

# Our Savior Lutheran Church

F

O

C

U

S



GROWING  
TO SERVE



May 2026

Our Savior  
Lutheran Church  
745 Front Street S  
Issaquah, WA

## The Birth of the Church

by Rev. Olaf Baumann



In Christian tradition the church comes into existence fifty days after Easter Sunday at Pentecost. On this day the Holy Spirit descended from heaven and turned the disciples into the church.

It was an unlikely event. After Jesus' execution, what remained of his movement were a few frightened disciples. They stayed mostly out of sight because they didn't want to remind the Romans that permanently ending a messianic movement included killing the Messiah and his followers. During Jesus' time, many messianic figures claimed that God had sent them to redeem Israel. Empowered by God and with God's help they promised to end Roman occupation. The result was always the

*Continued on page 2 . . .*

*Continued from page 1 . . .*

same. When they gathered enough followers to be dangerous, the Romans ended the movement by killing the Messiah figure and massacring his disciples.

The most significant Messiah figures that were roughly contemporary with Jesus were the following individuals:

Judas the Galilean was active around 6 CE during the Roman census conducted under Quirinius. After the death of Herod the Great, the Romans exiled his incompetent son and heir, who was confusingly also called Herod. Judea came under direct Roman rule, administered by a procurator. If you remember, the census of Quirinius was conducted when a certain Josef, who lived either in Bethlehem (Matthew) or Nazareth (Luke), discovered that his fiancée was pregnant. Judas the Galilean did not appear to have explicitly claimed to be the Messiah, but he led a rebellion against the Romans. Remembering the mythical time of the Judges, Judas proclaimed that God alone should rule Israel. His revolt was crushed with Roman steel, but his ideas inspired later violent resistance movements.

Theudas emerged as a prophetic figure in the mid-40s CE during the Roman procuratorship of Cuspius Fadus. Procurator is the post Pilate held during the Passion of Christ. Theudas presented himself as a leader endowed with divine authority, promising to perform miracles reminiscent of Moses or Joshua. His followers believed he could part the Jordan River, a sign that God was about to intervene decisively in Israel's history. His message emphasized divine deliverance through miraculous acts rather than purely military resistance. He gathered a substantial following and led them toward the Jordan in anticipation of the promised miracle. Roman forces intervened before anything happened; Theudas' head was displayed publicly, which convinced his followers that his movement was officially dissolved.

The Egyptian Prophet appeared in the 50s CE and gathered a large following in Judea. He presented himself as a prophetic figure capable of triggering divine intervention against Roman power. Many followers believed he could work a miracle that would make the walls of Jerusalem collapse. That echoes stories of a certain man from Galilee who also talked about the destruction of the Temple. The Egyptian's message promised liberation through divine intervention in combination with conventional human violence. He led thousands of followers to the Mount of Olives, where they awaited the promised miracle of divine military intervention. Before God intervened, the Romans came and dissolved the movement right at the spot where the miracle was supposed to happen. Roman steel killed many, but the Egyptian Prophet could escape. After the massacre, he disappeared from the historical record.

*Continued on page 3 . . .*

*Continued from page 2 . . .*

Simon Bar Giora was the Messiah figure who led the First Jewish Revolt against Rome between 66 and 70 CE. Bar Giora did not consistently claim to be the Messiah, but he adopted the style and authority of a royal leader. His revolution was successful for about a year. That was the time it took the later Roman emperor Vespasian to mobilize the Syrian legions and march them to the gates of Jerusalem. The temple was destroyed, and Bar Giora was taken prisoner. In Rome he was marched in chains in the triumphal procession of Vespasian and Titus. The crowning highlight of the festivities was Simon Bar Giora's death; he was hurled from the Tarpeian rock.

Today, these Messiah figures and their movements are mostly forgotten. That is quite different from the Jesus movement. After the Pentecost event, the Jesus movement grows at a faster pace than one would expect for a movement whose leader is executed. One of the reasons is that the Jesus movement started doing something that no one else in the ancient world did: they actively recruited people to join their faith. Jews don't proselyte, not in antiquity and not today. You are a Jew when you are born of a Jewish mother. Pagans don't proselyte either. Their gods do not demand exclusive devotion. People are welcome to worship additional gods whenever they like. Only Christians reach out to others. In just a decade after the death of Jesus, early Christian communities popped up all over the Empire and even beyond.

