

The Sentinel



Sunday Worship Service
10:30am (Coffee at 10)

Prayer Requests

Kay Knutson
Nancy Pederson
Gary Sonntag (Keith's father)
Marki's sister, Karen
Amy Hartman's mother, Naomi Hartman
Blanche Austin's great grandson, Tim,
after a serious accident
Jared Brandell's grandmother, Lucille
Mary Bargaen's sister, Becky

How to Reach Us

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Pastor:

Laurie A. Eaton option 3

Music Director:

Mary Preus option 6

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Martha Schwehn Bardwell option 4

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OSCS Executive Director:

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Our Saviour's Lutheran Church.

*Our Saviour's Lutheran Church is a dynamic community
centered in Christ, called, nurtured and sent --
to celebrate, serve and do justice.*



**OUR SAVIOUR'S
Lutheran Church**

Anticipation in the Wilderness

Pastor Laurie Eaton

I read the news these days and find myself tempted toward fear and despair. The dominant culture – and its visible manifestation in the political administration that is being put together – is so very contrary to what I long for that it's hard for me to imagine how we are going to survive in times like these. I find that I need this season of Advent reminders more than ever.

“Wake up!” Matthew's Gospel cries out. Wake up! Pay close attention to what is going on around you. See all that is contrary to God's intention for creation; refuse to go numb in the face of what is beyond troubling. Christ comes to us in Radical, unexpected ways – when our need is greatest.

“Watch,” says John, baptizing in the wilderness. One is coming, he says, who will baptize us with the Holy Spirit and with fire – the most powerful antidote to fear and despair. Get ready to be turned around, for the reign of God is nearer than you have imagined.

“Hold fast to Hope,” Jesus urges John in his prison cell. You will see glimpses of life in the midst of apparent destruction. Those who were unable to see will have their eyes opened; those who have been immobilized will leap into action; the sickness that eats away at life itself will be cleansed away, and truly those who are poor will receive dignity and a chance to thrive.

Receive the promise, even when it seems like a dream. With Joseph, let the promise of God in the unexpected child inform your actions. Keep the faith. Protect the vulnerable. Believe the messages from angels, for you are an instrument of God's redeeming work in the world.

We are a people of hope. A wild prophet in the wilderness; an unexpected child born to an unwed teen-aged girl; a refugee family fleeing from political violence; the witness of wise ones from far away: these are the radical signs of God's in-breaking reign. Amen. Come, Lord Jesus.

“May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.” (Romans 15:13)

Mission of the Month: the Helping Hand Fund

Pastor Laurie Eaton

Around the holidays there are many special appeals for funds, all for important and worthwhile causes, meeting critical needs. One of the ways we care for particular needs of our own congregation members is through the Helping Hand fund. Your contributions make it possible to help one another in a confidential way, when members experience a financial hardship of some sort. Whether it's help with a utility bill when money is short, a few dollars for transportation or a prescription, or some other need, it is our privilege to be a source of support for other members of our community in Christ. Requests for assistance are handled in a confidential manner. If you are in need of help, please contact Pastor Laurie. Thank you for all the ways you express the love of Christ by caring for one another.

Riffing on “Radical Coming” – and, an Invitation to La Natividad

Pastor Martha Schwehn Bardwell

What does it mean to name the incarnation of God in Jesus Christ as a moment of “radical coming”?

The word “radical” opens up many possibilities to wonder about. Radical comes from the Latin word meaning “roots.” Perhaps God chose to come in Jesus because God knew that this way of coming would speak most profoundly and directly to the roots of our existence – to our deep-down pain, our brokenness, and our capacity to love and trust God. The word “radical” in popular usage also points us to social and political change. How does Jesus’ coming challenge the powers that be, the dominant order, and turn hierarchies and systems upside down?

As I wonder about our Advent theme, I keep coming back to marveling at how God is radically “all in” through the incarnation, and how the picture we get of God in Jesus Christ scandalizes popular notions of God.

