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No. 92 North Africa	June 30th, 2007 http	o://www.morethantourists.com
Contexts	<i>Welcome</i> I am completing this issue of e-News as I watch news	

Contexts	
Religious	
Christian Zionism - Support	
a) Peacemaker	1
Historical	
Safaqis, Tunisia	2
Calendar	
This Month	4

Issue

World on the freeing of Alan Johnston, the BBC journalist held in Gaza since March 12. Appropriately enough, he is freed on Independence Day – perhaps folks in the UK won't appreciate that quite so much. For thorough coverage of Gaza & Lebanon, see the e-News web page – but

I've not been able to update it for a week, so please be patient a while longer. Write me at pkclark@pmbx.net & let me know what you think.

Christian Zionism: Support a) How do we know?

Our discussion in the previous issue introduced the question of support given to the actions of the state of Israel. I included statements that might be taken to be at opposite ends of the spectrum of support, both of them from Rabbis which immediately begs the question, 'Which Israel do we support?' One of them, the Sephardic Chief Rabbi, advocated the "indiscriminate killing of civilians," and claimed a Biblical/Rabbinical mandate for his decision. The other, a Christian Jew, protested the indiscriminate nature of Israel's actions against the Arab population generally, and on the topic of house demolition in particular.

For myself, the disturbing feature of Rabbi Eliyahu's comments was the number of readers who wrote emails approving strongly of his words, and asking, in effect, 'Isn't that the obvious action?'

Last week, (June 17) Israel Today quoted reports in Britain's Sunday Times that Ehud Barak, - past Prime Minister, newly appointed Defence Minister and Israel's most highly decorated soldier - is readying a force of 20,000 troops with the intention of invading Gaza and restoring Israeli control over the territory that Sharon withdrew from in 2005 (http://www.timesonline.co.uk/tol/news/world/middle_east/article1942918.ece)

Israel Today describes itself as "a Jerusalem-based news agency providing a biblical and objective perspective on local news." Two responses that the journal received illustrate the variety of opinion among Christians. First, this, from David, in Nigeria:

"[I hope the] DM takes it easy with these mad people..just prepare your plans please do not put into operation..this will cause more deaths. We are tired of deaths...peace what we desire now ... most."

and this, from Rick:

"Contrary to David"s opinion, there will not be any peace until Israel defeats her enemies whose only aim is the complete annihilation of Israel and all Jews. Whether the IAF carpet bombs the Gaza or the IDF re-enters, it must be a strong force of the best soldiers Israel has to offer. Hamas and any other organization like it must be completely destroyed regardless of the numbers of

Muslims killed. Israel must not make any difference between a man, woman, or child. Wipe them out and there will be peace."

(http://www.israeltoday.co.il/default.aspx?tabid=178&nid=13134)

Christians have a mandate for peace (in the last issue I quoted Jesus' words to those who would defend him: "Put your sword back in its place, for all who draw the sword will die by the sword." Matt.26:52). Whilst a Bible study discussion, or seminar on personal relationships, would be expected to emphasize verses such as "bless those who persecute you," and "do unto others as you would have them do unto you," frequently it seems that the context for our discussion on political issues is more Jewish than Christian, without meaning any offense whatsoever, in that it relies on Old Testament arguments and examples rather than New Testament principles. In times of conflict, Christians have always found it a challenge to stand apart from the crowd, but there have always been those who do so. Dietrich Bonhoeffer is one who spoke out against Hitler during WW2, personally financing the escape of many Jews from the country. He was arrested in 1943 for doing so, and executed in 1945.

A Christian view of such issues must respond to the challenge of how we reconcile warfare with the example of the Prince of Peace. Perhaps this is done through reference to the Divine institution of Government, ordained by God in the Old Testament, and reiterated, not repudiated, in the New. But perhaps, sometimes, our eagerness to go into battle - to send our children into battle - is a consequence not of our New Nature, but our old self, that seeks vengeance, rather than resolution. Conflict may be the consequence of our unwillingness to put off the old nature, and one that is its own punishment.

"God does not command us to fight; he condemns us to fight." said Charles Clayton Morrison (editor of Century Magazine during WW2) as he struggled with this issue.

Safaqis (Sfax), Tunisia

When the French occupied Tunisia in 1881 they renamed some of the towns in their new colony: Binzerte became Bizerte; Soussa, became Sousse; and Safaqis became Sfax. (Even the the country, Tunisia, is known in the west by a different name than by its residents; to them, both the country and the capital city are *Tunis*.) At the core of the city of Sfax is its *Medina*. In the wider Arab world 'medina' simply means 'city' but in North Africa the term refers to the old walled towns with their complicated mesh of interlocking streets, some too narrow to walk side by side.

Built on the site of the Roman town of *Taparura*, the city of *Safaqis*, the medina, was established by the Aghlabids in the 9th Century. In those days the shoreline was less than 100m away, and



there was only one gate, Bab Djebli, (*Bab* means 'gate') which faced away from the sea. The city's orientation is not north/south but a few degrees off this alignment. This is due to the traditional alignment of mosques so that the prayer niche, *qibla*, is on the side facing Mecca. In the case of Safaqis, the whole city has this alignment.

For more pictures of Sfax, go to our partner web site: <u>www.ecfi-t.com</u> and use the maps to explore the city.









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Pictures, clockwise, from top

The **Grand Mosque**, always with vendors alongside.

Bab Djebli, (outer face of the gate) the original gate of the city. The **Souk** of traditional Tunisian clothes, mostly frequented by Sfaxiens themselves.

Dar Jellouli, a restored room (inset), and the courtyard. The Jellouli family were governors of Sfax, and grew rich from supplying the military.

A **Roman mosaic** (inset) from the City Hall museum, one of many dating from that time that depict aquatic scenes of boats and fish.

A view of one of the **narrow city streets**.

A view of **Centreville** from the walls of the Kasbah.

The **Bourj An Nar** ('Fort of the fire') was used to guide vessels arriving at Sfax after nightfall.

Bab Diwan (this is the inner gateway), built in 1306, was damaged by the French barrage of 1881, and again by the Allied bombing of 1943.

The four gates of **Bab Diwan** today, the large vehicle entrances were opened in the 1970s.

The **Kasbah**, now an excellent museum, was a garrison fort and one of the reasons Sfax was able to resist various invaders after the rest of the country had collapsed.

The **western wall** of the city, facing south towards Bab Gharbi, the west gate.



This Month																										
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