



Grace Notes

2825 Alameda de las Pulgas, San Mateo, CA 94403

Grace Lutheran Church & School

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November 2020

THE FREEDOM OF A CHRISTIAN

In this month, November 2020, the Lutheran church celebrates the 500th anniversary of the publication of one of the most important treatises of Martin Luther titled "The Freedom of a Christian." You can find it in the American Edition of Luther's Works (hereafter LW), volume 31, pages 343 to 377. It is also available online for free in English at:

<https://www.checkluther.com/wp-content/uploads/1520-Concerning-Christian-Liberty.pdf> If you prefer listening to reading, you may find it in audiobook format here:

<https://librivox.org/concerning-christian-liberty-by-martin-luther/> (the reader is the Rev. Jonathan Lange, an LCMS pastor in Evanston, Wyoming).

In June 1520, the pope, Leo the Tenth, had issued his papal bull against Luther. When Luther finally received it, he first replied in November 2020 with a short treatise blasting away at the papacy: "Against the Execrable Bull of the Antichrist." Then in the same month, Luther issued a very conciliatory letter to Pope Leo, along with the treatise "The Freedom of a Christian." Luther knew well the plots, scheming, lies, and twisted ways of the Vatican curia. He believed, at this time in the affair, that the pope had been deceived by his minions. Thus, Luther damned the bull, while speaking in a most fraternal way with his spiritual father, Pope Leo X.

Anyone who knows anything about the Reformation knows that Martin Luther did not disagree with the pope or the church of his day in many areas of Christian doctrine and practice. Both Luther and the Pope agreed on: 1) the authority of Scripture; 2) the inerrancy of Scripture; 3) the true historical testimony of Scripture; 4) all the miracles of Scripture; 5) the doctrine of the Trinity, as found in the creeds; 6) the six-day creation and the historic Fall of Adam and Eve; 7) the doctrine of original sin; 8) the doctrine of Christology, as found in the creeds and the Council of Chalcedon; 9) the return of Christ to judge the living and the dead; 10) the eternal damnation of Satan, the devils, and unbelievers; 11) the doctrine and practice of Holy Baptism; 12) that Jesus gave to the public ministry the authority to preach the Word, administer the sacraments, and to forgive and retain sins (i.e., the Office of the Keys); and many other Christian doctrines and morals taught by Scriptures.

There were two doctrines, however, in which Luther and the Pope were radically opposed. That is the doctrines of: 1) the Christian faith; and 2) the Christian life. It is in the treatise "The Freedom of a Christian" that Luther sets forth his doctrines regarding the Christian faith and life, from Scripture, over against the Roman Catholic church and those in agreement with it.

What is this thing called “faith” which Christians profess? It is the reception of God’s Word in the human soul, mind, heart, and will. Faith hears, receives, accepts, and trusts God’s Word as it is found in Scripture, and as it is explained in Scripturally based preaching and catechesis. Faith is NOT believing whatever you want, or think, about God or what he might do for you.

Faith is believing what God’s Word says. Here is how Luther explains the relationship between God’s Word and faith in “The Freedom of a Christian” (LW 31:346):

The Word is the gospel of God concerning his Son, who was made flesh, suffered, rose from the dead, and was glorified through the Spirit who sanctifies. To preach Christ means to feed the soul, make it righteous, set it free, and save it, provided it [i.e., the soul] believes the preaching. Faith alone [Latin: sola fide] is the saving and efficacious use of the Word of God, according to Romans 10:9, “If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.” Furthermore, “Christ is the end of the law, that every one who has faith may be justified” (Romans 10:4). Again in Romans 1:17, “He who through faith is righteous shall live.” The Word of God cannot be received and cherished by any works whatever but only by faith. Therefore it is clear that, as the soul needs only the Word of God for its life and righteousness, so it is justified by faith alone [Latin: sola fide] and not any works; for if it could be justified by anything else, it would not need the Word, and consequently it would not need faith.

