

News update for March 16, 2023

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This Week at Trinity

- Thursday** (March 16th)
- 6:30-8:30pm Meetup with Jesus
- Friday** (March 17th)
- Office closed
 - 7:00pm N.A
- Saturday** (March 18th)
- No events
- Sunday** (March 19th)
- 9:30am Donuts and coffee hour
 - 10:10am Worship
 - 11:15am-12:30pm Scout brunch
 - 7:00pm N.A
- Monday** (March 20th)
- 7:00pm N.A
- Tuesday** (March 21st)
- 6:30-7:30pm Administrative Council meeting, Zoom
 - 7:00pm N.A
- Wednesday** (March 22nd)
- 10:00-11:00am Upper Room study parlor meeting, Zoom
 - 6:30-7:30pm Cub Scout meeting
 - 6:30-8:30pm Scouts BSA

Trinity Homeless Services

Homeless Services are available during office hours: Monday - Thursday 9am -2pm, for laundry, showers, and compassionate care services that are authorized by Rev. Ruth.

Worship Plans for 3/19

Theme: "Tapping Into the Power"

Sermon: "I've Changed but Nobody Sees It"

Focus Scripture: (John 9:1-41)

One day, Jesus and his disciples were heading down the street when they saw a man who had been blind since birth. The disciples asked, "Rabbi, was this man born blind because of his own sins or because of the sins of his parents?"

Jesus replied, "You can't blame either him or his parents for his blindness. The important thing to look for is not what caused it, but what God can do about it. The one who sent me has given us work to do, and we had better be on the job as long as it is still day. Night fall will put an end to everyone's work soon enough, but as long as I am in the world, I am the light of the world."

Having said this, he spat on the ground and made a mud ointment from a mixture of dust and saliva. He pasted the mud over the blind man's eyes and sent him off to wash himself in the Siloam Pool. (The name Siloam actually means 'sent'.) The man went and washed, and when he came back he could see. It certainly caused a stir. People who knew him or were used to seeing him begging for money on the streets were soon asking, "What's going on here? Isn't this the blind man who is always begging on the street?"



Some were saying, "It's him alright," but others thought it must just be someone who looked like him. He kept insisting that he was indeed the same man, but some took a lot of convincing and kept demanding an explanation for how he could now see. All he could do was repeat the story: "Someone called Jesus spread mud on my eyes and told me to go and wash in the Siloam Pool. So I went and washed it off, and now I can see."

Then they wanted to know where Jesus was now, but the man said, "I don't know." The people then marched him off to the relevant authorities – the leaders of the devoutly religious Pharisee party. The day on which Jesus had made the mud and healed the man's blindness was a Sabbath day, so there were questions of religious law at stake. The authorities questioned the man about how he had received his sight. He told them *again*: "The man spread mud on my eyes. I washed it off, and now I can see."

Some of the Pharisees were quick to express their opinion: "Obviously this man is not from God, because he doesn't even stop what he is doing on the Sabbath." But others were not so sure: "How could a man who was against God have the ability to do things which so clearly point to God's involvement?"

Since they were divided over the matter, they asked the man what he thought. "It was your eyes he opened. What do you make of him?"

The man replied, "I think he is God's messenger!"

Some of the religious leaders began casting doubts on whether the man who had been given his sight had really been blind in the first place, so his parents were called in for questioning. "Is this man your son?" they were asked. "Are you sure he was blind? How then, is it that he can now see?"

His parents answered, "This is certainly our son, and we know, without the slightest doubt, that he was born blind. But as to how come he can see now, or who was responsible for opening his eyes, we are completely in the dark. Why don't you ask him? He's a grown man and can speak for himself."

His parents were playing it safe because they didn't want to get on the wrong side of the Jewish authorities. The authorities had already made up their minds that anyone who expressed the belief that Jesus was the Messiah would be stripped of their membership of the Synagogue. With that threat hanging over their heads, his parents passed the question back to their son.

So the authorities called in the man who had been blind and questioned him for a second time. They said to him, "Swear by God to tell the truth and nothing but the truth. We know that the man who did this to you is opposed to God!"