When God comes to dwell among us, God doesn't just dip God's toe into human existence. God doesn't withhold Godself in the least, but fully enters our world as a human being, enduring the worst of it – betrayal, denial, abandonment, a rigged criminal justice system, and suffering and death by capital punishment. God endures all of this in Jesus Christ,

and in doing so, God says to us, “Look, humanity. You may think you are outside of the scope of my concern when you find yourself in these situations, when suffering and death and abandonment overwhelm you. But actually, you can trust that I am with you especially in those moments, loving you to the end.” We have a God who expresses radical solidarity with all who find themselves feeling forsaken.

In the process of living a life “all in”, God also exposes false justice, bad religion, and other social and personal sins that keep us separated from God and others, and declares that the way to confront and defeat them is not through coercive power, a display of might and glory, or through any number of other alternatives that we humans might naturally prefer or think more “godly.” No, God in Jesus Christ chooses a radically different path. A path of nonviolence and love; a path that bears with the weaknesses of his companions; a path that takes him to eat with outcasts, sinners, and enemies. It is a path where power is expressed through vulnerability, relationship and faithfulness. And this journey begins in an inauspicious, smelly barn, so far from any official center of power.

What a story we have! As we wonder about it, may it reach us at our roots, and radicalize us anew to follow this One.

One opportunity to witness this story of Christ's radical coming is to show up in our neighborhood for a performance of “**La Natividad**”, by In the Heart of the Beast Puppet and Mask Theatre in collaboration with St. Paul's Lutheran Church. The show is performed in both English and Spanish. OSLC members Amy Hartman and Suzanne Burke will be performing. (Performances at 6:30 pm December 15-18 and 20-22. Tickets and more info are available at hobt.org/performances.)

Our youth will be attending the show on Friday, December 16, and then they will be making and serving the meal that follows the show on Saturday, December 17. It is an incredible community production in that pictures Mary and Joseph as immigrants (as we see them in Matthew's gospel) and murderous King Herod as a xenophobic, despotic ruler who tries to stop the holy family from journeying to safety. It is a wonderful opportunity to stand in solidarity with neighbors who are feeling especially threatened by President-elect Trump's vows to escalate deportations, and to celebrate the

holy and disruptive mystery of Jesus' birth in our neighborhood, out on our streets. I hope you can join us!

**Sunday Worship this
Holiday Season**

Christmas Day, December 25th, 10:30am

New Year's Day, January 1st, 10:30am

Art on Display during Advent

Kathleen Olsen

Check out the colorful Advent art prints in the hallway. Illustrations are by Ansgar Holmberg, CSJ, with prayer-poems by Joan Mitchell, CSJ. "Praying the Advent Names of God" is a blending of the traditional O Antiphons from the Advent Liturgy of the Hours and evolutionary cosmology. At dusk each evening from December 17-23, an O Antiphon is sung, drawing on the scriptures of Israel to invite the long promised and awaited messiah to come.

Council Minutes from November 1

Pam Wurster, Secretary

At the November Council meeting the following was discussed:

- Council will be researching where to store electronic council records.
- Council made final preparations for this year's Celebration of Commitment and Community which took place on November 20.
- Council is beginning preparations for the annual meeting in February. The nominating committee is looking for members to serve on committees and the council. The finance committee is working on budget planning for 2017.
- Council is making plans for strategic planning this year that will involve discussion with members of the congregation. They are using the book "Holy Conversations" as the guide for this process.

- Work on making the front and back entrance doors accessible has been completed!
- Treasurer's report, 2016 Financial Summary for September: Income = \$342,193.63, with pledge and general offerings lower than budgeted for September. Expense = \$333,487.35, which is lower than budgeted, mainly due to timing.

Approved minutes of council meetings can be found in the Church office. Also feel free to speak to a council member about items in this report.

Churches Meet to Address Sex Trafficking

Ginny Rudloff, Minneapolis Prevention Coordinator for Cherish All Children

Members and staff from five Minneapolis ELCA churches came together to express concern about sex trafficking in the Midtown Phillips neighborhood and to make a plan for addressing it. Mt. Olive Lutheran Church hosted members from Bethel, Our Saviour's Lutheran, St. Paul's, and Holy Trinity Lutheran Churches to talk about increased concern among businesses, police, neighbors, and other organizations in the neighborhood.

