

CLARION

FEBRUARY 2024

FROM PASTOR'S DESK



PDO Celebration Month

"All your children shall be taught by the Lord, and great shall be the peace of your children" - Isaiah 54:13

February is a special month here at Holy Trinity! We're taking some time to celebrate an important and growing ministry of the Church: Parents' Day Out (PDO).

Believe it or not, PDO got its start during the pandemic. Not because of anything pandemic-related, but simply because that is when the Holy Spirit brought the O'Ryan family into our midst. Dave and Leah O'Ryan moved to Northwest Arkansas when Dave took a job at Crystal Bridges. They found Holy Trinity through one of our "Drive Thru Communion" events and soon became members.

Leah, who was certified as a Daycare Administrator in Massachusetts, noticed the amazing facilities we have, and particularly the large number of classrooms in the building. She wondered how all of that space was being used during the week. When Leah and I met to chat about it, she shared an idea: maybe we could launch some sort of program to serve the children of the community during the week. We had the facilities, she had the training, and it seemed clear that the need was there. I thought it sounded like a great idea, and my heart leapt at the prospect of having activity in the building other than Sunday.

It took some time to think through what such a program would look like. Several people got involved in putting together a rough plan which was presented to the Voters' Assembly and received enthusiastic support.

We started small: just a couple of classrooms a couple of days a week. This allowed us to operate without specific licensing in order to "test the waters" and see if the demand that we believed was there actually existed. Our first few weeks we had just a few kids. But then God sent a couple more. Then another. Then more. Before you knew it, our two rooms were full and we started a waiting list.

Fast forward to today, and we're operating three age-specific rooms two days a week serving 26 children. And the waiting list still has names on it! We are well down the road to licensing, and will soon be thinking about what it might look like to increase the number of days and/or the number of hours, possibly even moving toward a full-time situation. Summer Camp is planned for the weeks when kids are not in school, and there are other ministry opportunities being evaluated, including a possible after-school program.

(CONTINUED...)

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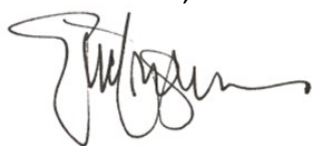
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So much of this, though, is unseen by the congregation since it happens during the week. We want to take some time to share the ministry with you so that you can see what God has been up to when perhaps you weren't looking.

In February, we will do just that. Each week carries a different theme: PRAYER, LOVE, GROWTH, and THANKSGIVING. We'll have magnets for your fridge as an reminder to pray for this new ministry and its continued growth. We'll hand out heart-shaped sugar cookies to remind us of God's love for all, including the children. There will be a garden of crafty flowers made by our PDO students that you can purchase along with a packet of seeds to watch the flowers AND the program continue to grow. And finally, we'll take time to give thanks to God for this ministry and for all of the people it is touching with the Gospel.

Thank you in advance for your support of our PDO program through your prayers, your service, and your generous donations. We hope and pray that the events throughout February will give you a deeper appreciation for all of the amazing things that God is doing through the PDO program as we rejoice and celebrate together.

In HIS Service,



Pr. Longman

HOLY TRINITY LUTHERAN CHURCH



Parents' Day Out

Faith-based education and care for children 0-5

www.HolyTrin.org/PDO

Tuesdays & Thursdays 9am - 2pm

FROM THE OFFICE

Any information you need put into our weekly **NEWS & NOTES** needs to be submitted to the office by **NOON** on **WEDNESDAY** of each week.

Any information you'd like put into the **CLARION** is due to the office by **NOON** on the **15th** of every month.



Holy Trinity Office

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FOOD PANTRY

Tuesday-Friday

2 pm- 4 pm

PASTOR'S CARE FUND

Thursday & Friday

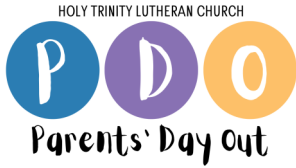
2 pm- 4 pm

GENERAL OFFICE HOURS

Monday-Friday

9 am - 4 pm

HOLY TRINITY NEWS



CELEBRATION MONTH!!!

