

Defending the Borders

On September 11, 2001 the sovereign borders of the United States of America were violated and attacked by visitors to our shores. Unbeknownst to the Federal Government, cells of terrorists had entered the United States because of the liberal and trusting policies of the government for overseas visitors. They used the freedoms granted by US policy to gain education. They used our freedom of travel to secure passage on jumbo jets and used them as weapons of mass destruction to destroy the very heart and will of the American spirit and defense. Brilliantly and insidiously the spirit of American freedom was used in an attempt to destroy that freedom. The World Trade Center's Twin Towers were destroyed. The fortress of defense, the Pentagon, was breached.

President George Bush and the elected officials of the great state of New York, along with the citizens of the United States, worked incisively and deliberately to confront the evils of terrorism. Our government acted valiantly to do what government is established to do by God; to defend the citizens of this country and to secure our borders which have been violated.

In order to show the world that the smoldering ideals upon which America were founded were not quenched by the attack, but merely fanned to an intense flame, it was thought a good idea to hold an interfaith prayer service called "A Prayer for America" to prove that all faiths were yet united in the diversity which is called "America" in support of the defense of our borders and in toleration of all faiths. ¹

Among those participating in this event at New York's Yankee Stadium on September 23, 2001 were representatives of many of the diverse faiths that practice in America.² Prayers were offered to the gods of all faiths and support was voiced for the President of the US, and the mayor and governor of New York. Each participant dutifully denounced the terrorist attacks as immoral and gave assurances that the US would not be bowed, but strengthened by such attacks. This certainly sent a message to the rest of the world, especially to those nations that practice religious persecution and intolerance. The light of the great city on the hill had not gone out. Democracy and freedom burns brightly still. Religions whose creeds condemned each other before God could grieve together and work together and even hear each other's prayers and holy writings in toleration and peace. They could love each other.

But other borders also need defending. They are borders of another kingdom, an eternal Kingdom, the Kingdom of God. These borders are non-geographical because its citizenship is held by those in whom faith in God's Word is hidden.³ The borders of God's Kingdom are found objectively in the Word of God and in the salvation which is found in Jesus Christ, our Lord.⁴ There is one true God. Those who believe in Christ's atonement and receive his grace through the means of grace will be revealed as children of God (Romans 8:19). Those whose hearts are embraced in faith of false gods and error are tragically outside of the borders. Only those born again to faith are citizens by God's grace (John 3:5). As the United States is set apart from other countries by secure borders, the borders of God's Kingdom must be maintained so that what our Lord has given us can stand apart as the city on the hill (Zion),⁵ that others might come from citizenship of the world that is perishing to the

Kingdom of God's grace and favor (Isaiah 66:15-24). These borders must be maintained or they will be lost, to the disfavor of our Lord and to the loss of the Kingdom and even salvation.

The purpose of this paper is both to applaud the participation of the people of our church in their working to be good citizens of our very special country, but also to condemn the participation of one of our elected church officials, the Rev. Dr. David Benke, for participating in the interfaith prayer service on September 23. In zealously attempting to demonstrate support for principles of religious toleration and unity in this forum (an interfaith prayer service), a violation of the borders of the Kingdom of God was effected which threatens to destroy the border between the Kingdom of God and that of false gods and therefore threatens our very existence as a church and witness to Christ. The very freedoms given to us as a church to worship God, to proclaim salvation only through Christ, and to condemn all faiths which teach another god (thus defending the borders of the Kingdom of God) was hopelessly surrendered and compromised by participating in a service that obliterated the borders of faith for the government's purpose of demonstrating strength to its citizens and others.