He replied, "I wouldn't know anything about that, one way or the other. The one thing I know for sure is this: I was born blind, but now I can see."

"So what did he do to you?" they demanded to know. "How did he open your eyes?" He answered, "I have already told you all I can about that, but you didn't want to believe me. Why do you need to hear it over and over again? Are you planning to sign up as his followers?"

At that, they exploded at him, saying, "You are obviously following him, but we are followers of Moses. We can know for sure that God spoke to Moses, but this Jesus is a no-one. We don't even know where he comes from."

"Well what a bizarre situation this is," said the man. "You don't know the first thing about him, and yet he gave sight to my blind

eyes. Everybody knows that God doesn't team up with liars and crooks. It is only the person who worships and obeys God that God is going to take sides with. Never before in the whole history of the world has anybody heard of someone opening the eyes of a person who had been blind from birth. So surely if this man were not from God he wouldn't be able to do such a thing."

With that, they wrote him off. "You are nothing but the scum of the earth, and you always have been. How dare you talk to us like that!" And they threw him out into the street.

Word reached Jesus that they had thrown the man out, so he went and found him. "Do you believe in the New Human?" Jesus asked him.

The man answered, "I don't know who he is, mister, but if you will introduce me to him, I will believe in him."

"Jesus replied, "You have seen him, sure enough. You are talking to him right now!"

The man said, "Lord, I believe in you!" and fell to his knees at Jesus's feet.

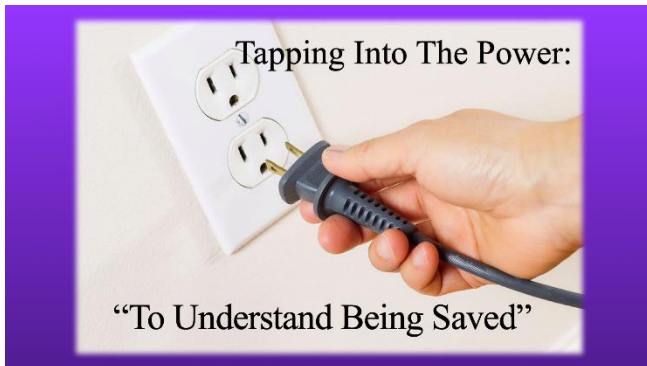
Jesus said, "I came into the world to sort out who was who. I came so that those who have been kept in the dark might see, and so that the blindness of those who claim to see might be exposed."

Some members of the Pharisee party overheard this, and stopped to question him. "You are not suggesting that we are blind, are you?"

But Jesus replied, "If you were blind, you would not be held guilty. But since you claim that the way you see things is the only way they can be seen, you've got blood all over your hands.""

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Last Week's Sermon 3/12



Jesus came to help us understand that God is all about relationships. God is a relationship—Three-In-One— Creator, Savior, and Holy Spirit. Jesus, the Savior part of the Trinity, spends his time on earth breaking down the hierarchy that was in place in religion and society.

Today, the writer of Exodus used quenching thirst physically and metaphorically as God's powerful provision for the Israelites. Then the gospel writer of John relates a story about relationship using the example of water satisfying thirst physically and metaphorically.

Hunger and thirst are images we use for many things. We speak of thirsting for things that are powerful needs which can easily drive us to the point of desperation. We thirst for love. We thirst for acceptance. We thirst for intimacy. We thirst for security and hope. We thirst for meaning and for peace. Hopefully know what it is that you thirst for.

The image of fresh water and its availability or scarcity features significantly and frequently in the Bible. The story we heard this morning of the Hebrew people's desperate search for water in the wilderness comes early in the Bible, and its picture of Moses striking the rock to cause a spring of living water to burst forth is alluded to again and again throughout the Bible as a sign of God's generous provision. The very last chapter of the Bible (Revelation 22) centers around a vision of "the river of the water of life, flowing



from the throne of God" as we hear the risen Jesus saying, "Let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift."

The image of all that God freely offers and promises us, probably surprises many people. We have often been sold an image of God as stern and rigid and controlling, but living water is flowing and messy and uncontrollable. It bubbles up wherever it likes and takes no notice of rules or boundaries. It spills over everything, and offers its life-giving gifts to all who come without any regard for reputation or behavior or accomplishment. It satisfies the thirsts of good and bad alike, generously and indiscriminately. If that is what God is offering, then life in God is very different from what many of us have often been told.



