

Willow Canyon First Ward

October 2015 – Coming to Christ

So much about Conference, for me, emphasized the importance of our families. I loved those emphases. Also to hear Elder Andersen speak in Priesthood Meeting within a month of hearing him in our stake center was inspiring to me. Elder Andersen asked, “How does the Savior see your faith?” It was a beautiful moment for me as I pondered that question. My answer came quickly and filled with the spirit. I love the Savior, my Redeemer, so much.

Our message this month goes along with Elder Andersen’s priesthood talk about Coming to Christ.

From the book *Jesus The Christ* we learn about Samaritans: "Their religion was also of a mixed character (see 2 Kgs. 17:24–41), though they claimed, as worshippers of Jehovah, to have a share in the rebuilding of the temple at Jerusalem (Ezra 4:1–3). We might be like them with our faith. Our neighbors who are less involved might draw an analogy. How might we help those less involved in the gospel to come back to Christ? Draw an analogy of who is an Israelite, who is a Gentile, and who might be a Samaritan? A Samaritan is the title is used to describe the people who inhabited Samaria after the captivity of the northern kingdom of Israel. The Samaritans were the descendants of the foreign colonists placed there by kings of Assyria and Babylonia (2 Kings 17:24; Ezra 4:2, 10); and also the Samaritans were Israelites who escaped at the time of the captivity. The population was therefore partly Israelite and partly Gentile. This claim not being allowed, they became, as the books of Ezra and Nehemiah show, bitter opponents of the Jews, and started a rival temple of their own on Mount Gerizim. When Nehemiah ejected from Jerusalem a grandson of the high priest Eliashib, on account of his marriage with a heathen woman (Neh. 13:28), he took refuge with the Samaritans, taking with him a copy of the Pentateuch, and according to Josephus became high priest at Gerizim. But the people of Samaria were included among those to whom the Apostles were directed to preach the gospel (Acts 1:8), and a very successful work was done there by Philip." (Acts 8:4–25) The Samaritans had a version of the Pentateuch, which they revered as the law, but they rejected all the prophetic writings of what is now the Old Testament, because they considered themselves treated with insufficient respect therein.

So you can see that this group of people had some of the truths of the gospel. And they had some of it wrong. But the example of Christ, as he taught the Samaritan woman at the well, is a lesson to all of us. A lesson that we all can come to Christ no matter where we stand today. A lesson that Christ loves all and wants all his children to return to him no matter where they stand.

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In His journey to Galilee, Jesus took the shorter course, through Samaria; and doubtless His choice was guided by purpose, for we read that "He must needs go" that way. [381]. A woman came to fill her water jar, and Jesus said to her: "Give me to drink." By the rules of oriental hospitality then prevailing, a request for water was one that should never be denied if possible to grant; yet the woman hesitated, for she was amazed that a Jew should ask a favor of a Samaritan, however, great the need. She expressed her surprize in the question "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans." Jesus, seemingly forgetful of thirst in His desire to teach, answered her by saving: "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink'; thou wouldest have asked of him, and he would have given thee living water." The woman reminded Him that He had no bucket or cord with which to draw from the deep well, and inquired further as to His meaning, adding: "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"

Jesus found in the woman's words a spirit similar to that with which the scholarly Nicodemus had received His teachings; each failed alike to perceive the spiritual lesson He would impart. He explained to her that water from the well would be of but temporary benefit; to one who drank of it thirst would return. "But," he added, "whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The woman's interest was keenly aroused, either from curiosity or as an emotion of deeper concern, for she now became the petitioner, and, addressing Him by a title of respect, said: "Sir, give me this water, that I thirst not, neither come hither to draw." She could see nothing beyond the material advantage attaching to water that would once and for all quench thirst. The result of the draught she had in mind would be to give her immunity from one bodily need, and save her the labor of coming to draw from the well.

