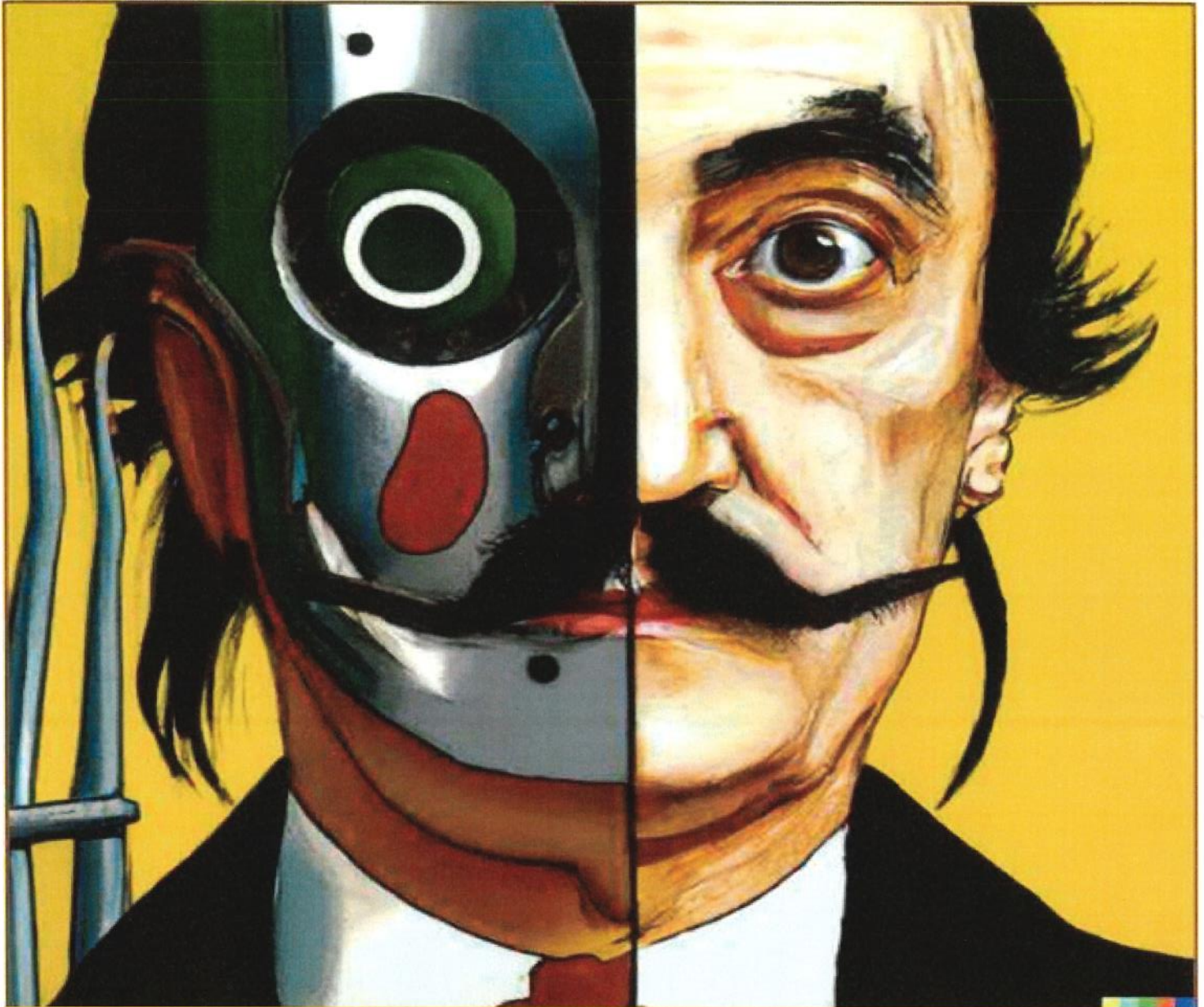




WITTENBERG WAY

September 2023



WHO AM I?

