

# Our Savior Lutheran Church

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GROWING  
TO SERVE



Summer 2024

Our Savior  
Lutheran Church  
745 Front Street S  
Issaquah, WA

## The Lutheran Story:

An Article Series to Accompany Our Book Study,  
*Together by Grace*

### Part 4 - The First Bestselling Author

By Rev. Olaf Baumann

The Reformation became a powerful movement that split the medieval church. One major reason for this historical development is Gutenberg's printing press. Gutenberg did not invent the press, the movable type, the ink, or the paper. But in the century preceding the Reformation he brought all four elements together in a new and efficient way, and that turned book-printing into a viable business. Handwritten manuscripts were expensive luxury goods. Printed books catered to a mass market. The printing press unleashed a media revolution that was missing just one last thing to change Europe: the first bestselling author, Martin Luther!



Recreated Gutenberg press,  
International Printing Museum,  
Carson, CA

Luther cranked out books and pamphlets in great numbers. His writing was boisterous and polemic, and at the same time it was deep and liberating. The people loved it. Everybody wanted more Luther. His writings sold like sliced bread. The printers made their presses go into overdrive to satisfy the thirst for the new theology. When the church finally had enough of this annoying German monk, Luther was already too famous to be liquidated quietly.

It seems like a joke of history, but Luther never wanted to be famous or invent a new faith. All Luther wanted at the beginning, was to be a good Augustinian hermit. The medieval monastery is a place that is removed from this world, even if it is physically still in this world. High walls, gender segregation, and monastic rules centered on prayer and work protect the monk or the nun

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from the temptations that pollute the world outside the cloister walls. Monasteries have also been centers of learning, refuge for orphans and the poor, and places of healing for the sick. But those worldly benefits are only a byproduct of the spiritual exercise of removing oneself from this world and devoting oneself entirely to God.

It is hard to imagine in our secular world that people are truly troubled by the sins they commit. In the Middle Ages, the people fear God's wrath. They are truly afraid of purgatory and hell. To set the troubled soul at ease the church provides the sacrament of confession. Whatever sin separates you from God, confession and forgiveness can restore your broken relationship to God. One would assume that the chances to commit grievous sins behind cloister walls are relatively slim. A monk works and prays all day. It seems almost certain that Martin Luther did no evil deeds. Most likely, Luther was close to being a perfect monk. However, sins are not just things you do. Thoughts and feelings can also be sinful. And so, Martin Luther became obsessed with the danger of being sinful.



*Illustration, Life of St Cuthbert, 1100s*

Dealing with his sinfulness, Martin Luther got lost in a feedback loop. God wants people to be good, and so Martin tried to be good. However, how good is good enough? Martin didn't know and so he tried to be better. That didn't help much, because now Martin asked himself if doing better was good enough, or was doing better still not sufficient? Martin confessed every sinful thought that popped into his head. No matter how often he confessed and was subsequently absolved from his sins, he found no release. For Martin Luther confession turned out to be a catch 22. The more he confessed the more sinful he felt, the more he was convinced that God hated him. In the end Martin Luther was so afraid of God, that he hated God, and that is the greatest blasphemy of all, which means Martin burning in hell was now an absolute certainty.

Luther was saved by his confessor Johann von Staupitz. He sent him to university to study the bible and get his mind off obsessing about his sins. Just in time before Luther completely lost himself in his feedback loop, he discovered through the study of scripture that we don't earn our salvation by being perfectly holy persons. No, we're humans. We're not perfect. No one is. Impossible. We cannot save ourselves by our own means. We rely on God's grace that is given to us as a free gift. We are people who do

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Engraving of Johann von Staupitz, 1889

not deserve salvation, but we are saved through Jesus Christ. That insight triggered the Reformation, and it saved Martin Luther from going completely insane.

Martin Luther started to write about God's grace. The printers printed what Luther wrote about grace, and the whole of Europe read what Luther had to say about grace. Inspired by Luther's writings the people started to ask the fundamental question: Who speaks for God? Is it the pope? The church? Maybe it's the rebellious monk from Wittenberg? Martin Luther was not the first to challenge the power of the church, but he was

the one whose challenge was so consequential that it changed history. Shockwaves went through the medieval world whose social and religious structures seemed to be God ordained and eternal. Some princes jumped on the bandwagon of the Reformation. A few might have had genuine religious reasons, for others it was just one more gamble in the never ending powerplay of the Holy Roman Empire. Due to the printing press Martin Luther became the first bestselling author, and his bestsellers changed the world.

