

# THE WITTENBERG WAY

March 2022 Volume 9, Issue 2



Dear Grace Family,

Lenten greetings! You've been marked with the holy cross in ash to remind you of the wages of sin, which is death. The ashes symbolize repentance as the prophet Joel calls you to “return to the Lord your God, for he is gracious and merciful, slow to anger and abounding in steadfast love” (Joel 2:13). Dr. Seuss once humorously remarked, “They say I’m old-fashioned and live in the past, but sometimes I think progress progresses too fast!” One of the blessings of the church calendar is that it interrupts our “progress” with slow, annual rhythms that serve followers of Jesus by focusing our attention upon what matters most—Christ’s birth, death, and resurrection. Such is the case with the season of Lent. Lent is considered a preparatory season for Easter and serves liturgically as a journey with Jesus to Jerusalem.

During Lent, we focus not so much on the triumph of the resurrection but on the triumph of the cross. A triumph that certainly didn't look like one to the watching world. As I said on Ash Wednesday, this season magnifies the paradox of our faith: Christ is sinless yet becomes sin for you; you are guilty yet declared innocent for His sake; you are dying and yet you live eternally. Repentance is that intersection of faith—knowing that we deserve death and punishment but are gifted with forgiveness and life.

I encourage you to pick up a copy of our Lenten devotional to read and pray together as a family. Additionally, I hope you will participate as much as possible in our midweek suppers and services. These times together bond us as a family. Last but not least, let me encourage you to keep the tradition of giving up something for Lent. This too can be a good spiritual discipline that reminds us of how much our Lord Jesus Christ gave up for us all.

May God bless you all during this penitential season as we journey from *dust you are and to dust you shall return to He is risen indeed!*

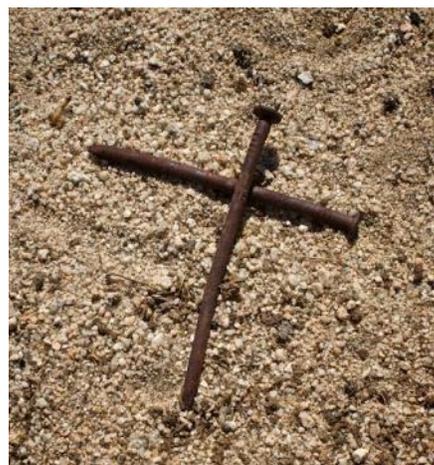
Gratefully yours,

A handwritten signature in black ink, appearing to be the initials 'PT'.

Pastor Thomas

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# Buon Giorno: Meet our New Missionaries

by Pr. Brian Thomas

In July of 2021, I heard about some of the exciting things God was doing in parts of Europe and Asia, either rekindling old dying Lutheran churches or bringing new converts to unexpected places. One place especially caught my eye. Italy! As many of you know, I lived in southern Italy for two years where I fell in love with the people, the food, the wine, and the overall history of the place. But during those two years, finding anything but a Roman Catholic Church to attend was nearly impossible. Thankfully, that is no longer the case.

The Lutheran Church in Italy is in its infancy. The Lutheran Church-Missouri Synod has recently partnered with them by sending Rev. Tyler McMiller and his family to provide pastoral oversight, planning, and mentoring to four Italian men already enrolled at the Luther Academy (Riga, Latvia). In Rome, there are two young men, Joshua Salas and Lorenzo Murrone. Both came to Lutheranism from the Anglican Church. They first heard of the LCMS through the internet and approached our synod after leaving Anglicanism because they found that church body's stance on human sexuality, marriage, and the Bible to be unorthodox. Lorenzo is additionally working to translate a Lutheran hymnal into Italian. In Padova, the Northeast corner of Italy, Luiz Lange is studying to be a pastor/church planter. Last, but not least, we have Michael and Nancy Morizio, who are studying to be a Pastor and Deaconess, respectively. The Morizios live 2.5 hours East of Rome in a small town. Throughout Italy, several more families have converted to Lutheranism and regularly join these men for Bible study and worship via Zoom.

During the fall of 2021 as our elders and I prepared our portion of the annual budget, I reached out to Pastor McMiller to see how we could help their work since we felt we needed to expand our missionary support in the coming years. The cost for seminary education at the Luther Academy is quite affordable at only \$2K a year, so we have designated to cover at least a year for two of the men. Additionally, we plan to use our mid-week Lenten and Advent collections to help support Pastor McMiller. We will be providing more material in future newsletters and at the welcome desk for ways you can join us in supporting these men and the church in Italy.

