



# 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.**

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## The Question of Interfaith Involvement

Christian churches and organizations are seemingly compelled by good intentions, social acceptance, and the idea of peace to partner with the interfaith community. In his book, *Game of Gods*, Carl Teichrib presents several concerns regarding interfaith involvement. He writes, "Because interfaithism seeks a framework of 'religious peace,' it requires the subduing of divisive truth claims. To vocalize what the Apostle Peter said in Acts 4 is unacceptable, for it upsets inclusive sensibilities. Speaking to the Jewish leaders, we read Peter's bold words in Acts 4:10-12,

*'Let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. This [Jesus] is the stone which was rejected by you builders, which has become the chief cornerstone. Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.'*

If the goal is affirming pluralism, then declaring what Jesus said of Himself is objectionable: *'I am the way, the truth, and the life. No one comes to the Father except through Me. If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.'* Interfaithism undermines the truth claim of Jesus Christ. He can only be another moral teacher or spiritual reformer, nothing more."

Teichrib continues. "Christian involvement in interfaithism undercuts the Biblical Great Commission: We work for inclusive peace, but end up downplaying core Biblical truths—the unique character of God, the sin nature of Man, and Jesus Christ alone as savior and redeemer. Therefore, Christian missions will tend to focus on humanitarian work and social causes,

sidestepping or ignoring the salvation message central to the Bible."

Christian involvement in interfaithism "entrenches a status quo of intellectual silence: We will not challenge the worldview or beliefs of others, and they will refrain from challenging ours. Instead of grappling with truth claims and hard questions, we will only speak 'bright blessings.' We no longer contend earnestly for the faith, as there is nothing left for which we should contend."

Additionally, "Christian involvement in the interfaith movement sows confusion, mistrust, and discord in the church. Because interfaith work is seldom done by lay people (being instead an activity channeled through denominational leadership, seminaries and parachurch organizations), it usually takes time for the grassroots to discover changes in direction. However, when the interfaith shift is revealed, it sets up a chain reaction of dissonance. This is especially true when lay members are serious about their faith and are versed in Scripture, holding firm to the gospel of Jesus Christ—which is what Christian leadership should be striving for." (Excerpted from *Game of Gods: The Temple of Man in the Age of Re-enchantment* by Carl Teichrib, Copyright 2018 [Whitemud House Publishing], p. 411-412.)

**What can we do?** In a time of division, finding some sort of unity is tempting. Teichrib encourages us to ask serious questions: "Are we sacrificing truth on the altar of peace?" Do we recognize that "interfaithism is more than religious solidarity in light of social change, it is politics wrapped in a veneer of spirituality"? Consider including *Game of Gods* on your reading list. [Editor's Note: In order to understand the challenges faced by Christians, Teichrib has attended the Parliament of the Worlds Religions, Burning Man, and the United Nations Millennium Forum. His research has been utilized by pastors, professors, interested lay people, authors, and documentary producers.]

**Please pray for biblical discernment... in Jesus' name.**

## Why We Can't Code Our Way to Purpose

"Sometime in the past 20 years . . . [and] without fanfare," writes Kay Rubacek, "our daily lives were pulled into the hidden machinery of algorithms and big data. Social media didn't just connect friends; it

studied every click and scroll to keep us hooked.” To be sure, in the age of information technology, “doctors gained better diagnostic tools, teachers expanded access to knowledge, businesses reached new customers, and even farmers found ways to improve crop yields.” But, “for every benefit of efficiency, a little more of human judgment and connection was quietly outsourced. At first, it was only tasks. But early adopters began to delegate something deeper—their sense of purpose—to the machine. And inspired by their vision, others soon followed suit.”

Today, programs “can write your emails, draft legal briefs, design ad campaigns, diagnose illnesses, or simulate a loved one’s voice. Kids are using it to do their homework, and teachers can no longer tell if essays were written by students or by a machine. Big corporations and governments are delegating decision-making to machines more than they are willing to admit. Talented young freelancers I know, who had just stabilized their careers, suddenly found their skills replaced by new AI tools. Like a growing number of white-collar workers, they now face the burden of re-skilling from scratch to pay the bills, haunted by the fear that their next field of choice could be just as easily swept away.”

This is reality. “To some,” explains Rubacek, “this is the dawning of humanity’s great augmentation—our chance to extend intelligence, creativity, and purpose by merging with machines. But for those who find meaning in life regardless of technological advances, this forced digital augmentation feels more like dilution: the thinning out of what makes human work, effort, and creativity meaningful.” AI is being pushed “into every corner of life at breakneck speed. . . . On the surface, this rush looks like a matter of economics and geopolitics—who will profit, who will dominate, who will win. But the deeper reason it feels unstoppable is not about money or power. It is about human nature itself.”

Rubacek observes that “humans have never been satisfied with survival alone. We are meaning-seeking beings. Viktor Frankl, a Holocaust survivor and psychiatrist, wrote that life is never made unbearable by circumstances but only by lack of meaning and purpose. Augustine echoed this truth 15 centuries earlier when he confessed, ‘Our hearts are restless until they rest in You.’”

Rubacek focuses on one truth: “Meaning is discovered within the soul. It is strengthened through struggle,

cultivated in virtue, and confirmed in conscience. It is never delivered by an external system. It cannot be augmented by code. And when we try, we do not enhance humanity, we dilute it.” Historically, “people lived with that understanding. A farmer did not find purpose in the plow but in providing for his family and serving his God. A soldier did not find meaning in the sword but in defending his nation and fellow citizens. A mother did not find her worth in the cradle but in the children she raised and the values she passed on. Technology was always a servant to meaning, never its source.”

The Founding Fathers recognized that human value and dignity come from God, not from governments or machinery or upgrades. “[I]f technology claims to augment humanity while emptying it of its God-given value, it is no augmentation at all. It is dilution. Where religion once promised eternal life, AI now promises digital immortality. Where philosophy once pointed to virtue as the path to flourishing, AI promises progress through code. Where nations once prayed for protection, they now seek dominance through algorithms. Where family and community once healed loneliness, AI offers companionship in the form of chatbots. These are not new dreams. They are the old longings of the human heart, dressed in silicon and code. And when we entrust them to machines, we dilute them.”

Rubacek concludes, saying, “History shows that true meaning has never come from external technology. Not from the plow, not from the printing press, not from the internet. Each of these changed how we live. None of them changed the essence of why we live. Meaning comes from the same place it always has: the spirit, the conscience, and the inner seeking that no system, no ideology, and no machine can erase. The future will not be defined by the intelligence of algorithms. It will be defined by the meaning we choose to embody. And our choices have never been more important.” (Excerpted from “Why Humanity Can’t Code Its Way to Purpose” by Kay Rubacek in *The Epoch Times*, Sept 10-16, 2025.)

**What can we do?** Read Rubacek’s full article and visit her at <https://kayrubacek.com/>. Learn that she was in a Chinese prison because she advocated for human rights. As a family, consider why “no machine can answer the restless cry for purpose.” Read Ps. 139:13-18; Mt. 10:31; John 3:16; 1 Cor. 13:4-7; 1 John 3:1.

***Please pray for our children... in Jesus’ name.***

