



GRACE COMMUNION
SEMINARY

FALL 2026

GCS NEWS

A Newsletter for Students and Alumni of Grace Communion Seminary

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President's Letter

The President's Letter this issue provides the transcript of the President's Address at the 2026 GCS Graduation that took place in Dallas TX, July 24th.



A Culture of Education

To our chair, Eric Larison, and the rest of the Board, our faculty, our graduates, current students, family members and friends, it's good to be with all of you this afternoon on this special and memorable day. We are glad that you are here, to join in celebrating and honoring our graduates, the people who have sacrificed their time and money in order to serve the church better. Thank you.

And a special thank you to our graduates, some of whom could not be here today. Thank you for your work and your desire to participate in the ministry of our Lord and Savior.

Near the end of this commencement ceremony, the graduates will be "commissioned." That's because there is *work* to do – in most cases, work that they are already doing.

There will also be a hooding. This is our way of saying "welcome to the 'hood." Actually, it's a very old academic custom dating back to the days when people didn't wash their hair very often and everyone wore caps because the old stone buildings were cold and drafty. So it was actually used as a hood, and could be used to carry other things, too. The colors indicate the school and the degree. We place the hood over the shoulders of our graduates to mark their achievement.

About 100 years ago, the man who started our denomination was involved in full-time

Bible study in the Portland Public Library. He studied on his own, but ironically, he was not alone. There were other people studying the Bible in the Portland Public Library at the same time, and those other people were part of the beginning of what is now known as Western Seminary. Our founder chose to study on his own rather than to participate in a normal Christian education, and the consequences of that have affected many thousands of people.

He chose to study odd theories, to focus on the *fringes* of Christianity. There he found ideas that he could use to arouse interest on his radio program. As he aired these ideas, he found people who would accept these fringe ideas, people who did not trust the majority Christian culture. He wanted to have a message that no one else was preaching, and a number of other people liked to have "knowledge" that other people didn't have. For the most part, they did not know that he had taken a few wrong turns to get to where he was.

Some of the people who studied further eventually left the denomination, or were kicked out for asking questions contrary to the party line. It was a culture of *anti-education*. Even though we started our own school to teach our own doctrines, the culture of the denomination continued to be distrustful of ordinary education. For the most part, we *studied only our own doctrines*.

It was 30 some years ago that we as a denomination had to admit that we had gone down the wrong track. By the grace of God, we corrected most of the errors our founder had made. We accepted the historically

orthodox belief in the Trinity, and salvation by grace, and we rejected the Old Testament laws that were so fundamental to our denomination.

However, we needed a change of *culture*, not just a change in doctrines. In some ways, the erroneous doctrines were just symptoms of a deeper problem: that is, resistance to education. And that was a result of our desire to be independent, to go our own way, to be different and distinctive.

GCI needs a culture of education, of *seeking* to learn more. Every church needs this. We need to *value* education, where leaders are not only *willing* to be educated, but they are also *eager* for more of it. We have taken steps in the right direction, but I think that we have not gone far enough. It is my hope that you graduates will continue in the direction of more education.

Part of my hopes for GCI is that we have a culture of education, that leaders and members want to study the words of God, that they want to know as much as they can about how good and great he is. And it is my hope that congregations will want this, too, and want their pastors to further their education. When Peter wrote that we need to grow in grace and knowledge, he was writing to people who were already believers. Every believer should want to grow in grace and knowledge, for as long as we live.

We have made progress in the right direction, but I think we need more. I still see some people who ask, What is the *minimum* education? What is the *least* that we have to do? And is there any way we can *reduce* that, to make it easier?

I still see some people who focus on the *fringes* of Christianity, whose desire for *difference* sometimes seems

greater than desire for what's right. Oh, of course they call the fringes "*truth*," but in some cases they already have their minds made up and don't want to study it in any greater depth. They read only the people who are on the fringes. They pounce on unusual ideas with unusual fervor. They take one part of the gospel... and shy away from others.