The group has just begun the planning process, but as members of the faith community, they believe they can be a unifying voice for safety, ending the demand, and justice.

The first order of business is education. A subcommittee was formed to plan activities for Human Trafficking Awareness Month. The group is contacting agencies that serve victims of sex trafficking, local police tasked with serving the neighborhood, and others to host a community discussion of the problem and how the faith community can support efforts to help organizations serving victims and stop sex trafficking.

Congregations were urged to show the documentary, *The Mask You Live In*, in their own congregations and solicit ideas about what the faith community can contribute to End the Demand efforts.

**A Camp of Love and Peace –
Reflections from Standing Rock**

Mike Troutman – November 19, 2016

As we enter the camp, the entrance signals a

difference from the world I left in Minneapolis: “No alcohol, no drugs. This is a place of prayer and ceremony.” Before long I feel I am part of a great American revival meeting. The biggest of several camps, Oceti Sakowin holds thousands of people from across the country and other countries as well. (The Maoris from New Zealand were recent visitors.)

Virtually every person we meet, especially native people, are very generous and gracious with hospitality and sharing of their story. I think particularly of the Paiute grandmother who manages one of the large cooking tents who moved from southern California to be in camp for the winter. She not only shares her story, but also warmly invites us to return for dinner in the evening.

We hear from one leader of a belief among some native people that our earth is teetering on the tip of a buffalo horn. Some believe that the prayers of native people and others are the best strategy for protecting the earth and its people. So prayer and love are at the center of the Standing Rock tribe’s approach to stopping the Dakota Access Pipeline. At the same time, they recognize that many who come as supporters enter the camp with fear and anger in their hearts. While the Standing Rock and other tribes find this fear and anger not their own path, they understand this fear and anger and the direct actions that result from it.

One of the camp leaders tells us that we are all indigenous, we all originally come from the land somewhere and are therefore caretakers of the land through our ancestors. For many of the native peoples in the camp we gather first and foremost as relatives, even more than coming together to stop a pipeline. It is through prayer that the pipeline will be stopped, we are told.

A young native man comes from the Rosebud reservation where he was part of leadership to stop the XL Keystone pipeline. There the “aunties” of the tribe, as he calls them, came to the men and asked them what they would do to protect the women and girls of the tribe from the sexualized violence that tends to accompany the man camps of the pipeline workers. This young leader, who works to reduce sex trafficking and domestic violence in Indian country, notes how sexualized violence increases by 100% or more when man camps of oil and pipeline workers comes to an area.

There has been some tension within the camp

between the tribal leaders who are centered on a prayer strategy and more confrontative direct action groups who have occasionally disregarded tribal elders’ direction. At the same time, we are told that some aggressive actions have helped slow pipeline construction.

The name of the camp, Oceti Sakowin refers to the Seven Council Fires of the seven Dakota nations. In pride and awe, we are told numerous times that this is first time in over 140 years that the seven nations have united as one. We stand in the midst of the seven teepees which form a semi-circle around the council fire as we prepare for a peaceful action at the pipeline company roadblock just north of camp.) Beyond the Dakota nations, so far 392 tribes from throughout the Americas have come to be part of the prayer and ceremony at Oceti Sakowin.

While the Standing Rock tribe and its allies have tried to use legal means to halt pipeline construction, the Dakota Access pipeline company (DAPL), with seeming government cooperation, has aggressively thwarted many of these efforts. For example, when the Standing Rock tribe submitted its application to the state historical society to preserve its sacred burial grounds on the buttes surrounding the proposed mining path, and provided the GPS coordinates of the sites in its application, the next morning (a Saturday), DAPL bulldozers, appeared and flattened the sites before any action could be taken by the historical society.

Nonetheless, many of the camp leaders we meet continue to point out how all people are relatives, including the sheriff deputies and the pipeline workers. We learn how the Lakota word “Wasichu” which is used by native people to refer to ignorant white people, more literally means “those who must obey”, which shows the perspective the Lakota had for the soldiers killing them in the 19th century, when the term came into use.

