

Manor Minutes

Volume 11 Issue 36

August 28, 2020

Those with last names beginning with M-R and S-Z worship in the Sanctuary this week at 9:30 am

ZOOM - LIVE

Zoom Worship this Week - Live from the Sanctuary at 9:30 am!

"Join a Meeting" on Zoom at 9 am using the same Meeting ID and password.

Meeting ID: 932 4557 4206

Password: 026316

Fellowship with other "Zoomers" from 9 - 9:30 am.

Text your prayer concerns to Pastor Gena (724) 263-0033. She will share these during worship. At 9:30 am, mute yourself on Zoom (Not sure how to do that? Login at 9 am and someone will help). Please be aware that we will be recording Zoom Worship this week and posting it to our website for folks to view later.

Children **WORSHIP & WONDER**

We invite children to join in worship via Zoom at 9:30 am. Materials for children to work with during Worship will be attached to the Manor Minutes. Look for the beginning of a new CW&W year soon!

Update from Marsha Sams – Dayton Ohio Outreach Volunteers Needed

Disaster Project Leader, Sammy Deacon, would like to get 6 roofs on houses before Thanksgiving. She would like to have 4-5 experienced roofers per team and would be glad to give you more info. All tools are provided as well.

The facility can accommodate 8 men and 5 women. Your housing and meals are provided and the only cost to the volunteers is your transportation to and from Dayton. However, donations are always accepted.

For more information, please contact Sammy at either 937-533-1989 or BDMsammy54@gmail.com

Worship Attendance Schedule



September 6: Last names beginning with A-F and M-R
September 13: Last names beginning with G-L and S-Z
September 20: Last names beginning with A-F and S-Z
September 27: Last names beginning with G-L and M-R



Elders Meeting – September 3, 6:30 pm via Zoom

Board Meeting – September 9, 7pm via Zoom

2021 Budget Meeting – Stewardship/Finance and Trustee
Tuesday, September 15, 6 pm via Zoom

Stay up to date, check www.fairhillmanorchurch.org/calendar



Fairhill Manor Christian Church

(Disciples of Christ)

351 Montgomery Ave.

724-225-8610

Rev. Dr. W. Darwin Collins, Interim Pastor

Rev. Gena Sheller, Associate Pastor

August 30, 2020

Welcome to our Home Worship Service!

Prelude*

Audra Allen

Welcome*

Rev. Collins

Call to Worship*

Donna Stenski

We gather together to worship the God of our mothers and fathers –
the God of Abraham and Sarah, of Miriam and Moses –
who hears the cries of the people and comes to their aid;
who meets us on holy ground and calls us to follow;
who invites us to discover what it means to truly live.
This is our God!
Come, let us worship together.

Opening Hymn*

“My Shepherd, You Supply My Need”

Organ by Audra Allen

My Shepherd, you supply my need;
most holy is your name;
in pastures fresh you make me feed,
beside the living stream.
You bring my wandering spirit back,
when I forsake your ways;
you lead me, for your mercy's sake,
in paths of truth and grace.

Your sure provisions, gracious God,
attend me all my days;
O may your house be my abode,
and all my work be praise.
Here would I find a settled rest,
while others go and come;
no more a stranger, nor a guest,
but like a child at home.

Pastoral Prayer and the Lord's Prayer*

Rev. Collins

Lord, we love the drama of the burning bush. Here is the quaking Moses, telling God that God has made a mistake. Moses doubts that he can perform the task to which God has called him. But God knows better. God will provide the necessary support for this awesome task. We are just like Moses. We doubt and wonder if God has made a mistake; we doubt we are able or worthy to undertake the task of hope and peace for this world. We mumble about responsibilities and commitments, but God chides us to be in service by helping others. God will give us the strength, the tools, the support that we need. What do we need to fear? This day we have brought before God the names of people and situations that lay heavily on our hearts. And now we offer in silence the names and circumstances where we seek God's presence. We feel powerless to bring the healing words of hope, and so we offer these situations to God for God's

compassionate mercy. Our trust in God is rightly placed. For God hears our prayers and will respond. We can count on God to be present with us and with all those in need. Now it is our turn to respond to God's call with a fervent yes, trusting in God's presence and guidance. Let us go forth to serve joyfully and confidently in God's world. Amen.

