

# THE TRINITY TIMES

THE NEWSLETTER OF TRINITY PRESBYTERIAN CHURCH

MARCH, 2017

## From the pastor

Think about a time when you were in unfamiliar territory. Maybe you were meeting someone for dinner, or maybe you were trying to find the church for a wedding rehearsal. Normally, your GPS or your iPhone would lead you right to your destination, but this time—and we all know that some places just don't show up on Google maps!—you are going to have to follow someone who knows how to get there. The person whom you are following swings past you and you pull in behind her, keeping your eyes fixed on her car as she changes lanes, turn right and left, up hills and down, and glad she is leading the way.

But suppose that even though you don't know where you are going, instead of pulling in behind the person who does know where she is going—you decide to pass her and be the lead car. And the way you "follow" is looking in your rearview mirror, which is hard to do if you are also trying to watch the road ahead and then suddenly, you see her turn right but you keep going straight...

It's crazy to take the lead when you don't know where you are going. It would be crazy to agree to follow someone and then zoom past that person.

In the gospel of Mark, chapter 8: verse 34, Jesus said, "if any want to become my followers, let them deny themselves and take up their cross and follow me." During the season of Lent, that verse gets a lot of attention because of the word "deny," not because of the word "follow." During Lent, many people focus on denial—giving up something they love like chocolate or alcohol or Facebook. In Lent they deny themselves something enjoyable so that they can concentrate on following Jesus. Because denying themselves is what Jesus would want us to do, right?

The Jesus we have come to know and love and follow is the Jesus who wants us to deny, lose, forfeit. We trudge along in some kind of joyless existence, shifting and adjusting our crosses, denying ourselves every earthly happiness, obediently following the Messiah.

And if that's the kind of Messiah that we envision, someone who looks like the coxswain in a rowing competition, then maybe we have a lot in common with our first century fellow disciples.

Because back at the beginning of this passage, Jesus conducted a little poll among his disciples, asking, "Who do people say that I am?" and got answers ranging from John the Baptist to Elijah to some unnamed prophet. Now John the Baptist was the stern "Repent!" guy and Elijah was the off-putting "Straighten up and Fly Right" guy and the unnamed prophet would be one of those people who was a fly in the ointment of the current religious or political administration.

And even though Peter seemed to hit the nail on the head when he said "Messiah," it's generally accepted that for first century Jews, the concept of Messiah was a powerful political and possibly military leader who would lead the Jewish people out of oppression and into freedom. The Messiah was chosen by God and would restore the fortunes of Zion, would destroy earthly powers and like Moses showed Pharaoh, or like David showed Goliath, would demonstrate once and for all that the Lord God Almighty reigns, not secular powers or lesser gods.

That isn't such a bad concept for a Messiah, is it? Look at what's going on in our world today—wouldn't we love it if the Messiah brought the evil empire of ISIS to its knees, broke into pieces the terrorist group BOKO HARAM, corrected every injustice, righted every wrong, eliminated warfare, greed, hatred, prejudice? Isn't that a Messiah we could follow?

We have to assume Peter's answer was correct, because Jesus shushed all the disciples so they wouldn't let the cat out of the bag. Apparently the answer was right but the timing was wrong.

But then Jesus went from asking to teaching.

***<sup>31</sup>Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. <sup>32</sup>He said all this quite openly.***

This lesson was rather grim, serious in tone, filled with suffering and rejection and death. Only in the phrase, "after three days rise again" was there the slightest bit of hope

### Trinity Presbyterian Church

3201 Hillsboro Road  
Nashville, TN 37215

Phone: (615) 297-6513

Fax: (615) 292-6133

E-mail: [linda@trinitypresnashville.org](mailto:linda@trinitypresnashville.org)

[www.trinitypresnashville.org](http://www.trinitypresnashville.org)

*The Trinity Times* is published monthly. We welcome news items and other contributions from members and friends of Trinity. Bring your articles to the church or e-mail them to the editor, Judy Schomber ([schomberstat@aol.com](mailto:schomberstat@aol.com)), by the 20th of the month for the following month's newsletter.

