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United Methodist Church of Parsippany

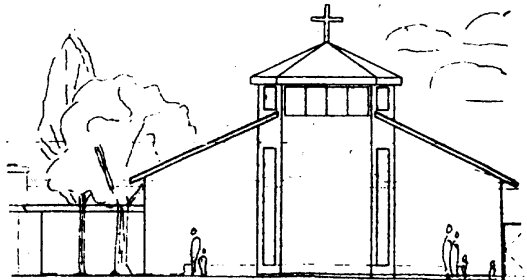
903 So. Beverwyck Road, Parsippany, NJ 07054 (973) 887-4657

<http://www.parsippanyumc.com> E-Mail: jedwards14@juno.com

Sunday Worship Celebration: 10:30 a.m.

In a hostile, hurting world we reach out to share kindness and laughter. Our spirituality is based on Jesus and his love and compassion. We provide a community of support and healing where all are welcomed and valued regardless of race, age, sexual orientation, disability, gender, or economic status. In a world where people feel they can love only those who are like themselves, we seek to celebrate the uniqueness of every human being.

"Making Room in the Circle"



OCTOBER, 2010



ANNUAL HAPPY APPLE BAZAAR – Saturday, October 23rd, 10 to 3

Start thinking now for the bazaar – we will need the following....

Workers for the bazaar – Workers will be needed for setting up on Friday night, and for the whole day the day of the bazaar – need people to help at booths, especially to give others a break during the day.

- Donate a themed basket for the silent auction. Speak to Monica Hawkins, Barb Bradley or Connie Keller if you have questions. Baskets need to be at the church the Sunday before the bazaar.
- Bring in GOOD used toys, stuffed animals, games any time before the bazaar for the toy booth.
- Bring in GOOD used jewelry - this needs to be delivered to the church as soon as you can. Any gold jewelry is appreciated – we have a good contact to sell gold through and this can be considered a donation to the church. Speak to Karen Wilk or Diane Anastasi – also needed are small JEWELRY BOXES
- Bring in used books - fiction only - any time before the bazaar
- Bring your used stuff to the garage sale rooms - any time before the bazaar - NO LARGE ITEMS. See Wes Sitgreaves if you have questions as to what he can accept.

If you'd like to participate by either setting up on Friday afternoon or evening; helping out during the bazaar; or helping to clean up after the bazaar, please let us know! All willing hands are welcome! It's a fun day of service to your church and spending time with your church family.

Speak to Barb Bradley or Connie Keller if you have any questions



A sermon preached on August 22, 2010 entitled "Standing Up Straight" based upon Luke 13:10 – 17.

Our Gospel story this morning has a lot packed into it. Let's quickly review the story, then probe more deeply into what took place. As is his custom, Jesus gathers on the Sabbath with the community in the town in which he is visiting. As he is teaching in the synagogue, his attention is drawn to a woman who is bent over with an affliction, which has, it turns out, caused her suffering for eighteen long years. Jesus calls her to come forward, and then says to her, "Woman, you are freed of your affliction." He places his hands upon her, and at once she stands up straight and praises God.

Now the president of the synagogue is not pleased by what has happened and begins to yell at the ordinary people in the synagogue, telling them that they have six days each week to come looking for healing; they shouldn't be coming to be healed on the Sabbath. Jesus in turn lashes into the president and the other leaders in the synagogue calling them hypocrites, pointing out that if they had an ox or donkey tethered on the Sabbath, they would surely untie it and lead it to water to drink. How much more so, he asks, should this daughter of Abraham who has been in bondage to Satan for eighteen years be set free if the opportunity avails itself on the Sabbath? With that the crowd began to rejoice.

A question arises immediately about this story: why didn't the president of the synagogue rejoice when something so unmistakably good took place — the healing of a woman who has suffered for eighteen long years? He would say that he was taking a stand on a sacred principle: God has commanded that no work be done on the Sabbath; healing is a form of work, and therefore it must be prohibited.

Does the president of the synagogue really believe this? I think this is a key question, because it gets at the way we human beings can say one thing, even believe what we are saying to some extent, and yet, be motivated by something all together different. It gets at our capacity for self-deception, which is another way of describing hypocrisy.

As we ponder the story, it becomes clear that the thing the president claims he is upset about isn't really what he's upset at, even though there probably is a part of him that believes it is so. The real issue is one of power: the president feels his power being threatened on two levels: First, this visiting rabbi named Jesus is exercising an innate authority and power which leads the president to feel that his authority and power is diminished. And second, as expressed in the poor woman being able to stand up straight for the first time in eighteen years, the little people are being empowered, and the president's sense of power is dependent upon their subservience. The underlying assumption is one that is alien to the kingdom of God: that there is only a limited amount of power to go around, and if you have some, my power is diminished.

