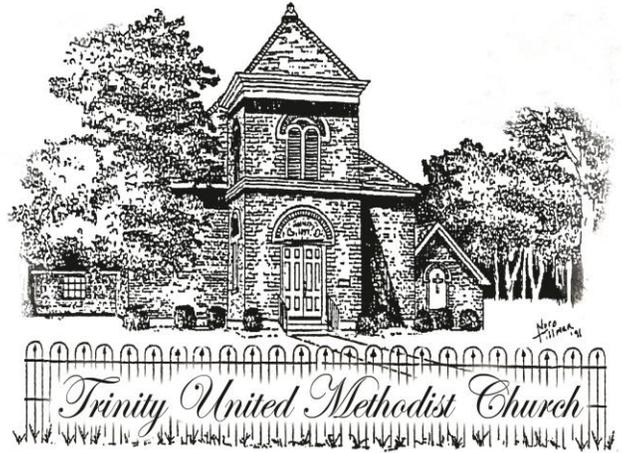




Trinity United Methodist Church Newsletter



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April 3, 2013

Who Are the Poor? Part One

[Based upon a Presentation by Dr. Douglas Meeks, Professor of Wesleyan Studies at Vanderbilt Divinity School]

*²⁰ Then he looked up at his disciples and said:
“Blessed are you who are poor,
for yours is the kingdom of God. Luke 6:20*

We often hear or speak about “the poor.” When “the poor” are mentioned it is usually in the context of the economic poor: i.e. those who do not have the financial means to care for themselves or their family. However, scripture describes at least five dimensions of poverty. Poverty used in this sense means being shut out of society, or marginalized, due to the lack of some resource held in abundance, or controlled, by others. The five dimensions of poverty are Economic Poverty, Poverty of Health, Political Poverty, Cultural Poverty and Spiritual Poverty.

The easiest form of poverty for us to recognize is **Economic Poverty**; those who lack sufficient economic resources to care for themselves and their families. The people in this class are described several places in scripture. For instance, in Isaiah 58:7 Isaiah, speaking for God, declares that the worship that God desires is feeding the hungry, caring for the homeless and clothing the naked. It is likely this passage that Jesus had in mind when he described the judgment of the nations in Matthew 25:31-46:

³⁴ Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵ for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶ I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’

‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’

Scripture repeatedly calls on those who have been blessed with economic wealth to help those who are economically poor.

Poverty of Health is also represented in Scripture. One of the classic examples from the Old Testament is General Naaman of the Kingdom of Aram. 2 Kings 5. Naaman has economic, social and political wealth. Yet he is a leper and is thus still an outcaste in his nation. He and his King are willing to sacrifice great economic wealth to restore Naaman's health. The Gospels also offer repeated examples of those who are ill and can't care for themselves. Curing of the blind, the lepers and the lame was central to Jesus' ministry. One of the most poignant healing miracles was that of the bleeding woman. It appears in Matthew, Mark and Luke. (Matt 9:20-21; Mark 5:25-34; Luke 8:43-48). Constant bleeding was not only life threatening but would have seriously marginalized this woman in society. Mark and Luke add that the woman had impoverished herself seeking medical care from physicians. She reaches out in a crowd and touches Jesus' cloak and is healed. Jesus proclaims that her faith was the source of her healing. Even in the first century, poverty of health pushed people to the margins of society.

Stories of **Political Poverty** as a concern of God abound in scripture. Political Poverty may be, but is not always, closely associated with economic poverty. For instance, the prophet Amos condemns the society of Samaria for the way in which the poor are victimized. Not only are they starving, but they are scorned by society and tormented by financial arrangements that further take what little they have:

... they sell the righteous for silver,
and the needy for a pair of sandals—
⁷ they who trample the head of the poor into the dust of the earth,
and push the afflicted out of the way;

Amos 2:6-7. When the poor cannot pay trivial debts they are sold into slavery and are not even treated with respect in the streets. Moreover, the poor cannot obtain justice for their complaints because the rich buy the judges. Judging was done at the Gate to the city. Thus:

¹² For I know how many are your transgressions,
and how great are your sins—
you who afflict the righteous, who take a bribe,
and push aside the needy in the gate.

Amos 5:12. Dishonest judges are paid off to deny justice to the righteous. See also Proverbs 13:23:

²³ The field of the poor may yield much food,
but it is swept away through injustice.