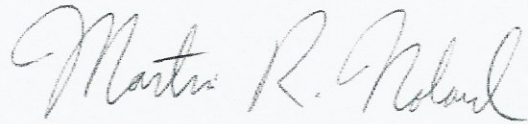
Notice that the doctrine of “justification by faith alone” is a logical conclusion from the doctrine of the soul, i.e., that “the soul needs only the Word of God for its life and righteousness.” The doctrine of justification is, of course, taught directly by Scripture, especially in the Books of Romans and Galatians. But here Luther connects that doctrine with the doctrines of the Word and the soul. This teaching of Luther discarded all the religious works that had been prescribed to laymen over the centuries by the church, including pilgrimages, veneration of the saints, veneration of relics, tithes, alms for the poor, mandatory private confession, holy days, fasts, etc., etc., etc.

The second doctrine in which Luther and the Pope were radically opposed was the doctrine of the Christian life. In the Roman Catholic church, the ideal, holy Christian life was first that of the monk or nun, devoted to prayer and contemplation, and secondarily, the celibate priest, friar, or church official who worked among the people doing God’s work. Because they lived the holy Christian life, the souls of monks, nuns, friars, priests, and church officials went straight to heaven at death. Because they lived a sub-Christian, unholy life, the souls of every other Christian went straight to purgatory to be purged of their sins over a period of hundreds, thousands, or million years. At least, this is what the church had taught and believed, without any warrant from Scripture.

For Luther and all the magisterial Reformers (Lutherans, Anglicans, Zwinglians, Calvinists), there was no difference between the priest and the layman in matters of holiness. Priests were sinners like laymen, and some could become awful crooks, criminals, etc. There was no personal holiness attached to the office, although the priest/pastor administered the holy

things of the Word, Baptism, Keys, and Lord's Supper. For Luther, holiness was found only in Christ, and was imputed to all believers because of their faith only (Latin: sola fide). This eliminated the caste system in Christian society and is sociologically the biggest difference between the Roman Catholic church and Protestant churches today. All this can be found, as clear as a bell, in Luther's "The Freedom of a Christian."

Yours in Christ,

A handwritten signature in cursive script that reads "Martin R. Noland". The signature is written in dark ink and is positioned below the closing "Yours in Christ,".

Pastor Martin R. Noland

Lutheran Women's Missionary League



Grace LWML Mission Statement

“Our mission is to encourage the women of Grace to grow spiritually through Word and Sacraments that they may serve our Triune God with their time, talents and treasures.”

Serve the Lord with Gladness

Mites are being collected for:

3. **Bringing Children to Jesus Christ with Noah's Ark - \$6,340**
LWML Emmanuel Lutheran Church, Kahului, Maui, Hawaii



Save your mites

Send a check for your mites to Ellen Bordy

LWML SUNDAY



Kingdom people produce
KINGDOM FRUIT

“The kingdom of God will be ... given to a people producing its fruits” (Matthew 21:43).



Kingdom people produce
KINGDOM FRUIT

*"The kingdom of God will be ... given to a people
producing its fruits" (Matthew 21:43).*

Kingdom People Produce Kingdom Fruit

Text: Matthew 21:43

Written by: Rev. Larry Krueger

Grace to you and peace from God our Father and the Lord Jesus Christ. Amen.

In 1998, the National Youth Gathering of The Lutheran Church—Missouri Synod was held in Atlanta, Georgia. When one travels to Atlanta, one cannot help but notice the name of one of the main streets running through the city is Peachtree Street. In the southern Atlanta metro area, one will also find Peachtree City. Of course, finding a street and a city in Georgia with these names should be of no great surprise to anybody who knows anything about Georgia. After all, Georgia is well-known for the delicious peaches that the state's people produce. Thus, it is known as the Peach State.

However, Georgia is not unique in being known for its production of a particular fruit. For example, if one were to think of the state of Washington, one would most likely think of apples. Similarly, a mention of Florida would bring oranges to mind. In fact, all 50 of the United States have an official fruit associated with their state, ranging from pears to blueberries to strawberries, even huckleberries. The point is that each state is known for the fruit that its people produce.