The subject of the conversation was abruptly changed by Jesus bidding her to go, call her husband, and return. To her reply that she had no husband Jesus revealed to her His superhuman powers of discernment, by telling her she had spoken truthfully, inasmuch as she had had five husbands, while the man with whom she was then living was not her husband. Surely no ordinary being could have so read the unpleasing story of her life; she impulsively confessed her conviction, saying: "Sir, I perceive that thou art a prophet." She desired to turn the conversation, and pointing to Mount Gerizim, upon which the sacrilegious priest Manasseh had erected a Samaritan temple, she remarked with little pertinence to what had been said before: "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus replied in yet deeper vein, telling her that the time was near when neither that mountain nor Jerusalem would be preeminently a place of worship; and He clearly rebuked her presumption that the traditional belief of the Samaritans was equally good with that of the Jews; for, said He: "Ye worship ye know not what: we know what we worship: for salvation is of the Jews."

Changed and corrupted as the Jewish religion had become, it was better than that of her people; for the Jews did accept the prophets, and through Judah the Messiah had come. But, as Jesus expounded the matter to her, the place of worship was of lesser importance than the spirit of the worshiper. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Unable or unwilling to understand Christ's meaning, the woman sought to terminate the lesson by a remark that probably was to her but casual: "I know that Messiahs cometh, which is called Christ: when he is come, he will tell us all things." Then, to her profound amazement, Jesus rejoined with the awe inspiring declaration: "I that speak unto thee am he." The language was unequivocal, the assertion one that required no elucidation. The woman must regard Him thereafter as either an imposter or the Messiah. She left her pitcher at the well, and hastening to the town told of her experience, saying: "Come, see a man, which told me all things that ever I did: is not this the Christ?"

Near the conclusion of the interview between Jesus and the woman, the returning disciples arrived with the provisions they had gone to procure. They marveled at finding the Master in conversation with a woman, and a Samaritan woman at that, yet none of them asked of Him an explanation. His manner must have impressed them with the seriousness and solemnity of the occasion. A crowd of Samaritans appeared, coming from the city. Looking upon them and upon the grain fields nearby, Jesus continued: "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." The import of the saying seems to be that while months would elapse before the wheat and the barley were ready for the sickle, the harvest of souls, exemplified by the approaching crowd, was even then ready; and that from what He had sown the disciples might reap, to their inestimable advantage, since they would have wages for their hire and would gather the fruits of other labor than their own.

Many of the Samaritans believed on Christ, at first on the strength of the woman's testimony, then because of their own conviction; and they said to the woman at whose behest they had at first gone to meet Him: "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Graciously He acceded to their request to remain, and tarried with them two days. It is beyond question that Jesus did not share in the national prejudice of the Jews against the people of Samaria; an honest soul was acceptable to Him come whence he may. Probably the seed sown during this brief stay of our Lord among the despized people of Samaria was that from which so rich a harvest was reaped by the apostles in after years.

The harvest is ready. For you personally. And for you as a missionary. No matter where you are just start there. Like this group of Samaritans we can be converted or more fully converted and come unto Christ. : "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Hang in there,
Bishopric

Happy Birthday!!!



October 2015

- 2 Sandy Gao
- 3 Oriana Reyes
- 5 Wesley Withers
- 11 Stephen
Hortsmanshoff
- 14 Lars Johnson
- 17 Naomi Martindale
- 18 Leroy Lee
JJ Rigby
Bruce Sullivan
- 19 Caleb Banks
Doug Milne
Elinor Williams
- 21 Scott Anderson
Amy Clegg
Gwendolyn Rowley
- 22 Jennifer Anderson
Brent Parsons
- 23 Ariana Pendleton
- 25 Ole Anderson
- 27 Donna Petersen
- 28 Darlene Visser
- 30 Ashley Thompson
- 31 Nelson Leshar

Relief Society

We'd like to thank Charity Tuft-Wilcox for her service in the presidency and we wish her well in her new ward. We are going to miss her like crazy.