God Defends the Borders of America, Our Beloved Country

St. Paul guides us in our citizenship as Christians. He writes to the church in Rome under a pagan government that even bore an official responsibility for the death of Christ through Pontius Pilate:

Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil. Therefore *you* must be subject, not only because of wrath but also for conscience' sake. For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. Render therefore to all their due: taxes to whom taxes *are due*, customs to whom customs, fear to whom fear, honor to whom honor. Romans 13:1-6 (NKJV)

According to this familiar passage, it is the God-given responsibility of government to reward that which is good and to wield the sword, that is, use deadly force, against that which is evil. Governing authorities are called "ministers of God." They are ministers of God's law. For all the division and political fighting in the months preceding President George W. Bush's inauguration as president, after September 11 all were united in what he and we should do. He should aggressively prosecute the case, hunt down the injustice and use deadly force to be rid of it. He should use the sword. One need not be a Christian to believe this. It is written in every heart since every heart is born under the law. Through our elected officials' dealing with this situation, God was at work to protect and help the (civilly) righteous and innocent and to take action against immoral evil. God uses the law to protect

us through government and to rid the world of outwardly evil people with deadly force. God works his wonders through his minister. He is the God of the law.

Our government also rests on a concept of religious freedom which was conceived with our nation. Many of the original settlements had come from various religious (mostly Christian) roots. Many colonial settlers had fled for their lives and lost all their property because of persecution by European princes of an opposing faith. America meant a new life. In the colonies they were free to practice their faith and not suffer. This so marked the developing nation that a system of government developed which would be subject to its citizens through terms of office and elections. No religion could have official sanction of the government. No longer could any citizen be forced by the sword to accept a given faith or leave. Each was free to live in the religious boundaries set by their doctrine and faith.

These themes parallel the Christian's belief in the way God acts in his Kingdom. He does not save at the point of a sword. That is how he preserves life in the world through government. Rather, he works through the Word. He enlightens with the promises of grace. In America, no government passes judgement on the truth of the word possessed and guarded by a confession or faith. People are free to speak the word/doctrine they possess. They are free to battle over words. But they are not permitted to use that word backed by the threat of the sword.

And who are we to be as Missouri Synod Lutherans in such a country and under such a government? We are to follow C.F.W. Walther and our first Lutheran fathers in America in being grateful for living in a country that will never persecute us or take away our possessions because of our faith. We are to pray for our country and its leaders, as St. Paul exhorts us. We are to be supportive of our government by paying taxes and seeing our government as "ministers of God", who bear the sword. We exist in external peace and harmony in society with all creeds, even while exercising our right and obligation to dispell the error and lies held by others with the truth.

Our history teaches us lessons that we should not forget. The Saxons who emmigrated to Perry County, Missouri and St. Louis had left their world behind because of persecution. Enthusiasm and rationalism were making their way into the consistories of Germany in which preachers of pure Gospel doctrine were mistreated and persecuted. This was in the wake of the dreaded Prussian Union in which the official Agenda for the church of Prussia sold out Lutheranism and the confession of Christ in the Sacraments for reformed doctrine. The borders were breached. Lutherans came to America in order to be embraced by the borders of a country in which they could maintain the borders of their confession. America had no established religion. They were free to practice the orthodox faith.

Walther and his folk used their freedom to maintain the borders of the Kingdom of God. Frequent warnings about the dangers of the Methodist Preachers and revivals were the vigilant voices of watchers on the walls of the castle, warning about the assaults of false doctrine and the infiltration of errors from heterodox Christians.

In view of that freedom and history, we Lutherans should be the best citizens. President Benke and the pastors and workers of New York should be commended for their hard work of supporting the victims of the tragedy and encouragement to the rescue workers in their difficult task. Every Lutheran Church has prayed for the victims of the tragedy and for hearts would to be embraced by the comforts of salvation in Christ their Savior. All the Lutherans who, by their vocation, helped in the rescue and clean up efforts did so as servants of Christ in their rightful callings. All this is certainly our responsibility as Christian citizens and pleases God.

But at Yankee Stadium on September 23, when Muslims, Roman Catholics, a Lutheran, Sikhs and Buddhists all dropped their faith borders to join in prayer to "god", our own borders were attacked and sacrificed to the government's desire to send a message of strength to the nation and the world.

