

A large, stylized graphic of a plant with several leaves and two stems, rendered in a light green color against a darker green background. The leaves are simple, teardrop shapes, and the stems are long and pointed.

Time after Pentecost

OUR SAVIOR
LUTHERAN CHURCH

Seventeenth Sunday after Pentecost
Sunday, September 27, 2020



OUR SAVIOR LUTHERAN CHURCH
745 Front Street S., Issaquah, WA 98027
425-392-4169

SERVICE OF THE WORD

GATHERING: THE HOLY SPIRIT CALLS US TOGETHER AS THE PEOPLE OF GOD.

CALL TO WORSHIP

Crown Him with Many Crowns

Jiyoung Lee

Text: Matthew Bridges, 1800-1894; Music: George J. Elvey, 1816-1893

Crown him with many crowns, the Lamb upon his throne;
Hark, how the heav'nly anthem drowns all music but its own.
Awake, my soul, and sing of him who died for thee,
And hail him as thy match-less king through all eternity.

WELCOME

Pastor Jim Kruse

PRAYER OF CONFESSION

PM: Trusting in the word of life given in baptism, we gather in the name of God, the Father, the Son and The Holy Spirit. Most merciful God, you know our failings better than we do; our sins are revealed in the light of your face. Our days and years pass by and the things we trust fade like grass. Guide us again to the water of life, and renew in us the grace of holy baptism. Through Jesus Christ, our Lord.

C: Amen.

GREETING

PM: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C: And also with you.

CANTICLE OF PRAISE

Glory to God

Glory to God in the highest, and peace to God's people on earth.
Lord God, heavenly King, almighty God and Father,
We worship you, we give you thanks, we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God, you take away the sin of the world: have mercy on us;
you are seated at the right hand of the Father: receive our prayer.
For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ with the Holy Spirit,
In the glory of God the Father. Amen.
Glory to God in the highest, and peace to God's people on earth.

PRAYER OF THE DAY

PM: Let us pray. God of love,

C: giver of life, you know our frailties and failings. Give us your grace to overcome them, keep us from those things that harm us, and guide us in the way of salvation, through Jesus Christ, our Savior and Lord. Amen.

WORD: GOD SPEAKS TO US IN SCRIPTURE READING, PREACHING AND SONG.

FIRST READING

Ezekiel 18:1-4, 25-32

¹The word of the Lord came to me: ²What do you mean by repeating this proverb concerning the land of Israel, “The parents have eaten sour grapes, and the children’s teeth are set on edge”? ³As I live, says the Lord God, this proverb shall no more be used by you in Israel. ⁴Know that all lives are mine; the life of the parent as well as the life of the child is mine: it is only the person who sins that shall die.

²⁵Yet you say, “The way of the Lord is unfair.” Hear now, O house of Israel: Is my way unfair? Is it not your ways that are unfair? ²⁶When the righteous turn away from their righteousness and commit iniquity, they shall die for it; for the iniquity that they have committed they shall die. ²⁷Again, when the wicked turn away from the wickedness they have committed and do what is lawful and right, they shall save their life. ²⁸Because they considered and turned away from all the transgressions that they had committed, they shall surely live; they shall not die. ²⁹Yet the house of Israel says, “The way of the Lord is unfair.” O house of Israel, are my ways unfair? Is it not your ways that are unfair?

³⁰Therefore I will judge you, O house of Israel, all of you according to your ways, says the Lord God. Repent and turn from all your transgressions; otherwise iniquity will be your ruin. ³¹Cast away from you all the transgressions that you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? ³²For I have no pleasure in the death of anyone, says the Lord God. Turn, then, and live.

AM: Word of God, word of life. C: Thanks be to God.

SECOND READING

Philippians 2:1-13

¹If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, ²make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. ³Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. ⁴Let each of you look not to your own interests, but to the interests of others. ⁵Let the same mind be in you that was in Christ Jesus, ⁶who, though he was in the form of God, did not regard equality with God as something to be exploited, ⁷but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, ⁸he humbled himself and became obedient to the point of death — even death on a cross.

⁹Therefore God also highly exalted him and gave him the name that is above every name, ¹⁰so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, ¹¹and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

¹²Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; ¹³for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

AM: Word of God, word of life. C: Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, Alleluia,
Alleluia, Alleluia.

THE GOSPEL

Matthew 21:23-32

²³When Jesus entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" ²⁴Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. ²⁵Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' ²⁶But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." ²⁷So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things.

²⁸"What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' ²⁹He answered, 'I will not'; but later he changed his mind and went. ³⁰The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go. ³¹Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. ³²For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him."