I will share a personal illustration of how it sometimes works.

Many years ago, before our doctrinal changes, I did a little theological research of my own. I started with a conclusion and went to the library to scour various encyclopedias and commentaries for quotes that would support my conclusion. Never mind that those authors would not agree with my conclusion, but I could find sentences here and there that I could use.

This was a bad way to do research – it is basically a *dishonest* way to do research. And yet I can still see people in GCI doing almost the same thing. They latch onto one characteristic of Jesus and want to force everything to fit into the mold of *what they think that is*. To use a specific example, they say that *Jesus is love*, and to that I can readily agree, and rejoice! But the problem arises when they think that Jesus must conform to their own ideas about what love is, rather than letting Jesus show us and tell us what his love actually means.

So they read the Gospels with their colored glasses, and they tend to skip over passages that don't fit into their ideas of what the *gospel* is. What they say, in effect, is, "If it doesn't sound good to *me*, then it can't be the good news of Jesus Christ... because *I am the standard* by which the gospel is to be evaluated. I know what is good, and Jesus would never say anything that I don't like; he would never be

correcting me on my ideas of what is good."

No matter who reads the Gospels, they are going to find a few passages that are "difficult." Maybe it's about the resurrection to condemnation, maybe it's about limiting our sexual desires, or forgiving people who don't even repent. You will find some verses that seem to support predestination, and some that do not. Some verses will proclaim mercy, but others sound vindictive. Some verses promise automatic answers to prayer; others talk about *money* in ways that make us uncomfortable.

When people notice a passage that doesn't fit very well into their paradigm, they search for some other explanation. "It can't mean this," they say, and sometimes they never get around to explaining what it is actually trying to communicate. Sometimes they are, as Peter writes, twisting the scriptures to their own destruction. They do it with Paul's letters, and they do it with the teachings of Jesus. So their idea of research is to find someone who says something that fits into the conclusion that they already have.

Now, I will admit that this is sometimes the right thing to do. When the passage seems to say something that runs contrary to what other passages say, then it is right for us to study what other people may have said about it, and why. But if we are looking only for folks who *agree* with us, that should be a flashing yellow light: caution! If we read material only from our own tribe, only from authors we already like, then perhaps we are limiting ourselves to never learning anything new.

Sometimes people use substandard research to support a good conclusion, but other times they are using it to support a *bad* conclusion. They have

their minds made up, and they skip over evidence that doesn't support it. But maybe there is something in the text that we need to learn from, rather than explain it away.

Maybe we need to consider the possibility that God is more *multi-dimensional* than the one- or two-color caricature we have created.

Our booklet *The God Revealed in Jesus Christ: An Introduction to Trinitarian Theology* is good so far as it goes, but it just didn't go very far. It is, as the title says, only an introduction. It was designed to break people out of old ways of thinking, but a short booklet simply cannot present the full picture. Even a series of theology courses cannot present all there is to know and love about God. Many people might *like* a one-dimensional God, a monochromatic God where we think we have everything figured out, but God is more than one dimension, more than one color, and more than we can figure out.

If we read the Gospels, we will see that Jesus is a complex character. Not everyone thought that he was preaching good news. Even his own disciples didn't like some of the things that he taught. Love is more complicated than we might want it to be, and righteousness is definitely more complicated than we want it to be. Jesus revealed the Father to us, but he cannot reveal everything to us for the simple reason that *even at our best*, we are not able to *understand* everything there is to know about God, or his plan or his dealings with humanity. We are limited in what we can understand.

So, I hope that you graduates don't think that you are done. You have a good start, but I hope that you want to continue studying. Although graduation marks the completion of

one project for you, it means that you will now have time to begin another, and I would like to encourage you that at least *one* of your new projects will be a commitment to more educational efforts.

paraphrase, which is actually a commentary in disguise, or we go to a writer we like, looking for support for the ideas that we already have, or in some cases simply looking for ideas because we have none of our own.