The hypocrisy of this man is revealed by the fact that the president unleashes his anger at the little people rather than at Jesus. A fascinating detail of this story is that unlike a lot of other healing stories, the woman is a totally passive agent in her healing. The initiative is all with Jesus. Contrast this to the story, for instance, of the woman who came to Jesus determined to touch the hem of his garment in order to be made whole. In that case, Jesus commended her for her faith. In this morning's story, there is no mention of the woman's faith. Apparently she was so beaten down after eighteen years of bondage and oppression that she is not even capable of the initiative that is expressed in faith. There is an implication here that the woman's physical affliction is related to an emotional, spiritual oppression that she has experienced within this community where the people with the power have a vested interest in keeping her down.

So all the initiative is with Jesus, and if the principle at stake is keeping the Sabbath free from work, then Jesus is the one who should receive the onslaught. The man lashes out instead at the people because, on the one hand, he feels the need to "put the people in their place" to reinforce his sense of superiority. He has a perverse need to cripple the people. On the other hand, the classic bully dynamics are at work here: the president senses that Jesus has the power to kick his butt. Better, in his mind, to bully the ones who won't fight back.

But Jesus sees through the hypocrisy and takes the bully down anyway.

So, on a personal level, what are we to make of this story? With who are we invited to identify? It seems to me that there are three different people with whom we can identify.

First, we can identify with the woman. The story reminds us that God is for us, not against us. The God revealed in Jesus is not a god that wants us to go through life crippled, weighed down by guilt and shame. God wants us to have life and have it abundantly. A lot of people have picked up the mistaken notion that it somehow pleases God to see people reduced to timidity through the afflictions of their life. Hardly.

We have all fallen short of the glory of God, and as an early church father put it, "The glory of God

is human beings fully alive.” It does not bring glory to God to live small, cramped, crippled lives. The story invites us to consider the places in our lives where we are being a mere shadow of our true selves, the child of God made in the image and likeness of God.

The story also invites us to contemplate the ways in which we can play the part of Jesus in the lives of others. Jesus began his ministry in Luke’s Gospel by reading a passage from Isaiah in which the one speaking states that he has come to set the captives free and liberate those who are oppressed. This, Jesus declares, is his mission statement. How can we, individually and together as the body of Christ, be about this work on behalf of the bent-over people we meet in this world?

I heard a story in which a woman described a momentary interaction that changed her life. She had been in an emotionally abusive relationship with a man. She felt dependent upon this man, and a part of her assumed that his constant criticisms and put-downs of her were somehow justified. She accepted the premise that she was defective, inferior to this man.

She recounts how one day she was standing with the man waiting for the light to change at a New York City street corner. A building across the way caught her attention and she made a comment about the beauty of the architecture.

In response, the man adopted a condescending tone he commonly took with the woman, showing off his knowledge of the history of architecture, belittling the building’s design, and by implication, the woman herself.

What neither of them had noticed was the presence of a third person, a woman known to neither of them, who also stood there waiting for the light to change, overhearing the entire exchange. Abruptly, the woman turned to the belittled woman and said, “You are right. That truly is an extraordinarily beautiful building.” And then, turning directly to the man, she added, “And you, sir, are a pompous ass!”

With that the light changed, and the woman strode off, leaving them both stunned. The woman telling the story said that something changed for her in that moment. Catching a glimpse of their relationship through the eyes of this third party, it was as if a spell were broken, and she saw the sickness of her relationship to this man who felt the need to perpetually put her down. Shortly after that she broke off her relationship with him, despite his pleas as well as his insults with which he tried to persuade her not to leave him.

The third person, and perhaps the character we may feel the most resistance to identify with, is the president of the synagogue.

There’s that old story I am fond of telling of the man who is down on his hands and knees under a streetlight at night searching for something. Another man comes along and asks him what he is looking for. “My house key. I lost my house key.”

The second man gets down on his hands and knees and proceeds to search as well. After about five minutes without any success the man asks, “So, where exactly did you lose your key?”

“Oh, I lost the key halfway down the block, but the light is better here.”

The light may be better in identifying with the woman in her need to be healed, and with Jesus, in his ministry of empowerment. But perhaps it is in the darkness of our own hearts where the real searching is required.