God Defends the Church's Borders

The boundary of the Kingdom of God is the Word of God; Scriptures, the written Word and Christ, the Incarnate Word who is the Christ of Scriptures. Where does Christ tell us of this boundary? Everywhere in Scriptures.

Christ says in John 8:31-32: "If you abide in My Word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free."

If you abide in my Word, you are my disciples. You will find truth and freedom in my Word. But apart from me you can do nothing (John 15:5).

This is the great *sola Scriptura* under the *sola Christi* of the reformation. The liturgical reform of Luther respected the boundaries of Christian worship in the liturgy (God's Word) but expunged from it that which was NOT Scripture (and thus out of bounds). He expanded the catechism to embrace the teaching of the sacraments because the reformed do not confess Christ and God's grace in them. His education movement again was defending the borders of God's Word and declaring the sacramentarians were outside the borders in their teaching.

Faith is the result of the promises of Christ in Scripture and good works flow from faith in conformity with the will and Law of God. The boundary of the life of a Christian, in as much as he is a Christian, is the Word of God from which faith is created out of which good works then flow. Thus we find our citizenship in God's Kingdom through the Word and in the Word and with the Word, which is Christ. What is outside of the Word in the Christian's life is the reason for our confession of sins, for it is alien, foreign and must be excluded (through forgiveness or exclusion of the individual with no faith) from the Kingdom of God.

What is outside of this Word is of the devil and a part of his kingdom. That is why the border must be secure. What is God's Word must be kept unadulterated from what is not God's Word, else the border is breached. What is truth must be kept separate from what is a lie so that the lie can be conquered by the truth and the truth not attached to any lie (if so, it is no longer). What is sacred

must be kept from what is profane (common). Everything outside of God's Word is not to be trusted because it will pass away, while God's Word will never pass away (Matthew 24:35).

Spiritually this means that God is defending the borders of his Kingdom by battling with his own Word against what is not his Word. There is no compromise. There is no truce. There is no lull in this battle. For it is the battle for souls. Souls born again through the Word of God are saved. Those embracing the law and false gods, developed by man under satanic influence, must be called to repentance and faith by the truth or they will be lost forever. If there is no border between these two kingdoms, then there is no reason, need, or possibility that conversion (entrance) can take place.

Why does the LCMS participation in the prayer service on September 23 threaten the very existence of our church? Because what was sacred (God's Name and prayer in God's Name) was mingled in one liturgy with not only erring Christian prayer, but also heathen prayers. The borders were surrendered. There were no borders, unless someone brought those borders in their own presuppositions as they observed. The objective borders of God's Word were down since they were mingled with the words and prayers of and to other gods. Each participant was introduced with equal honor. Each one paid homage after their presentation to Oprah, the Mayor and the Governor. Each was given equal time and attention. The borders of the kingdom of God were absent. There was no call for idolaters to repent. There was no preaching of Christ's atoning death and forgiveness as commanded in his Word. The words of all faiths were equally valid to the listeners unless the listener had some preconceived filter through which to listen.⁶ What our fathers came to America to find was surrendered on September 23. And in his prayer, President Benke invited idolaters to participate in what only Christians have by right in Christ's name, access to God's ear through prayer in Christ's name. God's enemies were given the rights of children without the Gospel and faith. With the borders down there is no need and no possibility for conversion (crossing into the Kingdom). Therefore, the Kingdom is/was not there.⁷ President Benke had defected affecting a peace which is no peace.⁸

We serve God and God works through us when we carry out the duties of the offices that he gives us in the church. Just as God works through the human agencies of lawful government to defend our political borders, God works through the office of the Holy Ministry to defend the borders of the Kingdom of God. Just as Presidents can be recognized and judged based on their integrity to principle and decisiveness of defense, so the Office of the Public Ministry is judged based on its faithfulness to the Kingdom, that is, remaining in the Word of the Lord and defending its borders.⁹

The prophets of the Old Testament defended the borders by warning against idolatry and the dangers of mixing with the idolatry of the nations (Is. 42:8). Christ warned of the leaven of the doctrine of the Pharisees (Mt. 16:5-12). The Apostles begged the church not to be unequally yoked with the teachers of false religion (2 Cor. 6:14). The history of the church in the OT and the NT provides ample proof that God has persistently called his people to repentance and away from false religion and from wolves that arise within the church (Acts 20:29-30).