#### TRINITY PRESBYTERIAN CHURCH STAFF

Sally Hughes, Pastor

Simon Thomas Jacobs, Music Director

Linda Rogers, Office Manager

Charlie Bundy, Facilities Manager

#### SESSION MEMBERS

Phil Elbert (2019)

Matthew Rutherford (2019)

Allen Brown (2018)

Robert Rutherford (2018)

Bill Dougherty (2017),

Hank Schomber (2019)

Hank Howerton (2017)

Cindy Turner (2018)

Lee Ann O'Brien (2017)

## MARCH WORSHIP SCHEDULE AND LECTIONARY READINGS

### March 5 First Sunday in Lent/Celebration of the Lord's Supper

Genesis 2:15-17; 3:1-7; Psalm 32;  
Romans 5:12-19; Matthew 4:1-11

### March 12 Second Sunday in Lent

Genesis 12:1-4a; Psalm 121;  
Romans 4:1-5, 13-17; John 3:1-17

### March 19 Third Sunday in Lent

Exodus 17:1-7; Psalm 95;  
Romans 5:1-11; John 4:5-42

### March 26 Fourth Sunday in Lent

1 Samuel 16:1-13; Psalm 23;  
Ephesians 5:8-14; John 9:1-41



## CALL FOR SOUPMAKERS FOR LENT

The Fellowship Committee is calling on the congregation to provide soups for the Lenten soup suppers, which begin on March 1 with the supper followed by the Ash Wednesday service and imposition of ashes.

We will again serve two soups - one a vegetarian soup and the other a meat-based soup. Soupmakers need to prepare enough soup for 12-15 persons.

The Fellowship Committee will provide bread, fruit, and water to complete the Lenten meal. The meal will begin at 5:45 p.m. in the Fellowship Hall.

The dates for the Lenten Soup Suppers are:

March 1: Vegetarian - Lee Anne  
Soup with meat - Vira

March 8: Vegetarian -  
Soup with meat -

March 15: Vegetarian -  
Soup with meat -

March 22: Vegetarian -  
Soup with meat -

March 29: Vegetarian -  
Soup with meat -

April 5: Vegetarian - Judy  
Soup with meat - Vira

April 12: Vegetarian -  
Soup with meat -

You may make your own soup, buy it, or order it. If you are unable to be present for the soup supper, you may bring your soup no later than a day in advance and leave it in the refrigerator. The Fellowship Committee will warm it up.

Please have your soup at the church on Wednesday by 5 p.m. so that it can be warmed in time for the start of the soup supper. Please speak with or e-mail Judy Schomber ([schomberstat@aol.com](mailto:schomberstat@aol.com)) with your choice of date and type of soup. She will send you a reminder by e-mail or phone on Monday of the day you are scheduled to provide soup.

There is no charge for the soup suppers but donations of \$3 per adult will be accepted. Reservations may be made on the form in 2 the bulletin and left in the offering plate.

# MUSIC NOTES



by Simon Thomas Jacobs  
Music Director

## Call to Worship

The Book of Common Worship of the Presbyterian Church defines the “Call to Worship” as follows:

*The people are called to worship God. Words from scripture are spoken or sung to proclaim who God is and what God has done. We are thus reminded that our worship centers in God and not in ourselves.*

As many of you may have noticed, since the beginning of the year our Sunday morning services have been begun with a sung Call to Worship as opposed to one which is spoken. In essence, I combined the idea of a spoken Call to Worship with a sung introit (with permission from the above passage and our Pastor!) and in doing so one cannot help but recall the oft quoted remark of Saint Augustine that when one sings a prayer one is praying it twice.

The music the choir has been singing as our Call to Worship over the past few weeks is entitled “Vestry Prayer” and was composed by Gerre Hancock (1934-2012), a renowned organist and church musician who was, for many years, Organist and Master of the Choristers at Saint Thomas Church, Fifth Avenue, NYC. In this simple, chant-like setting Dr. Hancock chose to set the following text:

*The Lord is in His holy temple; let all the earth keep silence before Him.* (Habakkuk 2:20)

*The Lord preserve thy going out and thy coming in; from this time forth for evermore.* (Psalm 121:8)

These two scriptural passages could not be more perfect as we prepare for worship, reminding us of God’s presence with us both in our sacred space and also at every point within our daily lives. For me they really do call us to worship.