BEING HUMAN IN AN ARTIFICIAL WORLD

PASTOR'S LETTER
Page 2

AWAKE OR WOKE
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PRO LIFE ADVOCATE
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FACES OF GRACE
Page 10-11

FROM THE PASTOR

Dear Grace Family,

It's not only since the rise of Artificial Intelligence (AI) or the emergence of a crisis in identity, that people have wondered, who—or what—am I? *What does it mean to be human?* As a collection of books spanning thousands of years, the Bible not only tells the stories of diverse people (in time and place) but is also grounded in the claim that we are created in God's image and set apart for His purposes. Yet, our relationship with God, ourselves, with one another, and the world is broken. Despite extraordinary capacity, including the creation of artificial intelligence, we're also inherently flawed (i.e. sinful). It took God to become human so we might have hope for our race. It's through Jesus alone that our humanity is redeemed and we can look forward to a future free from sin and death. The very limitations that now help to define us invite us into dependence.

What does it mean to be human? Bill Gates reflects the moral relativism rampant in our culture today when he once answered: "There are probably as many answers to this question as there are humans alive to answer it." Popular thought in our world today suggests that the only way to truly answer that question is by turning inward as represented in all Eastern religions, new age idealism, and post-modern deconstruction. We can now add AI to this list since many are turning to the collective inwardness of the World Wide Web for help, even when it comes to our creative potential as creatures made in God's image and likeness.

Take, for example, the image on the cover of this edition of the Wittenberg Way. It was created by DALL-E 2, named for the combinative surrealism of Salvador Dali and the futurism of Pixar's WALL-E. DALL-E 2 is a machine learning tool developed by the company OpenAI. The program allows users to "create" works of art from a description in plain language. Because it relies on databases from web servers as reference points, the illustrations are seemingly boundless. Many in the visual arts community fear that programs like DALL-E 2 will put them out of work in the same way that automated machinery cut manufacturing jobs with the rise of industrialism.

Beyond employment issues, the rise of AI brings with it a whole host of ethical and legal questions. For example, there's the complicated question of ownership: Who owns the copyright to the generated images if used commercially? The individual user? OpenAI? No one? An associate research professor at Pennsylvania State University, Dr. Eduardo Navas, notes that DALL-E 2 functions similarly to God. "All a person has to do is to state a prompt (the word) and it *is*." Aside from some restrictions in the algorithm, such as pornography and hate symbols, there are limited protections for what prompts can generate. According to Dr. Navas, the

progression from DALL-E 2 static images to AI-generated video clips isn't a matter of "if, but when." This raises significant concerns related to credibility and trust. For one, falsified videos of public figures saying and doing outrageous things (deepfakes as they are known), can erode confidence in institutions.

What is real? How can we know, especially if the future is artificially generated? As recent history has proven, we can no longer rely on contemporary media, journalistic integrity, or even the halls of justice for the facts.

In opposition to turning inward, Christianity claims that the only way we can truly discover what it means to be human—and actually be at peace with the answer, making sense of ourselves and our world—is by turning outward to God. Christianity claims our true identity—of where we're from, what we're for, who we are, and where we're going—is not the product of looking inward to our self-created story (also artificial), but by looking outward and seeing our place in God's story: that we are created, broken, and redeemed.

In the accounts of the creation story, we not only see God is the ultimate author of creation who brought about the order in our world by His very Word, which includes us—as the very pinnacle of His creation. Being created in God's image not only means we share something of God's likeness, but we are to bear God's likeness as his physical representatives in the world. Yet whilst humanity was—and continues to be—entrusted with so much, we see that as humans rejected both the Creator and His commands (the heart of sin), the effects on the entirety of creation were catastrophic! As creatures reject their Creator, it causes disharmony with God, and dysfunction in our relationship with others and the world, leading to a grave.

Thankfully, that is not where the story ends! For God in His loving kindness sent his Son into our world, to heal our brokenness through the gift that only He could give. Himself! We were captive to sin, death, and decay, but through Jesus, we have been saved—we have been set free and look forward to the day when all of God's creation, along with all who trust in Him, will be restored. Nothing artificial here! Welcome to being truly human.