Lutheranism as a confessional faith is dedicated to defending her borders. This is taught us from the earliest age in the study of the Lord's prayer and the Ten Commandments. As Luther states in the explanation of the Second Commandment in the Larger Catechism,

"But the greatest abuse occurs in spiritual matters, which pertain to the conscience, when false preachers rise up and offer their lying vanities as God's Word." (LC Second Commandment paragraph 54).

And Luther says in the explanation of the first petition:

Hallowed be thy Name. What does this mean? The Name of God is indeed holy in itself, but we pray in this petition that it may be holy among us also.

How is this done? When the Word of God is taught in its truth and purity and we as children of God lead holy lives according to it. This grant us, dear heavenly father. But he that teaches and lives other than God's Word teaches profanes the Name of God among us. From this protect us, dear heavenly Father. (SC Lord's prayer)

"Hear, now, learn how great need there is of such prayer. For because we see how full the world is of sects and false teachers, who all wear the holy name as a cover and sham for their doctrines of devils, we ought by all means to pray without ceasing, and to cry and call upon God against all such as preach and believe falsely and whatever opposes and persecutes our Gospel and pure doctrine, and would suppress it, as bishops, tyrants, enthusiasts, etc. Likewise also for ourselves who have the Word of God, but are not thankful for it, nor live as we ought according to the same. If now you pray for this with your heart, you can be sure that it pleases God; for he will not hear anything more dear to him than that his honor and praise is exalted above everything else, and his word is taught in its purity and is esteemed precious and dear." (LC - Lord's Prayer - First Petition, paragraphs 45f)

It is yet the sacred obligation of the Lutheran Church to stand apart from fellowship with all idolatry (syncretism) and heterodox Christians (unionism) for the sake of the error taught regarding God and the sacred nature of God's Name. The consequence of not regarding God's Name and revelation sacrosanct and unassailable and of a necessity separate from all lies and untruth is to pray the Lord's prayer in hypocrisy and to suffer the consequence of God's withdrawing his blessing from us for our unfaithfulness and indifference. As a consequence of our own indifference to God's holiness we can suffer the consequence of God's Name being no longer sacred among us, but worth the same as the worthless gods of man's own invention.

Failure to keep God's Name sacred and apart from those of any other gods is not a matter of indifference to God but the very offense that sent Israel into exile and would bring the greatest calamities upon a church who no longer honored or held as sacred the Name of the only living God. No thinking Lutheran would sanction or participate in prayer with the heathen. Such would trade the

security of eternal borders apparently for the sake of protecting borders of a temporal kingdom of this world. To do so as a matter of government compulsion would be resisted unto death (or exile as happened with many immigrants to America). Volunteering to do such a thing is at best rank surrender and at worse sedition against the King.

The true exercise of American freedom is to use our freedom to refrain from participating in such events no matter how great the pressure and compulsion to join might be. The pressure to participate in such things and prove what great American citizens we are has always been a part of our heritage and guilt over being a "German Church". The flow of other churches and religions to prove their loyalty by participating in such rallies will be a constant pressure to join them and adapt the language of American civil religion suggesting that being good citizens and having God's blessing as a nation are our common heritage that links us together with all religions and creeds. We should know well enough that this is not God's chosen nation, even though we have been blessed by God immensely. Rather, America is just one of the nations of the world that is not chosen, but she has chosen people in her who will be citizens of America for a few years but citizens of God's Kingdom forever. Do we do the elect a favor by being a Church like all the others; who play cameleon by privately condemning other creeds for departures from God's Word and then posing as united with them in the public eye? Or do we favor them by clearly pointing out the one way of salvation in Jesus Christ, and remaining aloof and aggressive in defending them against all lies that erode the borders of God's Word?