The teachers and children of Holy Trinity PDO had a restful Christmas break and came back ready to play and learn. Looking ahead we have some exciting news:

February is PDO Celebration month! Each Sunday during the month you can look forward to something different: magnets with the PDO logo one week and heart shaped cookies to be handed out the next. One week we will have paper flowers for sale. The flowers will be made by the PDO children with proceeds going to the program. We will also have a "giving tree" displayed in the narthex. It will have items on the PDO wish list that congregation members can donate. Leah will be available during the Sunday School hour on February 4 for an open house so you can come, see and ask questions.

We are preparing a summer program for children in grades K-4. It will run the same hours as our regular PDO (Tuesday and Thursday 9-2 as of now) and will take place in the Chapel. Right now we're collecting used items children in grades K-4 might like such as Legos, board games, floor puzzles, barbies, etc.

As always I am personally grateful to you for your continued support. We really could not have this program without you!

In Christ,
Leah



PINOCHLE

Friday, January 9th will be our next date for playing cards. Hopefully you have your calendar marked and will be ready to help set up at 6:00 pm and get cards in your hand for play at 6:30. Don't forget to bring a little something to share for a snack. Looking forward to seeing everyone and perhaps a few new faces!

HAPPY ANNIVERSARY PASTOR MEYER!

Thankful and hearty congratulations to Pastor Mike on his 18th year in the ministry! His ordination anniversary is February 12th.



Welcome!

NEW MEMBERS

We are excited to welcome the Trammell Family to our Holy Trinity family!

Mitch & Valerie Trammell
Evelyn, Marcus

21 Dawn Hills Drive
Bentonville, AR 72712
(405) 615-3851 Mitch
(405) 747-4714 Valerie
Valerie.trammell@gmail.com



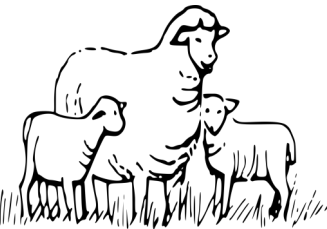
HTY HANGOUTS

Calling all youth, mark those calendars! Join Pastor Meyer and Pastor Longman for coffee on **Tuesday, February 6th** from **4-6pm** at *Heroes Coffee Bentonville* and on **Tuesday, February 20th** from **4-6pm** at *Onyx Coffee in Rogers!*



CHURCH BUS

We offer rides to our Sunday services in the church van. The van does **NOT** have wheelchair access so riders will need to be able to get in and out with a hand from the driver. We are looking for drivers to help with this ministry as well. If you could help even one or two Sundays a year it would be greatly appreciated! If you are interested call or text Ted Reinker at (409) 750-9633.



ENDOWMENT FUND

Holy Trinity Lutheran Church has an *Endowment Fund* which receives gifts and bequests that are invested in long-term high-quality stocks, bonds, and CD's. The interest, dividends and unrealized long-term gains of which can be used to support Christian Education, Outreach Programs, Scholarships (seminarians), capital Building and Ground improvements, Youth programs, Church Music, Technology and Building Fund(s). The income from these investments can also be used, with Voter approval to support ministry projects such as Grants for world mission projects, Mid-South District projects, Disaster Relief projects and grants to LMCS colleges and affiliated ministries' principle or the original gifts are not used to support the aforementioned activities but only the capital gains and interest, the principle remains to continue producing additional monies to support Holy Trinity Lutheran Church growth and teaching the Gospel of Jesus Christ.