As we begin this Fall semester of Bible Study and Sunday School, I invite you to participate in the study of God's story and your place in it. Deepen your understanding of God, self, and this beautiful creation we get to serve through our vocations as God's children.

Gratefully Yours,

Pastor Thomas



WORSHIP MATTERS: what does “worship” really mean?

Most people use the word “worship” to mean something we do to honor God. Because of this misunderstanding, many people believe that a church service is what we do for God. The word “worship” comes from the root words “worth” and “ship.” These two words describe God rather than the ones praising Him. These words describe a God who is worthy of being honored and adored because of His love for us. God gives us His love through His Word and Sacraments. Worship is not something we do, but rather something that God does for us!

What makes the Divine Service so important?

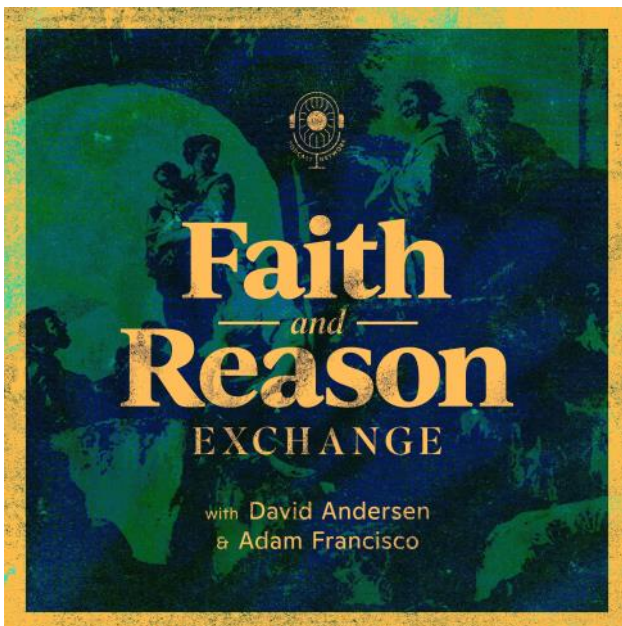
The Divine Service is not about what we are doing for God, but who God is and what He does for us in the ways He has promised: His Word and Sacraments. That’s why Lutherans call it Divine Service. God is serving us! What a wonderful God we have!



Parents:

The Divine Service is like listening to one long reading from the Bible. Everything in the Divine Service has been given to us through God’s Word. Explain this to your children, reminding them that it is God’s Word that delivers God’s salvation to us!

PASTOR RECOMMENDS



FAITH AND REASON EXCHANGE

1517 Podcast | Christianity

Explore challenging questions about Christianity in thoughtful, informed, and intellectually stimulating conversations that deepen the connection between faith and reason. Set within the historic Christian tradition, this podcast discusses current scientific, philosophical, and cultural issues as it pursues a faith that better understands and an intellect that has reason to believe. In a time when the world seems to be losing its mind, and hope along with it, our goal is to equip a new generation of critical thinkers who can defend their faith with reason and evidence. Hosted by Dr. David Andersen & Dr. Adam Francisco.



In the days before His arrest, Jesus warned His disciples about the Last Day. It will come “suddenly like a trap,” so pray that you have the strength to escape the trials and tribulations that will take place. Be on guard and “stay awake at all times” so that you are not distracted by the things of this world and unsure about your salvation on the day you “stand before the Son of Man” (Luke 21:34–36).

Paul exhorts us to do the same. “The hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed” (Rom. 13:11). So “wake up from your drunken stupor,” your apathy and indifference, “and do not go on sinning” (1 Cor. 15:34). “Awake, O sleeper ... and Christ will shine on you.” Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. ... Be filled with the Spirit” (Eph. 5:14–18).

This is what it is, in the biblical sense, to be awake. Our culture tells us there is another way. It is to be woke, to be aware of oppression and injustice and to work for social justice.