These things become very apparent in the story we heard from John's gospel today. The stark contrast between a religion of fear and control, and a relationship with a God of overflowing generosity, is at the center of the story of Jesus encountering the Samaritan woman at Jacob's well and their conversation about living water. The fact that their encounter happened at all was already an affront to the religion of rules.

There was not just one, but at least three reasons why the religious rules said that Jesus should give this woman a wide berth and not talk to her at all. She names them herself.

Firstly, Jews did not talk to Samaritans. The Samaritans were regarded as ethnically and religiously contaminated. They were a mixed race people who followed a corrupted form of the Jewish faith, and so any interaction with them was regarded as a serious danger to the purity and spiritual health of good religious Jews.

Secondly, respectable men, especially religious leaders, did not interact alone with unknown women. Religious law has always been extremely hung-up about sex, and has usually sought to severely limit opportunities for unregulated intimate contact. And in Jesus's day, saying that a rabbi went to the well and met a woman was a bit like saying that a rabbi went to a singles bar and met a woman. Remember all those stories of Hebrew heroes who met their future wives at the village well. Drawing water was women's work, and men usually only went to the village well in search of women. The gospel writer doesn't want us to miss this. Notice how he tells us that when the disciples found Jesus talking with a woman at the well, they were shocked.

Thirdly, and to make sure it is a lot worse, this is not just any woman. This is a woman with a very bad reputation in the town. That is already hinted at when we are told that she is coming out to draw water around noon. The only women who come out to draw water in the heat of the day are the ones who are not welcome to come when everyone else comes in the cool of the

morning or evening. The gospel writer makes sure we know that Jesus can't plead ignorance. He is able to tell that she has a history of relationship disasters and failed marriages and is now living "in sin" with her latest man. In short, she was not appropriate to be in even a verbal relationship with.

No religious leader who takes seriously the religious rules and the need for keeping oneself pure and uncontaminated is going to willingly be anywhere near this woman. The very idea that the love and grace of God might well up and overflow generously for her would have been regarded as scandalous, blasphemous. Conventional religion would have no hesitation in sending her off into the dry deserts of condemnation and hopelessness. She could never hope to regain the kind of status and reputation that would see her welcomed into the life of faith. Conventional religion is like that: always drawing lines and erecting walls and driving people away to die of thirst with no hope



of satisfaction. Even for those on the inside, it is hardly a great thirst quencher. It is too bound up with fear and the ever-present danger of slipping up and being sent off with those consigned to the parched wastelands.

In case you think I'm exaggerating here in suggesting that differing approaches to religion are a central issue in this story, look where their conversation goes after highlighting the woman's suspect past and introducing the concept of living water. The woman says, "Our ancestors worshiped on this mountain, but you Jews say that the place where people must worship is in

Jerusalem.” We are straight into questions of religious correctness. Whose rules are right? Which version of religion is acceptable to God? And how does Jesus respond? His answer fits beautifully with his image of God as living water:

“Woman, believe me, the hour is coming, and is now here, when there won’t be any right and wrong place to worship, when the true worshipers will worship the Father in spirit and truth. God is spirit, living water, and those who worship him must worship in spirit and truth, not in dry regulated religious correctness.”

There is a further social dimension to this encounter that we easily miss in our very different times. Perhaps not as different as we might wish. Even if this had been a respected woman in a suitable time and place, women in that day were not permitted to engage in theological discussion with rabbis. If they wanted to ask theological questions, the proper thing to do was ask their husbands at home. Open discussion about the nuances of theology and religion was something that women were excluded from. But here is Jesus, breaking all the rules, and treating this disreputable woman with respect and dignity as an equal, as a worthy participant in an open discussion about life and faith and God. Have you known yourself shut out, shunned and looked down on? That’s not what happens when you approach Jesus.



This woman is so thirsty. So thirsty.



