

PRINEVILLE PRESBYTERIAN REFLECTIONS

REAL. FRIENDLY. PEOPLE.

AUGUST 2026

Our Shared Journey

By Rev. Dr. Dawn Linder

This month we've arrived at the last chapter in Tish Harrison Warren's book *Liturgy of the Ordinary*, "Sleeping: sabbath, rest, and the work of God." I hope you've enjoyed our journey through this book as much as I have. I'm going to miss spending time with her each month reflecting on and learning from her insights. Her newest book was released in May 2026, *What Grows in Weary Lands: On Christian Resilience*, in case you're interested in reading more from her.

Did you ever hate taking naps? A Sunday afternoon nap was part of the family routine when I was growing up, along with popcorn for supper. I did not enjoy naps, and I remember being told that when I was older, I'd appreciate them. It's taken a long time for me to appreciate naps. I still don't like going to bed at a reasonable hour. Recently my brother was telling me about a conversation he had with one of his grandsons, who was tired and cranky but didn't want to take a nap. My brother told him he'd feel better and be happier when he woke up if he took a nap, but he wasn't buying it - he shook his head no emphatically. I think part of the reason some of us are resistant to sleep is that we feel like we're going to miss something. We want to fit in more living, more doing. I try to

remind myself that stopping to sleep will allow me to enjoy life more after I wake up.

I think another reason we're resistant to sleep is that it reminds us that we have limits. Warren says the holiness of rest and the blessedness of unproductivity is a foreign idea to many of us. We're people of twenty-four-hour big-box stores, wee hour drive-throughs, and all-night coffee shops. We have late night TV and late, late-night TV. I remember when tv went to bed for the night, seeing the sign off, hearing the national anthem played, and then a tonal sound, indicating that there was nothing left to watch and it was time to turn off the tv and go to bed. As a 4 or 5-year-old it felt very exotic, and that it was really late.

Our need for sleep reminds us of our ultimate limit: we are going to die. In facing the reality of death, we learn how to live rightly. We learn how to live in light of our limits and the brevity of our lives. And we learn to live in the hope of the resurrection. I've often said that working with hospice isn't so much about thinking of dying as it is thinking about how to live life. What's important? How do we want to live? We each have a finite set of days and hours to live - how do we want to use them? What do we



want to fill those days with? Sleep reminds us that eventually each of us is going to sleep on this earth and wake up on the other side of reality.

By embracing sleep each day, we submit to the humiliation of our creatureliness and fragility. And in that place of weakness, we learn to rest in the reality that our life and death - our days and everything in them - are hidden in Christ. It is in Christ that we find hope for each day as well as for eternity beyond this life. What a reassuring promise.

Every evening whether we like it or not, we must admit again that we are not unlimited. Our bodies get tired. Our efforts prove futile. We are needy. Yielding to sleep confesses this reality: a confession that is countercultural and revolutionary. We are not sufficient; we need a caretaker. And this must affect our bodily routine, our worship, and our view of God.

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Our Shared Journey - Continued from page 1

Rest is not simply a physical need - it is not only our brains and muscles and eyelids that must learn habits of rest. We need holistic rest - physical, psychological, and spiritual. Worship and bodily rest are wrapped up together. We learn the rhythms of spiritual rest through worship. We learn that we are limited by our sin, our humanity, our moment of history. We need rituals and practices to teach us to receive God's grace and renewal. We need other believers - the church over two thousand years - to help tutor us in Christian wholeness. We must take up the practices of resting in God and in his gifts to us. We drop out of consciousness, but the Holy Spirit remains at work. If it is hard for us to believe that God is at work in us and in the world even while we sleep, it reveals who we truly think is the mover and maker of our lives and spiritual health.

We learn to rest by practice, by routine, over time. This is true of our bodies, our minds, and our souls, which are always intertwined. About a third of our lives are spent in sleep. Through these collective

lives are spent in sleep. Through these collective years of rest, God is at work in us and in the world, redeeming, healing, and giving grace. Each night when we yield to sleep, we practice letting go of our reliance on self-effort and abiding in the good grace of our Creator. Embracing sleep is not only a confession of our limits; it is also a joyful confession of God's limitless care for us. For Christians, the act of ceasing and relaxing into sleep is an act of reliance on God.