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.

Anthem* "Go Down, Moses," traditional performed by Jim Cope and Audra Allen

Children's Message*

Pastor Gena

When Moses asks God what God's name is, God tells him something like "I am who I am" or "I will be who I've always been." This is hard for us to understand. In fact, it reminds us that God is always more than we can understand and know. As we learn more and more about God, there is always more and more to learn. It is wonderful.

This morning we will read the first part of the book *Old Turtle* by Douglas Wood. In it, we imagine an argument between all the animals about what God is like. Old Turtle finally speaks up and tells them that they are all correct. It ends "God IS."

God, you are more wonderful than we can even imagine. Help us to know you more and more. One of the wonderful things we already know about you is that you are always with us. Thank you. Amen.

Scripture Reading*

Exodus 3:1-15

Donna Stemski

Sermon*

"Here We Are"

Pastor Gena

Chapter 3 of Exodus opens, and we know right away that we've missed a few years of Moses' life. The last we heard, Moses was an Israelite boy who had escaped death as a baby through the heroism of two midwives, his sister, his mother, and an Egyptian princess who was now raising him as her own son in the seat of power right under the nose of his grandfather, Pharaoh, who had been determined to wipe out all of the Hebrew boys like Moses lest they grow up to threaten his rule. Sometimes when the thing we detest or fear shows up as a member of our family, we have to recalculate, don't we?

Not so for this Pharaoh. Perhaps Moses' Egyptian name or his status as a member of the royal family left little need for Pharaoh to adjust – to see the Israelites, like his grandson, as people and not just a threat to his power, a force to be controlled. Perhaps Pharaoh didn't know or chose not to see or remember Moses' birth identity.

Moses is clearly not in the royal household anymore. He is alone in the wilderness, in fact, *beyond the wilderness*, tending sheep in a place very far from Egypt, from his family – birth or adopted - far from the seat of power, in a place called Midian. He is not living among the Egyptians or the Israelites. He is living in a third culture, into which he has apparently married.

We don't know a lot about this Moses yet, so let's turn aside here for a moment and consider two stories that give us a pretty good indication of why Egypt wasn't a good fit for Moses and how he found a third family in Midian.

When Moses was a grown man, he went out to see his people, the Israelites, and saw them working at their forced labor. Surely this caused some cognitive dissonance for Moses – those he considered his kinfolk were being oppressed at the hands of those who had raised him. His life had been spared and he was spared having to do hard labor at Pharaoh's command – perhaps any luxury he enjoyed was at his kinfolk's expense. When Moses saw an Egyptian beating an Israelite, something in him snapped. He killed the Egyptian and hid his body in the sand. He thought that no one had seen, that no one knew. Perhaps in his own way he had put something right for his oppressed family – perhaps assuaged a little of his own guilt for the privilege that was his norm.

But later when Moses tried to act as an arbiter between two fighting Israelites, he realized that not only did they know what he had done, not only had they seen his act of murder, but they saw also him as an outsider who might do the same to them. He didn't belong. Now Pharaoh was after his life again and his own community wasn't covering for him this time.

So Moses fled, far from the River Nile and its protective bulrushes, far from the oppression that made him angry but against which his attempt at resistance hadn't work, far from where he didn't belong...

To Midian. There, he was at a well one day when the seven daughters of Jethro the priest of Midian came to water their father's sheep. Soon some other shepherds came and chased the women away, and Moses again knew that he was seeing something that just wasn't right. He came to the daughters' defense, drove away the oppressive shepherds, and watered Jethro's sheep himself. This time his efforts were appreciated – so much so that one of Jethro's daughters became his wife. Moses had a new family but he was still not at home. When he and his wife Zipporah had a son, Moses named him Gershom. *Ger*, foreigner. Gershom embodied how Moses saw himself - an alien living in a foreign land.