The word “woke,” which has become commonplace over the last decade, has an interesting history. Originally, it was used as a warning in African American culture. “Stay woke and keep your eyes open” when you are traveling through racist regions of the south, advised musician Huddie “Lead Belly” Ledbetter (1888–1949) in the first recorded use of the phrase. A few decades later, in the ‘60s and ‘70s, “woke” was used to describe being conscious of the cause of black nationalism — a social philosophy with roots going back to Marcus Garvey (1887–1940), who called for people of African descent to wake up to their black identity and unite against and resist integration into so-called white America.

The word has evolved again in our own day and age ever since Black Lives Matter used it as a slogan in 2014. “Woke” now means more than just being aware of racial injustice. It has become a slogan for individuals and groups with radical political and social views — and an increasingly common one. The word’s use increased so much that it was considered for the word of the year in 2016, losing out to “post-truth” (an adjective describing the age in which we live), and was added to the dictionary in 2017.

“Woke” now largely refers to a worldview or a lens through which the world is understood. It starts with the assumption that, despite appearances to the contrary, American society is not as free or fair as we think. Our public and private institutions and traditional moral and social norms marginalize those who live and think differently from the majority and thereby creates a class of victims in an oppressive society. Wokeness is driven by the cause of social justice, a modern understanding of justice that assumes all social inequalities (wage gaps, disparities in household incomes, low academic and professional success, and so on) are the result of injustice. Activists address such injustice by working to transform schools, businesses and society at large through the pursuit of equity.

This equity differs from the traditional notion of equal opportunity. It strives for equality of outcomes. This means some individuals or groups will need to be treated differently and given different opportunities to make up for the shortcomings caused by their oppression. This takes planning and political, if not legal, intervention, and it can be accomplished several ways — the redistribution of resources, denying rights and privileges to groups that are considered advantaged, privileging oppressed groups, platforming nontraditional views, and many more. Woke activists see such social engineering as necessary and even just, for equity's sake.

Behind all of this is an assumption about society and, by extension, all of reality. It is often called social constructivism or relativism. It assumes that the moral, political and religious standards of a society and its subsequent institutions are a mere (and ultimately arbitrary) creation of the people of that society. Older standard and historic institutions may have served society well at one point in time, but there is ultimately nothing objective or necessary about them. Their purpose needs to be reconsidered from the perspective of social justice and, if found problematic or oppressive, replaced as society progresses and adopts different standards and other ways of living.

An example of this is our culture's understanding of marriage, which was once conceived of as a union between a man and a woman that served as a social good. However, this old view, in a woke line of reasoning, marginalizes homosexual couples. It restricts them from accessing the same rights and privileges as a heterosexual couple and is therefore oppressive. So, since the definition of what constitutes a marriage is but a construct, it can be discarded and replaced by a new one — one that is more inclusive and equitable — that regards heterosexual and homosexual marriage as equal.

All of this may sound quite radical, and indeed it is. Its origins can be traced to revolutionary thinkers of the past — from postmodern and neo-Marxist theorists to American pragmatists like John Dewey and Richard Rorty. However, just because wokeism is radical and revolutionary in nature does not mean it will not become mainstream. In fact, there is good reason to believe that it already has. Wokeism prevails not just in colleges and universities, but pervades much of American culture. Many analysts believe we are living in the midst of a “great awakening.”

The cause of progress in the name of social justice has captured any number of institutions — from the entertainment industry to multinational corporations to the government and even the military. It has even begun to influence the policies and projects of many mainline Christian churches. While this might all seem like a matter that is just political, it has far-reaching ramifications for the church and Christians.

The church will continue to be seen as an old, outdated institution, increasingly viewed from a woke worldview as a chief contributor to the oppressive nature of a society once deeply (albeit far from perfectly) informed by Christianity. Denominational institutions will find themselves in the crosshairs of woke social justice warriors. Christians increasingly will be affected by radical reinterpretations of sex and gender, the purpose of sexuality, and the nature of marriage at our places of employment, among our friends and even in our families.

