

Manor Minutes
Volume 17 Issue 26
July 10, 2026

- Personnel Committee – July 15, 6pm
- Bible Study with Rev. Chris – July 16, 2pm

Stay up to date at www.fairhillmanorchurch.org/calendar



Pastor Gena will be on vacation July 8 – July 13. During this time if you are in need of anything, please contact Rev. Chris, your Elder or leave a message on the office phone (724) 225-8610.

Apostle Peter
BIBLE STUDY
with Rev. Chris
Thursdays @2pm
Small Fellowship Hall



If there is a hymn that is near and dear to you and hasn't been sung in awhile, contact Rev. Chris or the Church Office. We will try to sing it during the summer.



Ronald McDonald House Charities®

McDonald's is doing a **pop tab collection** to benefit the Ronald McDonald House in Pittsburgh and Morgantown. You can fill a happy meal box with pop tabs and take to any Washington, PA restaurant (Chestnut, Jefferson, and Trinity Point) for a free happy meal in return. There is a Happy Meal box in the Narthex for tabs.



The **Disciples Women's Ministry** is seeking donations for pad pouches for McGuffey School District. The pouches will go to school nurses at all McGuffey school buildings.

Envelopes can be found on the bulletin board in the Narthex. Take an envelope (or more), put your money in the envelope and place your envelope in the offering plate.

Each envelope asks for \$10. A \$10 donation will fund 4 pad pouches (\$2.50 each). DWM is hoping for 25 donations of \$10 each. That will make 100 pad pouches.

There is a sample pouch in the Narthex.



Fairhill Manor Christian Church
(Disciples of Christ)
351 Montgomery Avenue
724-225-8610

Rev. Chris Stillwell, Senior Minister
Rev. Gena Sheller, Associate Pastor

Elders: Serena Dube, Bread
Chuck Riggle, Cup

July 12, 2026 – 10:15am

Prelude

Sam Johnson, organist

Welcome

Rev. Stillwell

Call to Worship

Chuck Riggle

Leader: Sing praise to God,

People: Who changes our mourning to dancing.

Leader: Sing praise to Christ,

People: Who offers healing to our sickness.

Leader: Sing praise to the Spirit,

People: Who brings peace to our turmoil.

Leader: Sing praise to God,

People: Who gives us strength for the journey.

All: Singing our praises, we come now to worship!

Opening Hymn

"To God Be the Glory"

Sam Johnson, organist

To God be the glory, great things he hath done! So loved he the world that he gave us his son, who yielded his life an atonement for sin, and opened the lifegate that all may go in. Praise the Lord, praise the Lord, let the earth hear his voice! Praise the Lord, praise the Lord, let the people rejoice! O come to the Father thru Jesus the Son, and give him the glory, great things he hath done!

Pastoral Prayer and the Lord's Prayer

Rev. Stillwell

Healer God, bring your shalom to our time of worship. Weave your peace and your healing through our words and our thoughts this day. Flow through us with your presence and your love, that we may bring your presence and your love to all the world. In hope and gratefulness, we pray.

In the peaceful presence of Christ, may we share the miracle of peace and love with one another. Open our eyes to see your presence in the faces gathered here. Open our ears this day to hear your wisdom in the words that are spoken. Open our hearts and minds to recognize your guidance, not only in this time of worship, but in all the moments of our lives.

We call on your name, O Lord, to heal the brokenhearted . . . Restore them to the joy of your salvation. We call on your name, O Lord, to restore the resources of the earth . . . May we become better stewards of your earth, that all will have enough.

We call on your name, O Lord, for the well-being of our community . . . Empower us to care for our neighbors, as well as those we do not know.

We call on your name, O Lord, for those who are suffering from injustice and oppression . . . Strengthen us for the work of releasing others from systems that work for a few instead of for everyone.

We call on your name, O Lord, for those whose lives are coming to an end . . . Assure them that nothing in life or death can separate us from your love.

We thank you, O Lord, for the joy of lifting up our prayers. May we trust that you will hear and answer according to your will. We pray this in the name of your Son, Jesus Christ who taught us to pray

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory forever. Amen.