As Americans we have the freedom to use words, even the Word of God, to point out error and to turn people to the truth of Christ in the Gospel. Citizenship in the Kingdom of God gives us freedom to be unpopular, to sacrifice personal peace to enjoin the battle, to give up comforts and security in this world in faithfulness to our Lord; to obey God and remain separate to maintain the borders of the Kingdom and even die for it (like Jesus, the prophets and the Apostles).¹⁰ We promised in our confirmation vows to live in these borders and defend these borders, and even give up our lives rather than leave them. In America we don't have to worry about our confession and words being ended at the point of the government's sword. Should that not embolden us to use the Word against its enemies rather than open our borders and lose all?

As President Bush has raised the sword to defend our American borders, the leaders of the Missouri Synod had better raise the sword of the Word once again. For just as our geographical borders will not be defended without might, so the borders of the church and the blessed confines of salvation will be lost unless the Ministers of Christ raise the Sword of God's Word and use it under God's blessing so that God's borders are secure. The fact that only twenty pastors filed charges of sin against President Benke for his syncretism makes me fear. Why have not hundreds of the border patrol raised their swords to action? Perhaps the battle is lost already and the end is near. Or perhaps the swords that have been sheathed too long will once again rattle and God will again rise to protect the borders so that the lost might have the city on the hill well lit to which they might escape!

This call to action is addressed to the spiritual leaders of our Synod. I am not talking about our elected officials. I am speaking to the highest office holders in the church, the congregational pastors who hold the Office of the Keys and are God's instruments to bring his grace to the world. The

pastors and congregations have formed the synodical and district organs and the seminary faculties by human arrangement for the very purpose of standing on watch towers and defending our borders. But if they will not do what they have promised to do, it is up to the pastors and the church to take it back either by voting in men that will do it or by abolishing them and putting something in their place. The time has come to repent and be forgiven of this affair. For we are in sore danger of losing God's favor for our indifference to his honor and the holiness of his Name. God help us! Amen.

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ENDNOTES:

- 1 The C-Span internet video archive of the entire service, "A Prayer for America" can be accessed at the following URL:

http://www.c-span.org/terrorism/terrorism_search_results.asp?SubCategory=&month=9&day=23&year=2001&keyword=

The theme of solidarity and unity was expressed in the singing of nationalistic songs and popular spirituals (see program below). This theme was also demonstrated in the speeches of the celebrities and politicians that addressed the crowds. Some examples are quoted here. Times listed indicate where they occur on the C-Span video archive referenced above.

7 minutes: James Earl Jones... "not just an attack on the city of NY and the United States of America, but the very idea of a free inclusive civil society. Our nation is a symbol of liberty, equal opportunity, democracy and diversity...four pillars of our civil faith... Today we reaffirm our faith in the essential dignity of every individual...what we share as Americans and human beings is far greater than that which divides us. Together we will face the future with hope... people of many faiths but one nation, under god, indivisible, with liberty and justice for all..."

12 minutes: Oprah Winfrey..."What was meant to divide us has brought us more closely together. And we shall not be moved. We pray today that from the ashes of the Trade Center, the Pentagon and that field in Pennsylvania there will rise a new spirit of beauty and unity in our country creating a new tapestry of one heart, one hope, one voice, one America..."

1 hour, 24 minutes: Governor George Pataki..."And let us have faith that they (the dead), too, are united with one another and with God. Let us have faith that on that fateful morning from the fury of violence, the souls of thousands rose up from the cloud of smoke and from freedom's harbor. They traveled through the sky towards god and left the vivid air singed with their honor. God bless them. God bless you. God bless the USA.