But as the normalization of what God's Word clearly identifies as sinful continues apace, we will have more opportunities to speak to and participate in matters concerning equality and justice. We should not shy away from such conversations, but we need to be careful, for the pursuit of social justice and equity in woke culture is informed by assumptions irreconcilable with the Christian worldview. Even though this may all sound daunting, as if we are stuck in a culture war that we are losing, have lost or do not even want to fight, we must remember Jesus' words: “And behold, I am with you always, to the end of the age” (Matt. 28:20).

God the Holy Spirit calls us to faith and enlightens us with His gifts. It is the Christian, then, who is truly awake to “whatever is true ... whatever is just” (Phil. 4:8). It is all in God's Word. The woke worldview is but a secular attempt — and a misguided one at that — to describe and remedy what can only be prescribed and corrected by the One who creates life and sustains humanity. And so, despite many challenges, we have an opportunity to confess God's truth before a world that so desperately needs it, beginning with a word of forgiveness for sins and errors of every human's past found first and only in the person and work of Christ.

Dr. Adam S. Francisco serves as an adjunct professor of history at Concordia University Chicago and scholar in residence at 1517.org, where he co-hosts the new podcast: The Faith and Reason Exchange. This article first appeared in Lutheran Witness, on May 11, 2023.

SILENCING THE OPPOSITION ONE LAW AT A TIME

By Shannon Carreiro

It has been a year since a Supreme Court decision returned the power to regulate most aspects of abortion to the individual states. The states lost no time adopting new abortion policies and laws. These range from Arkansas's outright ban except where a woman's life is in danger to Colorado's unrestricted abortion-on-demand policies. So far, 22 states have banned abortion or set viability standards far earlier than the 24 to 28 weeks established under *Roe v. Wade*. Other states have amended their constitutions to codify the right to abortion. Some states have crafted legislation addressing specific issues such as parental consent and abortion procedures.

Not surprisingly, many of these new laws end up in courtrooms, with some states suing to block bans and restrictions, while others seek to expand abortion access. One such encounter took place last month in Illinois.

Illinois SB 1909

Abortion is among the most divisive issues our country has ever faced. It will never be resolved by silencing the opposition. And yet, some of the new laws are intended to do exactly that. Illinois SB 1909 is one of the most audacious.

Officially called the Deceptive Practices of Limited Service Pregnancy Centers Act, SB 1909 was signed into law by Illinois Governor J.B. Pritzker on July 27. It holds pro-life pregnancy centers and counselors liable for \$50,000 fines for providing "misinformation" about abortion. How exactly is "misinformation" defined? Well, Illinois Attorney General Kwame Raoul said his office would determine that on a case-by-case basis.

A lawsuit, brought almost immediately against the Illinois attorney general by the National Institute of Family Life, asserted the law was designed to target pregnancy help agencies that have an anti-abortion message. AG Raoul argued that the legislation targets organizations that use scare tactics, coercion and misinformation to prevent women from making an informed decision about their pregnancy. Sherry Sherwood, CEO of a chain of 13 pro-life centers in Illinois and Indiana, countered that she was concerned with the agenda behind the legislation. "When I looked, in the last 10 years, there was not one complaint filed, so why are they writing this bill?" Sherwood asked.

At the August 3 preliminary injunction hearing, U.S. District Judge Iain Johnston shared Sherwood's concern. He called SB 1909 "both stupid and unconstitutional." It was, Johnston said, a blatant example of the government taking sides, adding, "SB 1909 is likely the classic content and viewpoint discrimination prohibited by the First Amendment." Then he issued an injunction, halting the bill in its tracks.

The High Price of Free Speech

A status hearing for SB 1909 is set for this October 23 in the Northern District of Illinois federal court. As of August 31, however, the State of Illinois had not appealed the injunction. The bill could be dead or it could return in an amended, more constitutionally palatable version. That remains to be seen.

What does seem certain is that there will be more bills like SB 1909, more assaults on the First Amendment, and more costly lawsuits forcing citizens to defend what was never supposed to be abridged. Given the current environment, it wouldn't be unreasonable to wonder if the whole point of passing ill-conceived laws like SB 1909 is to drain the resources of the targeted parties.