Prayer Response:

“Spirit of the Living God”

Spirit of the living God, fall afresh on me. Spirit of the living God, fall afresh on me.

Melt me, mold me, fill me, use me. Spirit of the living God, fall afresh on me.

First Scripture Lesson

Psalm 24

Donna Stenski

Special Music

“Joyful, Joyful, We Adore Thee”

Charlotte Stillwell and Jim Cope

Children’s Message

Rev. Stillwell

Do you like knock, knock jokes? I like them and I bet you have some good ones. Let me tell you some of my favorites.

Knock, knock. (Who's there?) Tank. (Tank who?) You're welcome!

Knock, Knock. (Who's there?) Boo. (Boo Who?) Please don't cry it's only a joke!

Knock, Knock. (Who's there?) Orange. (Orange Who?) Orange you glad this is my last knock, knock joke?

I share these jokes because today we are talking about doors. Why do people knock on doors? They do it to get in. You can open a door many ways. You can push it open or pull it towards you. You can use the handle or a knob. If it's locked, you can use a key. But sometimes we know that we could open the door, but we have to get the permission of the person inside. That is when we knock

So Jesus says, “I am the door”, and by this we understand that we will not be let into Heaven without Jesus' permission. It is his home and we must knock to get in, but we must do something first. First, we have to open the door for him.

I don't mean the door to our house or our home; I mean the door to our heart. Jesus says:

Look! I stand at the door and knock. If you hear my voice and open the door, I will come in.

If we do that then, when we knock on God's door, God doesn't ask “Who's there?” because God already knows us, and get we want. Will you help me with one last joke? Knock. Knock. (Who's there?) God. (God who?) God who knows you, and loves you, and wants what is best for you always, and that's no joke! Amen

Second Scripture Reading

John 10:1-10

Rev. Stillwell

As we move throughout the world, we become aware that there are an endless number of doors. There are doors to houses, doors to offices, doors to rooms. Any sizable building will have several doors for entry and several more inside. Once I and a friend went to another friend's house and we had difficulty figuring out which of the three doors that adorned the front of her house was the front door. So, I knocked on the door on the left, he knocked on the door on the right, and of course, our friend answered the middle door.

As we move throughout the world and throughout our lives, we also become aware that we will not be able to get into many of the doors we encounter. Some of them are locked, and we do not have a key. Others are armed with alarms, so we stay away for fear that they will alert someone that we are trying to enter them. Others are guarded, and we cannot get past, so when Jesus says to a group of Pharisees, “I am the door” you can understand why many interpret this as a restrictive statement.

We use doors to keep stuff out. We lock our doors to feel safe and have protection, and there is a protective element to Jesus saying he's the door, for he does care for and protect the sheep. Sometimes Christians have interpreted the image of Jesus as the door as being about separating those who are saved through faith and Christ from those who are not. The idea of Jesus as a door has been used to exclude people, but we don't have doors to keep things out.

The best structure for keeping things out is a wall. If Jesus were about keeping things out, he'd have said, I am the wall, but instead he says I am the door. The purpose of the door is that it opens. We have doors, so we can let people in.

The passage here is sometimes translated as door and sometimes gate. Jesus goes on to speak of sheep and shepherds so the gate seems like a good fit for his meaning since he was taking away the gatekeeping duties the pharisees had assumed for themselves. So, when Jesus says:

Very truly, I tell you, I am the gate for the sheep. ⁸All who came before me are thieves and bandits; but the sheep did not listen to them. ⁹I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. ¹⁰The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.

He is criticizing the pharisees for thinking that they get to decide who is in and who is out. Jesus has many words of comfort during his time but also many words of judgement. What got him into trouble is that often his harshest words were reserved not for tax collectors or other sinners, but for the self-righteous gatekeepers, how made it as hard as possible for people to go through the door that Christ has come to open.

That's why this pastoral image of Jesus as a door or gate works so well to his hearers who would have known a thing or two about getting sheep to go through a gate. When I worked on a farm one of the hardest tasks, I had was the first; getting the cows through the gate of the fence and then through the door of the barn. Once I got them into the barnyard it as easy. They all went to that door because that door led to food. It was a door they all wanted to open.

