



March 2026

**Our Savior
Lutheran Church**
745 Front Street S
Issaquah, WA

The Harrowing of Hell

By Rev. Olaf Baumann



Anastasis (Harrowing of Hell), Parekklesion, early 14th century, fresco, Chora (Kariye), Istanbul.

The Harrowing of Hell describes the descend of the victorious Jesus into the realm of the dead in the time between crucifixion and resurrection.

The Apostles' Creed states,
"[Jesus] was crucified, died, and was buried;
he descended to the dead*."

Sometimes the text of the creed is also translated "he descended into hell*."

Continued on page 2 . . .

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The fiery hell where the sinners are tortured is not really a biblical concept. There are notions of outer darkness where there is gnashing of teeth and in other texts there are lakes of fire. But what we today (NRSVUE) translate as hell reads in the original Greek of the New Testament as *Gehenna*. (There is one exception where the Greek reads *Tartarus*, a place in Greek mythology where the Titans are imprisoned.)

Gehenna is a real place. It's the modern Wadi of Hinnom, located in the vicinity of the temple mount in Jerusalem. Before the Babylonian exile during the Iron Age, apostate Israelites sacrificed here their first-born male children to the god Molech by burning them alive. The Hebrew Scriptures describe this act with the phrase "pass through fire." Later the location became a refuse dump where animal carcasses and the unclaimed bodies of criminals and outcasts were burned. It is the place where people are farthest away from God's grace, and it seems obvious where our imagery of hell originates.

The realm of the dead is called *Sheol* in the Hebrew Scriptures or *Hades* in the New Testament. It is not a place of punishment or torture, but a netherworld where the dead are located. After his death, Jesus descends into this realm and throws open the gates to liberate the dead and lead them into union with God. Matthew reports that with Jesus' death darkness sets in, and that the veil of the temple is torn apart. In 1 Peter 4:6 we read that in this moment the gospel was "proclaimed even to the dead." We also read in 1 Peter 3:19 that "he (Jesus) went and made a proclamation to the spirits in prison." The prison in this case is the grave. Paul's letter to the Ephesians reports that Jesus ascended into heaven, but before "he had also descended into the lower parts of the earth" (Ephesians 4:8-10). And in Matthew 27:52-53 we find this account: "The tombs also were opened, and many bodies of the saints who had fallen asleep were raised." This must have been before the resurrection, because the very next verse 53 reads: "After his resurrection they came out of the tombs and entered the holy city and appeared to many."

The doctrine of the Harrowing of Hell, of Jesus liberating the dead and defeating death, originates as a theological idea and liturgical event in the second century shortly after the gospels emerged as a witness to the life, death, and resurrection of Jesus Christ. In Western churches, Roman Catholicism as well as most Protestant denominations, Christ's descent into hell is more remembered than celebrated.

In his 1533 Torgau sermon, Martin Luther explained that Christ's descent into hell was a real event. It is not part of the suffering of Christ; the passion was completed at Christ's death on the cross. Descending into hell is already part of Christ's triumph that will find its culmination in the empty tomb. In hell, Christ declares victory against

Continued on page 3 . . .

Continued from page 2 . . .

sin, the devil, and death itself. Luther is light on details, as are the *Confessions*, the foundational documents of the Evangelical Lutheran Church. In his sermon, Luther explicitly warns against imagining how the Harrowing of Hell exactly worked, whether Christ slapped the devil or kicked him, or took a big stick, a bullwhip, a flaming sword, or clubbed him with a bishop's crook. As Luther said, do not imagine it. The important thing is the declaration of victory, not the mechanics of conquest.

The Orthodox churches are not so restrained in their remembrance and celebration of Christ's descent into hell. The liturgical celebrations of Holy Saturday make the Harrowing of Hell a central element. Saturday morning services already anticipate Easter with readings and hymns. The vigil is traditionally celebrated on Saturday evening. It is a service that is timed so that at exactly midnight the light of Easter replaces the darkness of the vigil. Masses of candles are lit and illuminate the churches. In this golden light the first communion of Easter is celebrated. The Harrowing of Hell is part of liturgical rituals that precede midnight and Easter. With much pomp that likely would have made Martin Luther's eyes tear up, Christ's victory over hell is reenacted. The paschal homily of St. John Chrysostom is proclaimed that welcomes everyone to the celebration of Easter.