The good things the poor have are taken away from them **through** dishonesty and injustice by the rich and politically powerful.

Political poverty need not always be related to economic poverty. In the Old Testament, for instance, the People of Israel had very little political power in their own nation because of the harsh rule of Solomon. It was Solomon's harsh rule that triggered the revolt leading to the divided Kingdom. When the People of Israel return from exile in Babylon, they were still suffering under the political rule of the Persians and later the Greeks. In the Gospels everyone suffers under the rule of Rome. Political poverty is a common theme in scripture.

Closely related to the concept of Political Poverty is **Cultural Poverty**. Cultural poverty exists where a people are discouraged from experiencing their cultural heritage or prevented from expressing their cultural identity. The classic example in the Old Testament is found in the Book of Daniel. The exiles in Babylon are prohibited from following the Torah and punished when they protest. These stories in Daniel, in fact, mirrored the actual experience of the people of Israel during a portion of the Hellenistic rule of Palestine. Similar stories appear in the Book of Esther. Cultural poverty can also be self-imposed where a group seeks to separate itself from other cultures. Again, following the Babylonian Exile, the people of Israel sought to isolate themselves from the influences of other cultures. The Book of Jonah, in part, responds to this isolation by reminding that God created all people, not just the people of Israel.

Cultural poverty exists in the New Testament as well. The most prominent example is the separation of Jews and Samaritans. Both groups despised the other and a Jew would be culturally isolated in Samaria and a Samaritan would be culturally isolated in Judah or in Galilee. Also, just as Greek culture had dominated the region for centuries, so now Roman culture dominated. In Acts and the Epistles, the culture of Christianity comes into conflict with all the surrounding cultures and even within Christianity there are divisions between Jewish and Gentile Christians. Cultural poverty exists wherever the distinctiveness of our cultural diversity cannot be celebrated and experienced by all.

Finally, there is **Spiritual Poverty**. When Spiritual Poverty is mentioned, most people probably think of the Beatitudes as contained in Matthew 5: 3:

³ *“Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

However, this passage does not describe a lack of spiritual connection. The Greek expression here might be translated as “Blessed are those who know that they need God.” This passage described the humble person who understands that they need God in their lives.

Spiritual poverty can be thought of as **not knowing** that you need God. Spiritual poverty occurs whenever we place something other than God at the center of our lives. The most common illustration in scripture is placing money at the center of our lives. Thus, returning to Amos and his condemnation of Samaria, he chides those businessmen who attend special worship services or observe the Sabbath and then engage in dishonest business practices:

⁴ *Hear this, you that trample on the needy,
and bring to ruin the poor of the land,
⁵ saying, “When will the new moon be over
so that we may sell grain;
and the sabbath,
so that we may offer wheat for sale?
We will make the ephah small and the shekel great,
and practice deceit with false balances,
⁶ buying the poor for silver
and the needy for a pair of sandals,
and selling the sweepings of the wheat.”*

Amos 8:4-6. These men want the days of religious observance over so they can use short measures and false balances to cheat their customers; to include the sweepings or refuse of the wheat with the good wheat. They aren't thinking about the duty they owe to God but about how to obtain wealth.

In the New Testament there are numerous examples and parables. One of the most amusing, but thought provoking, is the Rich Man and his barns.

“The land of a rich man produced abundantly. ¹⁷ And he thought to himself, ‘What should I do, for I have no place to store my crops?’ ¹⁸ Then he said, ‘I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. ¹⁹ And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’ ²⁰ But God said to him, ‘You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?’ ²¹ So it is with those who store up treasures for themselves but are not rich toward God.”

Luke 12:16-21. No doubt the crowd laughed at someone so foolish as to pull down good barns instead of building new barns, but the point Jesus makes is that the man’s focus on his wealth prevented him from thinking about God.

It is not only wealth, but ego, that causes us to supplant God and leads to spiritual poverty. Thus, Paul condemns those in the congregation at Corinth for placing the evangelists, Paul, Apollos or Peter at the center of their faith believing one to be superior to another. Paul reorients them:

¹³ Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

First Corinthians 1:13. Later he chides those who claim superior spiritual gifts or spiritual understanding instead proclaiming that God has created the diversity of Gifts and that the Body of Christ needs them all. See 1 Corinthians 12-13. Anything that supplants God at the center of our lives can result in Spiritual Poverty.