Note the allusions to a civil faith, many faiths but One God (James Earl Jones), unity of all without mention of faith or creed and Governor Pataki's universalistic declaration that the dead are with god in heaven regardless of creed or faith.

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A pre-published program for the service listed the following service order:

INTRODUCTION: James Earl Jones

WELCOME: Oprah Winfrey

PRESENTATION OF COLORS:

Admiral Robert Natter, Cmdr. In Chief, Atlantic Feet.

New York City Inter-Agency Uniformed Color Guard Port Authority of NY and NJ

Joint Military Color Guard

SINGING OF THE NATIONAL ANTHEM

Police Officer Danny Rodriguez Sgt. Kim Royster

Police Officer Ann Marie Moloney

INVOCATIONS

His Eminence Edward Cardinal Egan, Archbishop of NY

Rabbi Joseph Potasnik, Fire Department Chaplain

BLOWING OF THE SHOFAR: Rabbi Haskel Lookstein

JEWISH PRAYER AND REFLECTION

Prayer for the Country: Rabbi Arthur Schneier

Prayer for the Families: Rabbi Alvin Kass, NYPD Chaplain

Reflection: Rabbi Marc Gellman, President, NY Board of Rabbis

Reading Psalm 23: Rabbi Joy Levitt

AVA MARIA: Placido Domingo with the Amor-Artis Chorus and Orchestra

REMARKS: Mayor Rudolph Giuliani

RINGING OF THE BELL: Port Authority of NY and NJ

CATHOLIC PRAYER AND REFLECTION

Reading: Romans 8:38-39 in Spanish: Griselde Cuevas, Incarnation Parish, Manhattan

Romans 8:36-39 in English: Firefighter George Reece

Reflection and Prayer: the Most Rev. Thomas V. Daily, Bishop of Brooklyn

SIKH PRAYER/REFLECTION: Dr. Inberjit Singh, Sikh Temple, Richmond Hills

ANTHEMS

Lift Every Voice and Sing

The Boys Choir of Harlem

The Girls Choir of Harlem

REMARKS: Gov. George Pataki

ADHEN CALL TO PRAYER BY THE MUEZZIN

Brother Abdul Wali Y. Shaheed, Translated by Sister Zaimah Sabree, Masjid Malcolm Shabazz

MUSLIM PRAYER AND REFLECTION

Prayer: imam Fajri Ansari

Prayer: Imam Muhammad Shamsi-Ali

Reflection: Imam Izak-EL M. Paha,

NYPD chaplain, with Lt. Sharif Nasef and Officer Adil Almonpaser

SONG: "Wind Beneath my Wings," Bette Midler

RINGING OF THE BELL:

The Rev. Earnest Lyght, Bishop Council of Churches of the city of NY Prayer and Reflection

Reading of Psalm 34:1-8: The Rev. Carolyn Holloway

PRAYER: The Right Rev. Mark Siak

READING of Matthew 5:3-12: The Rev. James Forbes

PRAYER: His Eminence Archbishop Ananie Arapajinn, Armenian Church in America

REFLECTION: Rev. Calvin Butts, president, Council of Churches of the City of New York

PRAYER: Rev. David Benke

SONG: "God Bless the USA" Lee Greenwood

BENEDICTIONS

His Eminence Archbishop Demetrios, Greek Orthodox Archbishop of America
Pandit Roob Sukhram, Hindu Sreeraam Temple, Brooklyn
“America the Beautiful” The Amor-Artis Chorus and Orchestra w/ PO Danny Rodriguez

3 Tappert, Theodore G., Book of Concord, Fortress Press, 1959. P. 30; CA, Article IV:

It is also taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ’s sake, through faith, when we believe that Christ suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us. For God will regard and reckon this faith as righteousness, as Paul says in Romans 3:21-26 and 4:5.