In 1517, Luther nails his 95 theses at the church door in Wittenberg. One year later in 1518, the church opens a heresy procedure against Luther. Cardinal Cajetan interrogates Luther and demands that he recants. Luther will only do so if he is convinced by scripture that he is wrong. However, the demand to be refuted by scripture challenges the authority of the pope. He alone and not scripture is the highest authority in all matters of doctrine. The church discerns truth not only from scripture, like Luther demands, but also from the writings of the church fathers, and the decisions of the councils. The church was understood as divinely ordained institution, and so the church hierarchy had Christ's direct authority to ultimately define the content of the Christian faith. Monks like Luther did not have the



Print made for the 1617 Reformation Jubilee showing Luther inscribing the Theses on the Wittenberg church door with a giant quill.

The church was understood as divinely ordained institution, and so the church hierarchy had Christ's direct authority to ultimately define the content of the Christian faith. Monks like Luther did not have the

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authority to questions matters of doctrine. But the church could not put the genie back into the bottle. The Reformers preached against the veneration of saints, questioned the existence of purgatory, and demanded the abolishment of celibacy. In their opinion priests should marry and have children.

In 1520, Luther publishes his arguably most influential and controversial writings: *Letter to the Nobility of the German Nation*, *The Babylonian Captivity of the Church*, and *The Freedom of the Christian*. In these writings he doubles down on his Reformation insights. He rejects the seven sacraments of the Roman Catholic church in favor of only three: baptism, communion, and confession. Later in the Reformation, confession loses its status as a sacrament, reducing Protestant sacraments to only two. Luther argues that humans are not saved through works, but through faith. But what breaks the camel's back is Luther rejecting the ultimate authority of the pope. In his view, scripture is the sole authority to define doctrine. Because the Reformers define the content of the faith by scripture, by the good news, the *evangelion* in Greek, the followers of the new understanding of faith are called in German *evangelisch*, in English evangelicals. (The European term *evangelisch/evangelical* is not to be confused with the modern American term evangelical. In the USA the churches that emerged in the wake of the Reformation are called mainline churches.)

Later in the year 1520, the pope rejects Luther's ideas and writes a bull, an official letter that derives its name from the papal seal (*bull*) on the document. He threatens Luther with excommunication if he doesn't recant. In response, the boisterous reformer publicly burns the papal bull with great spectacle. On January 3, 1521, the pope followed through and excommunicated Martin Luther.



*Luther burns the bull, Karl Aspelin*

Now the case of Martin Luther became extremely political. The constant rivalry of the territorial princes had found another vehicle to express itself. The princes choose sides, for or against Luther. Civil war is in the air.

In April of 1521, the highest political institution of the Empire, the Diet of Worms, summons Martin Luther to explain himself. The Diet is the assembly of the territorial princes and grand electors presided over by the emperor. As Martin Luther does not recant, emperor Karl V. declares Luther an outlaw. Every citizen of the empire is obligated to seize and kill him.

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Martin Luther is indeed kidnapped soon after the Diet is over. His own prince and protector, the grand elector of Saxony, Frederik the Wise grabs him off the street and stashes him safely away in his Wartburg Castle. He removes Luther from the public not only to protect him, but he also hopes without the firebrand Luther, things will smooth over. They don't. Even with Luther out of the picture, the Reformation spreads like wildfire. In 1522, the city of Nuremberg is the first city that declares itself Lutheran. Bremen, Magdeburg, Frankfurt, and Hamburg follow suit.

Radical reformers like Luther's friend Andreas Bodenstein rampage through the religious landscape. Bodenstein forces his congregants in Wittenberg to drink the communion wine, which was until then reserved for the priest. Radical theology clashed with the piety of the people. People are devastated, shocked, and distressed that the communion wine was literally forced down their throats.



Illustration of Bildersturm

Bodenstein was not done yet. He unleashed the *Bildersturm*, an assault on images. Because of the commandment "You shall not make graven images," he bans pictures and statues. The radicals rip artwork from the church walls and throw priceless cultural treasures into the gutter. They do their worst to stop the veneration of saints, which in their view is superstition. The radical reformation mercilessly fans the flames of religious conflict. Tensions escalate, and Fredrick the Wise is about to lose control over his realm. He recalls

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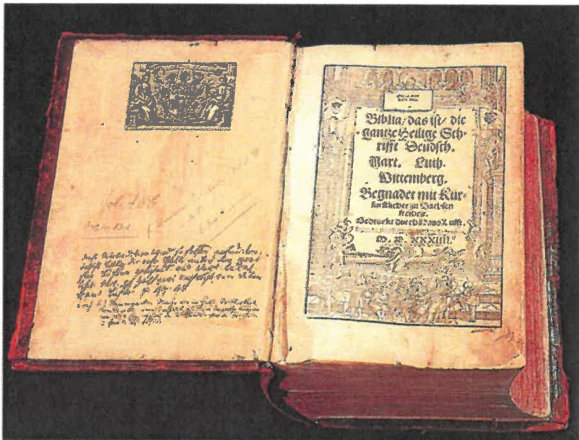
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Andreas Bodenstein Portrait,  
1541/42

Luther from the Wartburg to help to restore order. Luther stops the radicals. Their liturgical and theological reforms will become cornerstones of the Lutheran tradition, but only later. Martin Luther wants reforms to be introduced slowly, so the new faith has a chance to reach the people through teaching.