And Jesus doesn’t just talk about living water. His whole being, his whole presence, is like living water welling up and gushing forth for her parched and thirsty heart. For so long she has been deprived of dignity, of respect, of acceptance, of grace, of any intimacy that does anything more than use her body and cast her aside. So so thirsty. And though she warns Jesus that she is an “untouchable”, when he reveals that he already knows and is still inviting her to drink without demanding anything of her first, she throws herself headfirst into that water with all the joyous surprise and delight of a child on a hot day.



The intimacy Jesus offers her shocks even his own disciples when they return to the scene. Jesus and the woman are both drinking deeply of the living water of mutual recognition, of a relationship that invites trust and intimacy, not fear of rejection. She is the first person in the gospel to whom he opens up and reveals his identity as the long awaited messiah. He recognizes who she is and how wounded and rejected she is, but instead of shrinking fearfully from his recognition, new hope is born in her and lifts her sagging shoulders.

She experiences his recognition not as shame, but as forgiveness and acceptance and liberation. How do I know? Look what she does when she goes back into the town. She runs around to everyone, all these people who wouldn't even go to the well with the likes of her, and she cries out, "Come and see a man who told me everything I have ever done!" You don't willingly introduce your hostile and disapproving neighbors to someone who has just demonstrated the ability to spill all your secrets unless you have been radically set free from the fear of being fully known.

She has drunk of the living water of true relationship with the messiah, and she knows herself forgiven. She knows herself beloved. She knows herself set free. She has obtained access to this grace and she's bathing in it with delight.



Those who remain committed to a religion of rules and formulas and clear boundaries find this story very disturbing. They desperately want Jesus to establish that she believes in him correctly, and to say something like "Go and sin no more." But Jesus is quite happy for her to bear witness to him while she is still asking "He cannot be the Messiah, can he?" And he is quite happy to invite her into intimate relationship without even hinting at any sort of expectation about new behavioral standards and new aspirations of purity. "God proves love for us in that while we still were sinners Christ poured out his life for us."

Living water just wells up and spills out wherever it will, and all are welcome to drink deeply.

Jesus is quite dismissive of the religious concerns about who can associate with who and which group has the right mountain of regulations to worship God from. God is spirit and truth and living water, he says. Whoever wants may come and drink freely and joyously wherever and whenever it bubbles up.

If you choose to keep living in a dry wasteland of rigid morality and regulated religion, Jesus will not love you any less. But he will grieve the lost opportunity to know and be known deeply by you. He will grieve the sight of you turning your back on the wellspring of living water and stumbling parched and thirsty through the desert. And he will continue to seek you out, even in the places of rejection in the heat of the baking sun. He will continue to come as a stranger, asking you for a drink, and offering you the bread of life and the living water of liberating relationship.



Jesus tells us that God wants to be worshipped in spirit and in truth, and the rules will have to give way to the extravagantly generous fountain of living water that is Jesus. Let us drink deeply and live.

Amen.

Reverend Ruth Marsh (she, her)
(208) 419-7870

Lent 2023



Dear Siblings in Christ,
Lent is a time when Christians prepare for the joy of Easter when we celebrate Christ's victory over death by rising from the grave on the third day. One of the ways we do this is by taking on a Lenten Discipline.

Lent is 40 days long, excluding Sundays, which are considered "little Easters" and you are released from your Lenten discipline? Traditionally, fasting was the preferred Lenten discipline, but in the United Methodist Church, Lenten disciplines are aimed at growing closer to Christ and each other rather than focusing on penitence through suffering. Six weeks is long enough to begin forming a new habit, but not so long that it seems like forever if you can't abide by the discipline that seemed like a really good idea until you started doing it! One last note, it can be helpful to use the buddy system when you practice a discipline. I will be keeping you in my prayers.

John Wesley Quote

"Have nothing to do with stolen goods. Neither sell nor buy anything that has not been paid the duty-no, not if you could have it at half-price...Never think of being religious unless you are honest. What has a thief to do with religion?...Whatever others do, keep yourself pure."



"Meet up with Jesus"

Meet up with Jesus is a church-based activity group started last week at Trinity. Its goal is to bring people together in fellowship, learning and activities. We meet Thursday evenings at 6:30 at the church.