4 Tappert, p. 31; CA Article V:

To obtain such faith God instituted the Office of the Ministry, that is, provided the Gospel and the sacraments. Through these, as through means, he gives the Holy Spirit, who works faith, when and where he pleases, in those who hear the Gospel. And the Gospel teaches that we have a gracious God, not by our own merits but by the merit of Christ, when we believe this.

Condemned are the Anabaptists and others who teach that the Holy Spirit comes to us through our own preparations, thoughts and works without the external word of the Gospel.

5 Tappert, p. 32; CA Article VII:

It is also taught among us that one holy Christian church will be and remain forever. This is the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel. For it is sufficient for the true unity of the Christian church that the Gospel be preached in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine Word. It is not necessary for the true unity of the Christian church that ceremonies, instituted by men, should be observed uniformly in all places. It is as Paul says in Eph. 4:4,5, “There is one body and one Spirit just as you were called to the one hope that belongs to your call, one Lord, one faith, one Baptism.”

6 Excerpts from prayers rendered. Times listed indicate where they occur on the C-Span archive referenced above.

21 minutes: Invocation by Rabbi Potasnik, Fire Department Chaplain . . . "We of different faiths and beliefs, we all believe that we must face one another as members of one human family to find shalom, to find salom, to find peace. Amen." (*Jesus says, "My peace I leave you." This invocation locates the source of peace in human works and between human beings rather than a gift of the Gospel. This invocation is a false promise.*)

34 minutes: Reflection by Rabbi Marc Gellman, President, NY Board of Rabbis . . . "And we will overcome the forces of hatred, that hatred aimed at unbundling us. . . the person next to you is not merely an obstacle to your free and unfettered life, but they are part of this bundle, which keeps you from breaking. . . the moral twine, the cord that binds us to give us strength. For some of us, that twine that binds us is not just community, but community under god. . . I want to say to those who cannot find hope from faith, you are also a part of our bundle, too. For the important task of our spiritual journey now is not for all of us to agree that the name for hope is 'god.' But the task now is to believe that hope's world was not destroyed that day." (*There is no hope apart from God. Hope directed at our fellow human beings is not a spiritual journey, but a very fleshly one.*)

1 hour 3 minutes: Prayer by Rev. Thomas V. Daily, Bishop of Brooklyn. . . "Mary, queen of peace, pray for us. Amen."

1 hour 6 minutes: Sikh prayer by Dr. Inberjit Singh, Sikh Temple, Richmond Hills..."Dear God, the world is going up in flames. Dear God, the world is going up in flames. Shower it with your mercy and save it. Save it and deliver it by any method it takes. In your mercy, O God, you care for all beings and creatures." *(The terms "God", from Allah, "mercy" and "save" are the same words used in Christian prayer and yet in the context of Sikh prayer mean something altogether different. This is beyond distinction to those hearing unless they know this already. The language of prayer is ambiguous and sinful apart from the Gospel. No distinction is made between this common language and different faiths giving an appearance of unity where there is none.)*

1 hour 29 minutes: Adhan call to prayer, brother Abdul Wali Y. Shaheed. . . "Merciful benefactor and redeemer. . . Denounce evil doers as not of God and as unbelievers . . . stand with the country against all who would come against it. One human family, dignity, worth that god has given us. We are one with those of all faiths, believers will not be deterred. We are one and that's what makes us unique. God is bigger and greater. All, on all good people. We cannot tolerate oppression of any type." *(Once again a term loaded with Christian freight "redeemer" is used by this idolater and being on God's side is not a matter of belief in Christ but not being a terrorist. The good are saved and the evil are against God. Salvation is equated with being moral. This prayer is false and a great sin. Christ says no one will see the Kingdom of Heaven unless they are born again.)*

1 hour 51 minutes: Rev. Mark Siak, Episcopal Bishop of NY..."Grant that through the pain and tears of these days we may come to see ever more clearly that we are all one human family living together in the presence of the one God who reigns over the living and the dead, In whose name and by whose power we offer this and all our prayer. Amen." *(God's name is omitted and unity is found not in God who is nameless but in the one human family)*