Luther used his time hiding in the Wartburg to translate the New Testament into German. It is a move that cements the centrality of scripture for the Reformers and that separates them from Rome. The first edition of the Luther Bible is published in September 1522. The first print run of 3,000 copies is sold out in days. Until 1533, 85 more editions will follow.



Luther Bible, 1534

Even though Luther pleaded for order, he could not stop civil war. If you question the church, you also question the fundamental world order that the church said was God-ordained. That leads to people questioning their God-ordained place in the social hierarchy. In 1524, peasants in the Black Forest demand the abolishment of serfdom and restoration of their traditional rights to fish and hunt. They read Luther's translation of the bible, and they can't find anything that justifies their bondage. This is the beginning of the peasant's revolt. Luther is sympathetic to the peasants' demands, but he preaches peace and submission to worldly authority.



The burning of Little Jack (Jacklein) Rohrbach (1525), a leader of the peasants during the war, in Neckargartach.

In the next two years, more than 70,000 peasants were slaughtered in pitched battles or murdered in retaliatory actions by their landlords. It was the highest death toll of civil unrest in German history. However, the peasant revolt was only the opening salvo of 150 years of civil strife. Religious violence culminated in the Thirty Years' War (1618-1648) that pitted Lutheran principalities against the Holy Roman Empire. The conflict escalated until most European powers were involved. The war devastated Germany, and in some areas it

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# Our Savior Community

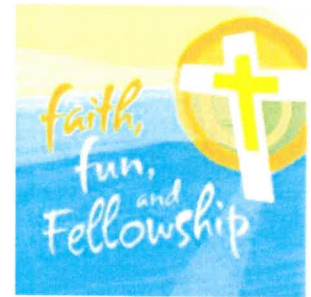
## Announcements from the Pastors

### Worship News

On August, we will go back to pre-Covid offering and communion practice. Starting August 4, we will pass the offering plates through the pews. Starting August 11, we will do kneeling communion around the rail. This was a request from some of you, and we hope the change will be meaningful to all! For this to go smoothly, we need two ushers (not one) per service, as well as one communion assistant to help the pastors and the assisting minister with handing out communion for both sides of the rail at the same time. Please let Cynthia know if you are available to serve as usher or communion assistant. And, if you have thoughts on the old/new way of doing things, please talk to the pastors. Thank you!

### Picnic and Worship at Lake Sammamish

Our annual picnics at Lake Sammamish have been scheduled for **Wednesday, August 7, 14, and 21 from 6:00-7:30 p.m.** The church supplies hot dogs, condiments, drinks, utensils, and fixings for s'mores. Members bring some type of salad to share if they are able. We'll have a brief worship service after the meal.



Flintoft's Funeral Home lets us use their lakefront property. It's located at 4405 E Lake Sammamish Parkway SE in Issaquah, just past Lake Sammamish Park's boat-loading ramp road, and then turn onto SE 44th Street toward the lake. There will be an OSLC sign on the main road. Hope to see you there!

### Look out for Backpack Blessing Kits on August 25, 2024!

In preparation for the new school year, we will have little bags with backpack tags, a simple blessing as well as some other goodies ready for you to take home for your children and grandchildren. Let's bless all students, teachers, helpers, and caregivers in the new school year!

Pr. Kristin-Luana and Sue F.

### Communion Services at Timber Ridge:

Services at Timber Ridge Retirement Community are **always on the first Thursday of the month at 2:00 p.m.** One month is led by OSLC, and the next month by St. Andrew's Lutheran Church (SALC). Here are the upcoming dates:

- **September 5**, led by SALC at Timber Ridge
- **October 3**, led by OSLC at Timber Ridge
- **November 7**, led by SALC at Timber Ridge
- **December 5**, led by OSLC at Timber Ridge



# Our Savior Community

## Announcements from the Pastors

### Season of Creation

From September 1 to October 4, the Christian family unites for the worldwide celebration called the Season of Creation. It is a special season where we celebrate God as creator and acknowledge Creation as the divine continuing act that summons us to love and care for the gift of all that is created. We are co-creatures and part of all that God has made. Our wellbeing is interwoven with the wellbeing of the Earth.