For me, the four days we spend at Standing Rock are a time of profound healing at this historic moment of deep divisions within our country. For while the struggle here represents many of the issues that currently seem to divide us (climate change, protecting water sheds, the spread of sexualized violence, militarization of local police), the attitude of the camp offers a peace-filled and prayer-based stance aimed at uniting us in the spirit of love and respect for each other and the earth.

Attending the American Revival Camp – at Standing Rock

Amy Blumenshine – November 18, 2016

What wondrous love was this? In anticipation of Thanksgiving, I found myself praying on a bridge in North Dakota as military combat vehicles approached.

Like most Americans, I've been schooled in the story of the first Thanksgiving – how kind Native Americans brought food to share with the starving Pilgrims, enabling them to survive and establish a foothold in the Americas. In contrast, the sequel to the Pilgrim story shows the original stewards of this land were stripped of their livelihoods and shipped off to distant and barren territories. Promises were broken; drought and hunger and deprivation were common. (See endnote.)

So there I was, invited by my bishop to come to the Standing Rock reservation. We Lutherans headed into an impending blizzard. We found a huge encampment – about 5000 people, drawn from over 300 tribes, all parts of the country, and over sixty non-US countries. The terms of the US Army Corps of Engineers camping permit prohibited permanent structures. Against the impending descent of winter, however, our tents looked vulnerable flapping in the wind. Regardless of personal suffering, armed with only prayer and persistence and love, we stood our ground.

We had come to protect clean water for future generations from the Black Snake of greed, as an ancient Lakota prophecy had predicted. In our day, the likely consequences of the pipeline construction are economic and environmental destruction as the globe warms.

I had not planned to make myself vulnerable to arrest as I'd made the long drive to south central North Dakota. Involvement with the criminal justice system is a very serious matter – especially so far from my home. But from the moment I entered camp, I realized that the endeavor and vision of these people was something very special. The camp established itself as a place of prayer and ceremony, prohibiting alcohol, drugs, weapons, and profanity. Women and Elders lead and were listened to, and it was an elder woman who beckoned me to participate in the day's action. I recognized an opportunity for me to make atonement -- for me, my people, and my church – for our complicity in failing to stop this unfair system, and for having prospered due to the suffering of others. I now understand the camp and endeavor as an

American Revival – a chance to re-work our history of generational racial and environmental trauma. That our particular activity would take place on a bridge seemed absolutely fitting.

Bizarrely, some authority had declared being on this public bridge on a public road over a public river as trespassing. I myself never saw any indication that the bridge was off limits but others in my group did. The public road had been blocked to traffic by the authorities as a buffer to pipeline construction across the Missouri River. Construction appeared to be continuing, although the company had been asked to await a court ruling and a permit had not been issued.

In civil disobedience training the prior day, we newcomers had been oriented to non-violence. We were asked to embrace the Standing Rock strategies of prayer and ceremony. We were also cautioned about the seriousness of a decision to be “arrestable.” We were warned that if we were arrested, we could expect to be in jail the entire weekend before being released on bail. We were warned that the authorities might send us to any jail in ND and release us at any time of night. We were warned that we could expect to be strip-searched. We were informed that prior protectors had been bitten by dogs, and subjected to painful military force, including extreme noise, rubber bullets, and gas. I did not want any of that harm to happen to me or to anyone.

As a Lutheran minister, I believe in the power of prayer. I knew that I would be praying for the souls on both sides of the bridge; I'd be praying that neither side would violate their consciences, and that right relationship with the earth, harmony, and even love would prevail over the forces of violence and greed. I made my decision to follow Jesus, serve the flock, and put my body on the line to enhance a peaceful outcome.

So there I was, kneeling on a bridge, surrounded by several hundred other sisters. As we women gathered to pray, a male voice was amplified, warning us that we had to disperse or be arrested. The man did not bother to identify himself or his authority. Nor did he sound as though he believed his own statement that we were a public safety hazard. As we prayed in silence on the bridge, we could hear the revving of the large MRAPS coming in our direction. Although the blizzard had veered south of our encampment (an answer to our prayers!), we were very cold. We were, however, warming to each other.

During my prayers, I became even more of a believer in the sacredness of this endeavor to protect the water of our children's children. I felt connected to the great people's movement of bending the arc of the universe towards justice, a believer in the divine vision of the reign of God.