During Lent, our Call to Worship will change to a setting of a more reflective prayer by our very own Robert Rutherford. Robert’s succinct and beautiful introit entitled “Redeeming Sacrifice” reminds us of Jesus coming into this world so that we might be saved, asking for God’s mercy and the bestowing of peace upon us. I hope this will highlight the more penitential nature of Lent as we prepare for Christ’s death and resurrection.

## AN INVITATION TO DINNER! COME ALL!

You are invited to lunch or dinner!

There’s no better fellowship than table fellowship, and so we’d like you to come to our house for lunch or dinner on the following dates/times.

Sunday, March 5th at 6 p.m.

Thursday, March 9th at 11:30 a.m.

Thursday, March 16th at 11:30 a.m.

Sunday, March 19th, at 6 p.m.

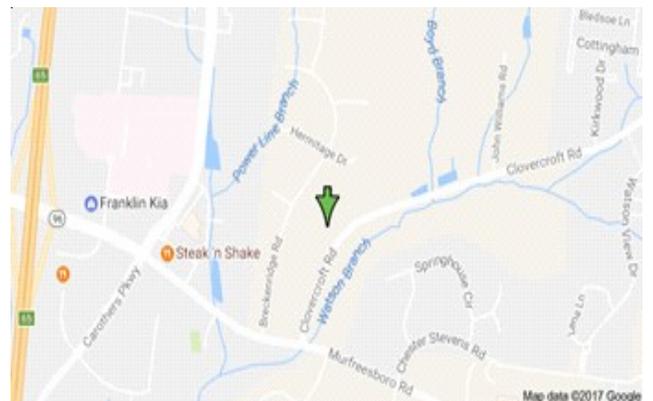
Sunday, March 26th at 6 p.m.

There is no hidden agenda, no preaching, no one will ask you for money or sign you up for a committee—just a desire to know the folks at Trinity, whether or not you are a regular attender or a visitor or somewhere in-between. Children are welcome, as are spouses, and this invitation extends to choir members and staff as well. Meals will be simple but good! Sign up on the date that is best for you, or call Linda (615-297-6513).

I know this means driving to Franklin BUT Franklin is only 14 miles away, and we live right off of I-65, exit 65. Turn left onto Hwy 96, then turn left onto Clovercroft Rd (the 4th traffic light), and our house, 4016 Clovercroft Rd., is the 9th house on the left.

My husband, Will Berger and I look forward to seeing you!

—Sally Hughes

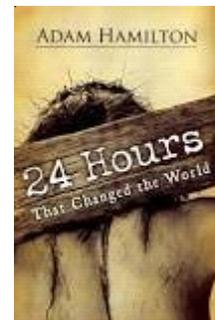
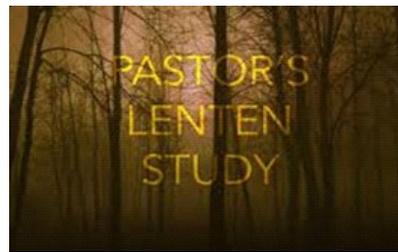


# ADULT EDUCATION IN MARCH

We've been having a great time studying the gospel of Matthew in Sunday school class. No prior Bible knowledge is needed and all questions are welcomed, and the only book required is the Bible. A good group has begun gathering around the table, but we have room for more so please join us Sunday mornings from 9:30 AM to 10:15 AM in the parlor.



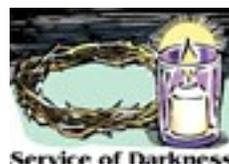
Please make plans to attend the Ash Wednesday service on March 1, 2017. We will begin with a soup supper at 4:45 p.m., followed by a brief service in the sanctuary with the imposition of ashes. In the Wednesdays that follow, we will enjoy a soup supper, followed by a Lenten Bible Study to be held in the parlor. We will study Adam Hamilton's *24 Hours That Changed the World*, which includes a DVD with scenes from Jerusalem, following the last hours leading up to Jesus' crucifixion.