At our Savior Lutheran Church, we will have a focus on creation in liturgy and preaching. We are also partnering with the local non-profit Issaquah Arts and others to create a temporary Labyrinth on the meadow behind the church which will stay in place from September 22 through Salmon Days. We have invited a local fiber artist to be our artist in residence during the Season of Creation. And, we are partnering with other Issaquah faith leaders to provide an animal blessing, most likely at Confluence Park on October 4, the Feast Day of Francis of Assisi. Look out for more details to come soon!

On August 11 after worship, the pastors will lead a Coffee Chat about the Season of Creation and the Labyrinth during Coffee and Fellowship Hour in Anderson Hall.



## **SEASON OF CREATION**

### Creative Writing and Public Theology

You may have read that Pr. Olaf and I took some of our continuing education time in June. What was that all about? We are happy to report that we started a DMin (Doctor of Ministry) program at Pittsburgh Theological Seminary together with 22 other pastors from Presbyterian, Lutheran, Methodist, Episcopal, and Unitarian Universalist congregations. The program combines Creative Writing and Public Theology classes with the goal to get pastors writing for their own congregations and the larger community in a way that touches people's hearts and minds. It was wonderful to meet with so many like-minded colleagues and share our writing projects with each other.

The program goes over three years. It is designed for working pastors and fits into the continuing education schedule common in most denominations. We will attend two 5-day-long, in-person classes a year, one in January and one in June and have Zoom classes in between. Stay tuned as we continue to hone our pastoral writing skills!

## Our Savior Community

### From the Congregational Care Ministry

Have you ever walked up to the door of a new church feeling uncertain or anxious or hopeful, and then felt the relief of being seen and welcomed?

Have you ever been weighed down by illness or difficulty, and then received a note or email of prayer and encouragement?

Have you ever experienced grief over the death of a loved one, and then been comforted by the understanding words in a sympathy card?

Have you ever been unable to attend worship, and then received holy communion in your home or hospital room?

Have you ever arrived at church on Sunday morning feeling burdened or weary or out of sorts, and then walked through the door and felt the comfort of a warm welcome?

Have you ever lacked transportation and felt the frustration of missing worship or a class or an appointment, and then been offered a ride?

Have you ever been confined to your home and wondered if you still matter to your church family, and then received a caring note in the mail?

Have you ever wondered how you can share God's love and make a difference in the lives of others?

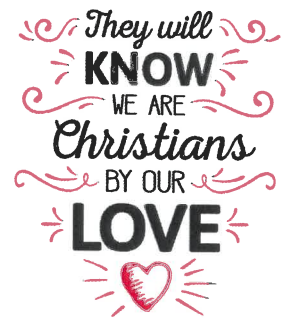
Have you ever felt so grateful for the care and support you received that you wanted to pass it on to someone else?

The Congregational Care Ministry works to provide support for OSLC members and friends in time of need, to nurture an atmosphere of welcome, belonging and care, and to build connections between people through service, fellowship, and study.

We are grateful for the many volunteers who use their gifts in this ministry. We welcome new volunteers to join our team (we meet twice a month for planning, support, prayer, and study) or to volunteer in any one of our areas of service.

Would you like to join us? Let's talk!

Your CCM Team, Sandy A., Bonnie B., Lori D., Jean P., Ann T., Jen W.





# Our Savior Community

## From the Community Outreach Committee

Through Sunday, August 11, the Community Outreach Committee is collecting food and hygiene items for the Issaquah Food Bank. The Issaquah Food Bank is working hard to provide for the increasing number of clients using their services. Please support the Food Bank as they support our community. The Food Bank's Priority Needs List has been inserted into the weekly bulletins, and here it is again. There's a labeled box in the Narthex to drop off your donations. There will also be a box for cash/check donations. Thanks for your generosity!



### Priority Needs List

We kindly ask for only unopened, unexpired items from this list. The list changes as our need for items changes. *(Updated June 24, 2024)*

- Cereal/Oatmeal
- Canned Tuna
- Canned Chicken
- Peanut Butter
- Other Canned Proteins: Spam, Salmon, Roast Beef, Sardines
- Pasta Sauce
- Pasta
- Hearty Soup (Progresso, Campbell's Chunky, etc.)
- Hamburger Helper / Pasta Roni / Rice a Roni
- White Rice (2 lb bags only, please)
- Ensure (Chocolate or Vanilla preferred)
- Chili
- Canned Pasta
- Ramen
- Canned Fruit & Vegetables
- Protein Bars (Protein Kind Bars, Protein Clif Bars, etc.)
- Individual Snacks for Kids
- Pancake Mix (regular and gluten-free)
- Condiments (ketchup, mustard, syrup, soy sauce, jam), regular, not jumbo-sized please
- Cooking Oil (16-20 oz bottles only please)
- Coffee (not decaf)
- Baby Wipes
- Diapers - sizes 4, 5, 6; Pull-Ups - sizes 2T-3T & 3T-4T
- Incontinence Supplies (men's and women's, all sizes)
- Feminine Pads (regular or super sizes, no tampons please)
- Laundry Pods