Just as states are known by the fruit each produces; the kingdom of God is recognized by the fruit its people produce. Of course, this fruit is different than that which is found on common branches or vines. **Kingdom people produce kingdom fruit.**

The production of kingdom fruit is a very special task given to kingdom people by the almighty God. The importance of this task cannot be over-stressed, especially when one considers the task has been taken away from others who failed at its production. This is what is taught in the Gospel reading appointed for today from Matthew 21. Let's take a closer look at this Word of God.

The context of this reading is provided in Matthew 21:23, which reads as follows:

When [Jesus] entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?"

Jesus addresses this immediate question by replying (as recorded in verses 24–27):

Jesus answered them, "I also will ask you one question, and if you tell me the answer, then I also will tell you by what authority I do these things. The baptism of John, from where did it come? From heaven or from man?" And they discussed it among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'From man,' we are afraid of the crowd, for they all hold

Litany for Mites
To Be Used Alongside Resources For:
LWML Sunday 2020
“Kingdom People Produce Kingdom Fruit”

Jesus said that *the kingdom of God will be...given to a people producing its fruits* (Matthew 21:43). Such words were both a warning to the religious leaders of the day and a promise for His Church. Failure to produce the fruits of faith would lead to the kingdom being taken away. Those who dwell in the kingdom of God by faith *will* produce fruits.

As Lutheran Women in Mission, it is such a blessing and a comfort to know that we have not only been called as members of the kingdom of God but by God’s grace, we shall also produce fruits in His kingdom. Saint Paul reminds us of what these fruits look like in the Christian life. *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control* (Galatians 5:22—23a).

In Christian love, we put our mites to work supporting missionaries and mercy ministries all around the world. We watch in joy as the Lord’s faithfulness provides for each mission grant to be fulfilled. We give thanks for the many ways in which God’s goodness is made known to the world as more people hear the Gospel and are welcomed into the kingdom, producing its fruits.

Leader: Let us pray: Heavenly Father, thank You for making us part of Your kingdom, uniting us to Your Church, and granting us Your Spirit so that we may produce its fruits.

Group: *To him who loves us and has freed us from our sins by his blood ^o and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.* (Revelation 1:5b—6).

Leader: Lord Jesus, teach us Your ways, and guide us in all that we say and do.

Group: *Help us to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God* (Colossians 1:10).

Leader: Holy Spirit, grant to us an attitude of generosity knowing that the mites we give are given for Your glory, so that more people may be brought into Your kingdom.

Group: *Assist us always to do good, to be rich in good works, to be generous and ready to share* (1 Timothy 6:18).

All: *Almighty God, in Your Son, You have saved us and made us partakers of Your eternal kingdom. We thank You for the opportunities You provide to support the work of Your kingdom in the world. Guide us each day to be Kingdom People who Produce Kingdom Fruit, until we dwell with You eternally; through Jesus Christ, our Lord. Amen.*

"The Kingdom of God will be ... given to a people producing its fruits" (Matthew 21:43)

that John was a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I do these things."

In this context, Jesus teaches the lesson of our Gospel reading, which was directed at their refusal to acknowledge and believe in Him as the promised Messiah. He teaches in the parable, as follows:

"There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower and leased it to tenants, and went into another country. When the season for fruit drew near, he sent his servants to the tenants to get his fruit. And the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first. And they did the same to them. Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir. Come, let us kill him and have his inheritance.' And they took him and threw him out of the vineyard and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons."

Jesus said to them, "Have you never read in the Scriptures: "The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes"? Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him" (Matthew 21:33-44).

Further, the Gospel reading records, in Matthew 21:45, *When the chief priests and the Pharisees heard his parable, they perceived that he was speaking about them.* Their perception was correct. The chief priests and the Pharisees had not been producing kingdom fruit. Now, they were rejecting the very Son of God and would be the ones who would be responsible for His death. They were following the pattern of their forefathers who had rejected the prophets and their message, which prophetic message was now being fulfilled in Jesus.