Our Master of Pastoral Studies degree, and our Master of Theological Studies degree, requires 14 courses. In those courses, we have focused on our own doctrines. We have not had time to explore in any depth what Lutherans, Calvinists, Pentecostals and Greek Orthodox churches teach, and why. We have not had time to see how great Christian thinkers through the ages have dealt with these doctrines. We have heard of Irenaeus and Athanasius, Augustine and Aquinas, Bonhoeffer and Barth, but few of our graduates really know much about them. We are getting our theology second-hand, third-hand, and filtered. That's all we *can* do in 14 courses.

We have similar limitations when it comes to the Bible. Here again we are getting our ideas at least one step removed from what the Bible originally said. Some of us don't do the hard work of thinking it through for ourselves. We skip to our favorite

And when it comes to practical ministry, well, we want it all to be practical. We don't examine it to see if it is theologically correct, or whether the occasional Bible references really support the point, all we care is whether it works. So let me give you a tip on that: If you want to attract lots of people, be a cult. People like the idea that there are secret doctrines, teachings that most other churches don't want you to know, teachings that others are neglecting. When we judge ministry activities by whether they are practical, we are using the wrong measuring stick. What we really need to ask is, Does this get us closer to Jesus? Are we becoming more like Jesus?

And to answer that question, we need to learn more about what Jesus is like – not just in one dimension, the dimension that we happen to like, but in *all* the dimensions that the Bible gives us. One Bible course will not

be enough. Even 14 courses cannot give you all that Jesus really is. We all need more, and even though you are graduates of this seminary, *you need more, too.*

It does not have to be formal, accredited education, although we would be happy for it to be so, but we do want you to continue at least on your own. We want a *culture* in which people study out of desire, and not just duty. It may *start* with duty, but I hope, for the sake of the future of this denomination, that it moves to *desire*, that education becomes part of our *culture* because we desire to learn more about the God we love, and to recognize that he is bigger *and more complex and more wonderful than we currently know.*

He does not fit into our molds, but rather he wants us to fit into *his* mold, and since no one is *perfect* in understanding right now, we need lifelong learning. We try to understand as best we can, and to *teach* as best we can, but one of the first steps in understanding is to admit that *we don't know everything.* We are not perfect now, and in this life we will never be perfect in understanding, so we need lifelong learning. We need *a culture of continuing education.*

So, as graduates of a faith-based seminary, as people who believe that Jesus reveals what God is really like, what should we do?

- First, we need to know what Jesus actually taught. If we love him, we will want to know what he has said.
- Second, we should not *avoid* the sayings that we don't like. Actually, we need to pay *extra attention* to the words we don't like, because that's probably where we need to grow the most.
- Third, we need to know what the words *mean.* We need to look at

dictionaries and lexicons – and not just the ones that are on the internet that are more than a hundred years old. We need to see how the words are used in other verses and in other literature of the time period. It takes *work*, and not just assertions that “it can't mean that, because I don't *want* it to mean that.”

➤ Most words have more than one possible meaning, and that can sometimes give us an “escape.” But we have to see which of the possible meanings makes the most sense *in the context* – in the cultural context, the verses around it, in the entire book, and in the entire New Testament.

➤ We also need to bring theology to the table, to see what theology says about the topic. But we also have to see what the Scriptures say about our theology. Perhaps we have misunderstood one or the other. Perhaps we need more study both in Scripture *and* in theology, and we need to be aware that *our own context, our own personal histories,* can shape what we think “makes sense.”

➤ The last thing I'll mention here is that we want to avoid twisting the Scriptures. This happens when people do not let the Scriptures say anything but what they already believe. This happens when people choose a flimsy argument rather than a good one simply because they *like* the conclusion of the flimsy argument and don't investigate it any further. Perhaps it actually *is* the right conclusion, but it's wrong for us to choose it merely because it is the one we like.