## Our Savior Community

### A Parting Message from the Library Committee . . .

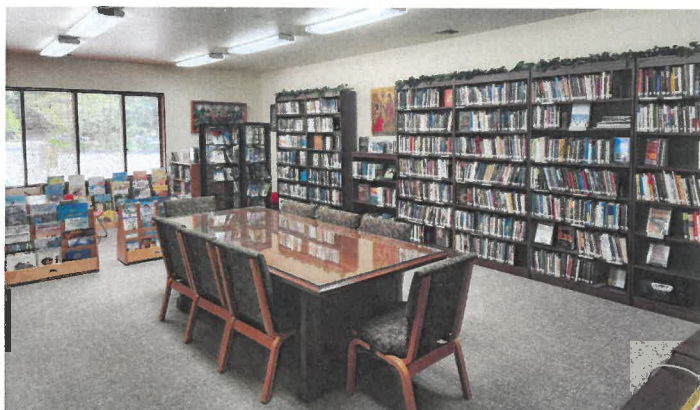
You may have already heard that our committee is no longer active, but please know that your library remains available, both as a comfortable meeting place and for your personal reading pleasure.

If you find a book or DVD you'd like to borrow, no check out is necessary. Simply take the item home with you and when you're finished, return it to the place you found it. Shelf labels and the Dewey decimal number found on the book's spine should help you find its place, but if you're unsure, just place it on the bookshelf inside the library door. A sign is located there with these instructions. Please remember to return the items that you've borrowed and do your best to see that the library remains tidy and comfortable for all to use.

If you are new to OSLC and wonder where the library is, you'll find it down the hall southward from the kitchen. The library is on the left just before the stairs and across from the nursery.

And lastly, may we say it has been our sincere pleasure and a real blessing for us to serve on this library committee. But time has changed library usage, and so we move on. Our deep thanks to the many who have worked with us through the years to help provide this library for you. We hope you will continue to drop in, browse, and enjoy all it has to offer.

Sharon M.  
Becky B.  
Co-chairs





# Our Savior Community Announcements

## Welcome, New Members and Friends



On June 30, Rob & Gabby G., Brenda K. & Randall W., and Pete & Hannelore M. were welcomed as new members and friends. We're excited you've joined our congregation.

## Memorial Service for Ray Harbolt on August 19



The memorial service for Ray Harbolt will be held in the sanctuary on Monday, August 19 at 11:00 a.m., followed by a luncheon reception in Anderson Hall.

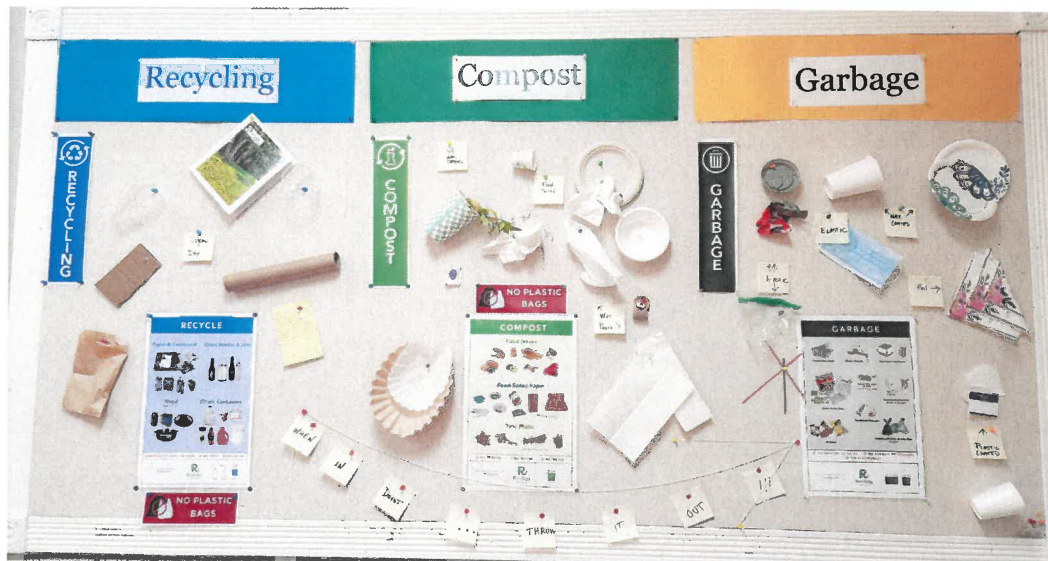
Volunteers are needed to help! The luncheon reception will be a full hot lunch, and 200 guests are expected. This Sunday, there will be clipboards so you can sign up to be on a work crew and/or donate food. Please contact Dianne T. to get involved. All members are part of this essential ministry.