During the Lenten season we will explore the biblical experience through cooking traditional food, dining together and learning a bit of biblical lifestyle.

Last week David prepared fish, Becky put together coleslaw, Ruth baked bread and of course there was apple pie of garden of Eden fame.

This week we will meet at 6:30 on Thursday to learn how to make 18-minute unleavened bread. The meal will be complete with fried chicken and a tempting dessert. Thursdays at 6:30pm in the upstairs kitchen & parlor. Let's gather together to learn about, cook, and then eat the foods that were important to God's people in the Bible.



Birthdays

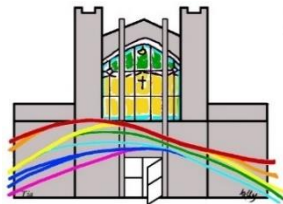
March

Croson, Mike	03/15
Brown, Scott	03/16
Sene, Jared	03/16
Castillo, Giovanni	03/19
Newey, Sherry	03/19
Miles, Marcie	03/20
Empey, Heidi	03/21
Hruska, Analea	03/21
Summers, Gene	03/25
Gates, Dianne	03/27
Anderson, Jim	03/28
Perez, Leslie	03/28
Clemons, Bill	03/30
Trickey, Sharen	03/30
Wade, Whitney	03/31

Trinity Leadership

Below are the leadership positions for the next leader year.

Please let the appropriate person know how you are willing to serve:



Chair of Admin Council; Open Position

Chair of Staff/Parish Relations

Bev Kemp-(208)569-6149
bevmkemp@gmail.com

Chair of Trustee

Don Rohde (860)810-3227-
donrohde@aol.com

Chair of Finance

Scott Taylor (208)201-5593

Financial Statements

Our church's financial status January 1 - February 28, 2023.



Income	\$19,371.56
Expenses	\$29,918.57
Net Income	<\$10,547.01

Thank you for your continued generosity. More than ever, the world needs what our church offers!

GNW Laity Leadership Training

2023 GNW LAITY LEADERSHIP TRAINING

Hosted by:
 The Alaska, Oregon-Idaho & Pacific Northwest
 Conferences of The United Methodist Church



On Saturday, March 18, from 10 a.m. to noon PST via Zoom, staff from across the GNW Join Bishop Cedrick D. Bridgeforth, district superintendents and staff of the conferences of the Greater Northwest Area for online training for local church leaders.

The training will start with words of greeting and worship, followed by a message from our new bishop. The second hour will allow participants to receive focused training in one of several workshops on

- Managing Financial Assets,
- Engaging In Conflict,
- Working With Staff (Lay, Clergy Or Volunteer),
- Exploring Single-Board Governance, And A
- Spanish Language Cohort.

<https://gnw-reg.brtaapp.com/2023GNWLLT>

Registration is required to receive the Zoom invite, but there is no fee.

Sunday Morning Fellowship

There is always food and fellowship after church

- **Every 1st Sunday: Soup Potluck**
Bring your favorite Soup.
- **Every 2th Sunday: Regular Brunch**
Bring your favorite dish
- **Every 3rd Sunday: Scout Brunch**
This is a fundraiser for Troop 6 and a wonderful meal to share as we visit.
- **Every 4th Sunday: Regular Brunch**
Bring your favorite dish

Northwest Leadership Institute

Once again the Downtown Campus of Cathedral of the Rockies (717 N. 11th St. Boise, ID 83702). Will host the NLI that is a two day training to gather leaders to think, dream, worship and connect as we together find the path forward in the post-pandemic church.

Come to Boise and join our three newest Bishops in the Western Jurisdiction for a time of dreaming, visioning, and strategizing as we write the next chapter together.