A Hill to Die On



The scene where Paul personally and publicly rebukes Peter “to his face” is one of the most pivotal scenes in the entire New Testament. Understanding what happened that day in Antioch is vital to understanding the Christian faith. It is important for us to grasp what Paul did and why he did what he did. In the middle of the brief history lesson, Paul gives to the believers in Galatia, during which he shares an account of his conversion and call, establishing his apostolic authority and clarifying the true nature of the gospel, he is led to rehearse an episode that is recorded nowhere else in Scripture.

“But when Cephas came to Antioch,” Paul recounts, “I opposed him to his face, because he stood condemned. For before certain men came from James he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, “If you, though a Jew live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?” (Gal. 2:11–14).

As Paul and Barnabas recuperate after completing their first official missionary journey, they report to the church how the gospel of Christ has “opened a door of faith to the Gentiles” (Acts 14:27–28), which, of course, fills the church with great joy. But not everyone was quite so delighted by this development. A clique of “certain men” soon descends upon Antioch, ruining the party for darn near everyone with their demurring message that no one is truly saved unless they are also circumcised (Acts 15:1). Such devotion to this Abrahamic rite earns them “the circumcision party” moniker (Gal. 2:12). These Judaizers were nothing but a bunch of legalists who were adamant that following Moses was just as important as believing in Jesus. Their message was blatantly “Jesus-Plus” — that is, unless the laws of Moses were followed to the strictest letter of the law, no one could be saved.

Before the arrival of these Pharisaical buzzkills, the apostle Peter was happily dining “with the Gentiles.” It was only when the Judaizers crashed the Antiochian party that he “drew back” (Gal. 2:12). Peter refrained from fellowshiping with the Gentiles out of fear of what those “certain men” might say, do, or think, sending an unsettling shockwave throughout the entire congregation. If you recall, Peter was the beneficiary of a vision and subsequent encounter that made it abundantly clear that the old ceremonial food laws were no longer in force, especially not in the matter of receiving the forgiveness of sins (Acts 10:43). It didn’t matter whether Gentile sinners were or weren’t “eating kosher” since that’s not what justified them anyway. Justification was a matter of repentance and faith leading to everlasting life through Christ alone (Acts 10:34–35; 11:18).

Yet even with all of that under his belt, Peter cracks under the pressure of the Judaizers. Where before he was welcoming and fraternizing with Gentile sinners despite their lack of keeping the laws of Moses, now he was refusing to sit with them or even associate with them. And lest you think that this isn’t that big of a deal, Paul makes it abundantly clear that this “act of hypocrisy” didn’t stop with Peter (Gal. 2:13). Before long, other congregants began to follow Peter’s lead, defaulting on the camaraderie they previously shared. Soon, fellowship morphed into friction, and delight disintegrated into discord. Peter’s abrupt nonacceptance of the Gentiles because of their lack of Mosaic fidelity was no light matter. This wasn’t a case of differing opinions or preferences. Indeed, the very “truth of the gospel” was being thrown into jeopardy by this sudden wave of hypocrisy.

Consequently, Paul couldn't stay silent. "But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, 'If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?'" (Gal. 2:14). The apostle from Tarsus calls out the venerable Peter in front of a crowd of peers, exposing him "before them all." Though we might wonder why Paul didn't take Peter aside and rebuke him privately, saving him the embarrassment, Peter's public duplicity had earned him Paul's public chastisement. Peter was not living "in step" with the gospel of God. With his mouth, he was saying one thing, but his actions said otherwise, which is the very definition of a hypocrite.

Peter knew better. He had challenged these "circumcision party" constituents before and won (Acts 11:1-2). Now, he was back-tracking — and to make matters worse, he was causing others to back-track with him.

At stake was an issue that threatened to make fellowship in the gospel contingent upon something other than faith alone. Accordingly, Paul pointedly declares: "We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified" (Gal. 2:15-16).