## EASTER AND HOLY WEEK



During Holy Week (April 10-14), we will have midday prayer services from 12:30 p.m. to 1 p.m. in the sanctuary. All are invited. On Good Friday, we will have a Tenebrae service with communion in the sanctuary. On Easter morning, we have an outdoor sunrise service in the church's amphitheater at 7:30 a.m., followed by Sunday School at 9:30 and worship at 11 a.m.



## From the pastor

(continued from page 1)

But seconds after Jesus said that, Peter became a man possessed. Peter jerked Jesus aside and began to rebuke him.

In the entire New Testament, except for this one exchange between Peter and Jesus, the word “rebuke” was reserved for casting out demons.

Peter rebuked Jesus as if something had a hold of Jesus, as if Jesus had lost his mind talking about suffering and rejecting and death, not to mention rising again. We don’t know the content of Peter’s rebuke but given the swiftness with which he cut into Jesus’ lesson, Peter began to rebuke Jesus as if Jesus didn’t understand the meaning of the word, Messiah. Peter’s rebuke was, “Stop, that’s not the road you are taking. You are the Messiah, the one sent by God to rescue God’s people. We didn’t give up families and jobs and a normal life for a Messiah who will suffer, be rejected, and die. That’s crazy talk.”

Can you see Peter pulling Jesus aside? Can you imagine the student correcting the teacher, the disciple telling the master which way to go? That’s like pulling in front of the car you are supposed to be following on the way to a destination you don’t know.

Jesus wasted no time returning the rebuke. He called Peter “Satan,” Satan was any disciple who thought he had all the answers, knew Jesus’ plan, had this Messiah thing all figured out. “Get behind me, Satan,” Jesus rebuked Peter, but really, he was rebuking everyone within hearing, “you are not setting your mind on divine things, but on human things.”

Get behind me, all misconceptions of who the Messiah is and what the Messiah does. It’s not about gaining power, but forfeiting it. It’s not about preserving the status quo, but losing it. It’s not about denying happiness but forgetting oneself. It’s not giving up chocolate or liquor or Facebook but giving up control over what Jesus would do or how Jesus would act or where Jesus would go or with whom Jesus would talk and following him. Denying our human ideas of who Jesus is, carrying Jesus’ concerns, following—not leading—but following wherever Jesus goes.

Mark gives us Peter as our example of just how easy and how hard it is to do that very thing. Peter has left everything to follow Jesus, but Peter balks at setting his mind on divine directions. Not this way, but that way. Not pain but glory. Not rejection but acclamation. Not weakness but power.

I know who Jesus is. You know what Jesus wants.

We know where Jesus is going. We should be in the lead car, right?

Bruce Maples writes, “We must wait for Jesus to take the lead. There will be times when Jesus will say “go” and times where he will say “wait.” There are times where he will say “work hard, you know what to do,” and times where he will say “stop working and rest.” And there will even be times where he will say “give me your backpack and wait here. I’ll be back with your new backpack in a few days.” It’s all part of “follow me.”

So it is that denying ourselves means giving up our solitary lives and connecting with others who are also followers. We aren’t following Jesus in single file, but as a group of believers who are not only committed to loving one another on the way, but those who are watching us as we follow. And as a community, we deny that our view of Jesus is the only one, that our understanding of Jesus trumps anyone else’s understanding, that the cross we bear is heavier than someone else’s, that everyone must follow at the same pace.

Or, as Karoline Lewis writes, “you deny your selfhood when [selfhood threatens to cancel] a relationship. You deny your autonomy when it [prevents] community. You deny your individualism when it rejects intimacy. The denial of self? It’s embracing the truth that you can’t live in this world, you can’t live your life, without being in relationship. A different kind of denial indeed. Because Lent cannot be just about yourself. We don’t do Lent alone.”