God wants to give us not just lives of holiness and prayer but also of sufficient rest. And perhaps a key step toward a life of prayer and holiness is simply receiving the gift of a good night's sleep. There will always be more to do, but by sleeping less we may be depriving ourselves of the opportunity to experience the peace and rest God wants for us.

Reflection Questions

- What is your nightly routine?
- How do your nightly habits shape you?
- What keeps you from sleep? What keeps you up at night?
- What do your sleep patterns, struggles or habits reveal about your loves, fears, commitments, and what you trust?
- How are physical and spiritual rest related to each other?

Suggested Practices

- Think through your nightly liturgy. Make sure it is teaching you good habits of rest. Go to bed on time and get enough sleep. Reflect on or journal about how a week of good rest affects you spiritually and physically.
- Talk to a family member or friend about the things that keep you from rest. Pray about them.
- In church, notice the ways you are called into resting in God and in the community of believers, or how you are restless or striving to achieve some spiritual state. Invite God into your worship and ask him to teach you to rest in him.

Treasurer's Report

Kathy Riley, Treasurer

As of July 2026

Checking Accounts

Mid Oregon Credit Union.....	\$ 12,949.18
Warm Springs Water	0
Community Garden	358.90
Food Bank	100.00
Local Missions	3,845.52
CATT Grant	2,340.00

Savings Accounts

Building Fund	\$60,853.99
Maintenance Fund	\$14,087.91
Organ Fund	2,539.60
Choir Supplies	349.58
Deacons Fund	1,068.87
CD	\$ 30,064.65
Edward Jones	\$126,023.24
Total Income for July 2026	\$ 3,790.30
Total Expenses for July 2026	\$ 4,155.66
Income for Year-to-Date	\$ 53,498.68
Expenses for Year-to-Date	\$ 56,053.97
Net Income (Loss)	\$ -2,555.29

Have you considered signing up to give your tithes and offerings electronically? It's quick, easy, and secure – check it out <https://secure.myjoanco.com/L-Z93P/home>

Fear and Faith

Elder Bill Waterbury

"So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand" (Isaiah 41:10). Fear is one of the outcomes of the fall from the garden with Adam and Eve. It is one of those human traits we all individually carry to varying degrees and for a variety of reasons. We were each born with different levels of fear factors. We can learn to overcome most fears through experience, or learning, but some can be deeply ingrained. For example, I have a fear of spiders. I have learned to respect and tolerate spiders as a necessary evil in God's plan for the world, but I avoid them whenever possible. Our children loved the 1990 comedy-horror movie "Arachnophobia" which gave me nightmares for weeks. But I digress from my topic. Fear, worry, doubt are all related to each other, being scared or afraid are also fear by other names. They can be a detriment to our relationships to others, and most importantly to our relationship with God. I believe that a critical part of our faith journey is understanding God's freely given grace and the power of God's love to overcome fear in our lives.

I felt led to this topic this month, maybe by some of my own thoughts, but certainly by "worries" I have heard expressed with the congregation on a variety of topics from health of individuals to health of the church. I think of 2 Timothy 1:7 "For God has not given us a spirit of fear, but of power, love, and a sound mind." Paul is reminding us that faith replaces fear with courage, love, and clarity. It is good to have concerns, but it is important to either pray on those concerns or have an open discussion of them to your satisfaction or resolution (clarity). In any form fear is a natural human response, but faith in God provides a foundation of courage and peace. Through our reflection on scripture, we are encouraged to trust God's promises rather than our own understanding, give our anxieties to God through prayer, and recognize God's love and protection to take away fear and give us strength and courage. "I sought the Lord, and he answered me and delivered me from all my fears" (Psalm 34:4). Scripture also talks of fearing God. When we talk about "fearing God," it doesn't mean being scared in a negative sense. Instead, it involves having a deep respect and reverence for Him, recognizing His majesty and authority in our lives. This is an important aspect of our faith. Think about it: fearing God allows us to align our hearts with His will and reminds us that He is loving, yet powerful. Take a moment, open your heart to understanding what it truly means to "fear" God. This type of fear goes hand-in-hand with love and trust. It's about

recognizing God's greatness and our own smallness compared to Him. The fear of God leads us to live in a way that glorifies Him and encourages us to seek His guidance in everything we do. When we have reverence of God, we develop a relationship based on awe and admiration, rather than resentment or fear. It helps us understand His perfect nature and leads us to walk humbly before Him. Scripture tells us that the fear of the Lord is the beginning of wisdom. "The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding" (Proverbs 9:10). This leads us to a deeper understanding of the world around us and empowers us to make sound decisions. It helps place our hearts where they should be: solely focused on God's truth and guidance. When we embrace the fear of God, we open our hearts to wisdom that surpasses our own human understanding.