One other reason for this surprising success is the egalitarian radicalism of the early church. Today, after 2,000 years of Christianity, we know the church as an established institution that, for most of its history, took part in ruling the nations. In contrast, the early church was a fringe movement that grew predominantly among slaves and among the poor. The first Christians broke down many well-established social and gender barriers. They were not male or female, slave or free, Greek or Jewish; they were all one in Christ Jesus. The new faith recognized that all people have intrinsic value in the eyes of God.

Pentecost, the divine empowerment that all other messianic movements lacked, inspired the growth of the church. On that day, the Holy Spirit descended on the disciples. The Book of Acts uses images of wind and fire to illustrate the event. These images became the traditional Christian symbols of the Holy Spirit. Throughout Christian history, those images have featured prominently in Christian iconography. The Pentecost event transferred the leadership of the movement from Jesus to his disciples. The Holy Spirit transformed timid followers of Jesus into missionaries who suddenly had a purpose: the bold proclamation of the Gospel of Jesus Christ in all languages of the ancient world. Jews from all over the world heard this first proclamation. Many joined the movement, and within 10 years, Christian churches sprang up all over the empire and even beyond.

*Continued on page 4 . . .*

*Continued from page 3 . . .*

Jesus' message of love and compassion remains alive today. The faith built on him is a success story like nothing else in the history of humanity. The message of salvation that is contained in Jesus' life, death, and resurrection was and is very persuasive. As diverse as Christianity may be, those who follow the man from Galilee are the biggest religious movement on the planet.

It is the same age-old message—that God loves every person, no matter what society thinks, says, or does—that makes the church still relevant today. 2,000 years after the church was born on the first Pentecost Sunday, faith in God's love and grace is still at the core of what the majority of churches preach and teach. The task of the church is to pour grace into the world. God's word is as persuasive as it was when the church was young. The soil is fertile, and the world needs to hear that God loves the world, no matter what. So, go out into the world and tell people that God loves them.

**GOD  
LOVES  
YOU  
NO MATTER WHAT**

# Our Savior Community

## Finding Our Way Which Words to Believe?

by Rev. Dr. Randall E. Webb

“Dangerous” is a word that fits my experience of these times. Each day the news brings word of some new development or threat that I never thought would happen in the country I love. Red and blue maps in the news show how much we are now the divided states of America. Conversation between the two sides of this divide is difficult because we all have so much at stake, and it is not easy to find common ground on which fruitful exchanges can happen in a calm atmosphere of mutual respect.

In these times and in every time, it is right for us to look to the Word of God for guidance, insight, information, wisdom, and assurance. We should remember that every scripture that was preserved spoke directly to issues and circumstances within its own time and culture. Because it is inspired, that Word can also speak to cultures and times beyond its original context. But because we are sinners, the word of God can also be misused in several ways.

I confess that I get upset when I hear Jesus’ name used to condone words and actions that are the opposite of what Jesus taught. This shows an ignorance of the teachings and ministry of Jesus, and is a dangerous misuse of his name. I get upset when words of the Bible are taken out of context, or applied inappropriately, or in a deceitful way, or frankly are just made up words that are not in the Bible at all! I recently made some bookmarks (available at church) that show an icon of Jesus with hand raised in benediction, and the caption, “**OMG I didn’t say that.**”

As a pastor I feel obliged to point out misuses of Jesus’ name, or scriptures that I know are being misquoted or misused. I try to offer words of biblical guidance and correction so the people of God are not misled, and so they become more familiar with the Word itself. The focus is always to seek what the Word says to us, rather than to look for verses that confirm what we believe, or to justify something we are already doing.

In a sense, I was raised by three parents. I had wonderful parents and a spinster Aunt Frieda who lived with us. I vividly remember a certain bath time when I was a young boy. I tried to quote Jesus and say all I needed to wash was my feet. Aunt Frieda, the seasoned Lutheran Sunday School teacher, quickly opened her bible to John 13:10 and read, “*One who has bathed does not need to wash, except for the feet*” (emphasis added by Aunt Frieda). Then followed a lecture on the dangers of misquoting the scriptures which helped form my approach to scripture study even at that young age. It is important to get the story straight.