Before that, however, I'd have to find them but they were never all together. Then I would have to chase them to the gate, but I needed to let the out all at once to get them across the road without them wondering off on the wrong direction. So, like Jesus I had to leave the 99 at the gate while I wondered off to find the one or so hiding out. Usually it worked out, but sometimes I would get a few who wouldn't go while others would go and walk right past it.

When Jesus uses this pastoral image to describe himself and his purpose, he knows that the people will know of that which he speaks. After all, many of them would have spent time trying to get animals through a gate, while all of them would he spent a lot of time going in and out of doors and some of

which were more enticing than others. The doors to their home provide warmth and comfort. The doors to the field led to work and sweat, but also to livelihood. The doors to the city led to protection and commerce. The doors to the temple led to God.

Conversely some had gone through doors to prisons that led to punishment. Some sat at the gates of the city begging for alms. Others lay at the doors of the temple because they were sick. Some doors we look forward to opening while others we cannot wait to close.

So, when Jesus speaks of being a door what does he mean? A door to what? First, he is a door out of something. Like an escape room, his door is a lifeline to get out of some place we do not want to be. He is a door out of the room of fear, hate, suffering, addiction. He is the door that leads out of the sin that has penned us in and restricted our freedom.

Secondly, he is not leading us from one gate to another, from one room to another. He is the door that leads from sadness to happiness, the door that leads from sickness to healing, the door that leads from sin to forgiveness, the door that leads from slavery to freedom, all of which is the door that leads from death to eternal life.

In this metaphor we are not the shepherds. Rather we are the sheep or the cows. We cannot open the door; we cannot escape the gate on our own. We need someone to open the door. The Pharisees sin is that of hubris, which is thinking that they are the shepherd rather than the sheep. Next week we will talk about Jesus saying "I am the shepherd" who guides us and leads us to Heaven, but first he is the door that gets us out of our pen and sets us free, but like stubborn sheep we can sit still, we can run off and hide, or we can stand at the door of the fence and refuse to go through.

If by saying I am something Jesus is saying that God is that, then from this passage we learn that God is like a door, and the door is our way out, but the question we must all ask ourselves is out of what and into what? Do we want out of the life we have led? Do we want out of this world that we know? The answer for many people is no, or I don't know. Recall the Israelites who were led out of slavery in Egypt who wished to go back when they were hungry. The door was opened.

What Christ is teaching us in this saying is that God is a door to a better life and a better world, and Christ came to open that door, but the last part is up to us. He has prepared a paradise for us. Jesus is the door, and the door stands open. All that is left for us is to go through.

Call to Offering

Gary Ford

As we offer our gifts, we are reminded of Christ's call to carry one another's burdens. May those of us with abundance give abundantly. May those of us in great need receive abundantly. And may all of our gifts be an abundant blessing to God.

***The Doxology**

Praise God, from whom all blessings flow! Praise God, all creatures here below! Praise God above, ye heavenly hosts! Praise Father, Son, and Holy Ghost. Amen.

Dedication of Offering Prayer

Rev. Stillwell

Loving God, with these gifts, bring healing and hope where illness and despair prevail. Open the doors of peace into the warring madness of our world, and shine the light of your love into the places and people haunted by hatred. Loving God, transform these gifts and each of these givers, that they may be your loving presence and your healing in the world. Amen

Invitation to Communion

Rev. Stillwell

Doors lead us from one place to another. Most often they lead us from one room to another. One of the images in scary movies that works so well is the idea of going through a door and ending up in the same room you were before, because when we go through a door we expect something to change. We expect something to be different. We do not want to go through a door and find ourselves lost in a maze of endless backrooms that we cannot get out of.

We go through door to get out of someplace or to get into someplace and sometimes both at the same time. That is why Jesus as the door is meaningful to us. He leads us out of someplace and into someplace different. He leads us out of hate and into love. He leads us out of despair, and into hope. He leads us out of our sin and into his mercy.