Finally, let's focus on the encouragement we gain from the fear of God. Knowing that we have a powerful God who cares for us can be a source of strength. When challenges arise, the fear of God can keep us standing strong. It provides the hope and assurance that we are never alone and encourages us to depend on His strength. This relationship of fear and love fosters resilience in our lives, and together we can inspire one another to walk confidently in God's presence every day. "Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (Philippians 4:6-7).

August Birthdays

Kathy Reeves, Aug. 7

Gary Madison, Aug. 12

Gary Reeves, Aug. 17

Sawyer McDonald, Aug. 20

Joan Satow, Aug. 28

August Anniversaries

Lori & Kevin Desjardins, August 8

Peggy & Steve Castro-Shrader, August 12

Vonda & Wayne Elmore, August 22

If you have an August birthday or anniversary but you're not listed here, then perhaps we don't have that information. Please email psmith66@mac.com with the appropriate dates. Thank you!

10 things ruling elders should know

Editor's Note: In July I shared the two through seven of 10 things ruling elders should know. Here are 8-10.

by [Alyson Janke](#)

8. We sometimes disagree

Occasionally people on church councils avoid disagreement in order to be “nice” or more “Christian.” As far back as 1788, Presbyterians recognized that “there are truths and forms with respect to which men (people) of good character and principles may differ” and that we then need to exercise “mutual forbearance” (F-3.0105). Disagreement is not a bad thing when it is expressed in ways that do not disturb the “peace, unity, and purity of the church” (W-4.4003g).

9. We are a constitutional church

Presbyterians believe that our life together is best when lived with “a disciplined concern for order ...” (F-2.08). Our constitution is more than a set of rules. Part 1 of the Constitution is the [Book of Confessions](#), consisting of 12 documents whose origins span 1,800 years of church history. Part 2 of the constitution is the [Book of Order](#) with four sections describing the way we order our life together. It is important to remember that part 1 is the *Book of Confessions*, reminding us that the foundation of our polity is what we believe. Our specifications of order grow out of that foundation. Even the *Book of Order* begins with a three-chapter synopsis of what we believe (called “The Foundations of Presbyterian Polity”) before it launches into the other three sections: The Form of Government, The Directory for Worship and The Rules of Discipline. These living documents are changed by a specified method as often as every two years.

10. We are a connectional church

Each congregation is part of a web of relationships in our Presbyterian family. In part, this means that each congregation and each session is accountable to the larger church through the presbytery. This accountability is expressed in requirements for annual reporting and review of session records. Presbyteries and synods are likewise accountable to the council above. We’re all in this together. The decisions of one council influence the work of another. Persons ordained by one presbytery or session are ordained in the whole church. We support and pray for each other. Those elected as ruling elders to

serve on their sessions may also be called upon to serve as commissioners to presbytery, synod or General Assembly.

Understanding these basic principles of Presbyterian polity can help us to be more comfortable in our roles as ruling elders and to serve and lead more effectively.

[Alyson Janke](#)

Alyson Janke is a ruling elder with varied experience in using and interpreting Presbyterian polity, including 20 years as the stated clerk of John Knox Presbytery; 7 years on the General Assembly’s Advisory Committee on the Constitution; and 17 years teaching Presbyterian polity at the University of Dubuque Theological Seminary.