We all cripple others at times, perhaps especially the people we profess to love the most. Can we dare to look at the ways we do this? Here are a couple of ways we might recognize:

We fall into the pattern of living as bookkeepers, keeping track of all the things we have done for the other, regularly finding subtle ways of letting the other know of the magnitude of their indebtedness to us (by our calculations, at least.)

Somebody proposes an idea, and instinctively we begin thinking about all the reasons why the idea won’t work. We may claim that we’re just being practical and realistic. But could there be a deeper, darker motivation that feels the need to tear down the idea simply because it wasn’t our idea? Could it be we feel threatened by the glory others (and not ourselves) might receive in the implementation of the idea?

Do we ever catch ourselves stuck in a posture of criticism and judgment, habitually focusing on the faults and flaws of others? We may try to justify our posture by pointing all the more vehemently at the damage done by the other’s shortcomings, but could it be that the real reason we are taking this stance is because a good offense seems like the best defense. If I can keep the focus on what is wrong with others I won’t have to admit all the stuff that’s wrong with me. Jesus was well aware of this kind of self-deception when he asked why we paid attention to the speck in the eye of our neighbor while overlooking the log in our own.

The posture of criticism and judgment expresses, in its own way, a deformity — a kind of bondage from which we need to be set free. The president in the synagogue also needs to be healed, though often times his need for healing is the hardest kind to admit. A big theme of the Gospel story is that it was the good, reputable people who conspired to have Jesus crucified. To the end, they were determined to believe that there was nothing whatsoever wrong with them selves.

Our bishop has asked the pastors of the conference to read a book and instigate conversations about the book within our congregations. The book is entitled, "Change the World: Recovering the Message and Mission of Jesus," written by a pastor in Ohio named Mike Slaughter.

In the introduction there is a section entitled "Something is not working," in which he points to the all too familiar statistics of decline for the United Methodist Church as well as other mainline churches in America. He goes on to reference some polling data in which young people ages 16 to 35 were asked to associate words with the Christian Church. Here are the three most commonly referenced words: 1) Anti-homosexual; 2) Judgmental; and 3) hypocritical.

Ouch! No wonder we are in decline! How did the Church get so far away from Jesus? How did we come to be seen more like the Pharisees who resisted Jesus tooth and nail? Lead us home, Jesus. Lead us home.

In the kindness and courage of Jesus,
Pastor Jeff

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Check out our website, and Pastor Jeff's posted sermons and other reflections, at www.parsippanyumc.com. You'll also find the church on Facebook. Pastor Jeff invites us to submit questions and topic suggestions for him to write reflections on, as well as to preach about. You can place suggestions in the offering plate, or give them to Pastor Jeff directly. JEdwards14@juno.com

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A **new children's/Youth bell choir** will be starting at our Church this fall. All children and youth in 3rd grade and up (including junior and senior high school) are welcome. No experience necessary. Don't worry if you can't read music. We'll teach you everything you need to know. The bell choir will rehearse Sunday mornings after worship. For more information please contact Aimee Letsch at 973-585-7634.

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Congratulations and blessings on Jean Montecullo and Tom Albert who were married in our sanctuary on September 25th.

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Looking back...we learned a lot and enjoyed the beautiful photos Betty Polen took of Israel and Egypt.

All women in the church – Join us on the next tour with....



United Methodist
Women

Wednesday, October 6th – 7:30 p.m.

PROGRAM: Our Own Pat Winz

Travelogue and Hiking

Refreshments and Fellowship

ALL Women welcome – Bring a Friend

Oct. 11 – Columbus Day (obs)

Oct. 23 – Happy Apple Bazaar

Oct. 27 – Pie Day at Morris View Nursing Home

Oct. 31 - Halloween

Get well wishes to those of you who are ill, and

HAPPY BIRTHDAY to those of you celebrating this month with Linda Routhier and Diane Anastasi.

God Bless,

Doris Bradley

Prov. 17:17 "A friend loves at all times."



We are grateful to our **Sunday School teachers** for the 2010 and 2011 year: Lynn Barbarite, Dawn Barhite, Arlene Sklow, Mariahna Suzan, Carolyn Pasqua, Karina Baretto, Jared Gropper, Lynn Agre, Hwa Chun and Newton Baretto.

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Pastor Jeff is writing an original **Christmas play** to be produced two nights in December under the lights in our fellowship hall. He invites anyone from our church family of any age who would like to have a part to speak to him now so he can write you into the script.