This he demonstrates to us most completely at this meal. As he and his disciples gathered in the upper room on the night before he was betrayed, he told them that he goes to prepare a place for them, and after he was crucified the disciples returned to this room and locked the doors out of fear. When Jesus came back he did so simply by walking through the locked doors, and when that happened the disciples believed they were seeing a ghost, but when they were convinced that it was he returned from the dead. When Thomas had touched his wounds and seen his scars, the doors were unlocked, for their fear had been replaced by joy.

So we come to this table every week wanting to have the same experience; wanting Christ to unlock the doors of our hearts which have been locked with fear, and guilt, and sorrow.

Let us take this bread and drink this cup knowing that if God is the door then there is definitely something much better on the other side.

Communion Hymn

“Softly and Tenderly”

Sam Johnson, organist

Softly and tenderly Jesus is calling, calling for you and for me; patiently and loving, he’s waiting and watching, watching for you and for me. Come home, come home, ye who are weary, come home; earnestly, tenderly, Jesus is calling—calling, “O sinner, come home!”

Prayer for the Bread & Cup

Serena Dube

Gracious God, we thank you for the gift of your son, Jesus Christ, who nourishes us with the bread of life and cup of salvation. As we partake of this bread and cup may we be united in faith and love reflecting your grace in our lives. Strengthen us through this holy communion, that we may serve you and others with joy and compassion. As we receive this bread and cup, help us to remember the sacrifice of Christ and to live in a way that honors his love. Amen

Words of Institution

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

(1 Corinthians 11:23-26)

Sharing Holy Communion

You will receive the bread and cup together. Please hold them; we will take each together as one body. Disciples of Christ believe in an Open Table. All who profess Christ and follow Him are welcome to share His meal. Gluten free wafers are available in the Narthex.

Call to Discipleship

If you need a community to belong to, if you are thirsty for the word of life and want to live as a disciple of Jesus, join us in his ministry and mission. You are welcome and needed here. If in the work and worship of this congregation you are being nurtured and fed in Christ our Lord, we invite you to join us in his service. There is a place for you in this family of faith.

Camp Commissioning – Grayson Daniels

Rev. Stillwell

Closing Hymn

“I Have Decided to Follow Jesus”