You can help those affected by fires in Warm Springs

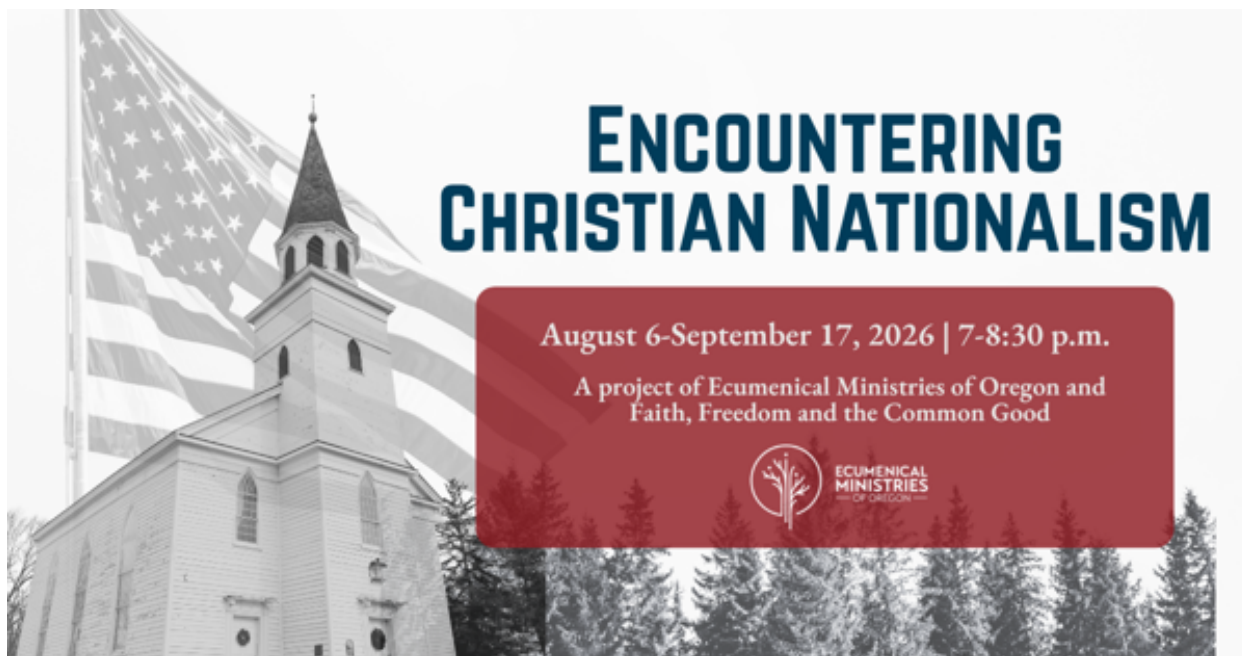
Want to help those affected by the Warm Springs fires? You can donate on the Cascades Presbytery website. When you click the donate button at the top of the landing page, it gives you an option to donate to Warm Springs.

<https://cascadespresbytery.org/>

How we use Mission Funds

We will soon be holding AutumnFest, one of our twice-a-year sales that raise funds for missions. Do you ever wonder how we use those funds? Here’s a breakdown (subject to change based on available funds):

- Rimrock \$150;
- St. Vincent dePaul \$250;
- Mountain Star \$150;
- Redemption House \$250;
- Crook County Kids \$150;
- Young Life \$150.



Ecumenical Ministries of Oregon (EMO) is excited to announce [Encountering Christian Nationalism](#), a seven-week course about Christian nationalism in our communities. It is a national collaborative project of 12 state ecumenical organizations called Faith, Freedom and the Common Good. The project is administered by the Wisconsin Council of Churches. This course will explore the way Christian nationalism impacts our society, while trying to better understand the people, and not just the leaders, following the rhetoric.

Meetings will be held weekly on Thursdays, 7 to 8:30 p.m., starting Aug. 6, 2026. Meetings will not be recorded and attendance at all seven is not mandatory. Please share widely with your communities and register at emoregon.org/events.

About one-quarter of Oregonians sympathize with Christian nationalist views, according to data from Pew Research Center's 2024 American Values Atlas. EMO has been working for years to combat Christian nationalist sentiment in public forums and within faith communities. **This course seeks to understand and perhaps undo the damage caused by these movements.**

Structured around the extremely influential movement within Christian nationalism, the Seven Mountain Mandate, and primarily discussion-based, this class will help Oregonians explore the impact of Christian nationalism and polarization in their communities. While rooted in the idea that religious nationalism is inherently dehumanizing, we will strive to meet in the theological middle ground to recognize the humanity of adherents. Participants will be given the chance to produce reflections through writing, art and short-form video – both on their personal experiences and on faith communities working towards a common good. The reflections will later be shared by EMO.

You can register for this workshop [HERE](#)

Questions? Email Frances King, fking@emoregon.org.