Poverty exists in many forms other than economic poverty. One may be very wealthy and be culturally poor, politically poor, spiritually poor or poor in health. Part two of this article will consider how the five dimensions of poverty are expressed in our culture and how the Gospel calls upon us to respond.

Christ is risen!

Christ is risen indeed!

By Bishop William T. McAlilly

[Reprinted by permission.]

We gathered that first Easter, not in a sanctuary, but on an empty lot where we hoped that one day there would be a church. It was early, as John tells the story, while it was still dark. Danny had, without anyone asking, prepared a fire and it was blazing.

One by one we gathered around that fire until almost our entire newly formed congregation was present. Children in pajamas. Men in blue jeans and flannel shirts. Women not dressed with their Easter best. They came, not because it was their desire to impress, but because something was stirring in their hearts in new and profound ways.

Donna sang “Up from the grave he arose.” It was as if the angels themselves were singing. We read the story of the first Easter from John’s gospel. It struck me then as it does now, that the first Evangelists were women. Peter and the other disciple believed next. Mary Magdalene went, says John, and “announced to the disciples, ‘I have seen the Lord’; and she told them the things he had said to her.” Something was stirring in the hearts of this new community of faith. We were finding our way. We were practicing, as Wendell Berry describes it, “resurrection.” We were seeing, before our very eyes, bit by bit, little by little, a new heaven and a new earth being formed.

In Peter Steinke's book, *A Door Set Open: Grounding Change in Mission and Hope*, he tells the story of N.T. Wright, the New Testament scholar who was being interviewed by comedian Stephen Colbert. Colbert says his view of heaven was a harp, a mint julep, and asking Ronald Reagan questions. Steinke says, "far too many people want to go heaven for the same reasons they want to go Hawaii—to enjoy sun, surf, and siesta...with a view. But the Biblical final destination is a new heaven and a new earth. All creation has a future. Our journey in life is not a private affair. We are invited to become agents of God's creative work—seeking the lost, feeding the hungry, and befriending the lonely."

That newly formed, fledgling congregation of individuals that gathered that Easter 26 years ago was becoming a place of hope. Daily, weekly, every time we gathered we prayed, "Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread." Matthew 6:9-11

Easter's grand promise is cosmic. The whole creation will be redeemed. As Steinke goes on to say, *the central point of Easter is that God has set in place his plan that all things will be put right, set free, and remade. Easter is about God's new creation and the calling of believers to be agents of the kingdom. Christians are called to embody the hope that the God of promise offers. The gift of resurrection provides us with boldness.*

N.T. Wright proclaims: *Our future beyond death is enormously important, but the nature of the Christian hope is such that it plays back into the present life. We're called, here and now, to be instruments of God's new creation, the world put to rights, which has already been launched in Jesus and of which Jesus' followers are supposed to be not simply beneficiaries but also agents.*

That young congregation on that early Easter morning was demonstrating their hope in a future that was not yet evident in bricks and mortar. They were saying, though they may not have been able to tell you, that they believed God was redeeming them and with them all that they influenced. They were practicing resurrection and in so doing were putting their hope into action. Indeed, the living hope of Christians is the basis for Christian mission.

- Hope for the poor, the sick, the despairing
- Hope for the stranger, the homeless, the hungry
- Hope for the sinner, the neglected, the embittered

So on this Easter morning, go! Go practice resurrection! Go bear witness to the love of God in this world! Go and be the new creation! We are invited and summoned always to discover through following Jesus, that God is always moving toward us and not away from us. God is a God of promise where hope is not wishful thinking but grounded in the promise of a new heaven and a new earth.

Christ is risen! Christ is risen indeed!

7 Things That Hold A Church Back

(Based on a presentation by Rev. Matthew Hartsfield, pastor Van Dyke Church)

The opening session of the Real ideas Conference set the tone for the rest of the workshops. What holds us back from offering the gospel is most often internal and not external. Using Ephesians 2:14-21, Rev. Mark Hartsfield talked about seven things that hold a church back; i.e. that keeps it from offering the Gospel throughout its community.