Paul warned Timothy about that kind of thing when he wrote, “The time is coming when people will not put up with sound teaching, but, having their ears tickled, they will accumulate for themselves *teachers to suit their own desires*” (2 Timothy 4:3-4). They

look for teachers who already agree with what they want the Scriptures to mean. Instead of that, our goal should be that we rightly explain what the Scriptures mean, rather than trying to explain them away, to squirm out of what we hope they *don't* mean.

Graduates and friends, what I'm saying here is that *you are not done.* Graduation is not a start, nor a finish. It is a milestone along the road. There is more work to do, for me as well as for you. We have given you a guided start, but we need to continue to study, to learn, and to *wrestle* with what the verses actually mean, and how it all fits together.

Read the New Testament and see if there's anything there that makes you uncomfortable, anything that you wish Jesus hadn't said. There probably is. One thing I don't like is the fact that Jesus often criticizes the *scribes* – that's people like me who spend their lives studying the Bible. These were people doing the right thing, but Jesus says they were doing it in the wrong way. Their traditions had boxed them into one particular way of reading the Scriptures, and they were not willing to let the Scriptures say anything new to them. That's a danger I want to avoid.

If you want to grow in grace and knowledge, then you need to study. As graduates, you have a good start. So I will conclude with the trite but true: Keep up the good work!

Now, to him who began a good work in you, may he continue his work until it is finally finished on the day when Christ Jesus returns, so that he may be praised in all that we say and do. Amen.

Michael Morrison, PhD
President



David Borum delivered the student address at the 2026 GCS graduation. The following is the transcript of his speech.

The pinnacle of my high school scholastic achievement was the last semester of my senior year. It was the first time I had made the honor roll... Allow me to qualify that.

Four out of the six classes I took were band classes. As a musician, these were easy A's. One of those classes was simply watching the band room while the teacher was offsite for an hour. I called this Band-Aid.

I would love to tell you that I used that hour to further my education. I did not. Instead, I chalked up a foot-long eraser and kicked it at all the instruments in the room. The larger the instrument the less the points. Hitting a tuba would only count for 5 points. But if you could ring the triangle in the percussion section, 100.

No one ever caught on as to why there were numerous large chalk marks on the instruments, lockers...ceiling. I can only wonder what the janitors thought was going on in that room.

Years later I finished my undergraduate degree — without a single band class. Somewhere, a janitor breathed a sigh of relief.

From Triangles to Our Triune God

By David Borum

So, what changed? How does the band-room menace end up finishing a master's degree at Grace Communion Seminary?

Here's the truth: it wasn't an overnight change. After my undergrad, I was relieved to be done with education forever. But 23 years later, God had other plans. And when I finally started my Master's, which I only started because it was a requirement to be in our Resident program — everything had changed.

Classes were now online. That meant learning portals. Log-ins. Discussion forums — posted by 11:59 Thursday, responses to two classmates by 11:59 Sunday. Papers had to be formatted in Turabian. Or was that Targaryen? Everything had to be submitted in Word, with file attachments. And the reading — hundreds of pages a week. Gone were the days of me hacking away at a typewriter and physically handing in papers with chocolate smears and copious amounts of white-out. I read that first syllabus... and I wanted to quit before I even got started.

But somewhere in that first year, something shifted. Because for the first time, I wasn't studying to score points. I was studying the God who had claimed my whole life — our theology, the Father, Son, and Spirit who had included even a band-room menace in their own fellowship. The hunger and the drive took over.