*Continued on page 6 . . .*

## Our Savior Community

*Continued from page 5 . . .*

Applying a scripture to the wrong situation is another kind of abuse. One of the first weddings I conducted was for the daughter of the pastor who had been my internship supervisor. He was very popular in what was then the Illinois Synod of the LCA, and the church was packed with clergy. I sought a bit of laughter to lighten the mood and so I began by telling them my supervisor taught me that it was always appropriate to quote scripture. Then I said that the one coming to mind was *"Father, forgive them for they know not what they do."* Correct quote. Laughingly misapplied to the situation.

Then there is another kind of scriptural abuse that is harder to identify because the verses may be quoted accurately but they are **used for a wrong purpose**. The classic biblical example of this is when Jesus was in the wilderness for 40 days and 40 nights and was tempted by the devil. Placing Jesus on the pinnacle of the temple in Jerusalem, the devil says, *"If you are the Son of God, throw yourself down from here, for it is written 'He will command his angels concerning you, to protect you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.'"* (Luke 4:9-12)

Even the devil can quote scripture, and quote it accurately. These words are from Psalm 91:11-12. But it is a trap. The problem here is that scripture is being used for a wrong purpose. It is wrong to use God's word to trick someone or to deceive them, to mislead them. In fact, that is exactly what the serpent did in the Garden of Eden. Jesus, of course, sees through the devil's deception and resists the temptation, responding with guidance from Deuteronomy 6:16: *"Do not put the Lord your God to the test."*

With all of this in mind, I am disturbed by things like our "Secretary of War" saying that U.S. forces engaged against Iran are "fighting for Jesus." We have also been told that this illegal war is "part of God's plan" to bring about the final great battle at the end of time. Aunt Frieda would not be pleased. She would have us read Revelation 16:14 again very carefully. Such a reading shows that *"the kings of the whole world, . . . [who assemble their armies for battle] on the great day of God the Almighty"* are assembled by **"demonic spirits"**! Something is wrong here. God is never in league with demonic spirits, as they are God's enemies. Jesus casts out demonic spirits when he heals.

Here we have a significant conflict between what the bible says and what Pete Hegseth says. Aunt Frieda would then push us to read further in the text to see what else we might learn about this final battle. When we get to Revelation 19:19 we learn that *"the kings of the earth with their armies gathered to wage war..."* will actually be **fighting against** the *"King of kings and Lord of lords,"* titles used only for Jesus Christ!

Which of these opposite voices will we hear and believe?

# Our Savior Community

## Stephen Ministry Sunday on April 26

Thank You to Supporters and Volunteers, Recognition of Stephen Ministry Students and Leader, Commissioning of Stephen Ministers, and Celebration