SUNDAY SCHOOL AND BIBLE STUDY



Wittenberg vs. Rome

A Study of Doctrines that Divide

Wittenberg v. Rome

Have you ever wondered why there was a Reformation in the sixteenth century? And if so, was it worth it? What are the main differences that have divided Lutherans and Roman Catholics for the past five hundred years, and do they still matter today? For answers to these, and many other questions, please join us for our adult Sunday School class this semester in the St. Mark classroom between our worship services from 9:30 --10:15 a.m. Taught by Pr. Thomas, this class will generate plenty of discussion and interaction, and we would love to have your participation.

Sincerely Yours, Jesus: A Study of Revelation

No book in the Bible has generated as much confusion and fanatical thinking as Revelation. Some write it off as incomprehensible, while others have used it as a spiritual secret decoder ring to predict Christ's immanent return, cashing their publishing royalties long after their "prophecies" proved to be false. Join us on Wednesdays from 10:00-11:00 a.m. this year in the St. Mark classroom as Pr. Thomas leads our discussion on the historical, linguistic, and cultural challenges that make Revelation one of the most interesting and hope-filled books of the Bible.

Fall Bible Study
WEDNESDAYS
 10:00-11:00 a.m.

A STUDY OF REVELATION

St. Luke's Theological Academy

Fall Course Offerings

Ten Week Courses

Courses and Instructors

- Foundations of the Christian Faith**
 Pastor Mark Menacher, PhD
 Starts Sunday, 17 September - 4:00-5:30 pm
- Introduction to the Old Testament**
 Pastor Paul Willweber
 Starts Tuesday, 19 September - 7:00-8:30 pm
- American Lutheran History**
 Pastor James Huenink
 Starts Thursday, 28 September - 7:00-8:30 pm

St. Luke's Theological Academy
 5150 Wilson Street, La Mesa, CA 91942
www.st-lukes-la-mesa.org/academy.php

Register Online!

St. Luke's Theological Academy

A nearby sister church, St. Luke's Lutheran Church, runs a theological academy and offers supplemental ten-week classes to help you grow in the faith. Led by qualified Lutheran pastors/professors for a nominal fee, you are welcome to check out this semester's offerings. If you'd like a recommendation, please speak to Pr. Thomas.

"I am not ashamed of the Gospel, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek."

Romans 1:16

The general theme of our meditation is the power of God in the gospel of Christ. As witnesses to this power, one of our most difficult tasks is to proclaim in such a way that we don't obscure this power of God.

We often hear things like this: "If we really believe this, and I mean really, then such and such will take place"; "If we really, truly, and sincerely take this seriously, then it will result in this or that." Lately, I have asked myself more and more what in the world it can mean to talk like that. It almost seems as though, for all our good intentions, we are apologizing for the fact that this whole business is really not very credible anymore and that we have to help it along a little, that we have to give it a boost by adding some of our own steam.

It's as though the gospel really doesn't have power any longer, that it doesn't have the power to attract people, to draw them in, to create faith of itself – and so we have to stir up our own enthusiasm. After all, we have to keep things going. We're stuck with this thing called the church, and we can't let it collapse – there may still be good in it. And so we find ourselves very often playing the part of the cheerleader to keep the team from quitting even though the score is forty to zero, and there are only a few seconds left.

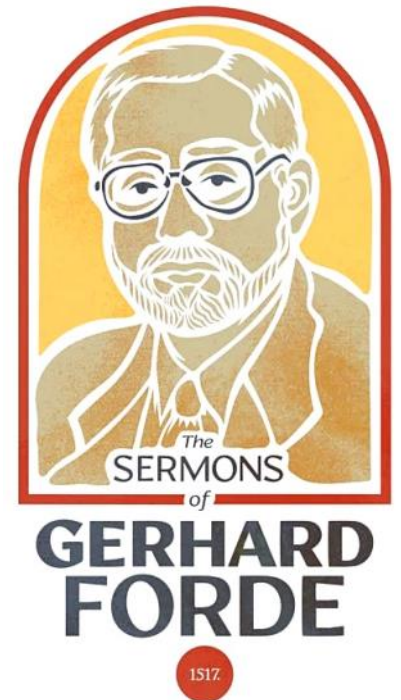
I wonder if we speak and act this way partly because we're bewildered and confused by the world in which we have suddenly found ourselves – a world about which all the analysts and observers of the times are saying things we don't like to hear and don't quite know how to cope with. We're told that all, or most, of the presuppositions for the message that we preach have been swept away.