We don’t do Lent alone, but in concert with and in cooperation with each other as fellow disciples, and with the world that God so loves. We deny ourselves when we love the least and the lost, the weak and the vulnerable, but also when we love the powerful and self-assured, the strong and the well-protected. We deny ourselves when we set our mind on divine things, not human desires; when we follow Jesus, not trying to tell Jesus where to go.

We don’t do Lent alone; we don’t do Christian faith alone. Our faiths are shaped and changed and deepened as we walk beside each other along the way, following Christ and encouraging others to follow Christ, each at his or her own pace and each with his or her personality and gifts. This Lenten season, we are called to deny ourselves, release control, take up our crosses and follow the one who leads us through suffering, rejection, and death to peace, inclusion, and life eternal.

## OFFICE HOURS FOR SALLY HUGHES

Sally has office hours Tuesday through Friday, from 9:00 a.m. to 3:00 p.m., and also by appointment if someone needs to come by earlier or later.



## MARCH BIRTHDAYS

Kennath Henderson - 9  
Matt Custer - 11  
Bill Dougherty - 16  
Matt Rutherford - 18  
Benita Sims - 18  
David Olney - 23  
Rush Milam - 31

*Our apologies if we have missed your birthday or if it is incorrect. If we have missed or muffed your special day please call the church office at 297-6513 and let us know.*



*Chuck Owen and Nancy Antil with Sally, who united them in marriage. photo by Judy Schomber*

## SPECIAL GROUP ACTIVITY MEETINGS

\*\*\***Presbyterian Women** meet the first Tuesday of the month at 11 a.m. in the Trinity parlor. Our next meeting is March 7. We will study Lesson 6 "According to Hebrews", in our study book, "Who Is Jesus?" Please bring a sandwich or salad for lunch and a time of fellowship after the meeting.

\*\*\*You are invited to join the **Changing Gears** group for lunch and fellowship at Westminster Presbyterian on Wednesday, March 22. Gay Slaughter, author of *Sea Stories: A Memoir of a Naval Officer*, will present the program. Reservations for lunch are required by noon on the Friday before, and there is a \$10 charge for lunch. Call Jill at the Westminster church office (292-5526) for reservations or if you'd like more information.

## REMEMBER TO CHANGE YOUR CLOCKS FOR DAYLIGHT SAVING TIME MARCH 12

The time changes at 2 a.m. Sunday, March 12. Set your clocks forward one hour before you got to bed Saturday night.



## MINNESOTANS MARRIED ON FEBRUARY 17

Chuck Owen and Nancy Antil, on vacation in Nashville and planning to be married, decided that Nashville was the place. They wanted to hold the ceremony in a Presbyterian church, since they are Presbyterians in Minnesota. Chuck called Trinity and Sally told them to get their marriage license and come on over. After they obtained their license at the Davidson County courthouse, Sally married them in the Trinity sanctuary on February 17. Judy Schomber witnessed.

# THE ONLINE CALENDAR

For a complete list of activities, visit [www.trinitypresnashville.org](http://www.trinitypresnashville.org) and click on “church calendar”. The calendar is updated regularly as activities are added, deleted, or changed. If your committee or group schedules a meeting using the church’s facilities, please contact Linda Rogers (297-6513 or [linda@trinitypresnashville.org](mailto:linda@trinitypresnashville.org)) so your meeting can be placed on the calendar, or if there is a facilities conflict, it can be resolved before scheduling.

Prayers for the family and friends of Jeremy Nedow, who died Thursday, January 26th, 2017. He is survived by his fiancée, Emilie Holmes and other family members. In addition, he was close to David and Carol Phillipy. Please keep all of these folks in prayer.

## VOLUNTEER AT TRINITY IN 2017

With our smaller numbers and as we are growing again, we need for everyone to pitch in in both small and large ways to keep the spirit and works of Trinity alive and well. Here are some ways, both old and new, that you can lend a hand:

\*Sign up for flowers on the flower calendar or call the church office. You may also write a check to the Flower fund to assure that flowers be on the chancel table each Sunday.