No matter if you were a good Christian who fasted and prayed, or if you barely made it through Lent, Easter is for you. God's love is not a reward for the virtuous. The most famous passage of St. John's sermon from the 4th century reads: "Hell was embittered when it encountered You below. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain." In Orthodox theology, Christ descends into the realm of the dead to destroy the gates of hell and to liberate the departed from the tyranny of death. The icon of the Resurrection depicts Christ standing over the shattered gates of Hades, pulling Adam and Eve from their tombs. It expresses the Orthodox conviction that salvation is not about legal satisfaction or individual guilt, but it is a cosmic victory. It is the triumph of life over corruption, the liberation of humanity from the tyranny of death, and the restoration of life to all of creation.

Whether you prefer restraint like Martin Luther or are a friend of pomp and circumstance, please remember that Easter is the ultimate testament to God's unending love for all humans and all of creation. All who are, all who were, and all who will be, are irrevocably bestowed with God's free gift of grace. God loves us, no matter what.

Our Savior Community

Please mark your calendars for Holy Week and Easter:

HOLY WEEK & EASTER

AT OUR SAVIOR LUTHERAN CHURCH

Palm Sunday

March 29, 10 am

Service with communion.

We relive Jesus' joyful journey into Jerusalem, followed by his sorrowful journey to the cross.

Maundy Thursday

April 2, 7:00 pm

Service with communion.

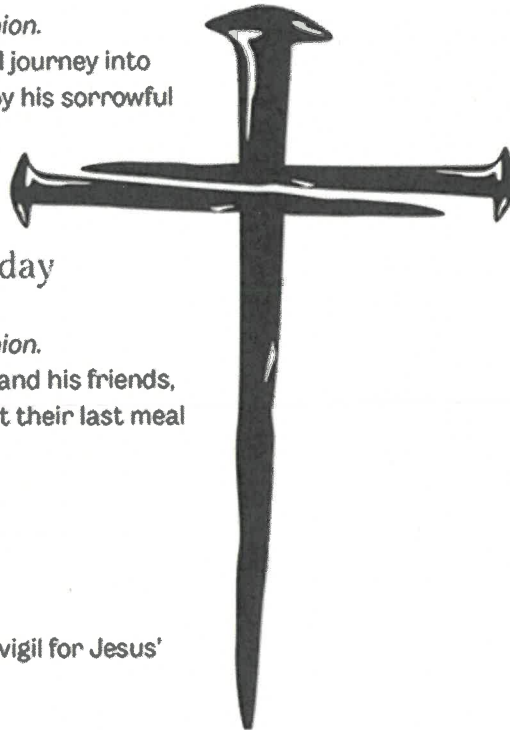
We remember Jesus and his friends, family and disciples at their last meal together.

Good Friday

April 3, 7:00 pm

Service

We join together in a vigil for Jesus' suffering and death.



Easter

April 5, 10:00 am

Service with communion + Brunch

We tell Jesus' resurrection stories and celebrate our eternal life together!



OUR SAVIOR
LUTHERAN CHURCH

Our Savior Community

Finding Our Way Empathy: Virtue or Sin?

By Rev. Dr. Randall E. Webb

There are many things happening in American Christianity today that I do not understand. The latest thing is a sharp divide between conservative and progressive Christians over the concept of **empathy**. The word “empathy” is not in the Bible. It came into the English language in 1903 as a translation of a German word meaning “in feeling.” We can define it now as “the ability to understand and appreciate another person’s feelings and experiences.”

Empathy has traditionally been seen as a virtue. But within the last year, some on the Christian right see empathy as “a cudgel for the left.” Their fear is that it can manipulate caring people into accepting all manner of sins from a conservative Christian perspective, including abortion access, LGBTQ+ rights, illegal immigration and certain views on social and racial justice” (*PBS News*, August 21, 2025). They see denouncing the “sin” of “toxic empathy” as a necessary protection of doctrine. They fear progressives using emotional narratives might force conservatives to accept ideologies which in their view bypass rational scriptural judgment. Progressive Christians see denouncing empathy as a dangerous departure from Christian love, and a distortion of the Gospel which is deeply rooted in compassion for the vulnerable. Progressives fear that denouncing empathy can justify a “hardness of heart.”