The result of their actions was stated very clearly and emphatically by Jesus. He stated in no uncertain terms, *Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits* (Matthew 21:43). These words of rejection spoken to those who denied Jesus also carry special emphasis for those being given the kingdom of God. The emphasis of His message is just as strong to the new tenants. Simply stated, *The kingdom of God will be ... given to a people producing its fruits*. What does this mean? Fruit production is expected of kingdom people. Or, as the theme of this message states, "Kingdom people produce kingdom fruit."

Through Word and Sacrament, by God's grace in Christ Jesus, we are made the new people of the kingdom. We truly did not deserve this honored position. As the Scriptures declare, we were enemies of God. But in this state, God reconciled us to Himself. As the Apostle Paul wrote to the church at Rome, *While we were enemies we were reconciled to God by the death of his Son* (Romans 5:10a). Through the death and resurrection of our Lord and Savior Jesus, we receive this reconciliation through the forgiveness of sins. In the waters of Baptism, sins are washed away and faith is given.

"The Kingdom of God will be ... given to a people producing its fruits" (Matthew 21:43)

By faith, then, we believe in Jesus as the Son of God. By faith, then, we are tenants of God's kingdom. By faith, then, we bear fruit for the kingdom. This is in accord with the words of the Apostle Paul to the Romans, where he wrote, *Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God (Romans 7:4).*

Let there be no doubt. To be kingdom people is a gift. The words of Jesus are clear. The kingdom of God is "given." At the same time, let it be equally understood. The production of kingdom fruit is the expectation of kingdom people. As Jesus taught in the parable, the master will *let out the vineyard to other tenants who will give him the fruits in their seasons (Matthew 21:41b).*

This is not a new expectation for kingdom people. It was declared of old by the prophets, as recorded in Isaiah 5: *My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; and he looked for it to yield grapes, but it yielded wild grapes (Isaiah 5:1-2).* God expects good fruit from His people. The message of John the Baptist was equally clear, *Bear fruit in keeping with repentance (Matthew 3:8).*

As people of the kingdom, we are in a new state ... not a state of the union, rather, a state of righteousness ... a state of the kingdom of God. In this new state, the production of our sanctified lives is kingdom fruit recognized through fruits of righteousness, namely, repentance, faith, works of faith, and in the making of disciples. The good news is that we are not left to this task without God's help.

As people of the kingdom of God, God graciously nurtures us and generously gives us everything we need to produce fruit for the kingdom. The words from verse 33 of the Gospel reading remind us of what the master has done: *The master ... **planted a vineyard and put a fence around it and dug a winepress in it and built a tower.*** All this he did before turning over the vineyard to the tenants. The master supplied everything the tenants needed to produce fruit.

The same is true today. The Lord supplies all we need. The Holy Spirit calls us by the Gospel and enlightens us with His gifts. (ref. *Luther's Small Catechism*, Meaning of the Third Article of The Creed.) We are connected to Jesus, who is our lifeline for bearing fruit. This is His message in John chapter 15. Jesus said, *"I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit ... I chose you and appointed you that you should go and bear fruit" (John 15:5a, 16b).*

He empowers us through Word and Sacrament for this very purpose. Being fully nurtured by God, we *walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work (Colossians 1:10).*

The question is, as stated in *The Lutheran Study Bible* related to Isaiah 5, "Does the fruit of your service match the generosity of His nurture?" (ref. *Lutheran Study Bible*, page 1096) As Jesus declared, *Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more (Luke 12:48).*

"The Kingdom of God will be ... given to a people producing its fruits" (Matthew 21:43)

God has been abundantly generous to us, His people. We lack nothing for the work of His kingdom. Yet, we all too often find ourselves making excuses instead of producing fruit. We even fall into the trap of the original tenants in the parable. We believe that what we possess is ours! Meanwhile, the psalmist reminds us, *The earth is the Lord's and the fullness thereof* (Psalm 24:1).