Ephesians 2:14-21 says:

¹⁴ *When I think of all this, I fall to my knees and pray to the Father,** ¹⁵ *the Creator of everything in heaven and on earth.** ¹⁶ *I pray that from his glorious, unlimited resources he will empower you with inner strength through his Spirit.* ¹⁷ *Then Christ will make his home in your hearts as you trust in him. Your roots will grow down into God's love and keep you strong.* ¹⁸ *And may you have the power to understand, as all God's people should, how wide, how long, how high, and how deep his love is.* ¹⁹ *May you experience the love of Christ, though it is too great to understand fully. Then you will be made complete with all the fullness of life and power that comes from God.*

²⁰ *Now all glory to God, who is able, through his mighty power at work within us, to accomplish infinitely more than we might ask or think.* ²¹ *Glory to him in the church and in Christ Jesus through all generations forever and ever! Amen. NLT*

The 7 Things Holding us Back

1. **Staying on our feet.** *When I think of all this, I fall to my knees and pray to the Father.* We fail because we fail to pray. The beginning and ending point for any activity in the church should be prayer. Rev. Hartsfield went on to suggest we think of prayer in “4D”, four dimensions. We pray in recognition of our total dependence upon God. We pray because we are desperate for God’s grace in our lives. We pray out of a desire to live as a people of God, the Body of Christ. And we pray because we delight in God. Prayer for our daily ministries is as important as prayer for those who are suffering hardships.
2. **Forgetting who made us and our church.** *The Creator of everything in heaven and on earth.* Our church was not established by a group of people in the middle of the 19th century. Trinity UMC was established by God. Just as we are all God’s creation, so is the church, and all its many congregations, God’s creation. We should cultivate the mindset that Trinity UMC is God’s Church and not our Church.
3. **Living With a Scarcity Mentality.** *I pray that from his glorious, unlimited resources he will empower you with inner strength through his Spirit.* We might ask, “Do we have the resources to offer the Gospel effectively in this community?” That’s essentially what the disciples asked when Christ told them to feed the five thousand with a few loaves and fishes. Living with a scarcity mentality can also turn us into hoarders, afraid to use the resources we do have for fear that they will be dissipated. Instead we should begin every ministry prayerfully, with whatever we have, trusting that God’s blessings can provide us with all that we will need to carry through on the ministry.
4. **Keeping Christ from feeling at home in the church.** *Then Christ will make his home in your hearts as you trust in him. Your roots will grow down into God's love and keep you strong.* Are we doing things that keep Christ from feeling at home in the Church? Remember every invitation we extend is an invitation extended to Christ. Every time we welcome someone into our Church we welcome Christ. I was leading the Conference training on inclusiveness this past weekend. A participant was asking about the concept of welcoming all people in the name of Christ when that person was not of the same social class as the rest of the members. She pointed out that the people attending her Church dressed very formally for worship services, and it was embarrassing when people who “did not know how to dress appropriately” came into their Church. As gently as I could I suggested that Christ was probably comfortable with their dress so perhaps the church members could be as well. Trinity UMC has always been, in my experience, a very welcoming church. But we must constantly be aware of those things we might be doing that communicates to a visitor that they are not welcome

5. **Forgetting how much God loves us and our Church.** ¹⁸ *And may you have the power to understand, as all God's people should, how wide, how long, how high, and how deep his love is.* ¹⁹ *May you experience the love of Christ, though it is too great to understand fully. Then you will be made complete with all the fullness of life and power that comes from God.* I have heard many of our members say that they love Trinity UMC. Some of our members have spent their whole lives here, attending Sunday School and worship, growing in faith and love, being married here, baptizing their children here and being eulogized here. People who have spent much less time here nevertheless love this Church. But have we forgotten that God loves this church and its people as much as we love the church and its people? God has been present for every profession of Faith, every Baptism, every wedding every funeral. God is present with us when we worship and when we gather for fellowship. Because God loves the church, God desires to see it vital and thriving just as we desire to see it vital and thriving.

6. **Growing a Self-Powered Church.** *Then you will be made complete with all the fullness of life and power that comes from God.* We become tired. We have so many demands upon our time that we can become overwhelmed at the thought of the church making demands as well. And, we can start to see some people as indispensable to the ministries of the Church. We must always remember that the ministries of the Church are God's ministries and not our ministries. Whatever tomorrow holds for us, regardless of the presence or absence of specific people, we must seek God's help to empower our ministries and to keep offering ministry. No one person can do all the work, or even most of the work. But, with God's help and working together there is much that we can accomplish.

