

The LINK



UNITED METHODIST CHURCH OF PATCHOGUE

Since 1791

April 2016

We Turn To Spring

In the wake of Easter of 2016, it is my prayer for all of you who have Christ in you that you may be able to feel and taste God's presence in your life!

Even infant Christians recite Psalm 23 that provides us assurance that the Lord is our shepherd and we shall not in want. What a comfort! Praise God in the name of Jesus Christ who came to sacrifice for us!

As we meditate on the death and resurrection of Jesus Christ, we become nothing but get to humble ourselves before the throne of the Lord.

Sovereignty of God, and faithfulness of the Lord dwell among us as we worship together on this particular season. What a blessing to have freedom to worship to praise Him!

T.S. Elliot in his poem, *The Waste Land* said that

April is the cruelest month. However, it is the beginning of a spring. It is full of colors with various flowers. Animals wake up from hibernation. It is the month of hope when we trust in the Lord, who was raised from death, who turned our sorrow into joy, who turned disciples' despair into triumph.

We shall as well rise again to life eternal through Jesus Christ.

By emptying ourselves, we can be closer to God. Loving God with all our heart, mind, soul and strength is not an easy or simple task. We ought to

develop some spiritual muscles in order for us to be united with the Lord, to have Christ in us, to have the same Spirit in us.

Dear brothers and sisters in Christ! By the grace of God, we are here at this specific time and place. It would be God's will to enjoy peace, love for one another, and joy that God provided us as we serve the Lord together.

How about asking questions ourselves to yield our own will, and to union with Jesus Christ!

In Christ,

—Rev. Dawn Yoon

WORSHIP IN APRIL

April 3—Rev. Dawn Yoon, Acts 5:27-32, Psalm 150, Revelation 1:4-8, John 20:19-31

April 10—Ed Klingel, Acts 9:1-6, (7-20), Psalm 30, Revelation 5:11-14, John 21:1-19

April 17—June Barile, Acts 9:36-43, Psalm 23, Revelation 7:9-17, John 10:22-30

April 24—Barbara Becker, Acts 11:1-18, Psalm 148, Revelation 21:1-6, John 13:31-35



YARD SALE

Sat., Apr. 30

At the

Parsonage

90 Roe Blvd.

9AM-3 PM

Circle of Concern

Bereavement:

The Edwards family.

For Guidance and Healing:

Steve Rea, Liza Burell, Ron Jones.

These Who are Hospitalized:

Jackie Pearson, Dianna Peterson.

These who are in Rehab or Nursing Care Facilities:

Geri Sheridan in Sunrise Senior Center, 320 Patchogue-Holbrook Rd., Holbrook, NY.

John Vander Zalm in Brookhaven Health Care Facility, 801 Gazzolla Drive, E. Patchogue, NY.

Alice Zahnd in Gurwin Jewish Nursing Facility, Commack, NY.

Ed Dew in Sunrise Assisted Living, Waverly Avenue, Holbrook, NY.

Pray for our church and her future directions! Prayer cards are located at the ushers' stations in back of the sanctuary. Your joys & concerns are important to us; let us pray for you!

The "Intrinsic Worth" of People Is A Big Deal

Recently I listened to a public radio interview with author Adam Cohen. Cohen has written a book about the "eugenics" movement in America and the way it created a culture of forced sterilization. According to well-documented research, somewhere around 60,000 people were involuntarily sterilized because they were deemed "feeble-minded." This early-twentieth century movement considered itself a progressive alliance for the future of America. Accordingly, only those judged "fit" were encouraged to re-

produce. The ideology reached its apex in 1927 when the United States Supreme Court ruled (8 to 1) that forced sterilization of a woman named Carrie Buck was justified. Lauded justice Oliver Wendell Holmes wrote the majority opinion and used language that I will not repeat here to urge even more involuntary sterilization. It has been claimed that Nazi Germany actually learned much from America's "eugenics" movement.

At one point during the public radio interview, Mr. Cohen underscored the way Justice Holmes not only accepted forced sterilization but earnestly encouraged it! Following Cohen's observation the radio was silent for a few seconds. Then the host stammered, "I'm speechless." There were a few more seconds of awkward silence before an abrupt break in the show. The intermission contained pre-recorded statements of acknowledgment for sponsors. (One does not call them "commercials" in public radio.) Many philanthropic foundations were named and thanked for their support. However, some of these venerable institutions actually financed the early-twentieth century "eugenics" movement. I doubt many listeners caught the irony.