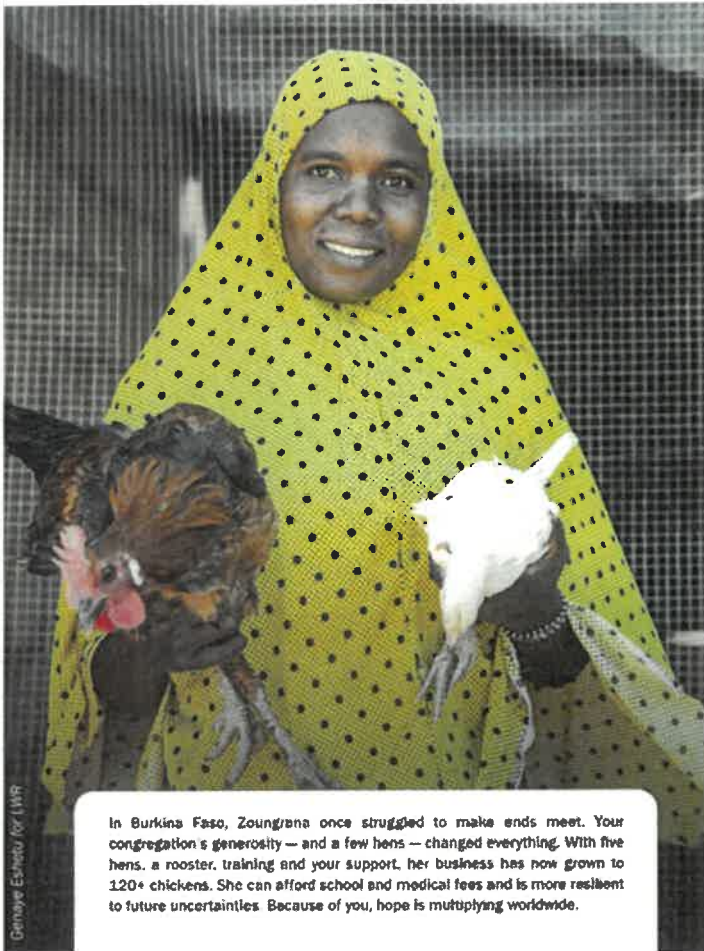


Photos by Cynthia Delaney and Chuck B.

## Our Savior Community

### Thank You Letters Received in April

From Lutheran World Relief (this page and the next):



Denise Eshetu for LWR

In Burkina Faso, Zoungrana once struggled to make ends meet. Your congregation's generosity — and a few hens — changed everything. With five hens, a rooster, training and your support, her business has now grown to 120+ chickens. She can afford school and medical fees and is more resilient to future uncertainties. Because of you, hope is multiplying worldwide.

# THANK YOU

*Dear People of Our Saviors  
we are so grateful  
for your partnerships  
and generosity!*

*Lise  
Kip*



LUTHERAN WORLD RELIEF



In a country where half of women never attend school, your congregation's support is changing lives — like those of 12-year-old Kadistu and her mother Aminata. Through an innovative program that addresses root barriers and identifies high-risk girls, both mother and daughter are now pursuing an education. Your compassion helps neighbors like them stay in class, break the cycle of poverty and build futures defined by potential.



Your compassion profoundly impacted neighbors facing disasters across the U.S. — including 60,000 quilts, 76,000 kits and over \$1 million in cash grants. Through local partners, we are building more resilient communities and creating safety nets for vulnerable families. In Mississippi, you reached 1,500 families with quilts and kits after catastrophic flooding, including this woman in the Delta region.

Photo Credit: Mississippi Food Network

# THANK YOU

for your unwavering generosity!

## OUR SAVIOR LUTHERAN CHURCH

Your 6 years of consecutive support and faithful compassion saves and empowers lives. No matter the distance, **YOUR LOVE** surrounds our neighbors most in need.

Thank you for walking in faith and being a steward of Christ's love.

Rev. Lisa Kipp  
Director, Congregational Engagement



LUTHERAN  
WORLD RELIEF

**Until your love reaches every neighbor.**



The generosity of your congregation helped Zoungrana move from a life of unpredictability to one of security. With a small investment in training, and live hens — made possible by your kindness — Zoungrana now runs a successful poultry farm of 120 chickens. Her children are attending school, and she can afford medical care. Because you walk alongside them, neighbors like Zoungrana are thriving today and are empowered to create brighter tomorrows.

Photo Credit: Gospel Exhibits for LWRF



Cristian Ernesto Romero grew up working the land alongside his father. But over the years, the once-reliable springs on their property began to dry up, threatening crops and livelihoods. With your congregation's support, he learned about water management and disaster risk reduction — then shared his knowledge with others. As a result of his efforts, his community has prioritized protecting their natural resources — and revitalized their livelihoods in the process.

Photo Credit: Luis Torres for LWRF

## Northwest Washington Synod

### *The Spirit: May 2026*



*Bishop Shelley Bryan Wee*

#### **From the Bishop:**

I am so glad that the cherry trees and magnolia trees and dogwoods are blooming. I am ecstatic to see daffodils and tulips . . . and to trust that the azaleas and rhododendrons are on the way. I can almost taste local strawberries . . . ones with real flavor. And the promise of juicy tomatoes is getting closer. I can feel the dirt under my fingernails as I begin to plant in my small yard and garden. There is something both ancient and new, hopeful and earthy about planting a garden.

If you think about it, one of the first images we have in scripture is of a garden. God created humans and put them in a garden. And at the very end of the Bible, in Revelation 22, we hear a description of another beautiful garden—this one with a river flowing on and on, and the tree of life on either side, bearing fruit and offering healing for all nations. It is in our bones, our hearts, our souls to be in a garden—to be grounded in abundance. To be planted by the river of the water of life, flowing from the throne of God.