Those are certainly today’s hot-button issues. But I don’t understand the fear that showing empathy for anyone (as Jesus did) can somehow “manipulate” conservatives into “accepting” things they consider to be sins. Jesus showed empathy and compassion for all manner of sinners and never “accepted” their sins.

Two voices from the Christian right have spoken more loudly than others. One is Allie Beth Stuckey, host of the popular podcast “Relatable,” who authored the book *Toxic Empathy: How Progressives Exploit Christian Compassion*. The other voice is Joe Rigney, a professor and pastor at an Idaho church and seminary. His book is *The Sin of Empathy: Compassion and Its Counterfeits*.

Before this, historian Susan Lanzoni, a graduate of Harvard Divinity School, traced a century of empathy’s uses and definitions in her 2018 book *Empathy: A History*. Although her book had some critics, she has never seen empathy so derided as it is now. “It’s been particularly jarring to watch Christians take down empathy. That’s the whole message of Jesus, right?” (*PBS News*, August 21, 2025). *Continued on page 6 . . .*

Our Savior Community

Continued from page 5 . . .

The Bible frequently describes and sometimes commands the concept of empathy using terms like compassion, tender heartedness, sympathy, etc. Compassion always moves from empathy to action as a caring response to others' sufferings. Being "deeply moved" (literal Biblical words for compassion) by the distress of another stimulates action where possible to alleviate the need.

The Good Samaritan in Jesus' parable is "moved with pity" for the beaten man left for dead at the side of the road. He showed compassion for an enemy, no questions asked (Samaritans have nothing to do with Jews.). At the end of that parable, having identified every person as our neighbor, Jesus says, "Go and do likewise" (Luke 10:37). Is that not a command from Jesus to show compassion for all?

Jesus himself is "greatly disturbed in spirit and deeply moved" when he feels the grief of those mourning the death of Lazarus (John 11:33). Compassion is one of Jesus' defining characteristics. He feels the grief and loss of his people and grieves with them. He weeps with them. Even though he knows that he will raise Lazarus back to life in the next few minutes, Jesus feels empathy at a gut level for the sadness and grief of his people. He takes the time to compassionately enter that grief with them.

After 2,000 years of Christianity, why is the issue of "toxic empathy" being raised only now? "Empathy is not toxic. Nor is it a sin," said the Rev. Canon Dana Colley Corsello in a sermon at Washington National Cathedral. "The arguments about toxic empathy are finding open ears because far-right-wing, white evangelicals are looking for a moral framework around which they can justify President Trump's executive orders and policies." She also said, "Empathy is at the heart of Jesus' life and ministry. It's so troubling that this is even up for debate" (Op. cit.).

David French, Opinion Columnist for the *New York Times* thinks that evangelicals found themselves under pressure to rationalize their support for a man who gratuitously and intentionally inflicts unnecessary suffering on his opponents. What they came up with in terms like "toxic empathy" and labeling empathy a sin, seem contrived and are offensive to those trying to follow Jesus' example of love and compassion. It is not far from the sin of calling that which is good, bad or vice versa.

Many Bible references to compassion in the Old and New Testaments show us that we have a compassionate God, and Jesus Christ embodied that loving compassion in his teachings and in the witness of his life. As for the danger of having the Bible change our minds, what better reason is there to change? The Bible judges us all. But the Bible

Continued on page 7 . . .

Our Savior Community

Continued from page 6 . . .

is not more important than Jesus Christ. If the life and ministry of Jesus and his compassion for sinners leads us to be empathetic and compassionate to our fellow human beings, no matter what their sins, isn't that what Jesus wants us to be? The need to protect one particular viewpoint of what is "sin" or "anti-biblical" must never be more authoritative than the life and teachings of Jesus Christ. To withhold empathy and compassion from another because we don't like their particular sin, would be to totally reject Jesus' words in Matthew 7:1: "Do not judge, so that you may not be judged."