Ray and his late wife Carol were members of OSLC for 55 years, and we hope you can attend. Thank you!

## Our Savior Community

### Becoming Better Stewards of the Earth

We encourage OSLC members and friends to become more educated and proactive about recycling, composting, and garbage. It's time to up our game to lessen our trash, and we understand it can be confusing. So, in Anderson Hall, there's a new bulletin board (put together by Anne E. and Cynthia D.) showing what items are good to go into recycling and compost bins, and what items need to go into the garbage. For recycling: **clean and dry** paper, cardboard, glass, and plastic bottles, containers, and cups. For compost: food, plants, wooden coffee stirrers, napkins, paper towels, as well as paper plates, bowls, and cups with **no waxy coating**. Lists on the wall offer more detail. If compost or recycling gets contaminated, then it has to go in the garbage. We don't want that. **When in doubt, throw it out!**



A dedicated group from OSLC, Spirit of Peace, and Recology has been meeting and preparing to roll out these changes. Compost bins and compost liners, recycling bins, and compostable cups, plates, and bowls have been purchased. We're standardizing bin colors throughout the church: blue is for recycling, green for compost, and black for trash. We'll notify all groups using the church about these changes and let them know to buy compostable products. We also want to offer education and answer your questions. Here are the bins that will be side-by-side in Anderson Hall soon. Thank you, Cynthia D., Parish Administrator







## Northwest Washington Synod

### *The Spirit: July-August 2024*



*Bishop Shelley Bryan Wee*

Martin Luther writes in the Small Catechism:

*What then does 'daily bread' mean? Everything included in the necessities and nourishment for our bodies, such as food, drink, clothing, shoes, house, farm, field, livestock, money, property, an upright spouse, upright children, upright members of the household, upright and faithful rulers, good government, good weather, peace, health, decency, honor, good friends, faithful neighbors, and the like. (Small Catechism, Fourth Petition of the Lord's Prayer)*

In May, the six bishops of Region One (this includes the synods of Northwest Washington, Southwestern Washington, Alaska, Oregon, Northwest Intermountain, and Montana) were asked by the Region One hunger teams to write a joint letter requesting Congress to re-authorize the federal Farm Bill and to not cut important funding. The six bishops agreed to write this letter. After it was written and signed, the ELCA Advocacy staff in Washington, DC hand-delivered it to the House and Senate Agriculture Committees' leaderships and to the Representatives in each of the synod's respective states.

In June, there was a zoom event for all the Lutherans in the six synods to learn more about the Farm Bill and advocate for its continuation. This event was sponsored by the Region One hunger ministry teams, ELCA Advocacy, and Faith Action Network (FAN). Different speakers shared information, conversation happened, and the opportunity to write letters to legislators occurred.

As you might know, the six synods have over 560 congregations and tens of thousands of Lutherans from the states of Alaska, Idaho, Montana, Oregon, Washington, and Wyoming. These synods and states are not homogenous. The bishops are not homogenous. The congregations within each synod are not homogenous. The members of these congregations are not homogenous. We have differences of opinion at times, we have different priorities, we vote differently, we even shake our heads at things that don't make sense to us about one another.

And yet, in our diversity, we are also joined in the unity of Christ and the promises we have received. Deep in our bones, we know that we are saved by grace through faith. We hold fast to the truth that God loves us no matter what. We know this and trust this and hold this. And, because of this, together we are called out into the world – as followers of Jesus and as civic members of society.

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## Northwest Washington Synod

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We join together – over and over – to bring about change and protect the vulnerable. We come together beyond political difference because of what we have been promised and what we are called to do and to be. The example I’ve been using in this article is the Farm Bill. When we advocate for this bi-partisan Farm Bill, we are advocating for farmers, migrants, agricultural workers, Indigenous peoples, hungry children, the inclusion of those who have been historically excluded, and more.

But, of course, we come together far beyond this Farm Bill. We come together because God calls us to love others as God loves us. We work together for a just society. As German pastor and theologian Dietrich Bonhoeffer wrote, “Mere waiting and looking on is not Christian behavior. Christians are called to compassion and action, not in the first place by their own sufferings, but by the sufferings of their brothers and sisters, for whose sake Christ suffered.” (*A Testament to Freedom*)

I am thankful and proud to be Lutheran because of all of you who feed and clothe, nourish and shelter, love and protect those who are the most vulnerable in this country and this world. It would take pages to list all the ways that you do this individually, in your congregations, in the synod, and in the wider church. Thank you for your advocacy and your care. There is, of course, more work to be done. And so let us together work towards the day when all may receive “daily bread.”