In our text for today, Moses is carrying on the shepherding duties, grazing his father-in-law's sheep far beyond the wilderness when he comes to Horeb, a name which means "arid, dry, desolate." But we, as the readers, are also told that this is the mountain of God.

Interesting that sometimes when we are in places of desolation, of dryness - times when things are scarce, when making ends meet is difficult, when nourishment seems luxury, when connections are few and far between, when we aren't sure who we are or where we are or what our purpose is anymore, when we are ripped from our own contexts, never feeling at home, these are the times when we arrive at the mountain of God – or at least when we have few enough distractions to we finally notice where we are.

And notice is just what Moses does. Much as God had heard the groaning of the Israelites and remembered the promises made to their ancestors, looked upon them and took notice of them, Moses notices a bush, a thorny shrub, on the mountain of God. Bushes are a common enough sight, but this one is on fire. Bushes on fire are not uncommon, but they are worth investigating, as they might become a threat to the sheep. Upon looking closer, Moses realizes that this blazing shrub is not burning up. "I must turn aside and look at this great sight," Moses says. He's just that kind of guy. He's curious, he takes notice, he turns aside to see and know.

God has gotten Moses' attention and so calls to Moses from the bush, "Moses! Moses!" When God calls your name twice, you know you are in limited company – and you feel more of a sense of dread than pride. It doesn't happen often in Scripture – "Abraham, Abraham!" just as he is about to sacrifice his own

son. “Samuel! Samuel!” as the young boy sleeps in the tabernacle, not realizing that it is God who is calling him - calling him to speak a word of judgment to his mentor Eli.

People who hear their names called twice seem to all respond in the same way: *hineni*, here I am. Now this word *hineni* is not what you would say when you are sitting in Hebrew class and the teacher is taking attendance. Isaac? *Hineni*. No, that would be *ani poh*. I am here. This *hineni*, here I am, is a dangerous thing to say to anyone, especially to God. It means that I am ready and able to be fully attentive, non-judgmental, emotionally available, revealing my whole self just as I am in the moment. We say this word, *hineni*, here I am, when we love. We hear this word, *hineni*, when we are being loved. Can you remember a time when you experienced the sincere attention and attentiveness of another person? When they put themselves aside to be entirely available to you? They were saying *hineni*, here I am, to you. *Hineni*, here I am, Moses says to God. Here I am. All of me, everything about me, here I am. All the times I’ve tried to do your will my way. Here I am. All the times I’ve given up and run away. Here I am. *Hineni*. You have my full attention.

“Come no closer!” God says, “Remove the sandals from your feet, for the place on which you are standing is holy ground.” We don’t know exactly why the place is holy. But it seems to me that whenever and wherever there is *hineni*, there is sacredness, something extraordinary. We’ve got to stop and marvel in that. I am fully here and you are fully here and we are fully present with each other. Taking off our shoes shows physically what *hineni* means spiritually. We are vulnerable. But taking off his sandals would also have been something Moses would have done when he got home. Here at this burning bush, God has shown up, Moses has shown up, and Moses has finally found home, where he can be truly himself with all that means and be loved and belong.

Moses is pretty quick with the *hineni*, but that doesn’t mean that there isn’t going to be a conversation about what God is calling him to do. Afterall, *Hineni* brings honest, open conversation. In fact, objections and questions from the person being called by God happen so often that we just write them in as Step 4 in the process of being called! Step 1 – The crisis. Step 2 – God gets the attention of a person through something, like a burning bush. Step 3 – God tells the person what’s going on and how God is going to do something about it through him or her. Step 4 – The person gives excuses and objections about why he or she is not qualified for the task.

Moses is an over-achiever on Step 4: Excuses and Objections. He gives more than five objections to God’s call and you can always see them coming in the text – just look for the word “but.” We get the first two objections in our text today. They are essentially, “Who am I?” and “Who are you?”

We’ve been in Step 4 before, haven’t we? “I tried to help in the past but I got burned. I’ve messed up so many times. I’ve tried that before; it didn’t work. I don’t have the gifts that so-and-so has. I don’t have any training. I don’t know much. I can’t speak well. What if people ask me questions I don’t know the answers to and I look stupid? What if I don’t know what I’m doing? I’m used to being respected and having people listen to me. Please send someone else.”