Perhaps empathy itself is not the real issue, but the very selective ways in which it can be applied. Is it OK to feel empathy only for those who understand things the same way that we do? I think not. The Good Samaritan did not need to interview the naked, half-dead Jew at the side of the road to see if they understood God and the scriptures in precisely the same way. That parable is about empathy and compassion for the suffering, even for those who are different, sinful, or enemies. And Jesus' words at the end of that parable—"Go and do likewise"—should be what guides our behavior, no matter how sinful that suffering person may be.



R

**"Which of these three do you think
was a neighbor to the man who fell
into the hands of robbers?"
The expert in the law replied,
"The one who had mercy on him."
Jesus told him, "Go and do likewise."**

Luke 10:36-37



Our Savior Community

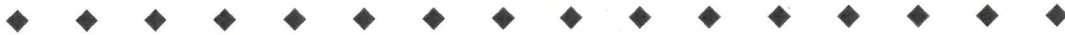
2025 Endowment Committee Report

Our funds grew from \$304,511 to \$359,193 during 2025. The Ray Harbolt estate donated \$23,406 to the fund. We awarded \$7,369 to local and international charities and church-related programs.

For year 2026, we have a maximum of \$9,660 to give out. Our fund is for youth events and scholarships which further Christian faith and service. We also reward local and international non-profits which the congregation supports. The funds will be available to support programs and events that further the mission and ministry of our church.

The committee tries to make most decisions about distributions during the first half of the year. Contact any of the following for questions: Anne E., Bill C., Chuck B., Dr. John S., and Jeff Jewell.

—Submitted by Chuck B.



ELCC Newsletter

In February, the Eastside Lutheran Church Community (ELCC) started publishing an electronic newsletter on the third Monday of each month. You're invited to sign up and stay informed about ELCC events, meetings, and worship services.

Sign up for the newsletter here: <https://www.eastidelutherancc.org/>



Focus and Bulletin Update

From now on, event announcements will be published in the weekly bulletin. Articles and committee reports will be published in the Focus.

- ◆ For the bulletin, event announcements are due by Wednesday at 10:00 a.m. to appear in the upcoming Sunday bulletin.
- ◆ For the Focus, articles and committee reports are due by the Monday of the last full work week of the month to appear in the upcoming newsletter.

Please email submissions to Cynthia at office@oslcssaquah.org. Thanks!

—Cynthia Delaney, Parish Administrator



Evangelical
Lutheran Church
in America

January 20, 2026

Thank You

Our Savior Lutheran Church
745 Front St S
Issaquah, WA 98027-4206

Dear Our Savior Lutheran Church,

Thank you for your gift of \$1,169.00 to ELCA World Hunger.

*"From [Christ's] fullness we have all received, grace upon grace."
-John 1:16*

As a church, we are empowered to love and serve our neighbors as Christ first loved us. Your gifts to the ministries of the ELCA help people around the world feel the power and hope that flow from God's full, boundless love. Drawn together and guided by the Holy Spirit, we accomplish together what none of us could do alone, grace upon grace.

Your generosity is getting at the root causes of hunger and poverty in over 60 countries, including the United States. It provides access to clean water, health care, agriculture, livestock and education, and it advances peace and justice for all people. Through your gifts, you join the whole church in working toward a just world where all are fed.

Thank you for your gracious gifts. You make God's love real.

With gratitude,

Daniel Rift

The Rev. Daniel Rift
Director, Congregational Generosity

P.S. Please see the reverse side of this letter for your receipt.

Northwest Washington Synod

The Spirit: March 2026



Bishop Shelley Bryan Wee

From the Bishop:

I feel like I'm/we're in a limbo of what to do next.

We are living in times that would have felt unimaginable just a few years ago. We are surrounded by neighbors who are worried about sending their kids to school, seeking medical help, or gathering for worship—afraid of what might happen. We are also surrounded by neighbors who are anxious about people from other countries or people of different religions—uncertain about a changing world and unsure where they belong. Many people are afraid. And this fear, in all its forms, is shrinking our world.

Fear pulls us inward. It isolates us from one another. It tempts us to retreat into suspicion and guardedness rather than reaching out toward one another. It makes it harder to see one another as fully human. It becomes almost impossible to say that we are all beloved of God and all neighbors with one another. Truly, as followers of Jesus, we are called to a new way: a way of connection, courage, and community.

During this time of Lent, as children of God, let us practice these new ways through the disciplines of prayer, fasting, and charity (the traditional disciplines of Lent).