We have the warning of what happens to those who do not respond to His generosity, those who reject His Word and His Son, and those who do not produce. The kingdom will be taken away. Therefore, with repentant hearts and forgiven lives, we do well to heed the words of Colossians 3:17: *Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.*

For those to whom the kingdom has been given, it is fruit production season. This is what kingdom people do. By God's grace, this is what the Lutheran Women's Missionary League (LWML) does. It is well known for its emphasis on fruit production, as expressed in its pledge:

In fervent gratitude for the Savior's dying love and His blood-bought gift of redemption we dedicate ourselves to Him with all that we are and have; and in obedience to His call for workers in the harvest fields, we pledge Him our willing service wherever and whenever He has need of us. We consecrate to our Savior our hands to work for Him, our feet to go on His errands, our voice to sing His praises, our lips to proclaim His redeeming love, our silver and our gold to extend His Kingdom, our will to do His will, and every power of our life to the great task of bringing the lost and the erring into eternal fellowship with Him. Amen.

(© 1955 LWML authored by Rev. Harry Fricke)

From churches to communities to the world, these Lutheran Women in Mission are well known for gathering mites for mission grants in their home districts and global work abroad. Their hands-on labors expand from congregation to community and around the world. The LWML is a blessing to many. "Kingdom people produce kingdom fruit" fits well the description of their purpose and mission.

In the Sermon on the Mount, Jesus said, *"Every healthy tree bears good fruit"* (Matthew 7:17). As followers of Jesus, God makes us healthy in Christ. We are in the right state, namely His kingdom. We are in the right season, the fruit-producing season. So, Kingdom People, "Produce Kingdom Fruit!" Bear forth the fruits of repentance, faith, and works of faith. Go, make disciples. May the kingdom of God be recognized by our fruit! To God alone be the glory!

In the name of the Father and of the Son and of the Holy Spirit. Amen.

The peace of God, which passes all understanding, keep your hearts and minds in Christ Jesus (Philippians 4:7). Amen.

From the Desk of the President

Today, October 28, 2020, I am writing from my home state of Michigan since I was finally able to travel out of state as our restrictions have been reduced. San Mateo County has officially been moved to the Orange Zone, thanks to our low positivity rate of 1.6%! Our case rate has been adjusted to 3 cases per 100,000, excluding prisons. This means that our fellow citizens have been following the guidelines outlined by our State and County Health Officers.

While this allows us to have up to 50% capacity for in-person worship, it does not allow us to chant or sing during a worship service. I miss that too!

Thanks to everyone for following the guidelines and to our Worship Team who is at the door asking questions upon your arrival. By keeping those face masks on during the service, social distancing at least 6 feet, and not mixing together in large groups, we have been able to continue in-person services.

However, many cannot make it in for a variety of reasons which we expected, and I encourage each household to make a health decision when planning to attend a service. The Health Orders continue to recommend live-streaming services even in the Orange Zone to discourage mixing and spreading the virus.


For this reason, Pastor Noland and the Elders have moved to live-streaming the services for all to see. You can find those links in Pastor Noland's emails and I encourage you to spread the word. The Senior Choir is carefully meeting on

certain days, not a Sunday, to record our hymns and Propers of the Day so that they can be added to the service on Sunday.

As a reminder, please do take some time to review the Worship Survey to assist Pastor Noland and the Elders in planning future services.

Advent will begin on November 29, 2020. We will use the 1-year Lectionary for this coming year. This Lectionary is what we had used every year before we moved to the 3-Year Series. The Senior Choir will be singing plainsong chants for the Introit and Gradual which are in 4 parts. I know you will enjoy them!

Respectfully submitted,



George Melke

President

Musings from MATONGO

NEWS FROM REV. DR. WALTER & ROBYN STEELE



October 2020

SteelesInAfrica.com



STEELES IN AFRICA

—We are settled into our new home at Matongo.