\*Volunteer to usher. Ushers hand out bulletins, take up collection, and greet visitors. See Hank Schomber.

\*Volunteer to open and close the church for one month. It takes about 10 minutes for both opening and closing.

\*Volunteer to help with the immediate grounds maintenance (flower beds, shrubs, etc.). You may also write a check for Building and Grounds. Call the church office and leave a message for Charlie -- he will contact you.

\*Volunteer to bring refreshments for after worship or to serve on the Fellowship Committee, which prepares and/or hosts Fellowship events like the Lenten Soup Suppers. You may also write a check for Fellowship Committee. See Judy Schomber.

\*Help to build the Christian Education program by attending Sunday School. Sally Hughes is teaching a Bible Study Class.

\*Offer to join one of Trinity’s standing committees -- Administration, Worship and Music, Facilities, Growth and Membership, Community Ministries, or Christian Education. Speak to a Session member or the pastor about your interest.

\*Contribute your ideas for classes, programs, organization, or use of facilities. Tell the pastor or place your idea in the collection plate. A session member will contact you.

Be aware of all communications from the church (newsletter, Friday e-mail, special mailings, etc.) announcing new initiatives for maintenance, service, and outreach. The session will be exploring Trinity needs and desires in these areas and when they are announced, everyone will be asked to be involved in some way.



## JOIN PROJECT GROW!

Are you interested in gaining a deeper connection to the food you eat and share with family and friends? Grow a garden!

### **The Nashville Food Project can help get you started with Project Grow!**

Project Grow is a plant subscription service during the spring and summer months, following a CSA (community supported agriculture) model. Subscribers purchase a share of plants ready to be transplanted into their own home gardens at specific dates throughout the season.

**Plant shares are \$125, and they are on sale now.** With good soil and proper care, these plants can yield a value of \$500 of organic produce!

For more information, plant lists or to participate, please visit our website, [thenashvillefoodproject.org/project-grow](http://thenashvillefoodproject.org/project-grow). Shares are limited and will sell out very quickly.

# TRINITY HOSTS NASHVILLE CONCERTO ORCHESTRA; LWS' JOCELYN SPROUSE FEATURED SOLOIST

Trinity hosted the Nashville Concerto Orchestra in a concert on February 18, for an outstanding hour of classical music. Linden Waldorf School's Jocelyn Sprouse played a duet with Stefan Petrescu.

The orchestra, self-described as "an ad hoc group of professionals and amateurs, teachers and students from Middle Tennessee who gather quarterly to explore the vast concerto repertoire," was founded by the Nashville Symphony's Roger Weismeyer last year. It is completely voluntary, playing quarterly concerts in local venues like Trinity's sanctuary.



The Trinity concert consisted of two works. The first was *Concierto de Aranjuez*, by Spanish composer Joaquín Rodrigo with Nashville guitarist Grant Ferris as soloist.

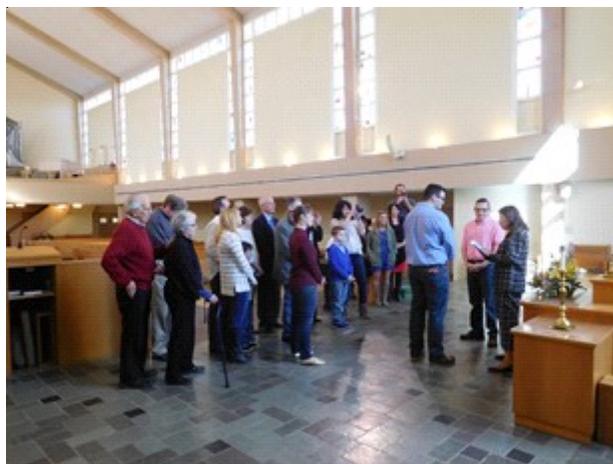
The second piece, J. S. Bach's *Concerto in D minor for Two Violins*, featured violinists Stefan Petrescu and Linden Waldorf School's own Jocelyn Jones Sprouse. The Saturday noon performance was well received by more than 100 concert-goers.



