

# Springwater CURRENTS

Springwater Presbyterian Church  
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[www.springwaterpres.org](http://www.springwaterpres.org)

A Place of worship, nurture and service for God's people of all ages

March 2015

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## Sunday Hours

### No Sunday School

10:15 Hymn Sing

10:30 Worship

11:45 Fellowship

Deadline for next newsletter:

March 23

## March Birthdays

Debbie Ingamells	3/1
Marlee Odell	3/6
Kasey Watson	3/6
Gwen Shearer	3/17
Barbara MacKinnon	3/18
Vernon Souders	3/24
Margaret Shearer	3/27



## Church Events in March

**March 4:** brown bag lunch, discussing Lenten devotional, 12:00 pm

**March 6-7:** Presbytery meeting in Medford, OR

**March 11:** brown bag lunch, discussing Lenten devotional, 12:00 pm

**March 13:** couples progressive dinner, starting at Kathy and Dick Scott's home at 5:30 p.m.

**March 15:** deacon's meeting immediately follow worship, at Cheryl Watson's home

**March 18:** brown bag lunch, discussing Lenten devotional, 12:00 pm

**March 25:** brown bag lunch, discussing Lenten devotional, 12:00 pm

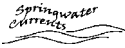
**March 29:** Palm/Passion Sunday, celebration of the Lord's Supper during worship

**April 2:** brown bag lunch, discussing Lenten devotional, 12:00 pm

**April 3:** Maundy Thursday, worship service with Eagle Creek Presbyterian Church at Springwater, 7:00 p.m., celebration of the Lord's Supper

**April 5:** Resurrection Sunday, Easter brunch at the Grange before worship

*Springwater Currents* is published monthly by Springwater Presbyterian Church.  
Send submissions, corrections and comments to [enviromom@rconnects.com](mailto:enviromom@rconnects.com).



## Springwater Presbyterian Church

### Pastor's Perspective

Having read that Mahatma Gandhi read the Sermon on the Mount nearly every day of his adult life, I thought it might be an interesting Lenten discipline and wrote myself a note to that effect. That lasted one day before I was compelled to take up the discipline immediately.

That was in January, and I've been reading the Sermon on a daily basis since. It has been strangely transformative, drawing me in, critiquing my decisions, interpreting my other reading, commenting on my relationships with others.

It's downright annoying.

Not to mention demanding and invasive.

God can be like that sometimes.

### Universality of Wilderness

This Lent, the preaching series is based on Jesus' temptation in the wilderness. Each of the three synoptic gospels (John doesn't include it) has a little different take on it. That's interesting, given that Jesus was alone when it happened. How did the gospel writers find out about it? And why did they include it?

Jesus must have told them.

Which means two things: 1) that it was a hugely transformative experience for The Teacher and 2) that we can expect similar experiences if we're going to follow Jesus. One commentator pointed to a near-universal pattern of spiritual high followed by wilderness time.

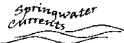
Elijah single-handedly and spectacularly defeated the prophets of Baal, and as soon as Jezebel threatened him, he high-tailed it for the wilderness. He's ministered to by an angel who feeds him and sends him off deeper, where, after 40 days, he hears "the still small Voice" of God.

That's just one example. The commentator had a list of mundane contemporary examples. A great time at the weekend retreat, then back to the disappointments of workaday life. A come-to-Jesus moment during worship, fights in the car on the way home. Significant spiritual insights during quiet time, after which the washer gives up the ghost, the dog chews through your computer cord, and you discover a flat tire on the tractor.

### Consequences of Wilderness

It's no coincidence that Jesus' baptism is followed by time in the wilderness. Nor is it a coincidence that the gospel of Matthew follows the temptation almost immediately with the Sermon on the Mount. It's as if Jesus knows he will not be the only person to be thrown out or driven to the

Which means... we  
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## Springwater Presbyterian Church

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wilderness. It's as if he knows we're going to need some good, practical advice as to how to carry on.

The Sermon on the Mount is that advice. I think of it as the natural consequence of Jesus' temptation, which is itself a consequence of his baptism.