- 7 See Tappert, p. 346, SC, The Lord's Prayer, Second Petition:
"Thy Kingdom Come."
What does this mean?
To be sure, the kingdom of God comes of itself, without our prayer, but we pray in this petition that it may also come to us.
How is this done?
When the heavenly Father gives us his Holy Spirit so that by his grace we may believe his holy Word and live a godly life, both here in time and hereafter forever.
Note: since the Gospel was not preached, the Holy Spirit, who works only through the Word, was not given so no one could believe it. The Kingdom had not come to YS. Though the preacher was there, he did not preach (2 Timothy 4:1-5).
- 8 Tappert, LC, Creed, p.419 paragraph 66:
These articles of the Creed, therefore, divide and distinguish us Christians from all other people on earth. All who are outside the Christian church, whether heathen, Turks, Jews, or false Christians and hypocrites, even though they believe in and worship the one, true God, nevertheless do not know what his attitude is toward them. They cannot be confident of his love and blessing. Therefore they remain in eternal wrath and damnation, for they do not have the Lord Christ, and, besides, they are not illuminated and blessed by the gifts of the Holy Spirit.
- 9 Tappert, Formula of Concord, SD, Election; p. 632 paragraph 95:
From our exposition friends and foes may clearly understand that we have no intention (since we have no authority to do so) to yield anything of the eternal and unchangeable truth of God for the

sake of temporal peace, tranquillity, and outward harmony. Nor would such peace and harmony last, because it would be contrary to the truth and actually intended for its suppression. Still less by far are we minded to whitewash or cover up any falsification of true doctrine or any publicly condemned errors. We have a sincere delight in and deep love for true harmony and are cordially inclined and determined on our part to do everything in our power to further the same. We desire such harmony as will not violate God's honor, that will not detract anything from the divine truth of the holy Gospel, that will not give place to the smallest error but will lead the poor sinner to true and sincere repentance, raise him up through faith, strengthen him in his new obedience, and thus justify and save him for ever through the sole merit of Christ, as so forth.

Also, Tappert, CA XXVIII, p. 84, paragraph 21:

According to divine right, therefore, it is the office of the bishop to preach the Gospel, forgive sins, judge doctrine and condemn doctrine that is contrary to the Gospel, and exclude from the Christian community the ungodly whose wicked conduct is manifest. All this is to be done not by human power but by God's Word alone.

- 10 This obligation to defend the borders is necessary, according to the confession, lest the knowledge of God 'perish utterly from the earth.' See what the Apology of the Augsburg Confession says: (Tappert p. 133, paragraph 189)

Good works should be done because God has commanded them and in order to exercise our faith, to give testimony, and to render thanks. For these reasons good works must necessarily be done. They take place in a flesh that is partly unregenerate and hinders what the Holy Spirit motivates, fouling it with its impurity. Because of faith they are nevertheless holy and divine works, sacrifices, and the reign of Christ, whereby he shows his rule before the world. For in these works he sanctifies hearts and suppresses the devil. And in order to keep the Gospel among men, he visibly pits the witness of the saints against the rule of the devil; in our weakness he displays his strength. The dangers, labors, and sermons of the apostles Paul, Athanasius, Augustine, and other teachers of the church are holy works, true sacrifices acceptable to God, battles by which Christ restrained the devil and drove him away from the believers. David's labors in waging war and in governing the state are holy works, true sacrifices, battles of God to defend the people who had God's Word against the devil, that the knowledge of God might not perish utterly from the earth.

This obligation to correct and save is not only a privilege and honor, but a divine mandate which when disobeyed leaves the Christian guilty of the blood of those he did not warn. Hear the prophet Ezekiel:

"So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me. When I say to the wicked, 'O wicked man, you shall surely die!' and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood I will require at your hand. Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul." Ezekiel 33:7-9