## CLEGG-KELLAM WEDDING ON FEBRUARY 5

Edward Clegg, member of Trinity's choir, and Clinton Kellam were married on Sunday, February 5, in the Trinity sanctuary, with family, friends, and Trinity members attending. Rev. Sally Hughes officiated.

The ceremony was performed on the chancel, where phones and tablets were set up to allow it to be transmitted to family members who were unable to attend. Following the ceremony there was a reception in East Hall. Congratulations to Edward and Clinton!



# LEARN ABOUT ASH WEDNESDAY

Ash Wednesday begins the season of Lent with a public act of confession and contrition. Acknowledging that all have sinned and fallen short of the glory of God, we stand in solidarity as fellow creatures before our Creator, acutely aware of our mortality. In the face of our transience, we pledge ourselves anew to live unto God's Word in Jesus Christ, the eternal Word that remains forever.

## A time to turn

An excerpt from the *Companion to the Book of Common Worship* (Geneva Press, 2003, 109-110)

The Lenten journey from the ashes of death to resurrected life begins on the first day of Lent, Ash Wednesday, which signifies a time to turn around, to change directions, to repent. This first day of Lent reminds us that unless we are willing to die to our old selves, we cannot be raised to new life with Christ. The first step of this journey calls us to acknowledge and confront our mortality, individually and corporately. In many traditions, this is symbolized through the imposition of ashes — placing a cross on one's forehead. During the imposition of ashes the words: "You are dust, and to dust you shall return" (Genesis 3:19) are repeated again and again. We are to remember that we are but temporary creatures, always on the edge of death. On Ash Wednesday, we begin our Lenten trek through the desert toward Easter.

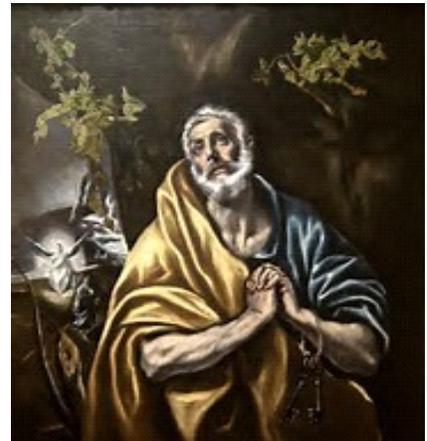
Ashes on the forehead is a sign of our humanity and a reminder of our mortality. Lent is not a matter of being good, and wearing ashes is not to show off one's faith. The ashes are a reminder to us and our communities of our finite creatureliness. The ashes we wear on our Lenten journey symbolize the dust and broken debris of our lives as well as the reality that eventually each of us will die.

Trusting in the "accomplished fact" of Christ's resurrection, however, we listen for the Word of God in the time-honored stories of the church's Lenten journey. We follow Jesus into the

wilderness, resist temptation, fast, and proceed "on the way" to Jerusalem and the cross. Our Lenten journey is one of *metanoia* ("turning around"), of changing directions from self-serving toward the self-giving way of the cross.

Historically, Ash Wednesday was a time when penitents were presented for church discipline during Lent, culminating in reconciliation on Maundy Thursday. Ash Wednesday is also the occasion when would-be disciples of Christ known as catechumens were enrolled in the catechumenate, a special time of learning the basics of the faith in preparation for baptism on Easter Sunday or during the Easter Vigil. In some traditions, Ash Wednesday is a fast day, beginning the Lenten time of fasting and preparation for the Great Three Days that culminate in Easter.

