The "Trail of Dreams" crosses Indian Pass, one of 23 places recently identified by American Indians as top priorities for defense in an increasingly visible struggle pitting tribes against companies they claim are impinging on Native American religious sites.

Through several Senate hearings on sacred lands and a planned publicity blitz, tribal leaders and their political allies are linking long-isolated local disputes into a push for comprehensive

national legislation. They're hoping to convince regulators and the public that mining or developing the sometimes sprawling spaces is akin to bulldozing a church building.

"We would never destroy a church, or a temple, or a mosque," said Sen. Barbara Boxer, D-Calif. "Unfortunately, there is no underlying law to ensure that Indian sacred sites are also protected, so we find ourselves having to pass a law every time we want to protect an individual site."

Indians say cohesive sacred lands legislation could protect thousands of natural religious refuges, ranging from tiny gurgling waterfalls to vast forests used for "vision quests."

At a recent Indian summit in San Diego, activists began planning a Day of Prayer to publicize the issue nationally and are considering a Million Indian March on Washington.

"If we can't protect the earth, can't protect the sky, if we can't protect our sacred sites, then we've failed the world," said Jewell Praying Wolf James of the Lummi Nation in northwest Washington.

Current regulations are muddled. A 1996 executive order from President Clinton asking the Interior Department to define key concepts fizzled, and a new Interior task force has been working since March to unify policy among its eight bureaus.

Every government agency dealing with Indian tribes has its own policy on sacred lands, said Jack Trope, executive director of the Association on American Indian Affairs.

Advocates for Indians turned to legislation since legal efforts were sidetracked by a 1988 Supreme Court ruling. The court found in *Lyng v. North-west Indian CPA* that development on

federally owned Indian sacred land did not violate a tribe's right to religious freedom.

Every year in the past two decades at least one individual site has been protected by federal lawmakers. However, efforts to pass broad protection bills have repeatedly failed, Indian leaders and politicians said.

The convoluted route Indian Pass took to its current status reveals the ups and downs at each site.

Glamis Gold Ltd. began planning a 1,600-acre open pit gold mine on Bureau of Land Management property in Imperial County near Indian Pass.

The Interior Department under President Clinton rejected the proposal in January 2001, citing "undue impairment" to Quechan sacred land. But the Bush administration rescinded that ruling 10 months later, saying its power to determine cultural impact was unclear.

A state bill that would have stopped the project and substantially expanded land protection for tribes passed the California legislature but was vetoed by Gov. Gray Davis in September.

Boxer and state lawmakers then vowed to block the mine through myriad regulatory and legislative actions. If they were successful, Glamis senior vice president Charles Jeannes said the company would sue California for \$68 million, the assessed value of the mine.

The back-and-forth has frustrated both tribal leaders and company officials.

"There needs to be some coordination among these various government entities as to how this is resolved," Jeannes said. "There is none at this point. That's hard."

Glamis and other developers who follow existing rules blame tribes for

opposing projects after investments are made. In some cases, tribes flat-out refuse to reveal where their sacred lands are, for fear they will be overrun by curious outsiders.

The National Congress of American Indians, the largest and oldest national Native American organization, last month voted to oppose any legislation that tries to define, prioritize, or draw boundaries around Indian sacred places. Indians believe such language limits and denigrates their faith.

Energy company Calpine complains that such fuzzy boundaries unfairly let tribes challenge projects after money is spent on them.

"You can't change the rules at the end of the game," said John Miller, Calpine vice president of project development.

Internet tonight!
899-2338



Pleasant Home Church

Bible Baptist Church

Pastor: Don Crutcher
Fifth & Broadway
899-7368

Sunday: Sunday School: 9 am
Worship Service: 10 am
Evening Service: 6:30 pm

Wednesday: Evening Bible Study: 7 pm

Calvary Gospel Church

Pastor: Rev. Steve Rains
Fourth & College • 899-3605

Sunday: Sunday School: 9:15 am
Morning Service: 10:30 am
Evening Service: 6:00 pm

Wednesday: Adult Prayer and Worship: 7:00 p.m.
Youth @ the Rock House: 7:00 p.m.
Helping you focus upward in worship, inward in commitment and outward in evangelism

Church of Christ

401 Caldwell
899-6185

Sunday: Bible Study: 9:45 am
Worship Service: 10:45 am

Wednesday: Bible Study: 7 pm

Church of the Nazarene

Pastor: Matthew Delp
Third & Caldwell
899-2080 or 899-3797

Sunday: Sunday School: 9:45 am
Worship Service: 10:50 am
Evening Service: 6 pm

Wednesday: Evening Service: 7 pm

First Baptist Church

Pastor: Bud Chester
Fifth & Center • 899-3450

Sunday: Sunday School: 9:15 am
Morning Worship: 10:30 am
Evening Worship: 6:30 pm