Still, we might look at our communities and this world and think, “There isn’t enough. There isn’t enough care. There is a lack of justice and empathy and hope.” We might look at our congregation and lament, “There aren’t enough resources. We have so little. What can we possibly do?” We might look at our own lives and wonder if we can make any difference at all.

But while we are holding to what little we think we have, God is busy growing and creating, bringing new life from what seemed dormant. Scripture reminds us again and again that we are planted in God’s abundant garden, even when we forget it. God provides water when we feel parched. God feeds us when we are hungry. God is ripening tomatoes right before our eyes—even as we complain about the pale and tasteless ones from the grocery store.

What a gift and promise this is—from the beginning of creation to today and into God’s future: God provides. Even when we doubt. Even when we hoard. Even when we grasp for more. God still provides. God provided clothing in the garden, manna in the desert, water from a rock, oil that didn’t run out. Jesus fed 5,000, and Jesus appeared to Mary in a garden. What a generous and extravagant God.

*Continued on page 11 . . .*

# Northwest Washington Synod

*Continued from page 10 ...*

We are truly planted in God's abundance.

And with that promise, I invite you to come to the Synod Gathering on May 30 for Life in God's Garden: Seeds of Generosity. (Learn more and get registered here: <https://www.lutheransnw.org/events/synod-gathering/2026-05-30>.) It will be a day of learning, community, encouragement, and imagining together how we live generously for the sake of the world. For we trust that through the Spirit, God plants. God waters. God brings life. And by grace, we get to be a part of it—as people rooted in God's garden.

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

NW Washington Synod Gathering

**Life in God's Garden:  
Seeds of Generosity**

Saturday, May 30 | 9am-5pm



Worship  
Workshops  
Rev. Tim Brown, Keynote  
Lunch included  
\$40/person

at Trinity Lutheran Church, Lynnwood  
& Lynnwood Neighborhood Center

**[lutheransnw.org/events](https://www.lutheransnw.org/events)**

# Lutheran Counseling Network

## May Faith and Everyday Life

*We know that all things work together for good for those who love God,  
who are called according to God's purpose. (Romans 8:28)*

*This devotion picks up the theme of post-traumatic growth we began exploring in January.*

Trauma can leave us feeling hopeless, like life will never be the same. But with God's help, we can turn post-traumatic stress into post-traumatic growth. Sometimes therapy can help us find the way forward after trauma. Other times we may find our own path to resilience and growth, with God's help.

So how do you know if you have experienced post-traumatic growth? Below are just a handful of statements that reflect post-traumatic growth. Think of a trauma or crisis you have endured and ask yourself if any of the statements resonate with you:

1. I changed my priorities about what is most important in my life.
2. I have a greater appreciation for the value of my own life.
3. I developed new interests.
4. I have a greater feeling of self-reliance.
5. I have a better understanding of spiritual matters.
6. I can count on people in times of trouble.
7. I established a new path for my life.
8. I have a greater sense of closeness with others.
9. I am more willing to express my emotions.
10. I know that I can better handle difficulties.

Post-traumatic growth involves life-changing shifts in the way we view the world, others, and ourselves. It is a process of positive change that is deeply meaningful.

We know that all things work together for good for those who love God, who are called according to God's purpose.

To learn more about post-traumatic growth, reach out to an LCN therapist.

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.



## We remember in prayer . . .

**Bobbie M.**, for a strong heart and successful cancer treatment (grandmother of Holly H.); **Lois D.**, for more strength and good healing; **Hannelore M.**, for her heart issues; **Barbara H.**, for healing (wife of Rowan H.); **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.); **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.**

**Mourning the death of loved ones:** **Laurie Rye** (Shepherd of the Hills member); **Terry Nychay** (son of Helen and John); **Florence Kinnune** (OSLC charter member).

**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.**; **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.); **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@oslcssaquah.org](mailto:office@oslcssaquah.org). Thank you.