It is easy to express outrage at injustice. It is much more difficult to understand the role we all play in perpetuating cultures of abuse. Scholars have pointed to the way support for "eugenics" coincided with a fear of immigrants and those who might threaten some imagined American purity. Sound conservative? Look out. Those on the right will remind us that the ideology of "eugenics" was intended as a "scientific" application of liberal princi-

ples. There are deep and critical issues at stake that defy the assumptions of both left and right.

That is one reason why I often employ the language of "intrinsic worth." This terminology refers to a conviction that each and every person has value, possesses worth – and that this value is not dependent upon anyone else's judgment. God is the only arbitrator of value. Intrinsic worth is a creation of God and affirmed, even enhanced, through Christ's redemption! Some will hear the language of "intrinsic" worth and automatically associate it with the terminology of "sacred worth." For the most part, that is fine. But I speak of "intrinsic" worth or value as a philosophical truth, not the repetition of agenda-laden denominational language. So do we really believe in the "intrinsic worth" of every person?

Most of us would like to think we do, but our behavior often presents contrary evidence. I rarely get invited to speak at or lead meetings of those who operate within typical ideological categories. Conservatives aren't sure they can trust me. I just might try to love everyone. Liberals don't like confronting their own pretensions. There are a lot of echo chambers out there. Oh well. I will keep lifting up this notion that each and every person is of value in God's economy. We'll go from there.

—Chris Momany, Chaplain, Adrian College, via United Methodist Reporter

April Birthday

Apr. 25 Sarah Biederman

United Methodist Church of Patchogue

April 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 9:30 a.m.—ESL 10:30 a.m.—Help needed for food delivery 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	2
3 10 a.m.—Communion Worship 11:00 a.m.—SPRC 12:30 p.m.—Pentecostal MF	4 7:00 p.m.—AA	5 9:30 a.m.—Al Anon 10 a.m.—Noon—Food Pantry 3:30 p.m.—Learning Support 7-9 p.m.—Pentecostal MF 7:30 p.m.—AA	6	7 7:30 p.m.—Choir Rehearsal	8 9:30 a.m.—ESL 10:30 a.m.—Help needed for food delivery 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	9
10 10 a.m.—Worship/Sunday School 11:30 a.m.—Finance 12:30 p.m.—Pentecostal MF	11 7:00 p.m.—AA	12 9:30 a.m.—Al Anon 10 a.m.—Noon—Food Pantry 3:30 p.m.—Learning Support 7-9 p.m.—Pentecostal MF 7:30 p.m.—AA	13	14 7:30 p.m.—Choir Rehearsal	15 9:30 a.m.—ESL 10:30 a.m.—Help needed for food delivery 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	16 9:30 a.m.—UMW
17 10 a.m.—Worship/Heat Offering/Sunday School 12:30 p.m.—Pentecostal MF	18 7:00 p.m.—AA	19 9:30 a.m.—Al Anon 10 a.m.—Noon—Food Pantry 3:30 p.m.—Learning Support 7-9 p.m.—Pentecostal MF 7:30 p.m.—AA	20	21 7:30 p.m.—Choir Rehearsal	22 9:30 a.m.—ESL 10:30 a.m.—Help needed for food delivery 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	23
24 10 a.m.—Worship 11:30 a.m.—Trustees 12:30 p.m.—Pentecostal MF	25 7:00 p.m.—AA	26 9:30 a.m.—Al Anon 10 a.m.—Noon—Food Pantry 3:30 p.m.—Learning Support 7-9 p.m.—Pentecostal MF 7:30 p.m.—AA	27	28 7:30 p.m.—Choir Rehearsal	29 9:30 a.m.—ESL 10:30 a.m.—Help needed for food delivery 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	30 9:00 a.m.-3:00 p.m.—Yard Sale at Parsonage

Fourth In Our History Series

A Permanent Home

In the 1880s the Southside Railroad turned the little village of Patchogue into a flourishing community. Before this, the only mode of transportation to and from New York City was by stage coach or boat. As the railroad gained popularity, the scene was soon to change.