And as we prayed on this wintry day, the sun broke through the clouds and kissed us. Finally, we collectively completed our prayers; and thanked the anonymous Voice for not inflicting pain upon us. I returned from the bridge with an atoned, renewed and multi-level appreciation for our "free" weekend. What wondrous love indeed!

(Endnote: One of the laws justifying the taking of the land, called the Doctrine of Discovery, had been established by a Pope when Europe was colonizing non-Christian areas. The laws of future nations, including the USA, incorporated this precedent, and Native Americans continued to be raped, robbed, and killed, some for over 12 generations. Some groups were completely extinguished. In recognition of this legacy of horror, my national church officially repudiated the Doctrine of Discovery and pledged to be part of making amends.)

Lectinary Texts for Home Devotions

Dec 4: Isaiah 11:1-10; Psalm 72:1-7, 18-19; Romans 15:4-13; Matthew 3:1-12.

Dec 11: Isaiah 35:1-10; Psalm 146:5-10; Luke 1:46b-55 (alternate); James 5:7-10; Matthew 11:2-11.

Dec 18: Isaiah 7:10-16; Psalm 80:1-7, 17-19; Romans 1:1-7; Matthew 1:18-25.

Dec 24 (Christmas Eve): Isaiah 9:2-7, Psalm 96, Titus 2:11-14; Luke 2:1-14 (15-20)

Dec 25 (Christmas Day): Isaiah 62:6-12; Psalm 97; Titus 3:4-7; Luke 2:[1-7] 8-20

Announcements

Photos Are Here! We're nearing the finish line for our photo directory. Your 5x7 copies of your photos will be at church beginning on Sunday, Dec. 4th. Please plan to pick them up when you are here on a Sunday.

Pledge Cards. There is still time to make a financial commitment to Our Saviour's. If you haven't turned in a pledge card yet for 2017, you can still turn it into

the office or put it in the offering plate. If you want to make sure you are current with your 2016 pledge or would like to know how much is left on your pledge, contact Nancy Nygaard Johnson at n2j2@comcast.net.

Time and Talent. If you haven't filled out a Time and Talent sheet for 2017, please fill one out and leave your completed form in the office. We all have talents and time we can share with our congregation and with our community.

Revised Sentinel Deadline – Thurs Dec 22.

From Curran Lutheran Hospital, Liberia. Dr. Alan Gobeh, Medical Director, wrote: "...we have a lot to be for - thankful to the Almighty God and it is worth giving Him thanks and praises. We are also very grateful to have received the fund [from OSLC through the ELCA] for 4 patient monitors..."

December at Our Saviour's

Thu Dec 1	7:00 – 10:00am	Women's Brkfst @ Birchwood
Fri Dec 2	Office Closed 6:30 – 7:30am	Men's Brkfst @ Butter
	5:00pm – 11:00pm 7:00pm – 12:00am	Prep, Clean-up for event (HC, K, S) Private Nonprofit Event (HC, K, S)
Sat Dec 3	9:00 – 11:00am	Communion Bread Baking (K, HC)
Sun Dec 4	9:00 – 10:00am	Sunday School; Reflecting on the Radical Coming
	9:00 – 10:00am 10:00am 10:30am After Worship	Godly Play (GP) Hospitality (HC) Worship(S) Exec Comm (CR)
Mon Dec 5	1:00 – 4:00pm	OSCS Event (HC)
Tue Dec 6	OSLC Anniversary -- 147 years in 2016 10am – 3pm 12:30pm 4:30– 6:30pm 7:00 – 8:30pm	OSCS Event (HC) Staff Meeting (CR) ELC Event (HC) Church Council (CR)
Wed Dec 7	10:15am Noon – 1:00pm	Bible Study (CR) Prep Quilting (HC)