The modern person, we're told, is no longer concerned with serving God, or living up to his law, nor is he concerned with such things as guilt or justification. Quite to the contrary, modern people seem more concerned with getting rid of God – with constructing life so that we no longer need God. And we're worried about his apparent success. We don't know what the gospel should have to say to us in this modern situation.

Thus, I find it difficult to believe that God is worried about the apparent godlessness of our age, any more than some other age. It is, after all, no new thing that people attempt to construct their lives so as to get rid of God. It is all a part of the same old game – the same game played out at Calvary, and all through history, for that matter. God in Christ has taken all this upon himself. And in the cross and resurrection, he has won the victory.

Therefore, it seems to me that our greatest task is not that of seeking skills and methods whereby we can inject power into the gospel, but simply to beware lest we obscure the power that the gospel is. We are not called to the irksome task of being cheerleaders for a game that is already lost. We are not called to sound a retreat back to the good old days, to do battle for worn-out ideals. For in as much as we have been baptized into Christ, Paul says, we have been baptized into his death.

We have been baptized into this act of divine daring, in which God has dared the powers to do their work. And having been made a part of this act, we are partakers of the victory, so let us speak therefore as victors. We are called, not to become entangled in vain human deceit, to apologize and argue and cajole people onto the old paths. We are called rather to put all these things behind us to proclaim the gospel of Jesus Christ – for it is the power of God unto salvation. Amen.



STEWARDSHIP IN THE FIRST COMMANDMENT

The greatest gift that Martin Luther gave to us was his Small Catechism. The word “enchiridion” is part of the original title of this work. This is the Greek word for “handbook.” The Small Catechism is a handbook of the Bible. All the basic knowledge that a Christian needs to understand the faith and live a godly life has been taken from the Bible and distilled into this beautiful little book of Christian piety.

Luther starts with the Ten Commandments.

The First Commandment:

You shall have no other gods.

What does this mean?

We should fear, love, and trust in God above all things. (SC I)

We have a God above us. He is the Lord God and we are not. He is Almighty and in control. He is righteous and good. And therefore, we should fear Him.

This God is also our heavenly Father. He wants us to be saved. He does not want us to suffer His just wrath. He has provided salvation for us in His Son, Jesus Christ. And therefore, we should love Him. Our heavenly Father will never leave us nor forsake us. He has promised as much — and the Bible shows us that He always keeps His promises. So, we should trust Him.

In the Large Catechism, Luther explains how money and possessions form one of the greatest temptations against the First Commandment:

This I must unfold somewhat more plainly, that it may be understood and perceived by ordinary examples of the contrary. Many a one thinks that he has God and everything in abundance when he has money and possessions; he trusts in them and boasts of them with such firmness and assurance as to care for no one. Lo, such a man also has a god, Mammon by name, i.e., money and possessions, on which he sets all his heart, and which is also the most common idol on earth. He who has money and possessions feels secure, and is joyful and undismayed as though he were sitting in the midst of Paradise. On the other hand, he who has none doubts and is despondent, as though he knew of no God. For very few are to be found who are of good cheer, and who neither mourn nor complain if they have not Mammon. This [care and desire for money] sticks and clings to our nature, even to the grave. (LC I 5–9)

These words of Dr. Luther should call us to repentance; sometimes, we live and act like we don't have a Father in heaven. We seek our comfort and peace outside of His gracious promises. But we do have a Father in heaven. He does love us. All His promises are true. And the Lord will surely provide. If that is our belief, then our outward lives will reflect our belief in our acts of generosity and mercy. We will see money and possessions not as gods but rather as tools for doing God's work.