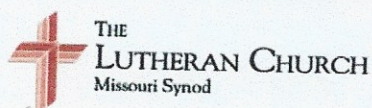
—Restrictions due to COVID are slowly being lifted.

—The Word of God is not being silenced. Many opportunities to preach and to share Christ abound.

—We are so impressed with the openness of the people in our community to hear the Word of Christ.

—In Kenya, and in much of East Africa, you drive on the British side of the road. That only gets confusing coming out of parking lots!

—Read the article to the right for some **exciting news!**



To be added to or removed from this mailing list, send an email to walter.Steele@lcms.org with the word ADD or REMOVE in the subject line.

Keep on Preaching the Word!



Preaching Christ at Itierio Cathedral, Kisii, Kenya.

At the invitation of the bishop of the Southwest Diocese of the Evangelical Lutheran Church in Kenya (ELCK), Walter preached for two Sunday divine services on September 27. Both the 7am and the 10am services were packed, with over 60 people having to sit outside for the second service! There is such a **hunger for the Word of Christ** here in Kenya.

What is so encouraging as well is the number of those that attend Sunday school. Well **over 450 children** attend classes each Sunday! Seven groups of women and four men's groups gather at various times each week for Bible study, prayer, singing, fellowship, and service to their neighbors. The Word of the Lord is indeed growing in East Africa.

We cannot overstate importance of the work here. At church, Robyn and Walter met a deaconess student and a pastoral student, who are eagerly awaiting the restart of classes at Matongo. And... here is **the good news**. The government is allowing colleges to reopen. So, Walter should be teaching classes in November. We will finish the courses that had to stop because of COVID, and we then begin anew in January with a full schedule.

Please pray that nothing gets in the way of this reopening and that all our students can return without issue. Many of them are Kenyans, but a significant number come from other countries in East Africa. Matongo Lutheran Theological College is the premier Confessional Lutheran seminary—**the only one authorized by the ELCK**. Your support of us here is vital and appreciated.

PRAYER REQUESTS:

- Our students have no issues coming back to campus for resumption of classes.
- Walter has his work permit, now Robyn needs her official "dependent's pass." Please pray all goes smoothly with it.
- Pray for continued good health for both Robyn and Walter. We are doing fine and want to stay that way!
- Pray for the safe return of other missionaries to Africa, now that restrictions are being lifted.
- Give thanks to the Lord that, His word continues to go forth without hindrance here in much of East Africa.
- Pray for Walter as he continues to preach in the area churches.

Words are not enough to express our thanks to you and to our Lord for the generous support of our team of donors and prayer partners.

We are not unmindful of your sacrifices for the sake of the Lord's Mission in East Africa.

The needs here are great. The work must continue. And you are, as we constantly say, vital to the work of Making the Word of God fully known in Africa!



A Kenyan step ladder: More stable than the ones back home!

Remember:

You can support us at lcms.org/givenow/steele

Or at the world-famous Mission Central

MISSION CENTRAL

40718 Highway E-16

Mapleton IA 51034

Make the memo line: Steele/ Kenya

For more information on our work and our progress check out:

Our Website: SteelesInAfrica.com

Our LCMS page: lcms.org/steele

On Twitter: @WalterRSteele

Or Facebook: Walter Steele



There are many opportunities to serve as short-term or GEO missionaries. Check out the current list and download an application at lcms.org/service. Click on "Service Opportunities."

To support the LCMS through the work of Walter and Robyn Steele, you may send a tax-deductible gift to:

The Lutheran Church—Missouri Synod
P.O. Box 66861
St. Louis, MO 63166-6861

Make checks payable to The Lutheran Church—Missouri Synod. Mark checks "Support of Steele/Kenya." Gifts can also be given securely online through the LCMS website, on my online giving page at lcms.org/steele.