Prayer: Let us pray together for this world. Let us read scripture together and attend mid-week Lenten services. Let us light candles each night. Let us listen to one another's fears and longings. Let us gather on street corners and sing. Let us gather in churches and homes—and even in front of federal buildings. Prayer grounds us so we remember who we are and whose we are. Let us gather in prayer this Lent.

Fasting: You are welcome to give up luxuries during Lent—but fasting also invites us to examine what consumes us and what we consume in return. What are we holding onto that causes us not to see our neighbor? What holds our attention more tightly than the people right in front of us? This Lent let us choose practices that connect us rather than separate us. Let us fast from doomscrolling and performative outrage and instead read thoughtfully and be genuine in our allyship. Let us make space for joy, for creativity. Let us not only fast from junk food but let us prepare good, nourishing meals for those who are without. Let us fast expansively this Lent.

Continued on page 11 . . .

Northwest Washington Synod

Continued from page 10 . . .

Charity: This is not simply about writing a check (though sometimes this is a faithful use of resources). Charity is also showing up. Let us share time, attention, and care. Let us reduce our focus on hoarding wealth or possessions and instead practice love for our neighbors in tangible ways. Let us use our voices for those who have been silenced. Let us help redistribute wealth so that those who are without receive what they need. And let us stand in solidarity with communities who are vulnerable. Charity makes visible Christ's love we proclaim. Let us show the love of God and neighbor through charity this Lent.

These practices alone cannot change the world – but we believe in One who is already changing this world. And so, as we practice these disciplines, we also live in the promise that the Holy Spirit is alive and active in this world. And that even in this fearful time, death does not have the final word. Through Jesus, God is always bringing hope out of despair, community out of isolation, life out of death. As people shaped by the promise of the resurrection, may we dare to live differently – to pray boldly, to fast with freedom, to give generously. May the Holy Spirit strengthen us during these forty days and beyond. And may our lives bear witness to the new life God is already creating among us.

Bishop Shelley Bryan Wee | bishop@lutheransnw.org

pray boldly
fast with freedom
give generously

Lutheran Counseling Network

March Faith and Everyday Life

“Hope deferred makes the heart sick;
but a desire fulfilled is a tree of life” (Proverbs 13:12).

How, when hope is deferred, can we keep our heart from getting sick or grieved?

Strong's Old Testament Hebrew Lexicon defines “hope” as “expectation.” That’s got some meat on it: if I expect something, it means I have faith it will happen. Expectation deferred means the arrival is drawn out, prolonged.

We can lean into God when hope is deferred because God is faithful (Hebrews 10:23). Our part is to hold “fast” to God’s promises (keep, possess, retain, seize on). We are to *know* what is ours in Christ and not let it be wrest away, not by forces that come against us nor by temptation in our own minds to waning belief or discouragement.

And we don’t have to do this alone, “for God is able to succor them that are tempted” (Hebrews 2:18). (Latin *succorro* = to run to the aid of!)

Perhaps more importantly we need to hold fast to knowing who God is on our behalf. The many names of God illuminate God’s nature and fullness. From *The Names of God: Discovering God as He Desires to be Known* by Andrew Jukes (1967):

Elohim: One who is in covenant-relationship with Creation and will not abandon it, nor leave it or forsake it. God’s covenant promises stand firm forever. God’s all in!

Jehovah: One who is truth and righteousness. God’s is the highest righteousness: while it judges sin, it can never rest until it also makes the sinner righteous. God’s righteousness is for us, not against us.

El Shaddai: The All-Bountiful One. God is the true Giver of life, Who pours out God’s very self, God’s nature, to all who believe.

It is worth researching the many names of God and meditating on them to know deeply for ourselves Who knows us each by name, Who never grows tired or weary no matter what our circumstances look like, Who succors us when hope is deferred. The fullness of God is ready for our every situation!