Pr. McMiller has asked us to pray for his family as they serve in Italy, especially for their health and safety as they travel around the region to connect with small groups of believers, translating Lutheran theology and building relationships.

My hope is that in the next couple of years a small group from GLC will be able to travel to Rome and join our brothers and sisters in Christ to celebrate while learning about our Christian past by exploring Rome.

For more information you can pick up the McMiller prayer card at our Welcome Desk or email Rev. McMiller at [tyler.mcmiller@lcms.org](mailto:tyler.mcmiller@lcms.org)



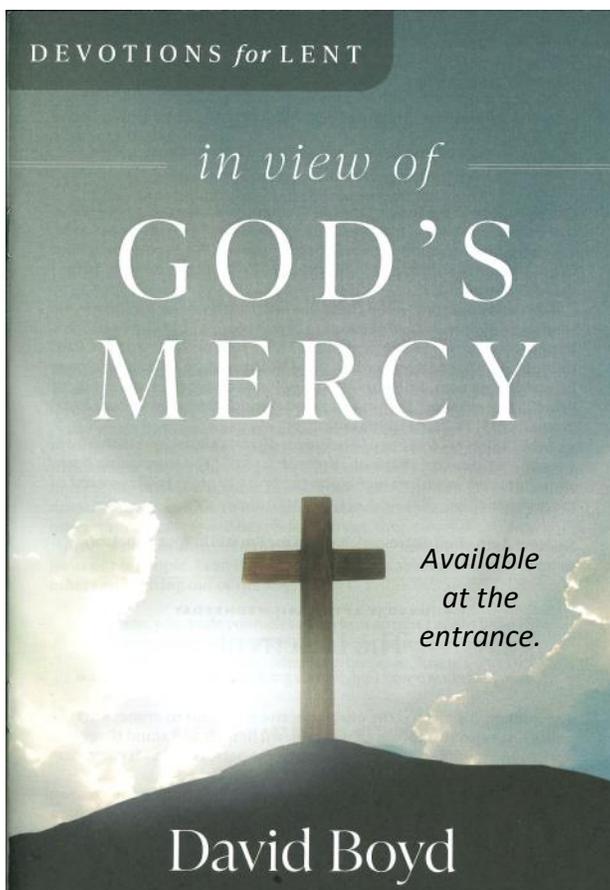
Rev. Tyler McMiller and his wife, Yanella and their two daughters Lia and Alessia at his ordination for Italy.



From the back forward: Michael Morizio and his wife Nancy sitting across from him. Next on the left is Luiz Lange who has been a Lutheran in Italy for 5 years. In the front on the left is Lorenzo Murrone and on the right is Joshua Salas.

## KEY IMAGES AND WORDS

- ✘ **Lent:** Anglo-Saxon word meaning to "lengthen." It was a way to speak about the spring season as the days lengthen (i.e. more daylight)
- ✘ **Forty Days:** The number 40 is attached to significant events -- the flood, Moses' days on Mt. Sinai, the Israelite's wilderness wandering, and Jesus' fasting and prayer in the wilderness as He faced the temptation of the devil.
- ✘ **Psalm 51:** This is King David's song of repentance, just as Lent serves as a penitential season.
- ✘ **Color(s):** Both purple and black are used in traditional churches to signify repentance and mourning.
- ✘ **Glorias and Alleluias:** Since medieval times, the custom has been to temporarily cease the singing of alleluia and the Gloria to help set a more somber tone in the liturgy.
- ✘ **Self-denial:** Traditionally, the practice of "give up something for Lent," serves as a means of spiritual self-discipline and focus on Jesus. While some take away some self-serving thing, it often is helpful to add some positive practice (i.e. prayer, devotion, service to others, etc.).
- ✘ **Veiling the Cross:** This is another old tradition we practice where we veil or cover the crosses in the sanctuary. It serves as a visible reminder that our faith in all its glory is made possible only through the work of Christ in his suffering and death on the cross. When we cover or remove these holy and sacred images that we are so accustomed to, we are starkly confronted and reminded in a poignant way of all that Christ has won for us.



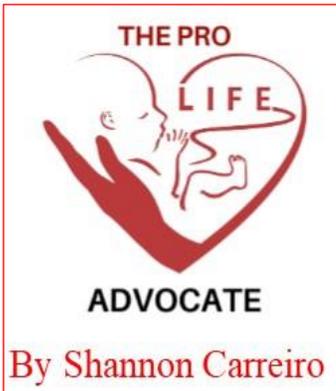
## LENTEN MIDWEEK SERVICE & SOUP SUPPER

The Midweek Lenten services at 6:30 pm will be preceded by a soup supper in our fellowship hall at 5:30 pm. Everyone is invited to attend and there is a sign-up sheet at the Welcome Desk if you would like to bring a homemade soup, salad, side, or bread. We have had some delicious soups and great fellowship! Everyone is invited!