Out on the plains of western Minnesota, where I went to school, blizzards were a real and present danger. We all knew farmers who, even in the 20<sup>th</sup> century, strung ropes between the house and the barn, so as not to inadvertently wander out in the storm to perish when they had only gone to feed the animals.

The Sermon on the Mount is like that rope between the house and the barn. The blizzard is an inevitable part of life. We're going to have to go out into it if we are going to lead a faithful life of following Jesus. Let the Sermon on the Mount provide you with a rope to hang onto, a safe guide through the storm.

See you in church.

*Eileen*

### Lectionary Readings

**March 1** (WHOM DO YOU TRUST?): Genesis 22:1-18; Matthew 4:1-10; Psalm 25:1-10

**March 8** (YOU CAN COUNT ON GOD): 1 Samuel 1:1-20; Luke 4:1-13; 1 Samuel 2:1-10

**March 15** (DOMINION OR DOMINATION): 1 Samuel 8:1-22; Luke 4:1-13; Psalm 22:23-31

**March 22** (TESTING STRENGTHS AND WEAKNESSES): Job 1:1-2:10; Matthew 4:1-10; Psalm 51:1-12

**March 29** (PALM/PASSION SUNDAY): Isaiah 50:4-9a; Mark 11:1-11; Mark 15:1-47; Psalm 118:1-2. 19-29

### EASTER FLOWERS

We would like to have the sanctuary filled with beautiful flowers for Easter. Please bring flowers to church on Easter (*April 5*).

Thank you,  
*Kathleen Souders*



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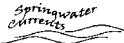


One Great Hour of Sharing is our next special offering, the first of the calendar year. We collect this offering on Palm Sunday, March 29th. Here is some history of it:

Immediately following World War II, Protestant churches in the United States made appeals for the relief and reconstruction of devastated areas, primarily in Europe and Asia. In 1949 the leaders of several denominations formed a committee to organize an appeal to support their churches' separate campaigns.

A radio program called "One Great Hour" was broadcast on March 26, 1949, over major networks and many independent stations. The broadcast closed with a request that listeners attend church the following morning and make a sacrificial contribution. No exact measure of receipts was possible, but it was estimated that more than 75,000 churches participated.

The next year, the offering was repeated, for the first time using the name "One Great Hour of Sharing." At times, One Great Hour of Sharing was coordinated with both the Roman Catholic Bishops' Fund Appeal for Overseas Aid and the Jewish Passover Appeal. Free time and space were donated to this joint appeal through the Advertising Council. From the beginning, the offering has been an ecumenical effort. **While each denomination allocates its gifts differently, all use their funds for ministries of disaster relief, refugee assistance, and development aid. Today, projects supported by One Great Hour of Sharing are under way in more than 100 countries, including the United States and Canada. In recent years Presbyterians have given about \$7.5 million annually.**



## Springwater Presbyterian Church

### Food Bank Thanks

*The hand-written note at the bottom of the letter from the Estacada Area Food Bank, thanking Springwater for its contributions in 2014:*

“The church contribution is certainly impressive this year as is the regularity of food and non-food donations. Thanks, Lynda, for your weekly deliveries and, Debbie, for monthly bread deliveries. Adelia’s Scout group prepared candy treats for Christmas. This kind of support is certainly encouraging to me and the rest of the volunteers. Barbara Shibley”



### Food Bank News

Did you know you can use your Fred Meyer Community Rewards card to give to the Estacada Food Bank?

It turns out that Fred Meyer, through its customer-directed giving program, supports local charities in Alaska, Idaho, Oregon, and Washing, to the tune of \$2.5 million annually.

All you need to do is link your Fred Meyer Rewards card to the Estacada Food Bank. It’s simple: go to [www.fredmeyer.com/communityrewards](http://www.fredmeyer.com/communityrewards), click on the Estacada Food Bank number 83682 and there you have it. If you don’t use a computer, simply as the customer service desk at the store to link your card.

You will still earn your own Rewards Points, Fuel Points, and Rebates. The bonus is that the Food Bank earns a percentage of your shopping receipts from Fred Meyer directly. It’s a win-win situation.