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

| Date           | Assisting Minister | Ushers               | Altar Guild            | Sound & Videography |
|----------------|--------------------|----------------------|------------------------|---------------------|
| Sunday, May 3  | Jen W.             | Lois D. and Larry T. | Stacy S.               | Jon S.              |
| Sunday, May 10 | Debby B.           | Anne E. and Mike A.  | Holly H.               | Jon S.              |
| Sunday, May 17 | Joan F.            | Rick and Jan W.      | Jane W.                | Jon S.              |
| Sunday, May 24 | Connie F.          | Ken K. and Don R.    | Jean P. and Delaney C. | Jon S.              |
| Sunday, May 31 | Lori D.            | Bill S. and Larry T. | Barbara F-S.           | Jon S.              |

Sunday worship services are in person and livestreamed at 10:00 a.m. A link to the service is published in the weekly email (sent with the bulletin and hymn supplement), or you can go to the **Our Savior Lutheran Church Issaquah YouTube** channel (where the services are recorded and posted).



**Please note:** This schedule reflects information known as of April 30. It is subject to last-minute changes.

## May Birthdays and Anniversaries

### Birthdays

5/2 Jean P.  
5/13 Jo H.  
5/17 Ken K.  
5/23 Joan F.  
5/29 Joanne S.  
5/30 Pr. Kristin-Luana

### Anniversaries

5/8 Pr. Kristin-Luana & Pr. Olaf  
5/9 Bill & Joanne S.  
5/23 John & Jennifer McD.



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!

# May 2026

June 2026

May 2026

|    |    |    |    |    |    |    |
|----|----|----|----|----|----|----|
| Su | Mo | Tu | We | Th | Fr | Sa |
| 7  | 8  | 1  | 2  | 3  | 4  | 5  |
| 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| 28 | 29 | 30 |    |    |    |    |