We might well imagine him using similar words when he confronted Peter, reminding him that even though he was a Jew "by birth," that didn't amount to a hill of beans in the matter of his justification. Peter wasn't justified because he was a Jew nor because he had kept all the laws of Moses. Just like every single sinner ever, Gentiles included, he was justified by faith. Not because of his works, his efforts, or due to any of the things he was or wasn't doing. Peter's right standing before the living God of the universe wasn't dependent on him. Neither is yours or mine. That is the essence of the good news. "Let it be known to you therefore, brothers," Paul declares, "that through this man forgiveness of sins is proclaimed to you, and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses" (Acts 13:38-39).

The gospel announces that every sinner's justification before God was paid in full by Jesus when he surrendered himself to die for sins he didn't commit, which is what Paul alluded to when he opened this letter (Gal. 1:3-5). Furthermore, this is the "truth of the gospel" that he was so ready and willing to defend, even if it meant taking a stand in front of someone with the pedigree and position the likes of Peter. Rather than deferring to Peter because of his status in the church, Paul stood up. His God-given calling to preach the good news of justification by faith was far too important to let the opinions of those who "seemed influential" play a factor in what he did or didn't say. This was his hill to die on, so to speak. That feisty German reformer, Martin Luther would agree: "If the article of justification be lost, then is all true Christian doctrine lost" (xvi).

Drawing parallels between the likes of Paul and Luther is nothing new. But I can't help but set the lives of these defenders of the gospel side by side since both were unwavering and inflexible in their commitment to upholding "the truth of the gospel," which is best understood not as a conditional contract but as an unconditional promise offered to you in the gift of Jesus's death and resurrection. "The gospel of justification," writes Gerhard O. Forde, "is not an 'if-then' kind of statement, but a 'because-therefore' pronouncement: Because Jesus died and rose, [therefore] your sins are forgiven and you are righteous in the sight of God!" (24). It is this objective announcement that Luther, we might say, "rediscovered" while reading the Scriptures.

The Reformation is best encapsulated by the image of an Augustinian monk pouring over a copy of the Word of God and suddenly realizing that what he was told to believe didn't line up with what the Bible actually said. Instead of letting the discrepancies go, he attempted to get some answers from his higher-ups, leading to the publication of his now-infamous Ninety-Five Theses. The more Luther read and studied, the more he recognized that the church's doctrines were "not in step with the truth of the gospel" (Gal. 2:14). They had added extra requirements to the good news of "grace and peace" being offered to sinners through Jesus Christ. Sinners longing to experience the peace of having their sins forgiven were instructed to do this penance, pay that indulgence, say a whole laundry list of prayers, etc.

However, Luther had tried all of that and had always come up short. He could never confess enough sins, pay enough penance, or do anything to quiet his soul. That is until he was brought face-to-face with "the truth of the gospel" itself — namely, that the righteousness God's law demands is the very righteousness God's Son so freely gives in his death and resurrection. God in Christ delivered himself up to die to deliver sinners from eternal death, thereby securing eternal redemption and justification for every sinner who repents and believes. Indeed, Jesus died so that sinners could be made right with God. This isn't something that he leaves for sinners to settle or finish. God's favor and forgiveness have never been bound to whether or not you were doing "enough." If that were so, how would any sinner ever know that they had done "enough"? Such a prospect leaves sinners abandoned in a heap of hopelessness.

Nothing we can ever do can make us justified in the sight of God or bring us into right standing with him. This is why Paul sums up the matter so definitively: it's all by faith alone (Gal. 2:15–16). As it happens, this was the same confession to which the Jerusalem Council eventually arrived. After “no small dissension” in Antioch, a conference was held in the City of God to settle the issue of circumcision’s bearing on Gentile converts, during which all the apostles agreed: salvation is by grace alone.

“The apostles and the elders were gathered together to consider this matter. And after there had been much debate, Peter stood up and said to them, ‘Brothers, you know that in the early days God made a choice among you that by my mouth the Gentiles should hear the word of the gospel and believe. And God who knows the heart bore witness to them by giving them the Holy Spirit just as he did to us, and he made no distinction between us and them having cleansed their hearts by faith. Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? But we believe that we will be saved through the grace of the Lord Jesus just as they will!’” (Acts 15:6–11).