### What’s on your Schedule?

	<b>Ushers</b>	<b>Worship Leader:</b>	<b>Snacks:</b>
<b>March 1:</b>	Randy & Mary Johnson	Carol Sturman	
<b>March 8:</b>	Peter & Carol Sturman	Mary Neigel	
<b>March 15:</b>	Judy Coyne Gilbert Shibley	Gwen Shearer	
<b>March 22:</b>	Renate & Neal Jeppeson	Kara Guttridge	
<b>March 29:</b>	Gary Guttridge	Randy Johnson	

## Springwater Presbyterian Church

**THANK YOU**

I wanted to thank you all for bringing in chicken noodle soup for the red box. The Estacada Area Food Bank has been unable to get chicken noodle soup on their regular shipments. We have donated over 80 cans of chicken noodle soup in the past few weeks. One can at a time can add up to a lot of cans for our neighbors in the community that are struggling to feed their families.

The Estacada Area Food Bank is also in need of toothbrushes. Next time you go shopping, don't forget to bring a can (or two) to fill up the red box.

Thank you,

*Kathleen Souders*

**Pilgrimage to the Camino de Santiago**

If you saw the Martin Sheen movie, *The Way*, and wanted to walk the Camino de Santiago, this might be your chance. If you thought Pastors Eileen and Beverly took a pilgrimage that you might want to try, this might be a similar experience for you.

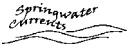
Brett Webb-Mitchell is the Interim Head of Staff at St Andrews Presbyterian in Portland, author, and Cascades Summer Conference speaker. Through his School of the Pilgrim, he is offering a pilgrimage along the Madrid Camino de Santiago in Spain. This 65-mile pilgrimage takes four nights and five days, from May 21 to 31, 2015.

Rough costs at this point: airfare is between \$1,000 to \$1,200 to Madrid (each person is responsible for getting her or his ticket), and food and lodging will be roughly \$600-700.

## Schedule:

May 21: fly to Madrid;  
 May 22: arrive in Madrid;  
 May 23: bus to Vallodid/Simancas;  
 May 24: start pilgrimage from Simancas;  
 May 28: arrive in Moratinos;  
 May 30: take train back to Madrid; fly back home;  
 May 31: arrive back in the States.

A commitment (and \$50 deposit) is due by March 31, 2015. If you have any questions please call Brett Webb-Mitchell at 919 444-9111 or [www.schoolofthepilgrim.com](http://www.schoolofthepilgrim.com).



## Springwater Presbyterian Church

### **How to Read the Bible (Some Advice from Frederick Buechner)**

What I began to see was that the Bible is not essentially, as I had always more or less supposed, a book of ethical principles, of moral exhortations, of cautionary tales about exemplary people, of uplifting thoughts—in fact, not really a religious book at all in the sense that most of the books you would be apt to find in a minister's study or reviewed in a special religion issue of the New York Times book section are religious. I saw it instead as a great, tattered compendium of writings, the underlying and unifying purpose of all of which is to show how God works through the Jacobs and Jabboks of history to make himself known to the world and to draw the world back to himself.

For all its vast diversity and unevenness, it is a book with a plot and a plot that can be readily stated. God makes the world in love. For one reason or another, the world chooses to reject God. God will not reject the world but continues his mysterious and relentless pursuit of it to the end of time. That is what he is doing by choosing Israel to be his special people. That is what he is doing through all the passion and poetry and invective of the prophets. That is why history plays such a crucial part in the Old Testament—all those kings and renegades and battles and invasions and apostasies—because it was precisely through people like that and events like those that God was at work, as, later, in the New Testament, he was supremely at work in the person and event of Jesus Christ. Only "is at work" would be the more accurate way of putting it because if there is a God who works at all, his work goes on still, of course, and at one and the same time the biblical past not only illumines the present but becomes itself part of that present, part of our own individual pasts. Until you can read the story of Adam and Eve, of Abraham and Sarah, of David and Bathsheba, as your own story . . . you have not really understood it. The Bible . . . is a book finally about ourselves, our own apostasies, our own battles and blessings.

- Originally published in *Now and Then* and later in *Listening to Your Life* by Frederick Buechner

Springwater  
Currents  
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Daylight Savings Time  
begins on Sunday, March  
8th. Don't be late!

[Home Page](#)

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