Don't forget our Annual Pancake Breakfast on Easter morning in between the services. We'll have a full breakfast with something for everyone and we'll need help, too. Please watch for the sign-up sheet for covered dishes, set-up and clean-up as we get closer to Easter.





Writing about abortion is grim business, yet amid all the ugliness there is life-affirming good news: mothers choose life, babies survive, hearts and laws gets changed. Not so with human euthanasia where all the outcomes have unhappy endings. But euthanasia is as much a prolife issue as abortion. And it is one that is far more likely to affect each of us personally. So for the next few columns, we'll take a look at what euthanasia is, the modern movement to normalize it and the fight to prevent that.

### Rebranding Death

The organized proponents of human euthanasia have rebranded it with self-empowering labels like “the right to die,” “death with dignity” and “rational suicide.” They can't avoid mentioning death, but they can present it as an event YOU can control. Emotionally-loaded messages feature horror stories of brain-dead bodies hooked up to machines that prolong the illusion of life. The focus, they say, ought to be on quality of life and ending needless suffering. In places where the right to die has serious roots opting for a natural death is presented as an act of selfishness that burdens society.

The goal is to condition people to accept euthanasia as an act of compassion and civic duty. The end game is euthanasia on demand or worse, euthanasia by decree.

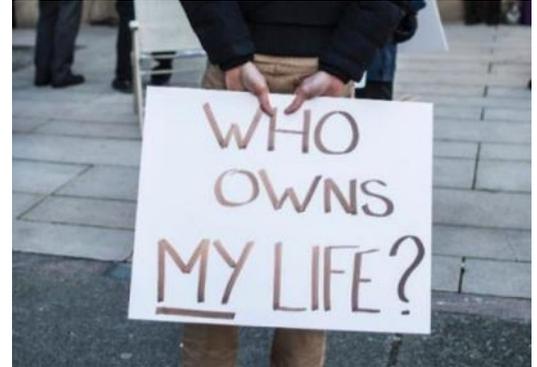
### Defining Terms

With any complex issue, understanding the terminology is an important first step to informed discussion. The following short glossary is edited from “An Introduction to the Problem of Euthanasia” by Brian Clowes, PhD, [www.hli.org/resources/types-of-euthanasia-intro](http://www.hli.org/resources/types-of-euthanasia-intro).

- *Euthanasia* – Any action committed or omitted for the purpose of causing or hastening the death of a human being after birth, usually for the alleged purpose of ending the person's suffering. It can be further divided in these categories:
- *Active* - any action taken to cause or hasten death such as lethal injection.
- *Passive* - withholding or withdrawing non-heroic measures (e.g., food, water, oxygen) to cause or hasten death.
- *Voluntary* – done with the willing cooperation of the subject, without direct or indirect pressure from others.
- *Non-voluntary* – the subject is unconscious or otherwise incapable of giving consent.
- *Involuntary* – done against the expressed wishes of the subject.
- *Suicide* – deliberately ending one's own life. Euthanasia proponents use the term rational suicide to delineate a well thought-out act versus an impulsive one.
- *Assisted suicide* – providing the means to help someone commit suicide; aka physician-assisted suicide, physician aid-in-dying and self-delivery.
- *Mercy killing* – direct euthanasia allegedly committed to end suffering of a terminally ill or unproductive person.
- *Brain dead* - the exact instant of death in a human being, precisely defined by medical professionals.
- *Natural death* – allowing a person to die in comfort and peace by withholding extreme or heroic treatment that only postpones the inevitable by a modest amount. The same treatment withheld when it could significantly prolong life would be passive euthanasia. It is important to note that food, water and oxygen are the right of every human being and must be provided during a person's progression to natural death.

### Calibrating the Moral Compass

The definition of natural death aligns with prolife principles. It puts the emphasis on letting intent guide end-of-life decisions: is the intent of an action or omission to hasten death or to let death happen in God's time?



