



Christian Citizenship

“You are the salt of the earth . . . You are the light of the world” (Mt. 5:13-16). One way to be salty and let our light shine is by being good citizens on earth. Our vocation as citizens of both the secular kingdom and God’s kingdom gives us the responsibility to proclaim God’s Word and care for our neighbors. We are called to engage the “public square” with our message of Christ’s mercy for all. Please pray for God’s will to be done... in Jesus’ name.

What Needs to Be Taught?

Some prayed that COVID19 would slow the dangerous pace of our societal ruin by turning hearts and minds to God and His Word for marriage, children, and respect for human life at its fragile beginning and end. But the powers and principalities that oppose God are never at rest. Within a few short weeks, we have seen violence erupt over “racial equality,” and “gender identity” inserted into the word sex. On June 15, the U.S. Supreme Court opened the doors to forcing every citizen to call a man a woman, or a woman a man. Joy Pullman writes, “The ruling will lead to a tsunami of polarizing court cases and further degradation of Americans’ natural rights to free speech, to free association, and to worshipping God as their consciences require. All this in the name of “equality,” a word that has become a totalitarian weapon.” (*The Federalist*, 6-16-20)

How is the Christian to respond? Or, as Professor Peter J. Scaer asks, what needs to be taught? Answering his own question, Scaer writes, “Not gender identity or woke politics, but Genesis 1-3.” Scaer explains that “there can be no racism if we believe in Genesis 1-3. We are all brothers and sisters and cousins, descendants of Adam and Eve. But, also, there is no transgenderism or same sex marriage. It’s a man and a woman coming together that brings about the furtherance of the human race. Marriage exists because of procreation.” What follows—the in-laws and cousins, sets of grandparents, and so on, writes Scaer, “forms our social network.” Sex is sacred, explains Scaer. It is “meant for marriage, because it is potent, even as our society has made it cheap.”

We need to teach Genesis 1-3, writes Scaer,

“because here we also see the fall of man. Why do we act the way we do? We have fallen. In our pride we reached up, and became degraded, fell into envy, jealousy, murder, adultery, and, yes, sodomy. Now, this is not a statement about [just some] of us, but about all of us.”

Genesis 1-3 is “where we learn not only about our sin, but our Savior . . . whose heel would be bruised to crush Satan’s head . . . [who] would die for the sin of us all. Posturing is understandable, but the best posture for us all is to take [is] a knee in worship, repentance, and thanksgiving to our God, who loved us so much as to offer up his Son to pay the price of our selfishness.” (Facebook post of Peter. J. Scaer, 6-10-20.)

What can we do? Read *One Blood* by Ken Ham, *Why Not Same-Sex Marriage* by Daniel Heimbach, *When Harry Became Sally* by Ryan T. Anderson, and *God and the Transgender Debate* by Andrew T. Walker. Visit the websites of American Family Association, Canavox, and Family Research Council. Download “Responding to the Transgender Issue Parent Resource Guide” from www.GenderResourceGuide.com. Encourage your congregation to become a member of Alliance Defending Freedom (adflegal.org) and their Church Alliance team. Remember what Jesus tells us in Matthew 24:12-13: “And because lawlessness will be increased, the love of many will grow cold. But the one who endures to the end will be saved.”

Please pray for discernment, vigilance, and God’s will to be done... in Jesus’ name.

The False Gospel of Social Justice

What does it mean when someone apologizes for “whiteness,” the “patriarchal” family, or “heterosexuality”? Perhaps they have been conditioned by the “new religion” of “social justice” that employs optics and emotion rather than logic and reason.

Jonathan Harris explains that the religion of social justice has its own gospel. In this “gospel,” original sin is white/male/straight privilege; the Law is

political correctness; being born again is to be "woke;" the sacraments are liberal politics; priests are "woke" leaders; canon is sociology; and heaven is equality. The gospel of social justice contradicts the Gospel. It's not about individuals, but oppressor classes. Focus is on external behaviors instead of heart condition. Sanctification precedes justification.

The religion of social justice demands a salvation experience. First, "get woke;" in other words, come to an understanding of "systemic oppression" and realize you are complicit in the system as the result of "privilege." Next, repent of your "whiteness" or heterosexuality. Participate in "lamenting" and "raising awareness." Seek forgiveness from "oppressed people." Finally, evangelize by shaming and make use of the "new catechism" of ultimatums. (Source: Podcast entitled "Why Are All My Friends Marxists" by Jonathan Harris.)

What can we do? Listen to "Why Are All My Friends Marxists" and "Black Lives Matter and the New Religion" (www.worldviewconversation.com) with host Jonathan Harris. Visit World Wide Wolfmueller and click on "Pastor Wolfmueller's YouTube" in the drop down menu under "Videos." You will find much to explore in Wolfmueller's "playlist" such as "What Not" and "Basics." Be ready to give a defense of the Christian faith. Pair up the *Small Catechism* and *Lutheran Service Book* for family devotions.

Please pray the prayer taught by our Lord... in Jesus' name.

In the Season of Pentecost

There is much turmoil all around. For this reason, it is helpful to better understand the season of Pentecost because it explains the Christian life.

Pius Parsch, a Roman Catholic priest from Moravia (what is now the Czech Republic), explained that the Sundays during the Pentecost cycle develop three great themes that explain what the Christian is experiencing... here and now.

Those themes that we are encouraged to focus on are: 1) Baptism and the fact that we are grounded in the graces of Baptism; 2) Preparation for the second advent of the Lord; and 3) the conflict

between the two camps. Although we are placed in the kingdom of God, we are surrounded by the kingdom of the world. Our bodies and souls labor under Adam's wretched legacy and we are pulled back and forth between the two kingdoms.

During this time of conflict and painful division, the reminders of Pius Parsch give us hope. He writes:

"In Baptism the precious treasure of the Spirit was conferred. Through it we are God's children and may call God Father. Through it we have become temples of the Holy Spirit, heirs and brothers of Jesus Christ. Nevertheless, Baptism has not translated us to a paradise without toil or trouble. Rather, we are sent out into a troubled world to work and struggle. We must guard the holy land of our souls against hostile attack. We must learn to know and conquer the enemy, and such is the task that will continue until we have taken our final breaths.

"The Church serves as both the heroine, who teaches us the art of warfare, and our strong fortress and shield in the conflict. Through Holy Communion, she bestows aid that repeatedly frees the soul from the entanglements of temptation. How does she do this? Courage and strength and perseverance flow from the Word of God in the Service of the Word, and they flow in even fuller measure from Holy Communion. Of ourselves we are helpless creatures, wholly unable to withstand the attack, but in Holy Communion another battles for us. The Mightier, Christ, vanquishes the mighty. By means of Holy Communion, we are enrolled in our Captain's forces. And thus Christ's battle becomes our battle and His triumph our triumph, and His wondrous strength renders us invincible." (Excerpted from *Treasury of Daily Prayer*, 433-434.)

What can we do? Make use of the *Treasury of Daily Prayer* (CPH) which organizes Psalmody, Old Testament, New Testament, and a Christian "Writing" around the Christian Church Year. Review Luther's *Small Catechism*, a resource not just for Confirmation, but for the Christian life. "Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (1 Thessalonians 5:16-18).

Please pray in Baptismal faith to be prepared for Christ's second coming ... in Jesus' name.