We'd also like to thank Natalie Nielson-Riep for the wonderful demonstration on Chinese cooking and all the interesting things that she taught us at our Homemaking night. The food was yummy and everyone had a fun time!

We are SO happy that Kim Leshar and Charlene Farr are home from their missions. We have missed you so much. Welcome home!

We feel really blessed that both Sharon and Evah are doing so well. The outcome could have been so much worse. We've dodged the proverbial bullet three times now (including Marilyn).

We'd also like to thank all those that hung in there and learned "The Living Christ". It was an awesome thing to stand and sing that together after the Women's session of Conference. It's nice to "own" those words and have them run through our minds.

We always say this, but we really do appreciate all the meals and service that are rendered in our ward. A special thank you to Terri Williams for always being on the ball.

We love you all.
The Relief Society Presidency



We have been invited to attend a fireside at the Alta View Stake Center featuring former General YW President Elaine Dalton. This opportunity is available for all women 8 and older.

It will be on Sunday October 18th.

Sister Elaine Dalton

Alta View Stake Center

1850 East 8600 South - 7:00 pm

We are so excited to be included!

Sister Dalton is a wonderful speaker!!

Young Women

Wednesday, October 14

Personal Progress/Plan for
YW Sacrament Meeting Program

Sunday, October 18

Multi-Stake fireside with Elaine
Dalton @ Alta View Stake Center,
7:00 p.m.

Tuesday, October 20

Worldwide Youth Event: Face to
Face with The Piano Guys

Wednesday, October 28

Halloween Party

Wednesday, November 4

YW in Excellence - Parents Invited!

Sunday, November 8

YW Sacrament Program

Employment

For employment opportunities
and information, please contact

Lane Clark at: info@SmashCRM.com

or call him at his home at:

801-571-7857.

Newsletter Submissions

Please submit your contributions
for the November newsletter
no later than October 27th
to dbmahler@velvetshadow.com

**All auxiliaries are encouraged
to contribute to the newsletter each month.**

Missionary Addresses

Welcome home to

Elder Nelson & Sister Kim Leshner

Elder Jerry & Sister Charlene Farr

Sister Sarah Jones

(Texas Houston South Mission)
215 Mechanic Street, Apt L104
Galveston, TX 77550

Sarah's missionary blog address:

findingthepointe.blogspot.com

(remember to put a "e" on the end of
pointe like a ballet pointe shoe)

Hermana Samantha Josie Ellis

mision san jose costa rica
apartado postal 249-2010
zapote
san jose, costa rica

Elder Jared Rigby

(Mississippi Jackson Mission)
1875 Burnham Road
Brandon, MS 39042

Empty Nesters

Family Home Evening will be held

October 12th at 7:00 pm.

Jane Johnson will be hosting.

We are enjoying reading the
"Autobiography of Parley P. Pratt."

We welcome all Empty Nesters
to join us on the
second Monday of each month.

Choir

The Ward Choir sings on the third Sunday of every month.

Please come to our only practice on that day from 10:15 am to 10:50 am in the chapel. The performance will be on Sunday, October 18th. Please come to the practice before church!

We really need the support of every member!

The song for October is:

“The Spirit of God” page 2 in the Hymn Book. When we sing we use a different arrangement but for the most part the notes are the same.

Thank you for your willingness to share your voices with the Ward members, but most importantly you are sharing your testimony through music to our Savior.

Donna Strong
Ward Choir Director



Primary



Yearly Theme:

“I Know my Savior Lives.”

October Theme:

The mission of the Church is to invite all to come unto Christ

October Scripture: “Yea, come unto Christ, and be perfected in him: (Moroni 10:32)

We, the presidency, would just like to thank the children and their parents for all the hard work they put in preparing for our Sacrament program by learning their parts and the songs. It is a great pleasure working with the children and we love watching them grow in the gospel.

Thanks,
The Primary Presidency