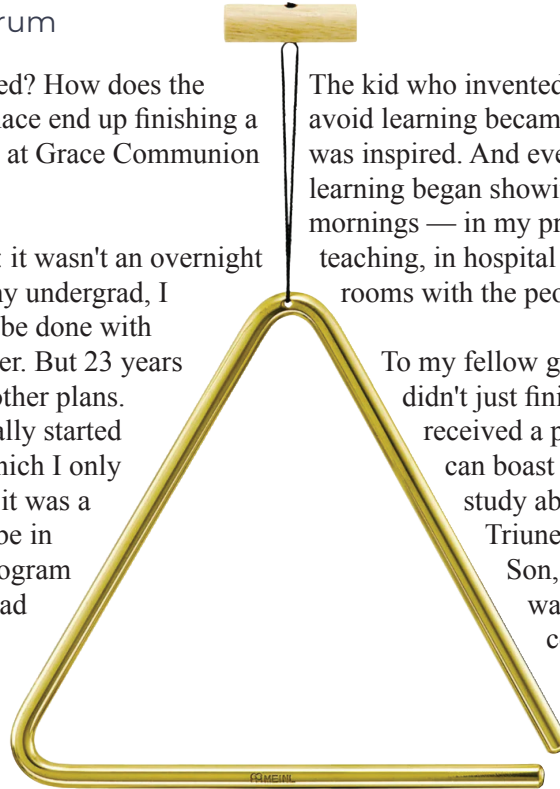
The kid who invented games to avoid learning became the man who was inspired. And everything I was learning began showing up on Sunday mornings — in my preaching, my teaching, in hospital rooms and living rooms with the people I serve.

To my fellow graduates: we didn't just finish a degree. We received a privilege that few can boast of — intensive study about our great Triune God - Father, Son, and Spirit. This was never a task to complete. It's a well that never runs dry. So don't stop drawing from it. The

papers are done. The 11:59 deadlines are no longer required. But the learning — let that go on for the rest of your lives. Your congregations need pastors and ministry leaders who are and will always be students.

And maybe there's someone here tonight who's thought about this. Maybe you've thought about it for years. And every time, the same voices speak up: *I'm too old. It's been too long. I wouldn't even know how to submit a paper anymore.* Friend, I want you to hear me: I was the guy kicking erasers at tubas. I stared at that first syllabus and wanted to quit before I started.

If God can make a student out of me, he is not worried about you. The God who has included you in his own life is not intimidated by a learning portal — and you don't have to be



either. Start the conversation. Talk to someone at GCS. The overwhelm is real, but it is temporary. What you'll find on the other side of it will feed you, and your congregation, for the rest of your life.

I want to thank the people and churches who made my education possible: To our Salem, Oregon congregation, thank you for your generosity in supporting me financially. Thank you as well for your fellowship and hospitality on Sunday afternoons.

To our Eugene/Junction City/River Road or whatever name you might go by next week, thank you for being my first introduction to GCI. You are also the church that helped me to get into the Resident Program. I am forever grateful for your ongoing friendship and for your overwhelming contribution. And to Tim and Linda Sitterley for sacrificing so much personally to support me.

To Grace Communion Northshore in Kenmore, Washington. Your friendship and generosity will always be an example for me to follow. Some of you have even come to visit me from across the country. What a blessing!

To the congregation that I am now serving in Kenosha, Michigan. Thank you for receiving this guy from the Northwest. I showed up unannounced on your doorstep one day and you received me with open arms. Thank you for all your support. Thank you as well for allowing me time to complete my studies. I am truly thankful that I get to be your pastor.

I also want to give a special thanks to all the congregations out there that have supported the Resident Program of GC Next. You are making a difference. Please continue to do so.

And lastly, to GCS. Georgia McKinnon, you always answered my questions promptly and you made it your mission to ensure that I, and my fellow students have always had what we needed for this endeavor.

To all my professors: Thank you for sharing your knowledge and love of our Triune God. For imparting to my fellow graduates and me, the very foundations of our Trinitarian theology. For challenging us to dig deeper into the truth. For equipping us with tools to pastor and to lead with confidence, competence and grace. What you all do is indispensable to our pastors, ministry leaders, congregations and to the greater body of Christ.