NORTHWEST LEADERSHIP INSTITUTE 2023
APRIL 26 & 27

REGULAR CONFERENCE IN-PERSON \$159 | ONLINE STREAMING \$99
STUDENT IN-PERSON \$79 | CATHEDRAL OF THE ROCKIES MEMBER \$40

FEATURING

- BISHOP POTTORFF ESCOBEDO-FRANK
- BISHOP CEDRICK BRIDGEMAN
- BISHOP CARLO KATAKANT
- BISHOP JESUS HERRERA
- REV. DR. DUANE ANDERS

In-Person

Regular Conference (2/1 to 4/26)	\$159
Student	\$79
Online Streaming	\$99

UWF NEWS



United Women in Faith

Greetings! Weather is turning warmer at last. Hip hip hooray! We celebrated St. Patrick’s Day on Thursday with green shamrock decorations and frozen ambrosia dessert provided by Bev Kemp and Kay Pottorff. Lyndell Bradshaw gave a program on social justice with the offering going to support the ongoing racial justice work of United Women in Faith.

Betty Anderson told us about two important Methodist women from the mid-1800s who weren’t afraid to “step out of their place” and act to help others – Frances Willard and Ida Wells-Barnett. This is another “Moment” in the history of Methodist Women provided monthly by Betty. Thanks for your efforts to educate us.

Kay Pottorff gave a report on the book Daughter of Caan. It’s a rather comical story about a brother and sister from the time of Jesus who are wedding planners. Hmmm...even back then.

Mary Nagel told us about the EMEE (Every Member Enrichment Event) meeting held at the church on Saturday. Several members attended. The theme was Water Justice.

This year’s “Day of Giving” is on March 23. The theme is “The Future is Now”. If you are interested, you may mail your donation to

United Women in Faith, Attn: Legacy

475 Riverside Drive, St. 1500
New York, NY 10115

Write “Day of Giving” in the memo section on your check

Mission U will be July 13-15 and July 28-30. The theme is Living the Kingdom: Exploring the Lord’s Prayer as a Spiritual Practice for Social

Transformation. It will be available on ZOOM at the church. Mark your calendar.

See you April 13th at 1:00 for our next UWF unit meeting.

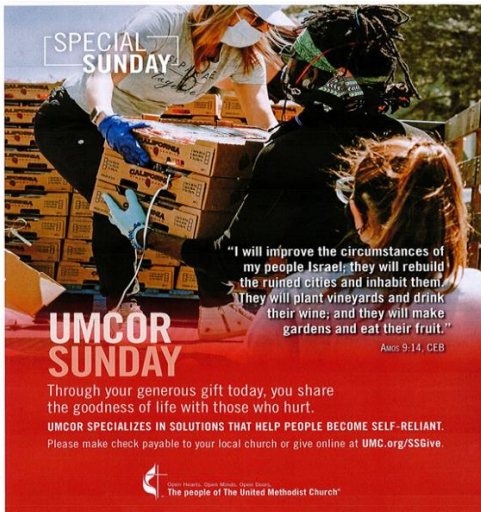
Stained-Glass Restoration

The window shipping crate arrived at Nzilani Glass in Oakland California on March 6. The shipping container was opened on March 10 and the windows were found to be in good condition. Nzilani will now start the restoration process.



UMCOR Sunday

We will be passing out Envelopes again this week.



Holy Week Activities

Palm Sunday: 10:10 on Sunday the 2nd – Experience the Palms and the Passion of Christ as Jesus walks through the final week of his life.

Maundy Thursday: 7pm on Thursday the 6th – Remember Jesus in the breaking of bread, drinking of the fruit of the vine, and through the commandment to love others.

Good Friday: Noon to 3pm on Friday the 7th – Drop-in prayer vigil with time to talk to God, and to listen to God. Reverend Ruth will be available to pray with you, and make palm crosses together.

Easter Day: April 9th – 6:45am Sunrise Worship celebrates the rising of the Son with the rising of the sun! Snake River Landing Pier (901 Pier View Dr.) (Across from Love at First Bite) Be sure to wear warm clothing!

9:30 Hot Cross Buns in the Parlor
10:10 Worship in Trinity's Sanctuary
11:15 Kids Easter Egg Hunt (please bring a basket)

We would be grateful for donations of individually wrapped candy for the youth to hide. Please bring it to the office by April 6th –

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Reverend Ruth Marsh (she, her)
(208) 419-7870



Trinity United Methodist Church
(208) 522-7971

Appointment Announcement Letter for Trinity



Sage District
Oregon-Idaho Conference
The United Methodist Church

The Reverend Karen Hernandez, District Superintendent
Etha Carruthers, District Administrator

March 12, 2023

To the members and friends of Trinity United Methodist Church,

I am writing to let you know that Bishop Cedrick Bridgeforth intends to appoint Rev. Ruth Marsh to serve Dallas UMC in Dallas, Oregon, effective July 1, 2023.