If you would like to read the Bishops’ letter you may click this link: <https://fanwa.org/wp-content/uploads/2024/06/Region-1-Bishops-Joint-Letter-Agriculture-Committee-Leaderships.pdf>

+Bishop Shelley Bryan Wee / [bishop@lutheransnw.org](mailto:bishop@lutheransnw.org)

# Lutheran Counseling Network

## Faith and Everyday Life July 2024

In Philippians 4:7 we read, “And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus” (NRSV). I memorized this verse years ago, long before I really knew the multitude of things that can surpass understanding.

One of the beautiful parts of growing in age is the growing sense that I do not need to have answers. Often it is the questions that get me farther in relationships and my faith than the conclusions or understandings I have reached. Peace expressed in this world has a variety of iterations. The versions of peace as harmony, or as a “peace out” or goodbye, a truce, or peace and quiet are based on our human understanding.

What speaks to the peace of God in my life is ironically the silent inner voice. Jesus guarding and tending to my heart and mind in such a way that is beyond what I could ever dream of or accomplish on my own. It is in this place, when my human understanding is secondary to allowing God’s presence of peace, that I can meet some of my greatest joys, struggles, and pain. It is in this place where God’s people can rest and feel protected in Christ Jesus.

*Written by a staff member of Lutheran Counseling Network*





# Lutheran Counseling Network

## Faith and Everyday Life August 2024

In the story of the Prodigal Son . . . a younger son takes what he has learned his entire life and decides to go in another direction. He asks for his inheritance while his father was still living. He has a good time, a really good time. He spends his entire inheritance which would have sustained him for a lifetime in a short time. His new friends are now gone. He finds work in a pig pen. He is hungry and homeless. He makes his plan to go home and ask for forgiveness. He wants to work for his father as a servant. He plans his speech on the journey home.

The Father has been waiting, each day going to the highest point of his estate looking longingly for his son. When he sees him he lifts his robes and runs to greet him. As his son begins his long rehearsed speech his father cuts him off. He says his son was lost is now found. He puts an elegant robe on him, and tells his servants to prepare a feast for his son. He was restored as a son. How many times do we think our past is unforgivable?

How many times do we stay away from those we have hurt because we think what we have done is unforgivable? How many people are awaiting their prodigal? Returning, humbly seeking restoration, can bring both eternal rewards from a Loving God and also to a family awaiting their family to return home.

This is a story of hope: hope for reconciliation, a prodigal returning home, a family looking and waiting for that return. Joy and forgiveness is awaiting them; child, parent, friend together again.

*Written by a staff member of Lutheran Counseling Network*



## OSLC in Our Community

These are the community organizations that use our church building for meetings, rehearsals, and trainings:



BOY SCOUTS  
OF AMERICA®

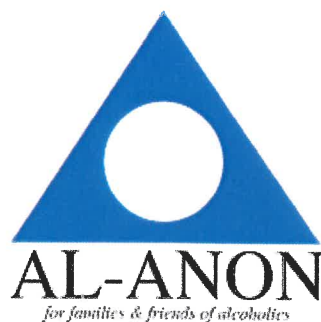


*Spirit of Peace*  
UNITED CHURCH OF CHRIST

  
MASTER CHORUS  
EASTSIDE  
*Feed Your Soul*



New Creation Church  
(Messenger Evangelistic Ministries Int'l.)







## We remember in prayer . . .

**Ruben N.**, for healing of the burns on his foot (Connie F.); **Hunter S.**, for recovery following a bad motorcycle accident (Marilyn C.); **Jean R.**, who has terminal cancer (Lois D.); Please pray for my son and his family: **Matthew K., Gloria, Annalise, Adrian, Adrianna, and Annabelle** (Cecilia K.); **Cynthia D.**, for healing of the hairline fracture in her right arm; **Wendy W.**, for a clear diagnosis and treatment plan; **Bishop Shelley Bryan Wee**, who continues her recovery from influenza, bacterial pneumonia, viral pneumonia, and sepsis; **Bob J.**, who is receiving treatment for cancer, **and his family**; **Gary H.**, for God's continued healing presence in his life; **Dianne T.**, for healing, strength, and peace through her ongoing treatment; **Diane M.**, who is in a rehab center; **Guests of the Community Meals Program**; **all affected by COVID-19.**

**Mourning the death of loved ones:** **Ray Harbolt; John Pass.**

**Healing and peace of mind:** **Bob B.; Lyle L.; Henrik & Patty C.; Vern L.; Jerry & Linda N.; Marian J.; Katie M.; Margot I.; Dorothy S.; Jeanne K.; Florence K.; Sandy A.; Jen W.; Larry P.**

**Undergoing cancer treatment:** **Mary F.; Lou L. (Dianne T.); Baby Jack** (nephew of Bill S.); **Treasure H.** (daughter of Rowan and Barbara H.); **Bob J.; Gary H.; Dianne T.; John H.** (Marilyn C.); **Jim F.** (son of Mary F.); **Kirsten O.; Scott P.** (Rowan H.); **Kip H.** (father of Cheryl H.); **Richard** (Debby B.).