November 2020 Birthdays and Anniversaries

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Patie O'Donnell	2	3	4	5 James Kilcullen Marty Udisches	6	7 Maria Schaefer
8	9	10	11	12	13	14
15 Shelly Franquez	16	17	18	19	20	21
22	23 Elizabeth O'Donnell	24	25 Scott Semmler Nick Franquez	26	27	28
29	30					

Prayer Page

"Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith." ~Galatians 6:10

Egon Adam	Charlotte Custino	Donald Iocco	Patty O'Donnell	Gina Tuft
Bella Archer	Robert Doody	Heather Iocco	Elizabeth O'Donnell	Mark Tuft
Marilyn Baillie	Natalie Dubbel	John Iocco	Gil Ramirez	Sue Tuft
Patricia Bailey	Bob Egan	Judy Iocco	Kathleen Ramirez	Martin Udisches
Richard Bailey	Maria Eggert	Ko Ishikawa	Fred Robinson	Leann Udisches
Rev. Frank Balgeman	Doris Emery	Mariko Ishikawa	Roberta Robinson	Christine Ullrich
Valerie Balgeman	Bill Eng	Yuzo Ishikawa	Akram Saber	Zachary Ullrich
Chandler Balgeman	Sara Eppler	Lance Johnson	Lance Johnson	Octavian Vasilescu
Mike Bannister	Carly Eppler	Doreen Johnson	Doreen Johnson	Diana Vasilescu
Tami Bannister	Larry Franquez	Katarina Johnson	Katarina Johnson	Flora Lisa Vasilescu
Nathanael Bannister	Shelly Franquez	John Kilcullen	John Kilcullen	Joan Weckerle
Mike Beebe	Nick Franquez	Stefanie Kilcullen	Stefanie Kilcullen	Randy Wimmer
Jolene Beebe	Chad Franquez	Katie Kilcullen	Katie Kilcullen	Caden Young
Kay Bell, III	Pam Frisella	James Kilcullen	James Kilcullen	Rebecca Young
Kay Bell, Jr.	Shirley Gangelhoff	Michael Kilcullen	Michael Kilcullen	Chandler Young
Nathanael Bell	Rev. Glennon Genthner	Barbara Kilpatrick	Barbara Kilpatrick	Logan Young
Adele Bergstrom	Brooke Genthner	Bill Koester	Bill Koester	Rowan Young
William Bethke	Alex Gomez	Faye Koester	Faye Koester	Eugene Zahnow
Susan Bethke	Anjanette Gomez	Ryan Koester	Ryan Koester	Judy Zahnow
Alice Boerschinger	Angelique Gomez	Amanda Koester	Amanda Koester	Charles Zimbelman
John Bordy	James Graziano	Glenn McEnroe	Glenn McEnroe	Marnie Zimbelman
Ellen Bordy	Roger Guse	Alison McEnroe	Alison McEnroe	
Judy Boyd	Dan Hahn	Alexis McEnroe	Alexis McEnroe	
Fred Brauer	Lori Hahn	Fred McKenna	Fred McKenna	
Karla Brauer	Abby Hahn	Marilyn McKenna	Marilyn McKenna	
Jordyn Brauer	Arthur Hayame	Steve McLaughlin	Steve McLaughlin	
Justin Brauer	Barbara Hayame	Heather McLaughlin	Heather McLaughlin	
Klayton Brauer	Tim Hayame	Sandra Means	Sandra Means	
Paul Brownlee	Darren Hayame	George Melke	George Melke	
Lois Brownlee	Joy Hayame	Molly Munson	Molly Munson	
Marcus Brownlee	Hannah Hayame	Caroline Nagy	Caroline Nagy	
Scott Brownlee	Miriam Hitzeman	Pamela Nelson	Pamela Nelson	
Katherine Brownlee	Richard Hoffmeister	Rev. Martin Noland	Rev. Martin Noland	
Robert Crews	Theresa Mui	Karla Noland	Karla Noland	
Veronica Crews	Robert Innes	Renee Noland	Renee Noland	
Clara Crews	Shirley Innes	Heidi Noland	Heidi Noland	
Celeste Crews	Michael Innes	Doug O'Donnell	Doug O'Donnell	