7. **Thinking Small.** ²⁰ *Now all glory to God, who is able, through his mighty power at work within us, to accomplish infinitely more than we might ask or think.* ²¹ *Glory to him in the church and in Christ Jesus through all generations forever and ever! Amen.* God wants us to succeed BIG. As often as not, rather than our plans being too grandiose they are too small. Too limited. When we began a feeding ministry at West Nashville UMC we thought it might be an evening meal of soup and sandwiches for 20 or thirty people. Five years later it was an evening meal for over one hundred people and a dispersal point for thousands of pounds of groceries for the poor in the neighborhood. The theological concept is that God wants to bless us with more than we even dare ask. Rev. Hartsfield suggested that we practice "adding a zero" to requests. If we want a Vacation Bible School for 20 kids, plan for 200. If we set a goal of attracting 10 new families to the church, instead plan for 100.

As I was listening to this presentation, I was reflecting on my own experience in ministry with six churches. I have never served a church that had to overcome all of these attitudes, but I have seen examples of all of them between the six churches. I think that the key thing we must keep in mind is that we are called to offer the gospel in this community. There are around 10,000 people living within a three mile radius of Trinity UMC. Many are people who of fallen away from the church and thousands are people who have never heard the Gospel in any meaningful way. Bishop McAlilly is calling us to look at our communities as mission fields, and they surely are. As a church, let us rededicate ourselves to offering the Gospel of Jesus Christ to this community.

Real Ideas Conference

With the help of the whole church, Rev. Meaker, Brooks and Nanette Crowell, Julia Moore and Lynn McGill went to a ministry conference in Tampa, Florida March 7th and 8th. The conference was both affirming and convicting. Part of the conference confirmed many of the things we are already trying to do to offer the Gospel in this community. But it also challenged us to do a better job of offering the Gospel.

In the coming weeks the information received at the conference, as well as insights developed about our ministries, will be shared with the congregation. Also, consistent with the guidance being offered by our New

Bishop William T. McAlilly, we will begin looking at our community as a mission field. There are many thousands of people around us, young and old, who have either not heard the Gospel of Christ in any meaningful way or have not chosen to accept Christ as Lord and Savior. We are called to offer the Gospel to this community and live as the Body of Christ within this community.

Prayer Ministry

The following persons have agreed to be part of the prayer ministry at Trinity UMC:

Elva Beard	Sarah Jordan	Kenneth Stevens	Judy Richardson
Larry Eastwood	Mac McAfee	Patricia Stevens	Charles Wilson
Leslie Eastwood	Rachel Newman	Sam Richardson	

The members of the prayer ministry of Trinity United Methodist church covenant with one another to pray daily for:

- Those concerns on the prayer list of the Church and for healing of body and spirit for all persons listed;
- For each ministry of the church that each ministry would work to bring the Gospel to those within our community and most especially to bring the Gospel to those who have not yet accepted Jesus Christ as Lord and Savior;
- For all the members of the Trinity UMC community that they be led and enabled to live as the Body of Christ;
- For our local community and all its needs, especially for those who are struggling with the burden of poverty;
- For our nation and our world that God help lead the people of the world to live in peace with God's Kingdom.

If you would like to be a part of this ministry (or if you have already spoken to me about it and were inadvertently left off the list) please let me know and I will see that you are added.

Prayer Requests and Praises

To add a name to the prayer list, email: trinityumc@trinityfranklinumc.org

Added to our prayer list this week; . . Continue to pray for **Donnie Hartsock** as he begins treatment. Pray for him, his family, and those involved in his treatment. Continue to pray for **Wayne Harper** as he gains strength from his recent illness. Please pray for Pam Jones friend, **Ron** who is hospitalized at this time with a serious illness. Please pray for **Ella Harwell** as she recovers at Monroe Carell Children's Hospital from an accident.

For those who are serving our country: **Michael Judkins, J. Wesley Reed, Tony Slaughter**, US Marine Corps **Nicolas Waller**, and Airman First Class **Robert Clark**, Lt. **Scott Pennoyer**: for protection and safe return; strength and peace for the families.