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

| SUNDAY  | MONDAY  | TUESDAY  | WEDNESDAY  | THURSDAY  | FRIDAY  | SATURDAY  |
|---|---|--|--|---|---|---|
| Apr 26  | 27  | 28   | 29   | 30  | May 1   | 2   |
| 3   | 4   | 5  | 6  | 7   | 8   | 9   |
| <ul style="list-style-type: none"> <li>9:30am Spirit of Peace</li> <li>10:00am Worship</li> <li>11:00am Coffee</li> <li>12:30pm New Creation</li> </ul> | <ul style="list-style-type: none"> <li>9:00am Quirky Quilters</li> <li>10:30am Congregational</li> <li>11:00am Line Dancing</li> <li>3:00pm Companions</li> </ul> | <ul style="list-style-type: none"> <li>7:45pm AA (Anderson Hall)</li> </ul>  | <ul style="list-style-type: none"> <li>7:00pm Worship and Music Committee (Online)</li> </ul>  | <ul style="list-style-type: none"> <li>9:30am Mission Quilters</li> <li>10:00am AI-Anon (Ed)</li> <li>2:00pm Timber Ridge</li> <li>6:00pm New Creation</li> </ul> | <ul style="list-style-type: none"> <li>10:00am Lessons in Your Home: Spring Recital</li> <li>12:00pm Baby Shower for Kristen &amp; Vid</li> </ul> | <ul style="list-style-type: none"> <li>10:00am Lessons in Your Home: Spring Recital</li> <li>12:00pm Baby Shower for Kristen &amp; Vid</li> </ul> |
| 10  | 11  | 12   | 13   | 14  | 15  | 16  |
| <ul style="list-style-type: none"> <li>9:30am Spirit of Peace</li> <li>10:00am Worship</li> <li>11:00am Coffee</li> <li>12:30pm New Creation</li> </ul> | <ul style="list-style-type: none"> <li>11:00am Line Dancing</li> <li>3:00pm Companions</li> <li>6:00pm Pizza &amp;</li> <li>7:00pm Master Chorus</li> </ul>       | <ul style="list-style-type: none"> <li>1:00pm Community Meal Prep (Kitchen)</li> <li>7:45pm AA (Anderson Hall)</li> </ul>  | <ul style="list-style-type: none"> <li>9:30am Issaquah Garden Club (Anderson Hall, Kitchen)</li> </ul>   | <ul style="list-style-type: none"> <li>9:30am Mission Quilters (Anderson Hall)</li> <li>10:00am AI-Anon (Ed)</li> <li>6:00pm New Creation</li> </ul>              | <ul style="list-style-type: none"> <li>4:30pm Journey of Generosity Retreat (Anderson Hall)</li> </ul>  | <ul style="list-style-type: none"> <li>8:00am Journey of Generosity Retreat (Anderson Hall)</li> </ul>  |
| 17  | 18  | 19   | 20   | 21  | 22  | 23  |
| <ul style="list-style-type: none"> <li>9:30am Spirit of Peace</li> <li>10:00am Worship</li> <li>11:00am Coffee</li> <li>12:30pm New Creation</li> </ul> | <ul style="list-style-type: none"> <li>10:30am Congregational</li> <li>11:00am Line Dancing</li> <li>3:00pm Companions</li> <li>5:00pm RIC Group</li> </ul>       | <ul style="list-style-type: none"> <li>7:00pm Council Executive Committee</li> <li>7:45pm AA (Anderson Hall)</li> </ul>    | <ul style="list-style-type: none"> <li>7:00pm Boy Scout Troop 676 PLC (Anderson Hall)</li> </ul>   | <ul style="list-style-type: none"> <li>9:30am Mission Quilters</li> <li>10:00am AI-Anon (Ed)</li> <li>1:00pm Community</li> <li>6:00pm New Creation</li> </ul>    | <ul style="list-style-type: none"> <li>3:00pm New Creation Church Annual Conference (Sanctuary)</li> </ul>  | <ul style="list-style-type: none"> <li>8:00am New Creation Church Annual</li> <li>7:00pm Worship and Praise Fundraiser</li> </ul>                 |
| 24  | 25  | 26   | 27   | 28  | 29  | 30  |
| <ul style="list-style-type: none"> <li>9:30am Spirit of Peace</li> <li>10:00am Worship</li> <li>11:00am Coffee</li> <li>3:00pm New Creation</li> </ul>  | <ul style="list-style-type: none"> <li>11:00am Line Dancing</li> <li>3:00pm Companions</li> <li>7:00pm Master Chorus</li> <li>7:00pm Boy Scout Troop</li> </ul>   | <ul style="list-style-type: none"> <li>7:00pm Church Council (online) (Zoom)</li> <li>7:45pm AA (Anderson Hall)</li> </ul> | <ul style="list-style-type: none"> <li>9:30am Mission Quilters (Anderson Hall)</li> <li>10:00am AI-Anon (Ed)</li> <li>6:00pm New Creation</li> </ul> | <ul style="list-style-type: none"> <li>9:30am Mission Quilters (Anderson Hall)</li> <li>10:00am AI-Anon (Ed)</li> <li>6:00pm New Creation</li> </ul>              | <ul style="list-style-type: none"> <li>2:00pm Cooper Lauer's Senior Music Recital</li> <li>5:15pm Jenny Cho Student Spring</li> </ul>             | <ul style="list-style-type: none"> <li>2:00pm Cooper Lauer's Senior Music Recital</li> <li>5:15pm Jenny Cho Student Spring</li> </ul>             |
| 31  | Jun 1   | 2  | 3  | 4   | 5   | 6   |
| <ul style="list-style-type: none"> <li>9:30am Spirit of Peace</li> <li>10:00am Worship</li> <li>11:00am Coffee</li> <li>12:30pm New Creation</li> </ul> |   |  |  |   |   |   |

*Bleeding hearts along Deep Creek Trail, Snoqualmie*  
Photo by Cynthia Delaney

## Our Savior Lutheran Church

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

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

The deadline for the June Focus is Monday, May 25.  
Please email items to [office@oslcissaquah.org](mailto:office@oslcissaquah.org).



## OSLC STAFF DIRECTORY

|                                |  |
|--------------------------------|--|
| Pr. Kristin-Luana Baumann..... | Pastor   |
| 360-912-1245 (cell)            | <a href="mailto:Pr.KL@oslcissaquah.org">Pr.KL@oslcissaquah.org</a>   |
| Pr. Olaf Baumann.....          | Pastor   |
| 360-912-1830 (cell)            | <a href="mailto:Pr.O@oslcissaquah.org">Pr.O@oslcissaquah.org</a>     |
| Cynthia Delaney.....           | Parish Administrator   |
| 425-392-4169 (office)          | <a href="mailto:office@oslcissaquah.org">office@oslcissaquah.org</a> |
| David Liu.....                 | Parish Musician  |
|                                | <a href="mailto:davidliusmic@gmail.com">davidliusmic@gmail.com</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.