Step 4. God knows. Show up, tell God your fears, your concerns, ask your questions. That’s *hineni*. Here I am.

And then there’s Step 5. God issues the call again and reassures. In so many words, God says to Moses, *hineni*. Only in a bigger, more unimaginable way. God says, “I will be with you. And my name? It’s less a label than it is a way of being. I am who I am. I will be who I have been. In every time and in every place, *hineni*.”

And Step 6, the sign that God is the one sending Moses? When Moses brings the people out of Egypt, he and they will worship God on this very mountain. Moses will again meet God on this mountain, Mt. Sinai, and receive the gift of the Ten Commandments, the ten best ways for God's people to live, loving each other and God. It's often in the rearview mirror that we can see the ways that God has been with us, working through us to bring greater wholeness and love, isn't it?

We've been in a wilderness for almost 6 months now. Perhaps even *beyond the wilderness*. Scattered, not able to be together in the ways we like and are used to. It's a time of loneliness, anxiety, despair and worry. But I have reason to find great hope here too. When things are the same day to day, we come to think we know what to expect. We certainly are in a time when we don't know what to expect next. So maybe we are more likely to see those burning bushes right now. Maybe we are more likely to take notice, pull aside to investigate. Perhaps we are more able and willing to say *hineni*, here I am, to our family. Maybe we are finding new and meaningful ways to say *hineni*, here I am, to our friends. And maybe we are more likely to hear God calling to us, asking us to be a part of bringing wholeness and healing, hope and love in this time and in this place. Do we dare say it to God, Fairhill Manor? *Hineni*. God will be with us. That's a promise.

Call to Offering*

Written by Shirley Cavanaugh/read by Donna Stemski

April 15, well into my isolation, there sure wasn't much to do each day.

The computer and iPad became my best friends. There were some bills that needed paid, so I signed into my on-line banking account. There it was, \$1,200 credited to my account. "The Stimulus Check" we had been hearing about. For many this must have been a gift from heaven to help get their family through a difficult time, but for me, it was a gift I didn't deserve, a gift I hadn't suffered for. Sort of like God's Grace!

My income hadn't been reduced, I wasn't worrying about where my next meal would come from. In fact, my expenses had been drastically reduced! No more restaurants, hair salons, movies, no need for new clothes, because I wasn't going anywhere!

It was an easy decision for me. I could divide it evenly between my six children. They would be able to spend it to help the economy.

How I missed being together with my family! My contact with them was brief, and at a distance. But that wasn't all I missed, my church family wasn't there for me every Sunday. No more meetings or social gatherings. What could I do to make sure the church would be there for me when this was all over?

There's a good feeling you get when you put your offering in the collection plate and have it prayed over. Somehow sending a check in the mail, or doing it electronically isn't quite as gratifying. But that's what we do now, knowing that the church's financial needs haven't changed. The drive-through collections that were held for our outreach gave us an opportunity to give more generously than we might have before.

For some who have lost their jobs, or suffered a decrease in income, it may be impossible to give as you had before, and that is understood. Give what you can, God won't tack on interest on an unpaid balance!

But if you are one who is not suffering and you can't get out to spend money as we did before, think about giving Fairhill Manor a little "Stimulus Check."

Dedication of Offering Prayer*

Rev. Collins

Dear God, we offer you now these gifts. Take our money and use it to bring comfort to those in need. Take our service and use it to bring justice to those who are oppressed. Take our witness and use it to bring good news to those who hunger for hope. Take our lives and use them in your plan of salvation. We pray through Jesus Christ, the one whom we follow even to the cross. Amen.

Invitation to Communion*

Rev. Collins

God is the great provider. From earth's bounty we receive this bread, worked by human hands, and brought to us to be offered as our spiritual food; and this wine, made by human labor to be brought to this Table as our spiritual drink. All of these human actions are blessed by and directed by God, not just for us, but for all the world. Christ himself invites us to receive with thanksgiving the blessings of God's hand. Let us come now to the Table he has spread with joy and gratitude.