Continue to pray for:

Adcox, John	Giles, Michael	Law, Deborah	Simpson, Lisa
Anderson, Paul	Gilfillan, Ken	LeCates, Bill	Sivley, Joan
Bellefant, Elynor	Glass, Jean		Smith, Angus
Bennett, Shirley	Gorman, Gage	Mandell, Henry	Smith, Branson
Bolden, Barbara	Graham, Kaelyn	Martin, Chip	Smith, Taylor Alexis
Bradley, Doug	Gray, Joel & Family	McAfee, Mac	Stevenson, Bradley
Bradley, Sanders	Green, Blake	McLaurin, Ansley	
Brown, Bill	Griffin, Barbara	Medley, Rex	Taylor, James
Bryant, Gloria	Griffith, Barbara	Mercer, Sylvia	Taylor, Michael
Buchanan, Jerry		Miller, Ed	Thoburn, Harry
	Harper, Joanne	Miller, Sean	Thompson, Cecil
Carpenter, Sandra	Harper, Wayne		
Clarke, Donnie	Hartman, Kevin	Noffsinger, Helen	Underwood, Nancy
Cliff, Bob	Haynes, Barbara		
Collier, Bradley	Hench, Mary	Patterson, Ashley	Watters, Ronnie
Conner, Mark	Hesson, Debbie	Patton, Louise	Whitefield, Betty
Crowell, Terrijean	Hodge, Matt	Parnell, Ginger	Wilson, Josh
	Holt, Lynn	Pollard, June	Winternitz, Dr. Bill
Davenport, Sidney	Holt, Tom		Winton, Bert
Davis, Henry		Roberts, Dustin	Wiseman, Betty
Davis, Susan	Jenkins, Lindsey	Ron	Wonders, Lee
Dickson, Rose	Jenkins, Michael	Roney, Luke	Woods, Caroline
Dillard, Benjamin	Justice, Kyle		Woods, Judy
DuToit, Marie		Sauter, Ella	Wright, Anne
Dyer, Bryan	Kaegi, Ed	Schroeder, Matt	Wright, Linda
	Keely, Michelle	Seale, Natalie	
Folds, Thad	Kellum, Celindy	Shaffer, Kerry	
Floyd, Meg Greer	Koch, Thomas	Shaffer, Steve	
		Short, Elizabeth	
Garrett, Sarah	Laber, John		

4/7/13

Up-Coming Sermons

April 7th: Peace, Purpose and Power: The Gospel Story has a beginning and an end. But the middle is still being written. Jesus offers three gifts to help us with the task of writing and living the Middle of the story. My texts are Acts 5:27–32 and John 20:19–31.

April 14: If You Love Me. All the gospels record that Peter denied Jesus three times. The Gospel of John records a resurrection appearance of Jesus where Jesus asks the same question three times: Do You Love me? My texts are Acts 9:1–6 (7–20) and John 21:1–19.

Worship Leaders Schedule

April 7

Liturgist

Tommy Cotton & Ross Crutcher, *Ushers*

Betty & Herb Haynes, *Greeters*

Mike Rohrig, *Counter*

Counter

April 14

Elaine Rohrig, *Liturgist*

Sam Richardson & Larry Eastwood, *Ushers*
Tommy & Jo Cotton, *Greeters*
Mike Rohrig, *Counter*

Announcements

Sundays at 10:00: A small group study is beginning this **Sunday (April 7)** meeting at **10:00** in the youth Sunday school room. This group will be led by Nanette Crowell and a different topic will be discussed each week. Please consider this wonderful opportunity for spiritual growth as well as discussion with your Trinity brothers and sisters about important spiritual topics.

Sunday school starts at 9:45am in the Fellowship Hall.

Wednesday, April 10, 7:00pm Choir Rehearsal

Thursday, April 11, 10:00am Bible Study “DISCIPLE: Becoming Disciples Through Bible Study.”

Saturday, April 13, 9:00am. “**Clean the Pews**” day. All are welcome to come help clean the pews prior to the installation of the fabric on the pews. We’re planning to use Murphy’s Oil Soap and cloths for the cleaning. So, bring your bucket and join the sisters and brothers as we have fellowship and fun while we clean.

The **61st UMC** is in need of men’s clothing. When you clean your closets, please consider donating men’s items of clothing to a worthy cause. Bring clothes to the church and they will be taken to 61st UMC.

The dates for our church to prepare and serve dinner at **61st Street** are as follows: **May 18, August 17, November 16.**

We will also be participating at the Christmas Toy Store, dates TBD.

April Birthdays

Betty Whitefield, Colette Keyser, Houston Hartsock