REGISTER



COVENANT NETWORK
OF PRESBYTERIANS

Covenant Conversation: Cascades

When Did We See You?:
Recognizing God's Image in All God's People



Saturday, August 29
10:00am - 3:30pm
Westminster Presbyterian Church
1624 Northeast Hancock Street
Portland, OR 97212



<https://l.covnetpres.org/cascades>

In Matthew 25, we are challenged with one of Scripture's most piercing questions when Jesus is asked: "When did we see you?" That question feels just as alive today as LGBTQIA+ people continue to seek full belonging. Covenant Conversation: Cascades is an invitation to look more closely at Scripture, at the stories around us, and at ourselves. Through worship, conversation, and a range of workshops, we'll explore what our faith tradition has to say about inclusion, support church leaders navigating hard conversations, and ask what it means to be faithful witnesses in a time when LGBTQIA+ rights and dignity are under real pressure. Whether you're just beginning this journey or have been walking it for years, you belong in this conversation.

Updated addresses for Sawyer McDonald:

School Address:

Sawyer McDonald
Oklahoma State University
Zink Hall Room 221
Stillwater, Oklahoma 74077

Home Address:

1006 W Moore Avenue, Stillwater, OK 74075
We wish she and her family all the best in their new life in Oklahoma!

Covenant Conversation: Cascades Travel Grant

Portland is a long trek, so if you are interested in attending this Covenant Conversation, please complete this travel expense reimbursement reservation form then email it to Bill Resley at kayak500@gmail.com.

Date of submission: _____

Congregation & location: _____

Names and contact info of participants if available

We will have a reimbursement request form available at the conference. Funds will be distributed from the presbytery to the church.

Background:

Travel Expense Support. The Covenant Conversation Cascades Planning Committee has received a Synod of the Pacific Opportunity Grant to incentivize travel for Presbytery of the Cascades (PoTC) churches that are more than 260 miles round trip from Westminster Presbyterian Church, Portland. Churches from adjacent presbyteries are also eligible. Travel expense support includes up to \$300.00 to help cover lodging, meals, and mileage at the PoTC rate of \$.18 per mile. Receipts are required for reimbursement. We hope these funds will allow more than one person from your congregation to attend. Funds are limited, so requests will be handled on a first-come-first-served basis. Reimbursement forms will be available at the event.

As you travel this summer for vacations, work, the Church, or mission and ministry, here is a prayer you can say before each trip. Feel free to print this out and tape it to the dashboard of your vehicle if you feel so inclined.

O Lord, may the road rise to meet us,
may the wind be ever at our backs.
May you hold us, God of life, in your hands
as we travel.

Help us to see your face in every person we
meet.

Keep us safe, order our steps.
In Jesus' name we pray, Amen.

A Blessing

The man whispered, "God, speak to me" and a meadowlark sang. But the man did not hear.

So, the man yelled, "God speak to me," and the thunder rolled across the sky. But the man did not listen.

The man looked around and said, "God, let me see you." And a star shined brightly. But the man did not see.

The man shouted, "God, show me a miracle." And a life was born. But the man did not notice.

The man cried out in despair, "Touch me God, and let me know you are here." Whereupon God reached down and touched the man. But the man brushed the butterfly away...and walked on.

I found this to be a great reminder that God is always around us in the little and simple things that we take for granted...even in our electronic age...so I would like to add one more:

The man cried, "God, I need your help!" And an e-mail arrived reaching out with good news and encouragement. But the man deleted it and continued crying...

Don't miss out on a blessing because it isn't packaged the way you expect.

Expect the unexpected have a happy day!

Submitted by Glenda Janssen

Heavenly Humor

A provincial church gathering was being held in Kitchener, Ontario, at the same time as the city was hosting a Lion's Club conference. Two delegates from the church meeting were returning to their study area from a local restaurant when a car came racing into a nearby parking lot and squealed to a stop. "Hey! Are you guys Lions?" the driver asked.

"No," came the reply, "we're Christians."

A minister noticed a crowd of urchins clustered around a dog of doubtful pedigree. "What are you doing, my little men?" he asked, with fatherly interest.

"Swappin' lies, mister," volunteered one of the boys. "The feller that tells the biggest one gets the pup."

"That's shocking!" exclaimed the minister. "Why, when I was your age, I never even thought of telling an untruth."

"You win," chorused the urchins. "The dog's yours, mister."

"God has not always answered my prayers. If He had, I would have married the wrong man - several times." -- Mrs. Billy Graham.

PRINEVILLE PRESBYTERIAN CHURCH



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Address Correction Requested: