

Manor Minutes
Volume 13 Issue 27
June 17, 2022



Prayer Shawl – June 20, 11am Parlor

Book Club – June 20, 7pm via Zoom

Personnel Committee – June 22, 4pm Library

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

Memorial Service

Mary Louise Engle Henderson, sister of Lois Shaw and Fred Engle, passed away on January 9, 2022. There will be a Memorial Service here at Fairhill Manor for her on Friday, June 24 at 3pm.

\$2,000 Reese Grants for Post-Secondary Education

Reese grants in the amount of \$2,000/year are available for Fairhill Manor members pursuing post-secondary education. Members may receive the grant for up to 4 years of education but must re-apply for the grant each year. Applications are available at fairhillmanorchurch.org - Ministries - Stewardship/Finance and are due by **July 1**.

HELP NEEDED FOR FUNERAL DINNERS

Our church has created a Funeral Dinner Policy to provide a dinner free of charge for the family of a church member who has passed away. A sign-up sheet has been placed in the Narthex for anyone who wishes to participate in making a dessert for the dinner or helping to set-up, serve, or clean-up. If you wish to participate, please provide your name, phone number, and check the box or boxes on the sheet for what part of the dinner you would like to participate in. Your help is greatly appreciated.

**FMCC Night at
Washington Wild Things
Friday, Sept 2, 7pm
Fireworks Night**

**Tickets - \$10/person
Parking Pass - \$2/car**

**Judy Mullis will be singing
the National Anthem**

**There is a sign-up sheet in
the Narthex for tickets and
parking passes.**

**Please turn in cash or
check (payable to FMCC)
to the office by July 31.**

Wedding Coordinator Needed

Fairhill Manor has an immediate opening for a Wedding Coordinator with church wedding experience preferred. The position requires excellent organizational and people skills. Please send your resume with experience to Fairhill Manor's secure email at personnel@fairhillmanorchurch.org



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

Rev. Chris Stillwell, Senior Minister
Rev. Gena Sheller, Associate Pastor
Elders: Gene Sheller, Bread
Connie Sheller, Cup
June 19, 2022 - 10:15am

Today we **celebrate and honor** our fathers and those who have been like a father to us and thank God for their time, their sacrifice and the love they have shown to us and continue to show us every day.

Prelude

Audra Allen, organist

Welcome

Pastor Gena

Call to Worship

Shyla Rash

Leader: The Spirit is here,

People: inviting us to worship.

Leader: The Spirit is here,

People: in each of our lives.

Leader: The Spirit is here,

People: in our gathered community.

Leader: The Spirit is here,

People: guiding us together in love, peace and patience.

Opening Hymn

"O for a Thousand Tongues to Sing"

Audra Allen, organist

O for a thousand tongues to sing my great Redeemer's praise,
the glories of my God and King, the triumphs of God's grace!

Pastoral Prayer and the Lord's Prayer

Pastor Gena

O Lord our God, you alone are God. With our heart and our soul and our strength and our mind, we love you and we worship you.

We lift our faces and curve our lips in a smile, O God, not because everything is right with us, not because we are perfectly at peace and joyful inside. We smile because this body you have given us is so wonderfully made, and when our face smiles, our heart lifts ever so slightly. Thank you for the wonder of our bodies and how heart, soul, strength and mind work together to make us who we are.

We lift our faces and curve our lips in a smile, O God. You have found us in the ditch on the side of road when no one else could or would or knew how to help us, and you have lifted us up and tended to our deepest wounds. Praise be to you for rescuing us, for seeing us in our brokenness, no matter how shameful, and for enfolding us in your love.

We lift our faces and curve our lips in a smile, O God. You come to us through the people we least expect. You speak to us through those we detest; you surprise us when we find commonality with those who seem so totally different from us. Give us the courage to expect to find you in every person we meet.

Give us the courage to look for you in every person in our world instead of waiting to be surprised when you are already there.

We lift our faces and curve our lips in a smile, O God. You open our hearts to receive help from others, and you remind us that being helped is no less than being a helper. Thank you for the helpers, and thank you for those who are open to being helped. Teach us more about who you are and how you love as we are helper and as we are helped.

We lift our faces and curve our lips in a smile, O God. You see and care for all of your children. And so today we pray for those who are subjected to prejudice, denied opportunities, excluded and pushed to the margins. We pray for those who fear to trust, who fear to love, who don't realize that they are already deeply loved by you. We pray for those who are without land or a home, for refugees, for those evicted, for those who find themselves in strange places. We pray for your church, for all the branches of the vine including this one we gather as part of today – the body of Christ, the people of God, all for whom the Lord our God is one. We pray for this earth you have created in all its mighty wonder yet tender fragility – for its gifts for life and its resources to treasure. We pray for those who lie close to our hearts – those we worry about, those whom we miss, those who carry great burdens ...

We lift our faces and curve our lips in a smile, O God. With our heart and our soul and our strength and our mind, we love you and we worship you. Teach us to love ourselves as you do, and teach us to love our neighbor as we love ourselves. In the name of Jesus the Christ, who always shows up in our neighbor, we pray as he taught us ...

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:

“Lord, Listen to your Children Praying”

Lord, listen to your children praying, Lord, send your spirit in this place;

Lord, listen to your children praying, send us love, send us pow’r, send us grace.

First Scripture Reading

Psalm 42

Von Lacock

Special Music

Audra Allen

Children’s Message

“The Gift of the Poor Widow,” in honor of Nyka Rash
from *“Following Jesus: More about Young Children and Worship,”* by Sonja M. Stewart

Pastor Gena

Second Scripture Reading

Luke 10:25-37

Rev. Stillwell

Sermon

“Won’t You Be a Neighbor”

Rev. Stillwell

Jesus uses everyday examples in nature like the lilies, the birds, the fig trees, and the mustard seed, just to name a few. He also used everyday activities such as sowing, reaping, baking, and gardening in order so that his lessons about complex and difficult to understand things such as the kingdom of God and salvation could be understood by a simple, mostly illiterate audience to which he spoke.

In this way the great mysteries of the faith were often made easy to understand, but sometimes parables could be confusing as well. Parables and teachings of Christ have often confounded every reader, every

scholar, every person who has tried to make sense of them, and this should serve to remind us that we never know everything. The mystery of God can only be understood by human minds so much, and we'll talk about that some, but the aspect of parables that I want to focus on today is how Jesus used them to catch his audience off guard.

While the parables involved things and activities with which his listeners would be familiar, often times, Jesus' parables place these things and activities in a strange context which would confuse his listeners. This was not done so that people would not be able to understand; rather it was done so that his listeners would actually listen.

Jesus once explained that "no one can enter a strong man's house and plunder his goods, unless he first binds the strong man." Therefore, Jesus used artistic, indirect, sometimes puzzling storytelling to bind his listeners. Rather than rope being used to create a captive audience Jesus' parables left them spell bound. Think if someone came up to you and gave you a litany of all the things that you are doing wrong in your life and in particular in your faith. Would you be receptive? But if you tell a story and people have to puzzle out its meaning they are much more likely to hear the meaning than any direct rebuke would bring.

Parables were common teaching tools in ancient Judaism and the most famous parable before Jesus was the one that the prophet, Nathan, told King David. After David had an affair with Bathsheba, who was married to Uriah, rather than criticize the king for this sin Nathan tells David of a rich man with many sheep and a poor man with one. He tells David that the rich man prepared the poor man's only sheep for a guest rather than one of his own and, upon hearing this David exclaimed, "As the Lord lives, the man who has done this deserves to die" when told by Nathan, "You are the Man!" David realizes this is not a true story but a parable and he is not the hero, but the villain, and rather than be angry at Nathan for such an accusation, David is shamed and confesses his sin.

Now the parable we have for today, The Good Samaritan, was the most popular and obvious of this use of parables. It critiques the empty piety, self-righteousness, and prejudice that was prevalent not just in Jesus' time but any time, yet rather than convict his listeners Jesus' use of parable invites his listeners in to hear the story, figure out its meaning and place themselves in the story.

In this way, parables are an invitation for us to convict ourselves. We hear the story. We identify the hero and the antagonists. We instinctively identify with the hero, but if we have been really listening we leave with the question of would we really do as the Samaritan did?

The parable of the Good Samaritan does not catch us off guard by telling us to be nice to our neighbor, however. Where it trips up his listeners is in the depiction of who our neighbor is and what it means to be a good neighbor.

Levites were the decedents of Moses' brother Aaron. They were respected and powerful because they maintained the temple. The priest meanwhile was one who oversaw the worship and sacrifice of Israel. Today's equivalent might be a church elder and a minister. If anyone was expected to help a man on the side of the road they were.

But they were busy, and they were scared. After all, it was a road full of robbers, which is why the man was laying wounded on the side of the road to begin with. We can identify. Sometimes we are too busy or too scared to help.

But then there is the Samaritan. Samaritans were related to the Israelites, but they were different. They worshiped in a different way in a different place. The Samaritans descended from the northern tribes and they were not sent away during the exile. They believed that Samaritanism was the true religion of the ancient Israelites, preserved by those who remained in the Land of Israel during the Babylonian captivity.