Pastor Ruth has been with you for nine years. Together you have served God through major renovations to your building, through a troubling General Conference, through a global pandemic and into a new world post-lockdown stage of COVID. You have shared joys, tears, struggles, and plenty of ordinary days. Now Pastor Ruth, the Cabinet, and the Bishop recognize that God is calling her to something new. That means newness is afoot for your church, too, and I believe that God has both hard work and wonderful things in store for this congregation.

Today this news is for your church family only. Please refrain from posting about this on social media or otherwise sharing it beyond your congregation until the Appointment Express email is sent from the Bishop’s Office, which will most likely occur on Monday morning.

I will continue working with your Staff Parish Relations Committee, Bishop Bridgeforth, and the Greater Northwest Area Cabinet to identify your next pastoral leader. Meanwhile, you are all asked to continue praying diligently for your next pastor, as well as for Pastor Ruth and David.

God bless you as you find ways to honor your pastor for her service with you and as you prepare to receive a new pastor.

Peace of Christ,

Rev. Karen Hernandez

Cc: Bishop Cedrick Bridgeforth
Rev. Ruth Marsh
Rev. Wendy Woodworth





New Employee



Nicolai Starkey is our newest employee at Trinity. He's taken over the office, so feel free to come in and say hello to him!

Nicolai enjoys music and plays a couple of instruments. He loves his guitars, mouth organ, and drum set. He mainly focuses on playing classical music, as well as popular 60s and 70s hits.

He also enjoys knitting, painting, and other creative activities to keep him busy.

He has a strong desire for peace and love to come to the world, and works to make that a reality.

He also doesn't know how to write introductions about himself, so he'll just say; "hello!"

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			15 10:00pm Upper Room 6:30pm Gather at the Table via Zoom 6:30pm Pack 6 Scouts 7:30pm Troop 6 Scouts	16 6:30pm "Meet up with Jesus"	17  St. Patrick's Day Office Closed 7:00pm N.A	18
19 Lent 4 9:30am Fellowship Coffee & Donuts 10:10 am Worship 11:30 am Fellowship Scout Bruch 7:00pm N.A	20 7:00pm N.A	21 6:30pm Admin Council 7:00pm N.A	22 10:00pm Upper Room 6:30pm Pack 6 Scouts 7:30pm Troop 6 Scouts	23 6:30pm "Meet up with Jesus"	24 Office Closed 7:00pm N.A	25
26 Lent 5 9:30am Fellowship Coffee & Donuts 10:10 am Worship 11:30 am Fellowship Potluck Bruch 7:00pm N.A.	27 7:00pm N.A	28 7:00pm N.A	29 10:00pm Upper Room 6:30pm Pack 6 Scouts 7:30pm Troop 6 Scouts	30 6:30pm "Meet up with Jesus"	31 Office Closed 7:00pm N.A	April 1 
2 Palm Sunday 9:30am Fellowship Coffee & Donuts 10:10 am Worship 11:30 am Fellowship Soup & Bread Bruch 7:00pm N.A	3 7:00pm N.A	4 7:00pm PEO BG 7:00pm N.A	5 10:00pm Upper Room 6:30pm Gather at the Table via Zoom 6:30pm Pack 6 Scouts 7:30pm Troop 6 Scouts	6 Maundy Thursday 7:00pm Worship 6:30pm "Meet up with Jesus"	7 Good Friday Office Closed 12:00-3:00pm Prayer Vigil & Palm Crosses 7:00pm N.A	8
	6:45am Sunrise Worship celebrates the rising of the Son with the rising of the sun! Snake River Landing Pier (901 Pier View Dr.) (Across from Love at First Bite) Be sure to wear warm clothing! 9:30 Hot Cross Buns in the Parlor 10:10 Worship in Trinity's Sanctuary 11:15 Kids Easter Egg Hunt (please bring a basket)					