PM: The Gospel of the Lord. C: Praise to you, O Christ.

SERMON

The Say-So to Say So

Pastor Jim Kruse

The most unusual teacher I ever had in school was my math professor during my freshman year of college. Professor Russell was a very skinny man, which makes him seem taller than he actually was. And he had a big head, which made him seem smaller than he probably was. And Professor Russell could only see out of one eye. The other eye, the blind eye, did not track with the good one, so he was often looking off in two different directions. Those of us in his class would sometimes forget which eye was his good eye and which was his blind one. And so, when Professor Russell spoke to you, you did not always know if he was talking to you or to someone else. Professor Russell was a kind man, who had long ago come to terms with his situation in life, and that people sometimes got confused. And so he told us, right from the first day of class, "Go by what I say, not by where I am looking." And that is what we learned to do.

But the strangest thing about Professor Russell, the thing that makes him stand out to me today, was not his appearance. It was the way he taught math. Professor Russell had the kind of mind that would race ahead of what he was saying or what he was writing on the chalkboard. There were at least a couple of times in every class when what he was saying and what he was writing were not the same thing. Those of us who understood the topic of the day knew that many times what he was saying was wrong and what he was writing was correct. But when we would call him on it, he would just say, "Don't go by what I say, go by what I mean." Professor Russell would say this a couple of times a week. "Don't go by what I say, go by what I mean."

And then, when he really got confused, and neither what he said nor what he had written made any sense, he would say, "Don't go by what I say, and don't go by what I mean, go by what I think I mean."

Needless to say, my freshman math class was confusing and fun, both at the same time. And I loved it.

“Don’t go by what I say, go by what I mean!” All of us understand where this phrase comes from, because we all struggle to say what we really mean, and do what we really say. In the Gospel lesson for today, Jesus tells a story about a father with two sons, both of which fail to live up to what they say. In the story, the father asks them, one at a time, to spend the day working in the family vineyard. One son says, “Yes,” but really means, “No.” He does not go. The other son says, “No,” but really means, “Yes.” He goes and does the work anyway.

We all know people who say one thing and do another. We deal with these kinds of folks everyday. Parents and teachers have to deal with children who are like the sons in the story, children who promise to get their work done but don’t follow through. Bosses get it from their employees. Counselors get it from their clients. Spouses give it to each other all the time. Friends let down their friends much too often.

Irresponsible people! They live in our homes. They eat our food. They sleep in our bed. And they wear our clothes. How do you deal with irresponsible people? “Don’t go by what we say,” the two sons are telling their father, “go by what we mean.” “And if you go by what they mean as demonstrated by their actions,” Jesus asks, “which son means, ‘Yes, I will do as you say,’ and which son means, ‘No, I will do as I please?’” The answer to Jesus’ question is obvious. In the eyes of God, it is not what you say, it is what you mean, that is important.

Doing what you say, however, is not the only issue in the lessons today. “Say so” is also an issue. “By what authority are you doing these things?” the chief priests and elders ask Jesus. In other words, where do you get your “say-so?” These religious leaders support a system where “say-so” comes from the past; order and tradition dictate God’s will. Or “say-so” comes from reputation; people who have proved themselves by their deeds get to guide the current course of action. Or “say-so” comes from holding a position or office set aside for just such a role.

Tradition, reputation, or position—one of these things, or a combination of all three, is what the religious leaders are looking for in Jesus work.

Again, we understand these people, don’t we? When someone gets up to say, “This is the way things are,” or “This is the direction we should be heading,” we ask, “What are your credentials?” Are you supporting a time tested and time-honored tradition, or are you advocating a new, risky, and potentially dangerous course? Have you been recognized by society or by your peers as someone of solid thinking and responsible action, or have you just arrived on the scene and no one knows who you are? Do you hold a valid position, one set aside for the purpose of speaking in these matters, or are you just coming from the sidelines of life?

In congregational life, as in all of life, we tend to look for “say so” among those who have been around a long time, or those who know what has worked in the past, or those who have given the most money. We look to those who give the most of their time, those who have made the greatest sacrifice for the church, or those who speak from their position as pastor or denominational leader.

I had a friend who often consultation work with congregations who wanted to update their worship spaces. And one of the stories he loved to tell was about a time he was working with a small congregation in rural Minnesota. He was standing at the altar railing, talking to the renovation committee who were seated in the front pews, about various elements in the room. And he noticed that it was a small, but heavy pedestal and bowl that was carved out of a single chunk of marble. So he shared his thoughts, “Well,” he said, “your font too small and out of place with the rest of the wooden furniture in the room.” And he went on to give them some ideas about what a new font could look like.