Source: [www.presbyterianmission.org/ministries/worship/christianyear/ash-wednesday/](http://www.presbyterianmission.org/ministries/worship/christianyear/ash-wednesday/)



*The Penitent St. Peter - El Greco*



*Teacher and Catechumens - medieval fresco*

# INSTALLATION OF SALLY HUGHES FEBRUARY 12, 2017

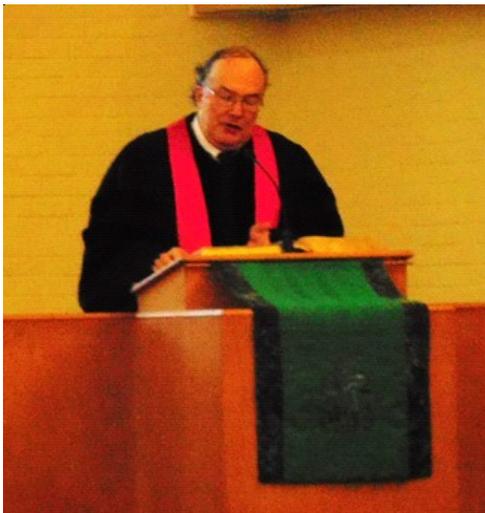
*photos by Linda Rogers and Hank Schomber*



*As Will Berger accompanies, the three children -- Paul, Mary, and Sara Anne Berger -- open with a hymn. Sara Anne later preached the sermon.*



*Rev. Heidi Hudnut-Beumler returns to Trinity to speak as a member of Sally's commission.*



*Rev. Will Berger speaks as a member of Sally's commission.*



*Hank Howerton represents Trinity as a member of the commission.*



*Members of the installation commission included Reve. Bill Barger, Sally Hughes, Will Berge, Rev. Sara Anne Berger, Therese Howell, Rev. Heidi Hudnut-Beumler, Hank Howerton*



*The Fellowship Hall is filled with well-wishers following the installation service. 99 attended.*



*Sally answers the constitutional questions administered by Therese Howell, stated clerk of the Presbytery of Middle Tennessee.*



*Reception decorations at the reception included approaching Valentine's Day.*



*Special petit fours were served at the reception, some with Sally's initials and others with blue flowers for PCUSA.*



*The serving tables held a variety of sweet and non-sweet treats.*



*Sally holds up the red roses from the Trinity Fellowship Committee.*



*Rev. Will Berger with Robert and Sara Guest.*

## March 2017

A calendar that includes all building use, including LWS, can be found on the church website: [www.trinitypresnashville.org](http://www.trinitypresnashville.org)

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			<b>1 Ash Wednesday</b> 5-45 pm Soup Supper 6:30 pm Ash Wed. Service No Choir Rehearsal	<b>2</b>	<b>3</b>	<b>4</b>
<b>5 1<sup>st</sup> Sunday in Lent</b> 9:30 am Sunday School 10:30 am Choir Rehearsal 11 am Worship/Communion	<b>6</b> Church Office Closed	<b>7</b> 11 am Presbyterian Women	<b>8</b> 5-45 pm Soup Supper 6:15 pm Bible Study 7 pm Choir Rehearsal	<b>9</b>	<b>10</b>	<b>11</b>
<b>12 2<sup>nd</sup> Sunday in Lent</b> <i>Daylight Savings Time Begins</i> 9:30 am Sunday School 10:30 am Choir Rehearsal 11:00 am Worship 3 – 5 pm Girl Scouts	<b>13</b> Church Office Closed	<b>14</b>	<b>15</b> 5-45 pm Soup Supper 6:15 pm Bible Study 7 pm Choir Rehearsal	<b>16</b>	<b>17</b>	<b>18</b>
<b>19 3<sup>rd</sup> Sunday in Lent</b> 9:30 am Sunday School 10:30 am Choir Rehearsal 11:00 am Worship	<b>20</b> Newsletter Articles Due Church Office Closed LWS closed for spring break week	<b>21</b>	<b>22</b> 5-45 pm Soup Supper 6:15 pm Bible Study 7 pm Choir Rehearsal	<b>23</b> 7 pm Session Meeting	<b>24</b> 6:00 pm LWS 5 <sup>th</sup> grade play	<b>25</b>
<b>26 4<sup>th</sup> Sunday in Lent</b> 9:30 am Sunday School 10:30 am Choir Rehearsal 11:00 am Worship	<b>27</b> Church Office Closed	<b>28</b>	<b>29</b> 5-45 pm Soup Supper 6:15 pm Bible Study 7 pm Choir Rehearsal	<b>30</b>	<b>31</b>	