It’s no trivial detail to point out that Peter, of all people, is the voice who stands in defense of the purity of the gospel, no doubt having been sufficiently put in his place. It is the purity of that same gospel that remains a hill we should all be willing to die on. As Luther saw it, and Paul before, the truth of the gospel is a matter of highest importance. The absolution and justification of sinners are gifts given in the name of Jesus alone. “Wherefore,” Martin Luther boldly declares, “victory over sin and death, salvation and everlasting life, came not by the law, nor by the works of the law, nor yet by the power of free will, but by Jesus Christ only and alone” (74). It is all by faith. “Faith is the sole, single, solitary means by which the just sentence of God is lifted from your head,” attests Jason Micheli. “Exclusively by faith does God, who is righteous, accept you, who is unrighteous” (38). It is through him and him alone that you are “enough,” that you are accepted and redeemed. Your justification isn’t a matter of “Jesus plus” anything.

There are no other “secondary matters” that you have to live up to for that to be true, no matter how spiritual they might sound. We might do well to reimagine the scenario, however slightly. The good news of justification is not only not a matter of Jesus plus your adherence to Jewish dietary regulations, it’s also not a matter of Jesus plus your church denomination, your political affiliation, your stance on alcohol, what music you listen to, or anything else. Indeed, there is no room in the gospel for anything that we might add to the announcement of free justification in light of the finished work of God’s only Son. Jesus is your justification. He is “enough” for you. He has done everything necessary to deliver every sinner — including you — from sin and death. Rest and rejoice, sinner, for you have been set free from running yourself ragged in the attempt to pacify the law of God. By faith, you are safe and secure in the right standing that Jesus died to win for you.

Contributor | Bradley Gray

serves as the senior pastor of Stonington Baptist Church in Paxinos, Pennsylvania, where he lives with his wife Natalie and their three children, Lydia, Braxton, and Bailey. He blogs regularly at www.graceupongrace.net and hosts a semi-regular podcast, “Ministry Minded.”

KIDS IN THE DIVINE SERVICE



What is “The Transfiguration of our Lord”?

Have you ever wondered what Jesus might look like in His glory? The Bible gives us a glimpse in the story of Jesus’ transfiguration (pronounced trans-fig-yer-A-shun) in Matthew 17. The word “transfigure” means “to change form or appearance.” Scripture tells us that Jesus led Peter, James and John up a high mountain. When they got up there, Jesus’ appearance changed right before their eyes. His face became as bright as the sun, and His clothes became as white as light.

Why didn’t Jesus always appear like this while He was on earth?

If Jesus would have been on earth in His state of glory, He wouldn’t have been able to take our place under the Law and then they wouldn’t have crucified Him. It was very important for Jesus to die on the cross as a man to pay for our sins. We too will see Jesus as He is in glory on the Last Day! Until then, we see Him: as our crucified and risen Savior revealed to us in the Word and Sacraments!



Parents: Read the story of Jesus’ transfiguration in Matt. 17:1–13 with your children. Remind them that we will see Him in glory when we die just as the disciples saw Him on the mountain!





**TRANSFIGURATION OF OUR LORD
OBSERVED FEBRUARY 11TH**

KIDS IN THE DIVINE SERVICE

What is “Lent”?

Lent is a season of the Church Year that lasts six weeks. Lent begins on Ash Wednesday and ends the day before Easter Sunday. During these six weeks we look forward to Good Friday, the day our Lord died on the cross to pay for our sins, and to Easter Sunday, the day He rose from the dead to prove it!



How can I remember to think about Jesus during Lent?

You can give up something you enjoy during Lent. You might see your parents give up their morning coffee. Maybe your brother or sister has decided not to eat candy during Lent. Every time you think about doing what you gave up for Lent, it will remind you of what Jesus gave up for you — His life! Blessings to you as you experience the wonderful journey of Lent!