Travel had now become so much faster that Patchogue became a favorite vacation resort, with hotels, rolling lawns and beaches.

In 1889, our Methodist church community decided a new and larger church was needed. On June 12 of that year, ground was broken on the corner of South Ocean Ave. and Church Street.

A time capsule was installed in the cornerstone of the new edifice. Included were copies of the Suffolk County Argus and Patchogue Advance, pictures of the first church building, a Bible, and a membership list. The first brick was laid on June 26 and was an

event made happy by the presence of the oldest and youngest members.

Mrs. Abigail Smith, aged 90 years, daughter of Rev. Ezra Tuttle, our first minister, laid the first brick.

A year later, on June 1, 1890, our present building, which was designed by J W Pangborn, architect, of New Jersey and Oscar Teale of New York, was dedicated.

Adults and children brought the chairs from the old building with them to help furnish the Sunday school. The bell from the old church was placed in the new and rung for the first time to call the people to worship at 10:45 AM. By 10:30 AM the entire seating capacity of the church was in use and occupied by at least 900 people.

Our pastor was the Rev. W. H. Barton, who read from the ritual—"Dearly beloved, the scriptures teach us that God is well versed with those who build temples to his name".

Prayer was given by Rev. B .M. Adams, presiding Elder of Brooklyn District. The choir sang, a sermon was given by Bishop Edward Andrews of New York City, and a statement was made following the service.

The statement was given by the pastor as follows: Total cost of church and chapel, including furniture and fixtures, but exclusive of land and

organ, which had been previously bought and paid for, was \$44,000. (That's \$1.8 million in today's dollars.) To meet this sum, \$25,008 had been secured by private subscriptions and an estimated \$4,000 in old church property, making the total available funds \$29,000 and leaving \$15,000 to be raised, he said, before the church and chapel could be dedicated.

The matter of raising this amount was put into the hands of Rev. Couch of Brooklyn, who solicited subscriptions from the people, raising during the morning hour, \$8,270. By 3:00 PM, the people again assembled to listen to addresses by former pastors.

Again subscriptions were secured amounting to \$1,730, making a total for the day of \$10,000.

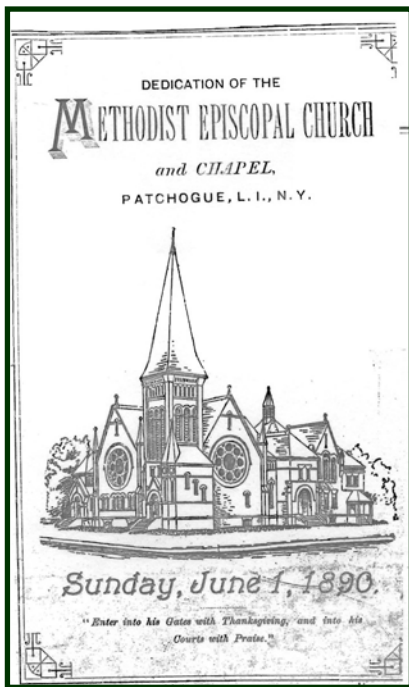
By 7:30 that evening, the men of the church, who were sequestered in a room, raised the remainder of the money, so that we would have a church free from

debt.

This year we are celebrating our 126th year in our present building, and our 225th year as a Patchogue Methodist fellowship.

Thank God for our ancestors and their dedication. Thank God for our beautiful church!

—Wendy Hollowell, Historian



The 1890 Dedication program.



Ivy, taken from John Wesley's grave, that once covered the church was removed because of structural damage. The picture was taken about 1907

Pastor Chuck

The Rev. Dr. Charles Ferrara says his military experience as a Special Forces Commander and his 16 years in the New York City Police Department provided valuable experience for his ministry. They taught him the skills of teamwork and cooperation.

Dr. Ferrara—he prefers Pastor Chuck—has been ap-

pointed by Bishop Jane Middleton to be the Pastor at the United Methodist Church of Patchogue, beginning July 1. He says teamwork and a cooperative effort will be his priorities.