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, worship services, music lessons, rehearsals, recitals, art events, and/or trainings:

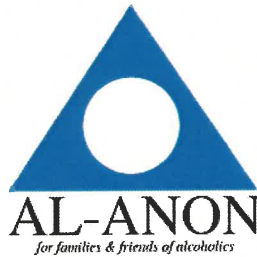


BOY SCOUTS
OF AMERICA



Spirit of Peace
UNITED CHURCH OF CHRIST


MASTER CHORUS
EASTSIDE
Feed Your Soul



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



ISSAQUAH
ARTS

apda AMERICAN
PARKINSON DISEASE
ASSOCIATION
NORTHWEST CHAPTER
Strength in optimism. Hope in progress.



CITY OF
ISSAQUAH
POLICE



We remember in prayer . . .

Jim U., who had skull surgery to remove two cancerous growths, and his wife **Maria** (long-time neighbors of Alice and Lyle L.); **Janice E.**, 94 years old, is in rehab because she fell and broke her back, and also has issues with vision (long-time family friend of Ron S.); **Suzanne D.**, for healing her lower back fracture; **Dianne T.**, for healing and pain relief; **Mary F.**, for healing and comfort; **Guests of the Community Meals Program**; all affected by **COVID-19 and other illnesses.**

Mourning the death of loved ones: **Wayne Hardy** (stepfather of Cecilia K.).

Healing and peace of mind: **Sandy A.**; **Lena S.**; **Peter R.**; **Shelley H.**; **John & Helen N.**; **Diane M.**; **Lyle L.**; **Henrik & Patty C.**; **Vern L.**; **Katie M.**; **Margot I.**; **Dorothy S.**; **Jeanne K.**; **Florence K.**; **Larry P.**

Undergoing cancer treatment: **Rowan H.**; **Dianne T.**; **Kim A.** (dear friend of Shelley H.); **Melinda N.** (daughter of Cheryl & Lou N.); **Suzanne L.** (daughter-in-law of Lyle & Alice L.); **Mary F.**; **Lou L.** (Dianne T.); **Baby Jack** (nephew of Bill S.); **Treasure H.** (daughter of Rowan and Barbara H.); **John H.** (Marilyn C.); **Jim F.** (son of Mary F.); **Kirsten O.**; **Scott P.** (Rowan H.); **Kip H.** (father of Cheryl H.).

Living with cancer: **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 add (or you or your loved ones no longer need to be on this list), please reach out to office@oslcissaquah.org. Thank you.



Worship Assistants for Sunday Services at 10:00 a.m. and Ash Wednesday at 12:00 p.m.

Date	Assisting Minister	Ushers	Altar Guild	Sound & Videography
Sunday, March 1	Jen W.	Lois D. and Bill S.	Barbara F-S.	Gabby G. and Jon S.
Sunday, March 8	Debby B.	Rick and Jan W.	Jean P. and Delaney C.	Tom K. and Jon S.
Sunday, March 15	Joan F.	Anne E. and Mike A.	Holly H.	Jon S.
Sunday, March 22	Connie F.	Don R. and Bill S.	Stacy S.	Anne E. and Jon S.
Sunday, March 29	Jen W.	Ken K. and Larry T.	Barbara F-S.	Jon S.

Cantors

March 1: Nora T.

March 8: Lori D.

March 15: Nora T.

March 22: Wendy W.

March 29: Wendy W.



Please note: This schedule reflects information known as of March 2. It is subject to last-minute changes.

March Birthdays and Anniversaries

Birthdays

3/4 Stacy S.
3/6 Carl B.
3/7 Jean C.
3/9 Bonnie B.
3/21 Randolph B.
3/22 Jeff S.
3/23 Jean P.
3/24 Amy G.
3/26 Samuel H.
3/28 Douglas T.

Anniversaries

3/19 Patricia & Robert G.



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!

March 2026

March 2026

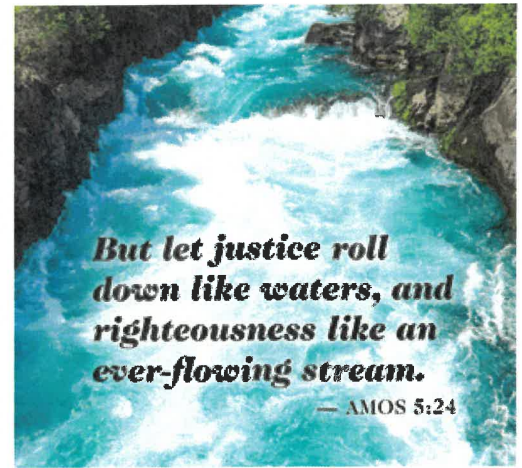
Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