They saw Judaism as a closely related but altered and amended religion brought back by those returning from captivity in Babylon. Samaritans consider Mount Gerizim, and not the Temple Mount in Jerusalem, to be the holiest place on Earth and where they held their sacrifices.

As a result, they were often blamed for Israel's problems. They were scapegoated and marginalized, second class citizens at best. Why would any Samaritan stop to help a person whose people actively oppressed his people? The fact that he did makes the story all the more dramatic. The unspoken question for Jesus' listeners wasn't just, would they stop to help someone, but would they stop and help a Samaritan? Would they be too proud to receive help from a Samaritan?

Now this parable is not saying that all Samaritans are good and all Levites are bad. No parable is to be taken so literally. Nor are they to be taken as allegories in which everything represents something else. Parables almost always have one point, and the point of this parable is that your neighbor is anyone who is in need, even those people whom we do not like. To be a neighbor is to help someone who is in need, and often help comes from those whom we least expect.

This story in many ways capsulizes the best parts of our faith, and so it is told often. It has been told to the point that it often is no longer shocking to us. It doesn't get our attention, because our only association with Samaritans is a good one.

Sometimes we forget how controversial Jesus' parables were. We see them as nice stories, but they are subversive, mind blowing messages hidden in seemingly simple short stories. Suggesting that people cross the boundaries of culture, race, and religion, have always been controversial because they threatened the power structure, the status quo, the way in which people identify who they are.

So much of who people are is based on the idea of who they aren't. We are these people - not those people. And it is like that even to this day. If you doubt the radicalness of this simple story let me tell you that once there was a man who found another man thirsty on the side of the road. He gave that man a drink and was arrested and charged with giving water to a thirsty man. Why was this a crime? Because the man he gave water to was an undocumented immigrant. Had he given water to another American citizen, no crime. Had the Good Samaritan helped another Samaritan, no parable. There is nothing shocking in the Jesus suggesting we be nice to our neighbors. What makes the parable special is who Jesus says our neighbors are.

The world is filled with fear and mistrust of the other and too often that same fear can prevent us from doing the one thing that will dispel and defeat it, which is acting like the Good Samaritan, not only helping people who are like us, but also helping those who are not.

When we encounter Good Samaritans in our life we never forget, and maybe their act of kindness will inspire us to be a Good Samaritan to others.

Lilian Daniel, a minister in the United Church of Christ, speaks of this effect when she grew up in India where she saw much poverty. She said that at one train station, her mother, who was usually nothing but generous and compassionate became suddenly hard and tough when the crowd pressed against them. Once in their cabin one child in particular banged frantically on the window saying, "Please, please!" but her mother told her not to look at him.

When the train pulled out slowly the other kids fell away, but he kept yelling until they realized that he had their camera, one that he could have sold for much money. Realizing what was happening now, her mother held her hand out the window and he tossed it into her hand. Upon catching it, her relief at

receiving a camera she did not even realize she had lost was nothing compared to the joy of the boy and his friends at helping her.

Sometimes we cannot see a neighbor unless we are willing to be a neighbor which I was reminded of when my children were young and I heard again a lesson that I thought I had gotten too old for. I got to relearn what it means to be someone's neighbor through re-watching Mr. Rogers with my kids and seeing it again through their eyes. After experiencing the world which seeks to tear us down and rip us apart, the message of the show that all people regardless of difference was our neighbor and we should act accordingly no longer seemed corny like it did when I stopped watching it 30 years prior. It seemed refreshing, even downright radical. It seemed like nothing short of grace. It seemed like a parable.

I'll leave you with what the person who best understood what Jesus meant being a neighbor said—Imagine what our real neighborhoods would be like, if each of us offered as a matter of course, just one kind word to another person...One kind word has a wonderful way of turning into many. -Fred Rogers

I hope that my children will not forget this when they are grown.

I hope that we who have grown up have not forgotten it either. And I hope that you do not think you know all about Jesus' parables, for they are more than simple stories. They are difficult messages told simply. And we will be learning much more about them together.

Call to Offering

J.C. Leasure

It is a privilege not only to receive but also to give, for in giving we begin to realize our purpose in life. Let us give as we are able that others may receive as they need.

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

Generous God, you are always with us, always caring for us, always drawing us together. We are so grateful for your loving presence. We bring our gifts before you today, that this offering may reach out in love to your people everywhere. Amen.

Invitation to Communion

Rev. Stillwell

A churchgoer once wrote a letter to the Sunday paper complaining that it made no sense to go to church every Sunday. I've gone to church for thirty years now, he wrote, and heard at least 1500 sermons but, for the life of me, I can't remember a single one of them. So I think I'm wasting my time and the minister's wasting his time preaching them.