Here's what this education has meant to me. More than just giving me tools for ministry and for preaching better sermons, it reintroduced me to the God I thought I already knew. Every class, every paper, every one of those hundreds of pages was another window into the Father, Son, and Spirit who loved me before I ever loved learning.

I also think about Sunday mornings. Because none of this was ever just for me. Every dollar those congregations gave, every hour my professors invested — it walks into the pulpit with me every week. It sits at hospital bedsides. It comforts at gravesides and it shows up in Bible studies and connect groups. You didn't fund a degree. You fed a congregation you may never meet.

Forty years ago, I stood in a band room, inventing games because nothing seemed worth aiming at. Tonight I stand here to tell you that the kid who aimed at a triangle finally found that our Triune God—the Father, Son, and Holy Spirit—had been aiming at me the whole time—and I'm forever grateful that he never misses his target. Thank you, and congratulations to my fellow graduates. God bless you all!

— David Borum
GCI Pastor



Fall Semester Online Convocation » September 21, 2026



Join us for our next convocation, where we meet by Zoom to share in a short devotional, and prayers for the work we are doing together. The meeting is open to current students, alumni, faculty members and board members from around the globe. We hope to see you there.

The convocation for the Fall semester will be held on September 21, 2026 at 8:00pm Eastern Standard Time. Invitations with Zoom links will be sent to all students who register for fall semester courses. If you aren't taking a class this semester but still want to attend the assembly, send an email to Hazel Raduban at registrar@gcs.edu.

In a world with more than 24 time zones, we know that everyone may not be able to attend our gathering. If you have a schedule conflict at this time slot, let us know for our future planning considerations.

Schedule of Fall & Spring Courses

All schedules are tentative

Fall 2026: Registration begins August 31. Lectures will be posted on Mondays, from September 14 through November 16. All work is to be completed by December 13.

BI524	Epistles of Paul	Mike Morrison
CH501	Church History: The First Millennium	Stephen Dolson-Andrew
CM501	Foundations of Christian Ministry	Lance McKinnon
CM514	Missional Living	Charles Fleming
FE501-3	Field Education	Jeff Broadnax
TH502	Jesus Christ, the Nature of Humans and Salvation	Gary Deddo

Spring 2027: Registration begins January 5. Lectures will be posted on Mondays starting January 18 through March 22. All work is to be completed by April 25.

BI510	Old Testament Survey	Jeannine Graham
BI520	New Testament Survey	Mike Morrison
CM504	Practice of Ministry	Ted Johnston
CM510	Polity of Grace Communion International	Greg Williams
TH507	Theology of C.S. Lewis	Gary Deddo

All schedules are tentative. If fewer than five students register for a course, it may be cancelled, at the discretion of the instructor. **Thesis and Capstone courses for the master's degrees are offered in all semesters.**

EXCITING GREAT NEWS

We are pleased to announce that Grace Communion Seminary has been approved by National Council for State Authorization Reciprocity Agreements (NC-SARA).

We are now authorized to offer classes in **all 50 states**.

Thank you Georgia McKinnon and Evelyn Dailey for your tenacious commitment to make this a reality.

GCS DEVOTIONALS

Words of Faith Seeking Understanding

Faithful Jesus

By Georgia McKinnon

Let's take a look at a very familiar story that is often read during the Easter season:

John 20:24-31

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe."

Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. (ESV)

If I were to ask you what the name of this story is, what would you say? Doubting Thomas? We make Thomas the "star" maybe in a not-so-good way because his faith wasn't strong enough. However, what if we placed the focus on Jesus instead of Thomas? In fact, I propose that we rename the story: Faithful Jesus.