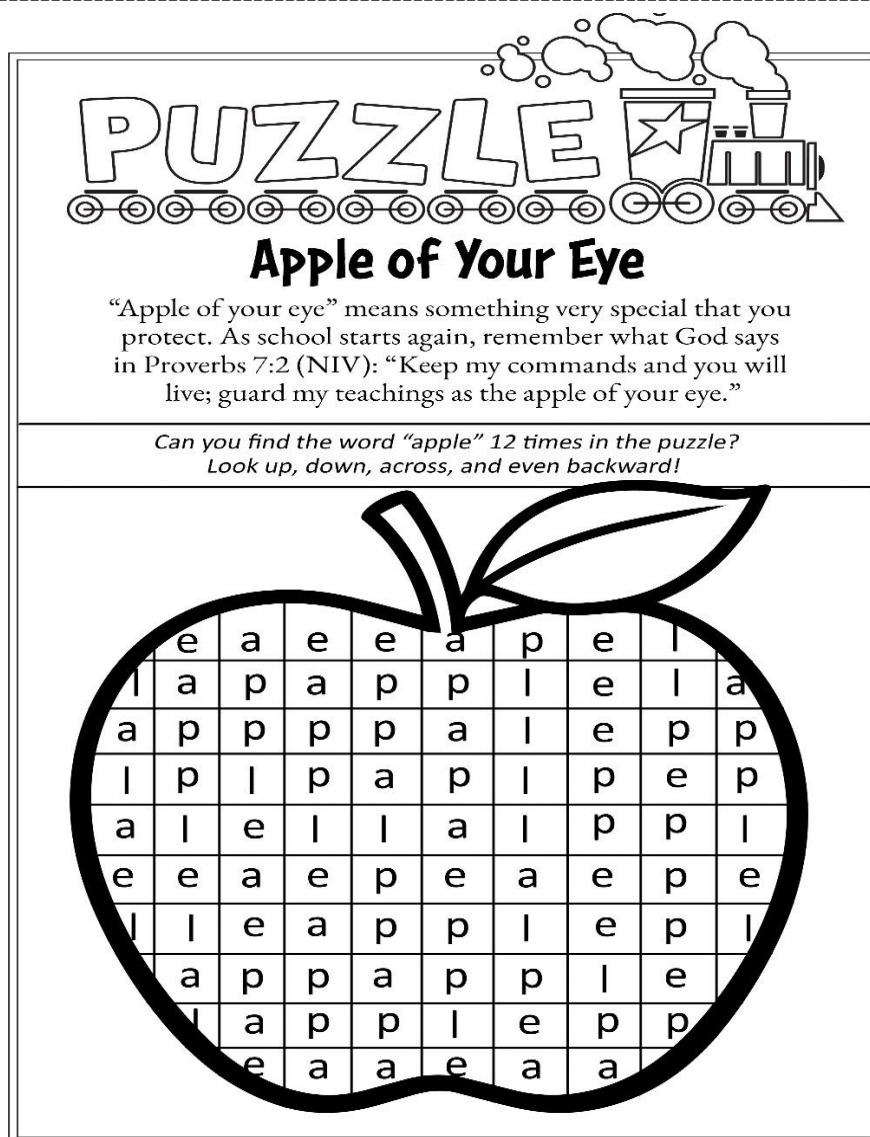
Sam Johnson, organist

I have decided to follow Jesus, I have decided to follow Jesus,
I have decided to follow Jesus—no turning back, no turning back.

Benediction

Rev. Stillwell

And now may the Christ who loves us and freed us from our sins, grant us grace, mercy and peace. And may the joy of Christ's sustaining presence be with us now and forever. Amen.





Do you have a prayer request or need help? Please feel free to contact Rev. Chris (412-956-6590) or Pastor Gena (724) 263-0033 directly and confidentially. Or scroll down on the opening page of our website (www.fairhillmanorchurch.org) to "Requests for Prayer or Help." There you can send an email which will go directly to Rev. Chris. We are One Body in Christ!

Homebound Members

Mrs. Mary Lou McDonough
949 Bruce Street
Washington PA 15301

Alice Cokeley
900 N Cass Lake Rd, Apt 324
Waterford MI 48328

Southminster Residents

880 S Main St
Washington PA 15301

Patty Pryor, Apt 102

North Strabane Rehab

100 Tandem Village Rd
Canonsburg PA 15317

Donna Bakaitis, Room 202

Premier Resident

36 Old Hickory Ridge Rd
Washington PA 15301

Carol Brown, Room 213

Transitions Healthcare Resident

90 Humbert Lane
Washington PA 15301

Doris Haniford, Room 121

Mary Allison
Barb Bailey
Terry Bailey
Donna Bakaitis
Todd Barnhart
Vanessa & John Berezney
Jacquie Best
Jeff Caldwell
Maci Caster
Wanda Chicone
Angel Corbett
Jane Correll
Ruth Cox
Mickey Cunningham
Benjamin Dube
Kathy Moninger-Ford
Raymond Fraley
Terry Gahagen
Barb Graff
Judy Hanning
Irma Harper
Sheila Harris
Aryn Hess

Danni Iams
Dave Kania
Chris Lewis
Charlie McConnell
Pam McCord
Norm McDonough
Barb Moninger
Dick Moninger
Joe Neckerman
Carmen Oliverio
Peggy Oliverio
Michelle Oneal
Sandy Petry
Jeannie Riffle
Joan Riffle
Lori Riffle
Mike Ryan
Valerie Shetler
Doug Smith
Darci Sprowls
Kristie Sprowls
Wayne Starnes
Cathy Stewart
Beth Teagarden
Ginger Throckmorton
Cece Watson

In the Military

Lance Dague	Andrew Gregg
Terrell McClain	Zachary Keene
Brandon Lipscomb	Sarah Lipscomb
Travis Ringer	Emily Chase
Dylan Demain	Noah Rudolph

The brave men and women who serve our country make incredible sacrifices every day. We are forever grateful for their service and dedication. Please remember the military members that are deployed and away from their family that they may return to their homes safely.