But while he was talking, he noticed one of the members of the committee was getting agitated and appeared very angry. Suddenly the man interrupted and blurted out, “I was baptized in this font. And my father was baptized in this font. And my grandfather was baptized in this font.” My friend, who is not always known for his tactfulness, shot back, “No, sir, you were not baptized in this font. And your father was not baptized in this font. And your grandfather was not baptized in this font. You were baptized in the water, and the water is gone.” At which point the member of the committee stormed out of the room.

But as my friend continued his consultation, he could see the man pacing back and forth, back and forth, in the narthex. So at the next break, seeking to make amends for his curt response, he sought out the man and began his apology. But again, he was interrupted. “No, no,” the man said. “You’re right. I’ve just been out here trying to figure out how we can save the water.”

We all get caught up in this kind of authority; of this kind of “say so,” the activity of “saving the water.” When we organize our lives about what has been good and meaningful in the past, it gives us security and direction. But “trying to preserve the water” can also cut us off from the real, present, life-giving activity of God. And we can end up living like the son who says, “Yes, Yes, I will go.” But never get around to going.

Fortunately, “never getting around to going” is exactly where God is Christ finds us. God in Christ, Paul tells us in Philippians 2, turns away from the authority he is entitled to based on tradition, or reputation, or position. “Though he was in the form of God, Christ did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, ⁸he humbled himself and became obedient to the point of death—even death on a cross.”

In the cross of Christ, God goes into the woods, out behind the shed, into the garage, out to the ball park, into the bars, in front of the television—every place where *we go to run* away from the living, dynamic presence of God. And there, on the cross, our way of clinging to authority is put to death.

And in the resurrection of Christ from the grave, a new kind of authority is raised up. “Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Unless and until we can be counted among those who have said “Yes” and then went off on our own way, we will be passed over in this renewing work of Christ. But when we let ourselves be caught in our own failure to “do what we say,” God has the power to make things right—“say-so authority” and “doing what you say,” become one: “If then there is any

encouragement in Christ, ... be of the same mind ... Let the same mind be in you that was in Christ Jesus.”

Through the power of the cross, whichever way you go, saying yes and not going, or saying no and going anyway, God makes it his way. Whatever you say, God gives it meaning. And whatever you mean, God gives it say-so. And what else is there to say.

HYMN OF THE DAY

All Hail the Power of Jesus' Name

Text: Edward Perronet, 1726-1792; Music: Oliver Holden, 1765-1844

v. 1 All hail the pow'r of Jesus' name! Let angels prostrate fall;
bring forth the royal diadem and crown him Lord of all.
Bring forth the royal diadem and crown him Lord of all.

v. 4 Sinners, whose love can ne'er forget the worm-wood and the gall,
go spread your trophies at his feet and crown him Lord of all.
Go spread your trophies at his feet and crown him Lord of all.

OFFERING

Please take a moment to give thanks to God for all that you have received in life, and remember your generous financial support of the ongoing ministry obligations of OSLC.

OFFERING PRAYER

PM: God of majesty, in your might you have created all things, and you entrust to our care what you have made. Receive our offerings, and make them a sign of our dedication to provide for the needs of all people and creatures, in the name of the one who sustains all things by his word, Jesus Christ our Lord.

C: Amen.

APOSTLES' CREED

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen

PRAYERS OF THE PEOPLE

God of life and breath, you are our source of hope.

+ We give thanks for your precious gift of life; embrace us in your love; sustain us when we are feeling broken; and open our hearts to hear your call.

We give thanks for your creation.

+ Enable us to be educated to be better stewards of your world. We give thanks for our partners at Earth Ministry and Lutherans Restoring Creation.

We pray for our world, nation, and local communities.

+ We lift up people for whom insecurity and violence are a daily experience. Help us to bring healing and safety to all.

+ God of Mercy, bring us awareness of our prejudices and empower us to act to eliminate racism in our church and community. O God, help us to behold one another as you behold us. Help us to be more firmly rooted in the practices of the gospel—so that the way we live will make real your beloved community.

+ We lift up all parents who are balancing working and helping children do their school work from home. Grant strength, patience, wise discernment, and grace in the midst of these challenging days. May we find ways to provide for each other. To give support, encouragement, care, space for grace, and permission to make necessary shifts.

+ We pray for those living in the wake of natural disasters. We are mindful of the wildfires in California, Oregon and Washington. Grant safety in the midst of chaos and fear; grant strength as people recover and rebuild.