Did you catch the specific, personal manner that Jesus addressed Thomas? Thomas said to the disciples. *"Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe."* When Jesus came to the group of disciples, he first greeted the group *"peace be with you"* Then he said to Thomas, *"Put your finger here, and see my hands, and put out your hand and place it in my side. Do not disbelieve, but believe."*

Jesus used the exact language that Thomas needed to hear. Jesus didn't berate Thomas for not having enough faith or the right kind of faith. Jesus himself provided the faith that Thomas needed.

This recalls a wonderful statement in Timothy 2:13: *"If we are faithless, He remains faithful, for he cannot deny himself."* Jesus calls us to be faithful, and then provides that faith for us. Jesus addresses Thomas in a personal

manner, consistent with Jesus's faithfulness to us even when we are "faithless."

And what happens next? Thomas responds, *"My Lord and my God."* This response is a statement of worship and a personal acknowledgment that Jesus is his Lord, and that this Lord is also God. We see Thomas stepping into faith, putting his trust in Jesus.

Let's read the next verse again:

Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

Think about the difference between the number of people who saw Jesus as a human on earth, and those who did not. The number of those (including us) who have not is significantly larger. So, we are in this group who Jesus calls "blessed" (even though he doesn't say that the other group is not blessed). In fact, the blessing for Thomas (and the future blessing for everyone else) is that Thomas was able to see and recognize who Jesus is. Coming to see and know Jesus as our Lord and God is the blessing for all, whether we come to it by seeing Jesus face-to-face, like Thomas did, or if we come to it by hearing the gospel shared by another.

Furthermore, when we see who Jesus is as our Lord and our God, we will want to share him with others just as Thomas went on to do. (As an aside, do a little research on what Thomas did after Jesus ascended. He became a powerful witness to many nations. He is not the “doubting Thomas” that we tend to saddle him with.)

This is also another blessing for us. As we come to know Jesus as our Lord and our God, we get to share him with others. This is more than knowing about Jesus as a historical person – it is an intimate knowing of Jesus as our Lord and our God.

In conclusion, let’s revisit verses 30 and 31:

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. (ESV)

Did you catch that? These stories are recorded so that we may believe that Jesus is the Christ, the Son of God and that by believing we may have life in his name.

These stories are recorded for us. As believers, as the church, we have the amazing opportunity to feed our faith with the stories of faith recorded for us that we may have life in Christ. And we get to share this good news with each other, and with unbelievers. We get to point to Jesus, to be a witness, as a church.

We see in this story both a response of worship and an invitation to witness. This is what we are called to as a church. Worship and witness.

— Georgia McKinnon
GCI Operations Coordinator



CONGRATULATIONS TO ALL OUR NEW GRADUATES AND ALL WHO PARTICIPATED IN THE GCS 2026 GRADUATION CEREMONY

Master of Theological Studies (MTS)

**Martin Connelly
Ebenezer Maninang
Michael McNally**

Master of Pastoral Studies (MPS)

**Brenda Asare-Akoto
David Borum • Julie Frantz
Saji Jacob • John Newsom**



GCS had seven graduates participate in the 2026 graduation ceremony in Dallas, TX during the GCI International Celebration. Pictured left to right: Brenda Asare-Akoto, Julie Frantz, Saji Jacob, Martin Connelly, Ebenezer Maninang, Michael McNally, David Borum



THANK YOU FOR PARTNERING WITH GCS

We are thankful for all those whose passion and enthusiasm for GCS have moved them to partner with us through financial support and prayer. Your sharing with us is a blessing for the seminary and a blessing to those we serve. We pray God's grace and blessing for you.

PLEASE CONSIDER DONATING TO GCS AS PART OF YOUR YEARLY GIVING.

Financial support from alumni and friends like you has a profound impact on the seminary's mission of *"Equipping Men and Women for Church-based Ministry."*

Every gift is God's provision for his work in Grace Communion Seminary.

Donations to Grace Communion Seminary can be mailed to
3120 Whitehall Park Drive, Charlotte, NC 28273
or donate online at gcs.edu/donate.