April 2026						
Su	Mo	Tu	We	Th	Fr	Sa
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Mar 1 9:30am Spirit of Peace Worship (SOP) 10:00am Worship 11:00am Coffee 12:30pm New Creation	2 9:00am Quirky Quilters 10:30am Congregational 3:00pm Companions 7:00pm Master Chorus 7:00pm Boy Scout Troop	3 7:45pm AA (Anderson Hall)	4 10:30am Stephen Minister Training 6:15pm Pizza and Prayer (Anderson Hall) 7:00pm Holden Evening	5 9:30am Mission Quilters 10:00am Al-Anon (Ed) 12:00pm Bible Views 2:00pm Timber Ridge 6:00pm New Creation	6 7:30pm Women's Retreat at Rainbow Lodge (North Bend)	7
8 Women's Retreat at Rainbow 9:30am Spirit of Peace 10:00am Worship 11:00am Coffee 12:30pm New Creation	9 3:00pm Companions Bible Study (online) 6:00pm Pizza & 7:00pm Master Chorus 7:00pm Boy Scout Troop	10 1:00pm Community Meal Prep (Kitchen) 7:45pm AA (Anderson Hall)	11 9:30am Issaquah Garden 10:30am Stephen 2:00pm Life of Faith 6:15pm Pizza and Prayer 7:00pm Holden Evening	12 9:30am Mission Quilters 10:00am Al-Anon (Ed) 12:00pm Bible Views 6:00pm New Creation 7:00pm Bible Views and	13 10:00am Connie Fletcher and Kiwanis Food Prep (Kitchen)	14
15 9:30am Spirit of Peace 10:00am Worship 11:00am Visioning Event 12:30pm New Creation 1:00pm Marcus Talley	16 3:00pm Companions Bible Study (online) 6:00pm RIC Group (Education Room) 7:00pm Boy Scout Troop	17 2:00pm Life of Faith Visioning Group 7:00pm Council Executive Committee 7:45pm AA (Anderson	18 10:30am Stephen 5:00pm Tiny 6:15pm Pizza and Prayer 7:00pm Boy Scout Troop 7:00pm Holden Evening	19 9:30am Mission Quilters 10:00am Al-Anon (Ed) 12:00pm Bible Views 1:00pm Community 2:00pm Federation	20	21
22 9:30am Spirit of Peace 10:00am Worship 11:00am Coffee 12:15pm Zadini 12:30pm New Creation	23 10:30am Congregational Care Ministry (Library) 3:00pm Companions 7:00pm Master Chorus 7:00pm Boy Scout Troop	24 7:00pm Church Council (online) (Zoom) 7:45pm AA (Anderson Hall)	25 10:30am Stephen Minister Training 6:15pm Pizza and Prayer (Anderson Hall) 7:00pm Holden Evening	26 9:30am Mission Quilters (Anderson Hall) 10:00am Al-Anon (Ed Room) 6:00pm New Creation	27 3:00pm Frances Li's Piano Student Recital (Sanctuary)	28 4:00pm Sungmee Lee's Student Recital (Sanctuary and Anderson Hall)
29 9:30am Spirit of Peace 10:00am Palm Sunday 11:00am Coffee 12:15pm Zadini 12:30pm New Creation	30 10:00am Community Clothing Closet 3:00pm Companions 7:00pm Master Chorus 7:00pm Boy Scout Troop	31 7:45pm AA (Anderson Hall)	Apr 1	2	3	4

Our Savior Lutheran Church

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



Stay connected!
www.oslcissaquah.org

The deadline for the April Focus is Monday, March 23.
Please email items to office@oslcissaquah.org.

OSLC STAFF DIRECTORY

Pr. Kristin-Luana Baumann.....	Pastor
360-912-1245 (cell)	Pr.KL@oslcissaquah.org
Pr. Olaf Baumann.....	Pastor
360-912-1830 (cell)	Pr.O@oslcissaquah.org
Cynthia Delaney.....	Parish Administrator
425-392-4169 (office)	office@oslcissaquah.org
David Liu.....	Parish Musician
	davidliusmic@gmail.com

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.