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HERE & NOW: Living Out Our Faith Day by Day- A 6 Week Small Group Experience -

Jesus lived with the awareness that God is doing something right here, right now, and anyone can be a part of it. He encouraged his listeners to search, to question, to wrestle with the implications of what he was saying and doing. Wherever he went, whatever he did, Jesus started discussions about what it means to live a life of faith—inviting people to open up their minds and join the conversation.

Two thousand years later the conversation continues—and YOU are invited to take part. Beginning on **September 21st**, David Turner will lead 6 group meetings in the chapel on **Tuesday evenings** from **7:00 to 8:30**.

Using short readings and film clips in a series of small group gatherings, we will have the opportunity to consider, explore, and share our thoughts about what it means to live out our faith, here and now, day by day. The group size will be limited to 15 members. If you have questions or would like to sign up, please speak to David at church. Or contact him by phone (917-400-9588) or e-mail at psalter103@aol.com.

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Sunday Morning alert: We've all become dependent on all of our electronic devices. Please take note of the announcement in the Sunday bulletin about your cell phones. Please remember, as a courtesy to those worshipping with us on Sunday mornings, to mute or turn off your cell phones. A random ring tone is not nearly as cute as a baby's cry. Thanks for your help!

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Consider becoming a part of one or more of our Musical Groups here at church:

Bell Choir – rehearses Thursdays at 7:00 p.m. The Bell Choir has been shrinking over the last few years and we sure would like more people to join us! Speak to Tom Smith or Barb Bradley - or just show up on Thursday and see what happens!

Choir – rehearses Thursdays at 7:45 p.m. We always have an "open robe" for anyone who loves to sing. We sing in 4-part harmony, so if you've sung in your high school chorus or any other equivalent, you have a great start! Speak to any choir member or Barb Bradley if you're interested.



On the second Thursday of every other month our congregation provides dinner for the families at **Homeless Solutions**. Our next scheduled dinner is Thursday, October 14th. If you would like to take a turn in helping with this outreach, or if you would like to donate money towards the expenses, please speak to Laurie Wilken or Connie Wallace.

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The Annual Church Conference of our church will be held on Wednesday, November 10th at 7:30 p.m. Our district superintendent, Rev. Renee McCleary will be on hand as we worship together, celebrate the past year, elect officers and look forward to the coming year. All members are encouraged to attend. The Staff Parish Relations Committee will meet with Rev. McCleary before hand at 6:30 p.m.

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Our church website has been revised and updated. If you haven't seen it lately, check it out at Parsippanyumc.com. At the website you will find a link to all of Pastor Jeff's sermons, as well as his occasionally bloggings.

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Healing Prayer sessions are held every Wednesday morning from 10:30 a.m. to 11:30 a.m. in the prayer chapel. All are invited to come and be a part of this time of prayer -- for yourself or for others.

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A **small gathering of men** from our church meet together every Tuesday at 7:15 a.m. at the Empire Diner with Pastor Jeff for breakfast, conversation, and a concluding prayer. All men are welcome.

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The **UMW** is selling **Food Certificates to benefit the General Budget** for ShopRite and PathMark as an *ongoing Fund Raiser*. The church will receive 5% of all purchases (you buy \$100 of certificates, the church gets \$5). Certificates are available in \$5, \$10, \$20, \$25, \$50 and \$100 denominations. Please see Betty Polen at the beginning of Coffee Hour if you would like to purchase Food Certificates. Checks should be made payable to The United Methodist Women.

Thank you, The UMW

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Anyone aware of a **Prayer Concern** is invited to contact Grace Agre at 539-3855 who will put the **Prayer Chain** into action. If Grace cannot be reached, please contact Pastor Jeff. If you would like to add your name to the people who receive the prayer chain, please speak to Betty Polen



Parsippany Food Pantry - Wes Sitgreaves has called to our attention the ongoing need of the Emergency Food Pantry in Parsippany in these difficult economic times. There are more and more families turning to the food pantry for help. You can bring your donations of non-perishable food items to the church any Sunday. Wes Stigreaves takes the food over as the bin gets filled up. Supermarket gift cards are also welcome - buy them from Betty Polen and raise money for the church at the same time!!! This is a very easy way to give back to the less-fortunate in our own township.

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SCRIPTURE READINGS FOR OCTOBER

Oct. 3rd
Lamentations 1:1-6
2Timothy 1:1-14
Luke 17:5-10

Oct. 10th
Jeremiah 29:1,4-7
2Timothy 2:8-15
Luke 17:11-19

Oct. 17th
Jeremiah 31:27-34
2Timothy 3:14-4:5
Luke 18:1-8

Oct. 24th
Joel 2:23-32
2Timothy 4:6-8,16-18
Luke 18:9-14

Oct. 31st
Habakkuk 1:1-14
2Thess. 1:1-4,11-12
Luke 19:1-10

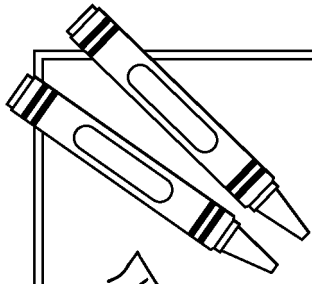


3rd Linda Routhier
6th Diane Anastasi
8th June Schnetzer
9th Jean Montecullo
9th Charles Nye
10th Keith Hawkins
10th Mae Lange
11th Bert Morris
14th Jahn Schnetzer

16th Mark Chauhan
18th Donroy Gounaud
19th Brenden Laux
21st Gordon Routhier
24th Carrie Correale
25th Kathy Isaacks
27th Jeanne Weintraub
30th Alyssa Letsch

OCTOBER ANNIVERSARIES

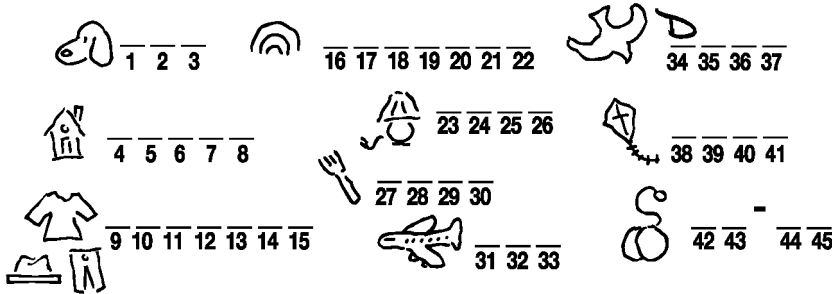
9th Gordon & Linda Routhier
10th Kathy & Henry Isaacks
19th Jim & Karen Steen



Just for KIDS

Psalm 100

Find these words from Psalm 100.
Write the name of each picture on the lines.
Transfer the letters to the lines of the verse.



" 7 4 2 6 12 27 2 16 31 2 42 12 21 12 4 37 10 2 16 1 "

17 10 10 12 4 8 8 17 16 12 13 "

22 2 16 7 13 18 26 12 13 8 23 2 16 34 22 18 12 4

3 10 24 1 19 14 7 7 ;

9 35 25 14 20 14 27 11 16 8 4 18 25 22 18 12 4

31 5 44 27 6 23 7 5 19 3 15 14 19 12 14 16 13 18 7

3 24 33 8 7 22 18 12 13 12 4 24 19 38 7 3 18 36 18 19 3

17 19 1 4 18 7 9 5 6 16 12 7 22 18 12 13 26 16 17 18 7 8 ;

3 18 36 14 33 13 24 19 38 7 12 5 4 18 25 17 19 1 "

26 16 17 18 7 8 13 18 7 19 17 25 32 "

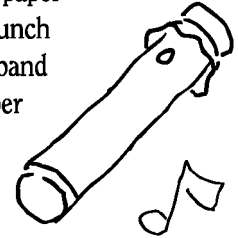
"Shout for joy to the Lord, all the earth. Worship the Lord with gladness; come before him with joyful songs Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name!"

Dog, House, Clothes, Rainbow, Lamp, Fork, Jet, Dove, Kite, Yo-Yo

Make a joyful noise with a "Tube Kazoo"

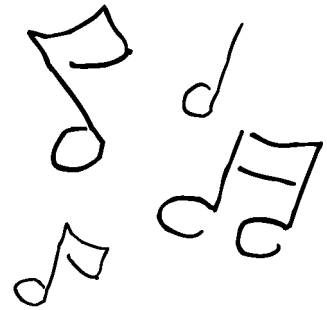
You will need:

- bathroom tissue tube or paper towel tube cut to 6" - 8"
- contact paper
- paper punch
- rubber band
- wax paper
- scissors



How to:

1. Cut contact paper a little longer than tube. Cover tube. Tuck long end inside.
2. Punch a 1/4" hole near one end of tube.
3. Cut wax paper a little larger than end of tube.
4. Fasten wax paper with rubber band over end that has punched hole.
5. Hum into open end to play.



October 2010

United Methodist Church of Parsippany

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday																																																																																																	
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