# A Primer on Law & Gospel from Gerhard Forde

The late Dr. Gerhard Forde is one of my favorite Lutheran theologians. Much of what has molded my preaching over the years is a direct result from his writings, especially his book, *Theology is for Proclamation*. Lutherans are especially known for distinguishing between Law and Gospel when it comes to understanding God's Word. Here is a little primer on that topic from Forde's work:

1. The Gospel does not tell me what to do to be saved. It tells me that I do not need to do anything to be saved. The Gospel doesn't tell me what to do to get God to accept me. It tells me that God accepts me as I am. The Law does not just make me try harder. It reveals the futility of my trying at all.
2. The Gospel does not demand a response of faith. It creates a response of faith. The Gospel does not demand anything. It is not a demand but an offer. The Law is not just scolding. It is knocking the props out from under all my idols, especially the "god" of self.
3. The Gospel does not command me to be active for God. It invites me to be passive toward God. The Law does not strengthen my defenses. It cracks them open and exposes my need for grace.
4. The Gospel does not demand that I decide for Christ. It invites me to live in the decision God in Christ has made for me. The Law does not impose some morality on me. It exposes immorality and mortality within me.
5. The Gospel does not tell me that God will love me if I repent and have faith. It tells me that I can repent and have faith because God loves me. The preaching of the law is not just talking about the law. It is thrusting a sword through the proud defender within me.
6. The Gospel does not just lead me into self-examination or self-assertion. It leads me out of myself into self-forgetfulness and self-surrender. The Gospel does not cause me to look more at myself. It directs my attention to Christ and frees me to see my neighbor.
7. The Gospel does not offer grace on certain conditions to be met. Grace is received when I quit trying to meet conditions and start trusting God's promises. The Law does more than reveal that I'm sinful. It also reveals my inability to be anything else.
8. The Gospel does not offer cheap grace. Cheap grace is no grace. It is only conditional grace offered at a low price. Grace is so precious it cannot be bought at any price. It can only be received as a free gift. The Law not only reveals that I'm a sinful creature, but it also confronts me with the sin and the stupidity of "playing creator" when I'm only a creature.
9. The preaching of the Gospel is not only to convert pagans once-and-for-all into Christians. It is also to reconvert pagans again and again into Christians. The preaching of the Law is not just for pagan non-Christians. It is also for non-Christian pagans within all Christians.
10. The preaching of the Gospel is always necessary. Whatever else I need, including the Law, I also need assurance of God's love. The preaching of the Law is not always necessary. There is no need to kill the dead; they need to be raised to new life.



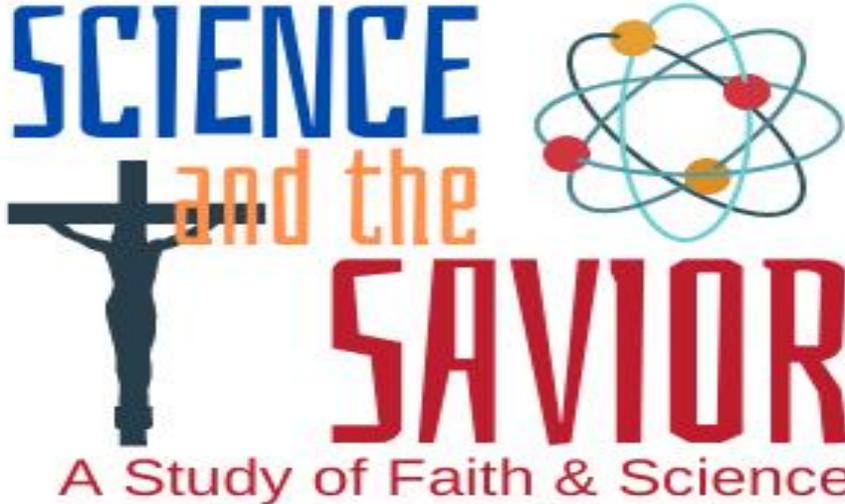
**Gerhard O. Forde** (September 10, 1927 – August 9, 2005) was an American Lutheran theologian who wrote extensively on the Protestant Reformation and Lutheran theology and tradition.

# NEW ADULT SUNDAY SCHOOL STUDY

Sunday Mornings 9:30 - 10:15 a.m.

# SCIENCE and the SAVIOR

A Study of Faith & Science



Wednesday Bible Study is on recess during Lent. We'll resume on Wed. April 27th.