This started a controversy in which people wrote back and forth debating both sides of the issue until one day someone settled the matter by writing, "I've been married 30 years now, in that time my wife has cooked some 32,000 meals. But for the life of me, I cannot recall the menus of any of those meals. But I do know that they all nourished me and gave me the strength to do my work. If I had not eaten those meals, I would be physically dead today. Likewise, if I had not gone to church I would be spiritually dead today."

This is a little parable I came across many years ago that I share from time to time, because while the story is not literally true, the point of the story is. We come to church for many things, but more than any is to be renewed and inspired for the week ahead. There is much that weighs on our spirit, and if we do not feed it, it will wither. Still we also should be mindful that we do not come to church to be fed as if it

were nothing more than an all you can eat buffet and we nothing more than mindless consumers. We come to be fed and to feed. We come to give and to get. We come to be comforted and to be challenged. We come so that we can go and share the good news to the world.

As we gather around the communion table let us give thanks for the food that we are about to eat and ask that it nourish us. More than that let us also give thanks for the spiritual food that Christ has given us made evident to us in the act of communion that we need every week to keep our spirits alive.

Communion Hymn "An Upper Room Did Our Lord Prepare" Audra Allen, organist

An upper room did our Lord prepare for those he loved until the end:
And his disciples still gather there to celebrate their risen friend.

Prayer for the Bread & Cup Gene Sheller

Our souls pant for you, O God. May we put our hope in you God. May we praise you, our Savior and Our God? May we love you, our Lord and our God with all our hearts and with all our souls and with all our strengths and with all our minds? May we love our neighbors as ourselves, as the Good Samaritan did by having mercy on the injured man? We come to this communion service because of your grace and mercy.

Please bless this bread and cup representing Jesus' body and blood that He gave for our sins and please bless us as we partake. In Jesus' name we pray. Amen

Words of Institution Rev. Stillwell

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.

Call to Discipleship Rev. Stillwell

If you have come to know Jesus as your personal Lord and Savior and you would like to profess that you intend to begin a life of faith, learning to walk in his way of Love, you are welcome to contact one of the Pastors to take this step. If you would like to join this part of the Body of Christ at Fairhill Manor Christian Church, to covenant to journey together in this life of faith, please reach out to one of the Pastors to learn more. We all take these moments to rededicate our lives to following Jesus.

Closing Hymn "Come, Now Is the Time to Worship" Jody Mullis, pianist

Come, now is the time to worship. Come, now is the time to give your heart.
Come, just as you are, to worship. Come, just as you are, before your God. Come.
One day every tongue will confess, You are God. One day every knee will bow.
Still the greatest treasure remains for those who gladly choose You now.

Benediction Rev. Stillwell

As we leave this place let us remember to love the Lord our God with all your heart, with all your soul, with all your mind; and love your neighbor as yourself, and let us see all people as our neighbors.

Recorded worship services can be found on the Church website or on YouTube,
https://www.youtube.com/playlist?list=PLmlH3qzih_fzHCC2X0Jhc_sfniJ7C1O3X



Do you have a prayer request or need help? Please feel free to contact Rev. Chris (412-956-6590) and 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 and Pastor Gena. We are One Body in Christ!

Homebound Members:

Phyllis Cimino
317 Wellness Way
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Mrs. Mary McDonough
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Ed Alexy
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Jim Banish
Abby Blanchard
Susan Britko
Mabel Brooks
Sandra Carman
Clayton Chalfant
Denise Charles
Wanda Chicone
Emily Cope Robinson
Ruth Cox
Irma Davis
Benjamin Dube
Jessica Duke
Libby Eberhard
Fred Engle
Jay Freudenberg
Jett Fuller
Derek Gardiner
David & Lois Gayman
Doug Graff
Joe Greene
Bonnie Gregg
Nancy Gregg

Linda Hainer
Kyle Hallam
Judy Hanning
Aryn Hess
Ed Jackman
Dallas Jacobovitz
Kenger Family
Ty, Kerri, Allie, Ivy &
Ty James Lacock
Von Lacock
Bob Lanning
Libby LeDuff
John Lewis
Lee & Betsy Martin
Dave McConnell
Don Melvin
Joe Neckerman
Homer Nixon
Michaela Nixon
Carmen Oliverio
Ruth Mikuta
Deborah Patterson
Bo & Patty Pryor
Kayda Richards
Cathy Rentgen
Betty Jo Riggle
Dave Ross
Jim Roupe

John Shadeck
Hannah Simpson
Doug and Tracy Smith
Cathy Stewart
John Stewart
Bernard and Jane Teagarden
Beth Teagarden
Nadine Teagarden
Gary Weaver
Nikki Wells
Tom Williams
Chuck & Mary Wiseman
Sarah Wittenberg

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