	1:00 – 5:30pm	Neighborhood Quilting (HC)		10:00am – Noon	Kids' Christmas Program Rehearsal (S, GP, Youth Room)
	Wednesday Connections				
	5:30 – 6:30pm	Comm Meal (HC)	Sun Dec 18	9:00 – 10:00am	Sunday School; Reflecting on the Radical Coming Hospitality (HC)
	6:30pm	Pajama Vespers (S)		10:00am	
	7:30– 8:30pm	Choir Rehearsal (S)		10:30am	Worship and Children's Christmas Program (S, GP, Youth)
Thu Dec 8	7:00 – 10:00am	Women's Brkfst @ Birchwood		1:00 – 3:00pm	Priv Recital (HC, S)
	5:30 – 8:30pm	ELC Conv Sess (HC)	Mon Dec 19	9:00 – 11:00am	Archives Committee (basement)
Fri Dec 9	Office Closed; event prep (HC, K)				
Sat Dec 10	Nonprofit event (HC, K)		Tue Dec 20	12:30pm	Staff Meeting (CR)
Sun Dec 11	9:00am	Sunday School; Reflecting on the Radical Coming Hospitality (HC)	Wed Dec 21	10:15am	Bible Study (CR)
	10:00am			Noon – 1:00pm	Prep Quilting (HC)
	10:30am	Worship (S)		1:00 – 5:30pm	Neighborhood Quilting (HC)
Mon Dec 12	6:00 – 7:30pm	OSCS Brd Mtg (HC)		1:30 – 3:30pm	OSCS Communic Team (CR)
Tue Dec 13	12:30pm	Staff Meeting (CR)		Wednesday Connections (K, HC, S)	
Wed Dec 14	10:15am	Bible Study (CR)		5:30 – 6:30pm	Comm Meal (HC)
	Noon – 1:00pm	Prep Quilting (HC)		6:30pm	Pajama Vespers (S)
	12:30 – 2:30pm	Staff Holiday Lunch (offsite)		7:30 – 8:30pm	Choir Rehearsal (S)
	1:00 – 5:30pm	Neighborhood Quilting (HC)	Thu Dec 22	Sentinel Deadline	
	Wednesday Connections (K, HC, S)			7:00 – 10:00am	Women's Brkfst @ Birchwood
	5:30pm	Comm Meal (HC)	Fri Dec 23	Office Closed; OSCS closed	
	6:30pm	Pajama Vespers (S)	Sat Dec 24	4:00pm – Christmas Eve Worship (S)	
	6:30 – 7:30pm	Fac Mgt Group (CR)		10:00pm – Christmas Eve Wrshp (S)	
	7:30 – 8:30pm	Choir Rehearsal (S)	Sun Dec 25	9:00am	Christmas Carols
Thu Dec 15	Homeless Memorial March (offsite)			10:00am	Hospitality (HC)
	ELC End of Sem Parties (HC; all day)			10:30am	Worship (S)
	7:00 – 10:00am	Women's Brkfst @ Birchwood		No Finance Committee Meeting (Rescheduled date and time TBA)	
	6:30pm	MCFE mtg (off site)	Mon Dec 26	Office Closed; OSCS closed	
Fri Dec 16	Office Closed		Wed Dec 28	(No Bible Study or Weds Connections)	
	2:00 – 8:30pm	OSH XMas (K, HC)	Thu Dec 29	7:00 – 10:00am	Women's Brkfst @ Birchwood
	7:00pm	La Natividad Youth Retreat (offsite)	Fri Dec 30	Office Closed	
Sat Dec 17	La Natividad Youth Retreat continues until 8:00pm (mostly offsite)				
	10am – 2pm	Member Private Event (HC, K)			

WEDNESDAYS IN ADVENT (NOV 30 - DEC 21)

5:30pm Supper; 6:30pm Pajama Vespers

Come in your pajamas and encounter the **RADICAL** way Jesus comes.

CHILDREN'S CHRISTMAS PROGRAM

Sunday, December 18 at 10:30am Worship

CHRISTMAS EVE

Saturday, December 24 at 4pm and 10pm

Communion/Candlelight Worship

RADICAL

**COMING ADVENT
JOY CHRISTMAS
ACTION EPIPHANY**

CHRISTMAS DAY

Sunday, December 25 - 10:30am Worship

Celebrate **RADICAL** Joy.

EPIPHANY

Sunday, January 8 - 10:30am Worship

Engage in **RADICAL** action.



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	Martha Schwehn Bardwell	opt 4
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