Parents:

We encourage you to help your child decide on something in their life that they can give up during Lent. Be sure to give up something too. Being their example and companion on this journey makes a big difference!

KIDS IN THE DIVINE SERVICE

Why do we celebrate Lent for 40 days?

Don't forget what Lent is all about! It is a time when we are reminded of what Jesus gave up for us, and a time when we look forward to and prepare for His death and resurrection!



We celebrate Lent for six weeks, or 40 days, as we remember Christ's temptation in the wilderness in the Gospel of Matthew. There **Jesus was without food** for 40 days.



We remember the temptation of **the Israelites in the desert** after the Lord had delivered them from Egypt. This lasted 40 years.



Finally, we can remember the story of **Noah and his family**. After 40 days and 40 nights of rain, the Lord delivered them as He promised.

During these 40 days of Lent, we remember God's faithfulness to His people and how His faithfulness is complete in Jesus, our Savior. Jesus remains faithful to us, always being where He promises to be: in His Word and Sacraments. Wow! What a Savior!



Parents: Continue to encourage your children in their Lenten preparation. During worship, point out the places where our Lord comes to us (i.e. God's Word, Holy Communion, Holy Baptism, Absolution). Remember, being their example and companion on this Lenten journey makes a difference!



FEED MY SHEEP

December 2023

Food Pantry Statistics

Total Households = 22

Adults (18-60) = 52
Children (0-17) = 21
Senior Citizens (61+) = 4
Other (*Unknown*) = 2



PASTOR'S CARE FUND

December 2023

These disbursements are from money designated for the Pastor's Care Fund. Your contributions bring a tremendous relief to your neighbors who are in difficult circumstances.



Total Households = 26

Utility Help = 10
Rent/Mortgage = 6
Motel = 14
Transportation = 4
Other = 2

February

Birthdays

- | | | |
|--------------------|---------------------|-----------------|
| 1 Mary Davis | 8 Caitlan Steeby | 20 Marot Legge |
| 2 Jeremy Schroeder | 9 Bernard O’Ryan | 21 Linda Hobbs |
| 3 Jackson Littrell | 10 Andrew Ockinga | Charly Essner |
| 4 Paul Belviy | 11 Jean Womack | 22 Tony Gregory |
| Donna Longman | 13 Libby Garner | Scott Laemmlli |
| Jennifer Kelly | 14 Myron Recob | 24 Caleb Meyer |
| 5 Lori Sij | 15 Megan Monsivais | 25 Mikah Tucker |
| 6 Gary Person | 16 Deb Peterson | 26 Landen Kerr |
| Elaine Landauer | 19 Barrett Fredrick | |
| 7 Madeline Dodge | 20 Riley Vojdani | |

Anniversaries

- | | |
|--------------------------|---------------------------------|
| 2 David & Melissa Blaske | 14 Melvin & Rebecca Kvamso |
| 5 Steve & Lana Moeller | 20 Fred & Shirley Lewis |
| 6 Don & Reatha Bracht | 21 Brandon & Shelby L’Hommedieu |
| 10 Jimmy & Sharon Davis | 26 David & Jenny McCarthey |

SERVING IN FEBRUARY 2024



READERS

8:00 AM
10:45 AM

FEBRUARY 4
(EPIPHANY 5)

KAREN LAUNDEVILLE
JEANNE MEYER

FEBRUARY 11
(TRANSFIGURATION)

JOHN JENKINS
WALT HEYNE

FEBRUARY 18
(LENT 1)

ELAINE LAUNDEVILLE
SHARON DAVIS

FEBRUARY 25
(LENT 2)