+ We lift up all in our community who provide emergency services: medical workers, firefighters, and police. Grant them strength, endurance, and safety.

We pray for all who are in need of healing and strength:

+ We pray for those who are facing ongoing challenges and health concerns: Marlene, Carol, Nancy, Carmen; Nancy, Doyle and his family, Scott, Gwynn and Don, Jeremy, Henrik & Patty, Vern, communities across the country, Mike, Dave, Guests of the Community Meals Program, Sonja, Nicole, Josee and Jeannie.

+ We continue to pray for those affected by the COVID-19 crisis: grant peace to those who have lost family and friends; provide healing for those who test positive; protect and sustain care providers and chaplains; guide the work to improve testing and work toward a vaccine; sustain those who have lost their jobs and their businesses; and help us to be wise when we go out in public and catch up with friends.

+ We pray for our neighbors who are fearful or in danger in their relationships. We lift up the work of those who protect, support, and advocate for people who are experiencing domestic violence.

+ We lift up those experiencing anxiety, depression, and other mental health challenges. Empower us to reach out to those who need care and support. For those who are in despair, remember you are loved. You are never beyond God's mercy, grace and love.

We pray for those who are grieving:

+ Loving God, wrap your arms of love and hope around all who are experiencing any kind of loss, disconnection, or brokenness. We lift up the family and friends of Jean, Dee, Marlene, Nikki, Dick, Germaine, Bob, and Fran.

We pray for your church:

+ We give thanks for the leaders and members of ministries of our congregation. Grant them creativity for their work; give them grace to rest when needed.

+ We pray for the residents, staff, and families of nursing homes and care facilities, including those ministries that are part of our synod: Josephine Caring Community, Foss Home, Columbia Lutheran Home, Norse Home, Bethany of the Northwest, and Hearthstone Community.

+ We pray for congregations in the call process. Grant them wisdom and patience as they

discern where it is that you are leading them. We lift up transition teams, call committees, transition pastors, congregation staff and lay leaders, and synod staff.

For what and for whom else do the people of God pray this morning?

+ We place our prayers before you, God, united in your Spirit; through your beloved Son, Jesus Christ our Lord.

Amen.

THE LORD'S PRAYER

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen

BLESSING

PM: The life-giving God, who sets us free in Christ, encourage you with the presence of the Holy Spirit and + bless you now and forever.

C: Amen.

POSTLUDE

We Thank Thee, Jesus, Dearest Friend — D. Buxtehude

Jiyoung Lee

Commemorations for the Week

Michael and All Angels, Tuesday, September 29

Michael the archangel, captain of the heavenly hosts, is remembered on this day along with the other angels and archangels. The word "angel" means messenger, and in Judaism, Christianity, and Islam, these beings have a fully spiritual nature and no physical body.

Jerome, translator, teacher, died 420, Wednesday, September 30

Jerome was a biblical scholar and translator, but rather than translating the original Hebrew and Greek scriptures into classical Latin, he worked in the commonly-spoken Latin of the day, creating a version called the Vulgate.

Serving in Worship:

Worship Leader:	Pastor Jim Kruse
Assisting Minister:	Sue Johnson
Song Leaders:	Lori Downey, Alice Lewis, Marc Montague
Music Director:	Jan Hazelton
Videographer:	Leslie Waltzer
Video Editor:	Dave Carlson
Banner:	Elaine Stamm
Bulletin Cover:	Craig Gillin

Readings for Next Sunday: Isaiah 5:1-7; Philippians 3:4b-14; Matthew 21:33-46

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Our Savior Lutheran Church Staff

Rev. James R. Kruse, *Transition Pastor*
Shari Lundberg, *Parish Administrator*
Dr. Jiyoung Lee, *Parish Organist*

Scott Hafso (On Leave), *Director of
Worship & Music*
Kate Gagnon, *Lay Visitation Minister*



Additional worship resources:

Reading: Psalm 25:1-9

Suggested Hymn for Listening: *My God, How Wonderful Thou Art*

Prayer is putting our faith into action. We invite you to include these people in your daily prayers. You can make prayer requests via email at office@oslcissaquah.org. All written requests will remain on this list for 4 weeks.