Tuesday: Mens' Prayer Group: 6:00 am
Thursday: Night Bible Study: 7:00 pm

Seventh Day Adventist Church

Pastor: Arlin Cochran • 785-332-2888

Saturday: Sabbath School: 9:30 am
Worship Service: 11 am

First Christian Church

(Disciples of Christ)

Pastor: Loren Strait
Eighth & Arcade • 899-5233

Sunday: Worship Service: 10:30 am
Sunday School: 9:15 a.m.

Activities: Junior High & High School Youth Groups, Adult Bible Study, Choir, Men's and Women's Groups, Devotions Study, Monthly Fellowship

Special Notice: Handicap Accessible, Hearing Assistance Equipment and Infant and Toddler Nurseries Available

First United Methodist Church

1116 Sherman
899-3631

Pastor: Rev. Janet Hernandez
Sunday: Sunday School: 9:15 am
Worship Service: 10:30 am

Sonrise Christian Church

Ninth & Caldwell • 899-5398

Minister: Tony Kafka

Youth Minister: Doug Bean

Sunday: Worship Service: 9:30 am
Sunday School: 10:45 am

Wednesday: Junior/Senior High Meeting: 7 pm
Adult & Children's Classes: 7 pm

Emmanuel Lutheran Church

13th & Sherman • 899-6161

Pastor: Scott Grimshaw

Sunday: Sunday School: 8:45 am
Worship Service: 10 am

Wednesday: Confirmation: 6 pm

Kanorado

United Methodist Church

Pastor: Leonard Cox
399-2468

Sunday: Sunday School: 9 am
Worship Service: 10:15 am

Goodland Bible Church

109 Willow Road • 899-6400

Pastor:

Sunday: Sunday School: 9:45 am
Morning Worship: 11 am

Evening Worship: 6 pm
Wednesday: Call for location

Grace Fellowship Church

104 E. Hwy 24 • 899-6423

Pastor: Bob Snyder • Residence: 899-0134

Sunday: Sunday School: 10 am
Worship Service: 11 am

Youth Group at Gattshall's at 5:30 pm
Adult Bible Study 6 pm

St. Paul's Episcopal Church

13th & Center

899-2115 or Rectory 899-2114

Priest: Father Charles Schneider

Deacon: Gretchen Talitha

Adult Forum: Sunday : 8:30 am

Morning Prayer: 9:30 am 1st & 5th Sundays
Holy Eucharist: 2nd, 3rd, & 4th Sundays: 9:30

Sr. Warden for emergencies during the week 899-2067

Church of Jesus Christ of Latter-Day Saints

1200 15th Street • Burlington, CO • (719) 346-7984

Sacrament Meeting: 9:30 am

Sunday School: 10:45 am

Priesthood/Relief Society: 11:30 am

Word of Life Foursquare Church

223 E. 10th
899-5250

Pastor: John Coumerilh

Weekend services

Sunday: Worship Celebration and Kids' Church: 10:30 am

United Methodist Church

Brewster:

Pastor:

Worship Service: 10:45 am CST

Sunday School: 9:45 am CST

Winona:

Minister: Rev. Bob Winters

Worship Service: 9 am CST

Sunday School: 10:15 am CST

Iglesia Del Dios Vivo

La Luz Del Mundo

Spanish Speaking Church

Minister: Esteban Ortiz B.

1601 Texas • 899-5275

Daily Prayer: Sunday thru

Saturday: 5 am & 6 pm

Sunday: Sunday School: 10 am

Our Lady of Perpetual Help

Pastor: Father Norbert Dlabal

307 W. 13th • 899-7205

Sacrament of Reconciliation:

4:30-5 pm Saturday or by appointment

Mass Schedule:

Saturday: 6 pm

Sunday: 10:30 am

Spanish Mass:

1st & 3rd Sunday: 2 pm

Pleasant Home Church

Serving the rural community for over 100 years

Rt. 1, Box 180 • 694-2807 • 3190 Road 70

Pastor: Charlie Busch

694-2242

Sunday: Worship Service: 9 am

Sunday School: 10 am

Evening Service: 6 pm

The following sponsors urge YOU to attend your chosen House of Worship this Sabbath:

Good Samaritan Center
208 W. 2nd

Koons Funeral Chapel
North Main

Topside Office Products, Inc.
1110 Main

Goodland Daily News
1205 Main

Short & Son Trucking
Hwy. 24