Prayer for the Bread & Cup*

Linda Reese

O God of the burning bush and God who speaks to Moses and to us, we stand on holy ground at your table. You are the God of Abraham, of Isaac, of Jacob, and of Moses. You are the God and Father of Jesus Christ. And we praise you, for you are our God. As in your presence the ground before Moses was made holy, in your presence this ordinary bread and cup are made holy.

You gave your Son to be our Savior. This bread and cup help us remember that Jesus gave his life for our sake. May the partaking of this bread and cup nourish us to do your work in our world. Amen.

Words of Institution*

Rev. Collins

Gathered with his followers around the table, Jesus took the bread and offering a prayer of thanksgiving to God, broke it and gave it to them and said, "Take and eat, this is my body given for you." Later in the meal he took a cup and offered a similar prayer of thanks to God. He gave it to them and said, "Take and drink. This is my blood of the new covenant shed for many for the forgiveness of sin." Join with all of us by eating and drinking these gifts of God for us, the people of God.

Closing Hymn*"Holy Ground"*

piano by Jody Mullis

We are standing on holy ground, and I know that there are angels all around;
let us praise Jesus now, we are standing in his presence on holy ground.

Benediction*

Pastor Gena

Like Moses, we are called to take notice and to be present with our full selves. May you know that kind of "here I am" love this week. May we show that kind of *hineni* love this week. And may we know that we do not go alone but in the strength of God who calls and sends us. Let us go from here in confidence and hope, knowing that the great I AM goes with us.

* You can listen to these pieces of worship at <https://fairhillmanorchurch.org/worship-audio-files>.

Prayer Requests

Do you have a prayer request or need help? Please feel free to contact Pastor Darwin (412-337-4293) 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 and only to Pastor Darwin and Pastor Gena. We are One Body in Christ!

Prayer List:

Avery Allen
Donna Bakaitis
Bill Behrens
Bristol Allan Berry
Eleanor Boyles
Mark & Susan Britko
Jordon Burk
Wanda Chicone
Emily Cope Robinson
Nick Cross
Libby Eberhard
Fred Engle
Jay Freudenberg
Joe Greene
Bonnie Gregg

Judy Hanning
Aryn Hess
Ed & Harriet Jackman
Dallas Jacobovitz
Tom Lane
Bob Lanning
Cheryl Leach
Lee & Betsy Martin
Ruth Mikuta
Dick Moninger
Jody Mullis
Georgette Murray
Peggy Oliverio
Joe Palfreyman
Deborah Patterson

Denny Paul
Sadie Reese
Betty Jo Riggle
Chip Rogers and his parents
Jim and Barb Roupe
Cathy Stewart
Beth Teagarden
Melissa Teagarden
Gary Weaver
Nikki Wells
Tom Williams
Chuck & Mary Wiseman
Preparing for Baptism – Nyka Rash

Southmont-Presbyterian Medical Center

Bill Behrens Rm 437
Rev. Marge Frank

Homebound Members:

Phyllis Cimino
317 Wellness Way
Strabane Trails #325
Washington PA 15301

Mrs. Mary McDonough
949 Bruce Street
Washington PA 15301

In the Military

Lance Dague
Terrell McClain
Brandon Lipscomb
Daniel Robinson
Shawn Dallatore
Andrew Gregg
Zachary Keene
Sarah Lipscomb
Travis Ringer
Emily Chase
Dylan Demain

PRAYERS
FOR OUR MILITARY
And Their Families



Fairhill Manor has entered a new era: the age of anytime, anywhere giving. We are now signed up with **Givelify**, the mobile giving app for places of worship and charities.

Givelify gives you a beautiful, easy giving experience using your smartphone. There are no frustrating web forms to fill out, and recurring gifts are easy to set up and modify. Even better, it's free to download and use. It's safe and secure and gives you access to your complete giving record.

Want to see how it works? [Watch the demonstration video](#) that shows you all about how to make and track donations.

Ready to get started? [Download](#) the Givelify app for Android or iPhone.