Marlene Pickering discernment in medical decisions to alleviate pain. (Mary Fricke)

Carol Johnson mourning the loss of her brothers, and ongoing medical issues. (Mary Fricke)

Nancy Cumming peace as she awaits an opportunity to move into Timber Ridge. (Mary Fricke)

Carmen Saavedra hope with new medication. (Cheryl Neeb)

Washington, Oregon and California Wildfires firefighters and those affected. (Marilyn Carlson)

Nancy Anderson comfort and healing. (Cheryl Neeb)

Doyle Watson his caregiver and their families, all positive for COVID 19. (Marilyn Carlson)

Scott safety, health and help. (Karen Hansen)

Gwynn and Don peace. (Karen Hansen)

Jeremy healing broken legs after a motorcycle accident. (brother to Diane Murff)

Henrik & Patty Christopherson comfort and support after experiencing a house fire. (Dianne Tanner)

Vern Lindquist peace and comfort.

Safety and peace for communities being torn apart during these difficult times. (Karen Hansen)

Mike Golick continued adjustment to his assisted living home in Anchorage, Alaska. (brother-in-law to Patty Gerde)

Mike special ops military unexpectedly called up. (nephew of Dave and Marilyn Carlson)

Dave Carlson continued strength, healing and comfort following kidney transplant surgery.

Guests of the Community Meals Program safety, health and peace of mind. (Connie Fletcher)

Sonja 3 years old undergoing treatment for cancer. (granddaughter of Henrik & Patty Christopherson)

Nicole DeCamp healing and strength. (Ken DeCamp and Cheryl Leiter)

Josee Jordan peace of mind as she faces health challenges. (Dianne Tanner)

Jeannie Lindquist continued healing and strength.

Healing and peace of mind: **Marian James;** Gregory (nephew of Joanne Suttmeier); **Doug Pat-** tur; **Katie Moeller;** **Margot Inman;** **Ken Acker** (son of Lucy Acker); **Marilyn Carlson;** **Taufik Hidayut** (Ken Konigsmark); **Don Wilkinson**

(husband of Gwynn Wilkinson); **Rebecca Thomas;** **Tanisha Foote** (Marilyn Carlson); **Dorothy Sol-** land; **Randi Strom;** **Jeanne Kuipers;** **Talton Johnson;** **John Pass;** **Florence Kinnune;** **Carol Harbolt;** **Sandy Aldworth;** **Jen Winslow;** **Larry Pruitt.**

Undergoing cancer treatment: **Amy Aldworth** (daughter-in-law of Sandy Aldworth) **Les Carlson** (father of Dave Carlson); **Harold Mandt** (brother of Mary Ann Hult and Lorna Robertson); **Chris Howe** (brother of Mark Howe); **Peggy Scalise** (cousin of Mark Howe); **Eileen Letts** (cousin of Mark Howe); **Keith DeCamp** (brother of Ken DeCamp); **Barbara Jones** (mother of Ron Sordahl); **Doug McVety** (Helen Nychay); **Al Batt** (Connie Fletcher); **Larry Harbolt** (Ray Harbolt); **Gerald Welch** (Vern and Jeannie Lindquist); **Joe Martin** (father of Stacy Smith); **Christy Williams** (Bill Bergsma); **Diane Powis** (Paul Tolo); **Dana Mancini** (Jan Setterlund); **Greg Petersen** (Wes Collum); **Barry Donker** (Joan Parish); **Germaine Korum** (Lyle and Alice Lewis); **Kathryn Aitcheson** (Gerrie Hendrickson); **Yuko Takiguchi** (Teiko Soland); **Barb** (Janette Singley)

Living with cancer: **Liz Kidd** (Bob Beck); **Duane Jacobson;** **Mary Lewis** (sister-in-law of Lyle and Alice Lewis); **Mark Becker** (uncle of Paula Seeger); **Barbara Krogh Jarvis** (sister of Steve Krogh); **Suzanne Lewis** (daughter-in-law of Lyle & Alice Lewis); **Mira Bergsma**

Mourning the death of loved ones: For peace and comfort during this time of grieving for the family and friends of: **Jean Stanley** (sister-in-law to Alice Lewis); **Delores "Dee" Bakamus** (Dar Boni); **Marlene Braun** (sister to Cheryl Neeb); **Nikki** (niece to Doug & Dianne Tanner); **Richard "Dick" Birdsall** (Dianne Tanner); **Germaine Korum** (Lyle & Alice Lewis); **Bob Gray** (Doug & Dianne Tanner); **Fran Hildebrand** (Karen Hansen)

Members and friends serving in the military; fire & police departments, & emergency rooms.

Global Missions and Missionaries: For peace in Hong Kong. (Global Missions). Congregations in Chiclayo, Peru: **Pepe** at Las Brisas, **Merci** in San Antonio and **Harold** at Las Lomas. **MaaSae Girls Lutheran Secondary School** in Tanzania.