– LCMS Stewardship Ministry



JUNE, JULY, AUGUST GIVING

JJA Actual Offerings	\$ 45,271
JJA Budget	\$ 64,220
Shortfall	\$ 18,949
YTD Actual	\$144,523
YTD Budget	\$172,900
Shortfall	\$ 28,377

HOW TO GIVE

- Your offering envelopes or those in the pews
- Online from your bank website
- Scan the QR code here
- Text the amount to 84321
- The Giving Page at grace.sandiego.com
- Time and Talents





Many thanks to everyone who turned out to spruce up the campus. We had a great group who worked on several projects inside and outside. There was also plenty of fellowship and fun which continued right into our annual picnic on Sunday.



Rite of Farewell and Godspeed for our Marine Jet Pilot, Elliott Perko, was offered by Pr. Brian Hamer.



1517 Summer Speaker Event

Over sixty people from Grace and local churches gathered for our inaugural 1517 summer nights to hear Rev. Erik Sorensen speak on sharing the gospel in a post-Christian culture. Later, we enjoyed great food, wine, and fellowship.



Grace Gatherings at the Dorris home this summer with the Nilsens, Lights, Jordans and Himmelbergers. Scott and Karen hosted a delicious fish fry in their back yard.



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gracesandiego.com

The Reverend
Brian W. Thomas
brianwilliamthomas@gmail.com

Director of Parish Music
Dale Sorenson
dalesorenson2@gmail.com

Church Secretary
Gretchen Jordan
gjordan@gracesandiego.com

Sunday Divine Service
8:00 am & 10:30 am

Sunday School
9:30 to 10:15 am

Nursery available

JOHN HANSEN
Council President

RICHARD SEGARRA
Treasurer

SHANNON CARREIRO
Secretary

HEATH RUSSERT
Trustee

KELLEY SCHMIDT
Fellowship/Activities

JOHN BARBER
PHILIP HAWTHORNE
Members-at-Large

CARL LEHMAN
Education

TED NILSEN
Head Elder

JEREMY FULLAM
STEVE HOLLMAN
JASON HUNTLEY
DARYL NEWTON
Elders

PRAYERS

PRAYERS FOR STRENGTH AND HEALING

Dave, Bill, Phil, Connor, Taj, the Ramey Family, Edward, and John

PRAYERS FOR THOSE EXPECTING A CHILD

Daniel & Eileen Fohey, Jeremy & Jessica Belgau, Carl & Elsie Lehman

PRAYERS FOR OUR MISSIONARIES

Rev. Tyler McMiller, Joshua Salas, Lorenzo Murrone, Luiz Lange,
Michael & Nance Morizio (Lutheran Church planters & seminarians in Italy),
Rev. Dr. John Bombaro, and Rev. Dr. Tardelli Voss

PRAYERS FOR OUR MILITARY MEMBERS

John Campisi, Tajy George, Nathan Farish, Philip Hawthorne, Matthew Morgan,
Jeff and Jordan Gruetzmacher

PRAYERS FOR THOSE UNABLE TO ATTEND

Joyce Rochester

BIRTHDAYS

SEPTEMBER

11- Andrew Gertz
11 - Mark Jordan
13- Rachel Thomas
22- Soren Hansen

9- Victoria Fullam
13- Rebecca Kiperts
14- Cindy Behling-Hansen
17- Wesley Newton
17- Mike Thompson
20- Zaro Razak
28- Jeremy Fullam

OCTOBER

1- Karen Dorris
2- Lynn Willis
5- Evie Richards
7- Patty Morgan

If we missed your birthday, please
contact the church office at:
gjordan@gracesandiego.com

COMING UP



FELLOWSHIP HALL

Harold Nichols will be changing the display case for October and would like photos of our military. Bring in photos and memorabilia of yourself and family members, past and present. Just be sure to mark each photo with name, rank, and service.

Pastor and Rachel will be hosting the annual Veteran's Day get together for all active duty and veterans on Saturday Nov. 11 from 5-8 pm.



CONNECT WITH US