# LENTEN AND HOLY WEEK SERVICES

LENTEN AND HOLY WEEK SERVICES	
Wednesday Lenten March 9, 16, 23, 30, April 6	6:30 pm
Palm Sunday 4/10	8:00 and 10:30 am
Holy Thursday 4/14	6:00 pm
Good Friday 4/15	Noon and 6:00 pm
Easter Vigil 4/16	11:00 pm
Easter Sunday 4/17	8:00 and 10:30 am



# JANUARY OFFERINGS

January 202 Actual	\$ 18,441
Budget	\$ 18,708
Shortfall	\$ 267

*Our 2022 Offering Budget  
\$273,000*

### Giving to Grace

- Your weekly envelopes or those provided in the pews
- Online from your bank website
- Scan the QR code to the right
- Text the amount to 84321
- On the Grace Giving Page at: [grace sandiego.com](http://grace sandiego.com)





The dedication of our new L.W. Blackinton organ console and control system marks the culmination of Phase I of the restoration on Feb. 20, 2022. These improvements have moved us forward to an instrument equally suited to accompany the human voice at worship and the structuring of magnificent climaxes in the greatest of our church music. No instrument has been accorded greater skill from man, or used more in the worship of Christ the Savior. Thank you to all our supporters of this project!



The Baptism of William Bradley Mann on February 13, 2022. Mom and Dad are Andrea and Andrew. Several family members and friends attended the celebration including his grandparents from Colorado.

Concordia University's Donne di Canto and Men's Chorus graced us with their beautiful voices on Sunday Feb. 27 during both services. They were scheduled to perform a concert in La Jolla on Monday evening. Everyone enjoyed their music and we look forward to their next visit.





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Director of Parish Music  
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Church Secretary  
Gretchen Jordan  
gjordan@gracesandiego.com

Sunday Divine Service  
8:00 and 10:30 am  
  
Sunday School  
9:30 to 10:15 am  
  
Nursery available

**IT'S EASY TO DONATE TO GLC**

- Scan the QR code below with your phone
- Text an amount to 84321
- Give through your online banking
- Use your giving envelopes
- Drop your donation in the offering plate.

*Thank you!*



## PRAYERS

**PRAYERS FOR STRENGTH AND HEALING**

Joyce, Dave, Bill, Michael, Bernie, Paul, Pat,  
Terry, Andrea, Christy, and Fran

**PRAYERS AWAITING THE ARRIVAL OF A CHILD OF GOD**

RJ & Christine Smith and Jeremy & Alma Fullam

**PRAYERS FOR OUR MISSIONARIES**

Rev. Tyler McMiller, Joshua Salas, Lorenzo Murrone, Luiz Lange,  
Michael & Nance Morizio (Lutheran church planters & seminarians in Italy)

**PRAYERS FOR OUR MILITARY SERVICE MEMBERS**

William Baker, Tajy George, Jack George, Jr., Philip Hawthorne, Heath Russert  
Dylan & Linka Jensen, Josh Martin, Matthew Morgan, Rev. Dave Schleusener,  
and Dr. Holly Schmidt

**PRAYERS FOR THOSE UNABLE TO ATTEND SERVICES**

Lorna Winterstein, Joyce Rochester

## MARCH BIRTHDAYS

4 - Ted Nilsen  
19 - Kirschten Huntley  
20 - Kaia Hill  
30 - Mrs. Bong Lee

## WORSHIP SCHEDULE

**LENT 1**

March 6, 2022  
Psalm 91:1-13  
First Reading: Deuteronomy 26:1-11  
Second Reading: Romans 10:8b-13  
Gospel: Luke 4:1-13

**LENT 2**

March 13, 2022  
Psalm 4  
First Reading: Jeremiah 26:8-15  
Second Reading: Philippians 3:17-4:1  
Gospel: Luke 13:31-35

**LENT 3**

March 20, 2022  
Psalm 85  
First Reading: Ezekiel 33:7-20  
Second Reading: 1 Cor 10:1-13  
Gospel: Luke 13:1-9

**LENT 4**

March 27, 2022  
Psalm 32  
First Reading: Isaiah 12:1-6  
Second Reading: 2 Cor 5:16-21  
Gospel: Luke 15:1-3, 11-32

**LENT 5**

April 6, 2022  
Psalm 126  
First Reading: Isaiah 43:16-21  
Second Reading: Phil 3:4b-7, 8-14  
Gospel: Luke 20:9-20

**PALM SUNDAY**

April 10, 2022  
Psalm 118:19-29  
First Reading: Deuteronomy 32:36-39  
Second Reading: Philippians 2:5-11  
Gospel: Luke 22:1-23:56

**MAUNDY THURSDAY**

April 14, 2022  
Psalm 116:12-19  
First Reading: Jeremiah 31:31-34  
Second Reading: 1 Cor 1:23-32  
Gospel: Luke 22:7-20

**GOOD FRIDAY**

April 15, 2022  
Psalm 22  
First Reading: Isaiah 52:13-53:12  
Second Reading: Hebrews 4:14-16, 5:7-9  
Gospel: John 18:1-19:42