SABRINA ISBELL
PEGGY JONES

GREETERS

8:00 AM
10:45 AM

SAM & KATHY
WELBORN

JAMES HARTMANN &
JUDY JONES

MIKE & LISA
NELSON

DAVE & WENDIE
FERGUSON

SHARON DAVIS &
CLARYCE THOMAS

PEGGY JONES &
MAXINE REIHMAN

BRENT & LIBBY
GARNER

LEE & ELAINE
LANDAUER

MEDIA

8:00 AM
10:45 AM

JOHN JENKINS
ZACHARY GUST

BETH KIKOEN
COOPER MEYER

DAVID HEINTZ
ZACHARY GUST

JENA EISMA
COOPER MEYER

STREAMING

OWEN WINTERS

NATHAN DUNCAN

OWEN WINTERS

NATHAN DUNCAN

LEAD COUNTERS

BILL & JEAN GREGESICH

BILL & JEAN GREGESICH

BILL & JEAN GREGESICH

FRED & SHIRLEY LEWIS
HT MEANS

LAWN CARE

TEAM 4

TEAM 5

TEAM 1

TEAM 2

ALTAR GUILD ELDERS



LANA MOELLER & MELINDA MILLER
8:00 AM – JOHN JENKINS
10:45 AM – BRENT GARNER

USHERS

8:00 AM – TEAM E
(DAVE FREVERT, ZACH SANDERS, KEN RADER, TOMMY BYRD, TODD KRUEMPEL)
10:45 AM – TEAM F
(GENE KIESEL, DAVE LEHHENBAUER, ROBERT CARTER, LEROY MEYER, JEAN GREGESICH)

February 2024

Holy Trinity Lutheran Church | Rogers, Arkansas

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 2-4 PM FOOD PANTRY	2 <i>PRESENTATION OF OUR LORD</i> 2-4 PM FOOD PANTRY 	3
4 <i>EPIPHANY 5</i> <i>(FEED MY SHEEP)</i> 8 AM COMMUNION 9:30 AM EDUCATION/BELLS 10:45 AM COMMUNION	5 PASTORS' DAY OFF	6 2-4 PM FOOD PANTRY 4 PM HTY HANGOUT 6:30 PM ELDERS	7 12 PM NEWS & NOTES DUE 2-4 PM FOOD PANTRY 5:30 PM CONFIRMATION	8 2-4 PM FOOD PANTRY	9 2-4 PM FOOD PANTRY 6 PM CARDS	10
11 <i>TRANSFIGURATION</i> 8 AM WORSHIP 9:30 AM EDUCATION/BELLS 10:45 AM WORSHIP 	12 PASTORS' DAY OFF	13 2-4 PM FOOD PANTRY 6:30 PM COUNCIL	14 <i>ASH WEDNESDAY</i> 10 AM WORSHIP 12 PM NEWS & NOTES DUE 2-4 PM FOOD PANTRY 5:30 PM SOUP SUPPER 7 PM WORSHIP 	15 12 PM CLARION DUE 2-4 PM FOOD PANTRY	16 2-4 PM FOOD PANTRY	17
18 <i>LENT 1</i> 8 AM COMMUNION 9:30 AM EDUCATION/BELLS 10:45 AM COMMUNION	19 PASTORS' DAY OFF	20 2-4 PM FOOD PANTRY 4 PM HTY HANGOUT	21 10 AM WORSHIP 12 PM NEWS & NOTES DUE 2-4 PM FOOD PANTRY 5:30 PM SOUP SUPPER 5:30 PM CONFIRMATION 7PM WORSHIP	22 2-4 PM FOOD PANTRY	23 2-4 PM FOOD PANTRY	24
25 <i>LENT 2</i> 8 AM WORSHIP 9:30 AM EDUCATION/BELLS 10:45 AM WORSHIP	26 PASTORS' DAY OFF	27 2-4 PM FOOD PANTRY	28 10 AM WORSHIP 12 PM NEWS & NOTES DUE 2-4 PM FOOD PANTRY 5:30 PM SOUP SUPPER 5:30 PM CONFIRMATION 7 PM WORSHIP	29		