**Living with cancer:** **Mike** (friend of Jane W.); **Gene C.** (cousin of Duane J.); **Chris H.** (brother of Mark H.); **Peggy S.** (cousin of Mark H.); **Eileen L.** (cousin of Mark H.); **Sonja** (Dianne T.); **Gerald W.** (Vern and Jeannie L.); **Duane J.; Mary L.** (sister-in-law of Lyle and Alice L.); **Suzanne L.** (daughter-in-law of Lyle & Alice L.).

If you have any prayer requests to be added (or you or your loved ones no longer need to be on this list), please reach out to [office@oslcissaquah.org](mailto:office@oslcissaquah.org). Thank you.



## Worship Readings for Sundays

**Sunday, August 4: Eleventh Sunday after Pentecost**

First Reading: Exodus 16:2-4, 9-15

Psalm 78:23-29

Second Reading: Ephesians 4:1-16

Gospel: John 6:24-35

**Sunday, August 11: Twelfth Sunday after Pentecost**

First Reading: 1 Kings 19:4-8

Psalm 34:1-8

Second Reading: Ephesians 4:25 – 5:2

Gospel: John 6:35, 41-51

**Sunday, August 18: Thirteenth Sunday after Pentecost**

First Reading: Proverbs 9:1-6

Psalm 34:9-14

Second Reading: Ephesians 5:15-20

Gospel: John 6:51-58

**Sunday, August 25: Fourteenth Sunday after Pentecost**

First Reading: Joshua 24:1-2a, 14-18

Psalm 34:15-22

Second Reading: Ephesians 6:10-20

Gospel: John 6:56-69





## Worship Assistants for Sunday Services: 10:00 a.m.

Dates & Services	Assisting Minister	Usher	Altar Guild	Sound & Videography
Sunday, August 4	Jen W.	Larry T. and Bill S.	Stacy S.	Jon S.
Sunday, August 11	Anne E.	TBD	Barbara F.-S.	Jon S.
Sunday, August 18	Joan F.	TBD	Jane W.	TBD
Sunday, August 25	Connie F.	TBD	Jean P. and Delaney C.	Jon S.



### Volunteer Coordinators

We're thankful for all our volunteers and for those who coordinate them!

Altar Guild: Jane W.

Ushers: Bill S.

Memorial Bells: Alice L.

Assisting Ministers: Cynthia D. and Jen W.

Sound & Videography: Jon S.

## August Birthdays & Anniversaries

### Birthdays

8/2 Lana G.  
8/5 Evie G.  
8/10 Barb P.  
8/12 Mary F.  
8/16 Nancy C.  
8/17 Chuck B.  
8/18 Douglas D., Jr.  
8/24 Paul G.  
8/25 Lisa D.V.  
8/26 Leslie W.  
8/27 Jan W.  
8/29 Yumio D.



### Anniversaries

8/5 Pete & Hannelore M.  
8/8 Larry & Ann T.  
8/10 Sandy & Jeff S.  
8/12 Lana & David G.  
8/18 Phil & Evie G.  
8/19 Marilyn & Jeff J.  
8/20 Doug & Dianne T.  
8/28 Linda & Jerry N.



If your name is missing  
from the birthday or anniversary list,  
please contact the church office  
so we can update our records.  
We want you to be included!





***Our Savior Lutheran Church***

745 Front Street South  
Issaquah, WA 98027  
425-392-4169



Stay connected!  
**[www.oslcissaquah.org](http://www.oslcissaquah.org)**

All articles and announcements for the next *Focus* edition  
are due on the 22nd of the month.  
Please email items to **[office@oslcissaquah.org](mailto:office@oslcissaquah.org)**.

**OSLC STAFF DIRECTORY**

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Cynthia Delaney.....	Parish Administrator
425-392-4169 (office)	<a href="mailto:office@oslcissaquah.org">office@oslcissaquah.org</a>

**Emergency Pastoral Care**

For emergency pastoral care, please contact Pr. Olaf Baumann at 360-912-1830  
or Pr. Kristin-Luana Baumann at 360-912-1245.