He was born in Brooklyn May 8, 1949, raised a Catholic, and entered the U.S. Army immediately out of high school, in 1966. His duty tours included Korea, The United Kingdom, Germany and the Netherlands and as a Captain, commanded a 12 member Airborne Special Forces A-Team Detachment.

He joined the New York Police Department in 1970, serving as a Patrolman, Narcotics Investigator, Patrol Sergeant, then Plain Clothes Sergeant and Lieutenant.

His police time was marked by both highs and lows. He fondly remembers, as a Lieutenant, in October 1979, his privileged duty as a member of Pope John Paul II's city security detail during the Pontiff's visits to the



United Nations, Madison Square Garden and Shea and Yankee stadiums. Two months later, he was a personal protector of Cardinal Terrance Cooke at Christmas Midnight Mass at St. Patrick's Cathedral.

Things turned uglier a week later while he was working crowd

control on New Year's Eve in Times Square. Breaking up a scuffle, his finger was nearly bitten off. In the following month of January, the godfather of one of his two daughters was shot in Brooklyn. The next month, one of his partners was killed while they were both in a shootout in Harlem.

Pastor Chuck and his wife, Myong Cha, have been together for 48 years. He was 18 when they married. They have two daughters and eight grandchildren. It was Myong Cha who led him to the ministry. He became a youth pastor at her Korean Methodist Church. He says he resisted the pastor there for three years but, convinced he had a calling, finally gave in.

Ferrara, who graduated in 1975 from the New York Institute of Tech-

nology in Westbury with degrees in Police Science and Criminal Justice, entered theology school at Drew University in Madison New Jersey. He combined his studies with police duties for a year before leaving the force. He graduated from Drew in 1988. He received his Doctorate degree from Oral Roberts University in Tulsa, Oklahoma in 1996.

Over the years, his pastoral duties took him to Glen Cove, Hamden, Ct., Sayville, and, for 12 years in New Fairfield, Ct. In 2012, he retired from there to a house in Bellport. The Bishop brought him out of retirement in 2014 to serve Bellmore UMC in Nassau County. His desire for a shorter commute now brings him to Patchogue where he plans to stay.

Pastor Chuck's sermons (available on the Bellmore website) are down to earth and related to ordinary life. He tells the story of his start at New Fairfield, near Yale University, in a church attended by many PhD's. He felt the need to fill his sermons with gems of intellect. His wife told him to "cut it out" and one of the PhD's said "thank you" when he did.

Ferrara is the author of two books, *Beyond the Badge: A Spiritual Survival Guide for Cops and Their Families* and *Fifth Generation Covenant: A Challenged Code of Honor*. He serves as Senior Vice Commander of East Patchogue Post 8300, Veterans of Foreign Wars.

In his spare time, Chuck is an accomplished oil and acrylic painter.

He also likes to read and to ride his motorcycle.

—George Hoag

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The deadline for the May issue
of **The Link** is **April 22.**

Please email your copy to gbhoag@optonline.net.



A Note About Restoring Hope

Our Restoring Hope capital campaign was completed several years ago but funds may continue to be contributed. All Restoring Hope contributions go to the Trustees who have continuing building expenses but no other revenue source. \$500 a month in Trustee funds go to pay off our boiler loan. Contributions can be made to either "Restoring Hope" or "Trustees".

Walking With Christ: Do You Know The Way To Emmaus?

Christ shows up in the most unexpected places — in the wisdom of a stranger, in the breaking of bread and even in those moments when all hope seems lost. That is one lesson from Luke: 24:13-34, the only detailed account of Jesus' post-resurrection walk to Emmaus. The risen Christ travels about seven miles from Jerusalem alongside two grieving disciples. The two already know the testimony of the women at the empty tomb, but they fail to recognize their teacher until he joins them for a meal.

Here is another lesson from the story: A Christ encounter tends to get people up and moving. After Jesus reveals himself, the disciples rush back to Jerusalem with a fervor that the strangely warmed heart of John Wesley would recognize.

"Weren't our hearts on fire when he spoke to us along the road and when he explained the Scriptures for us?" the two say to each other. The familiar Bible story remains cherished Easter reading. The account also provides the name of the Walk to Emmaus movement, a ministry of ecumenical spiritual retreats organized through The Upper Room at United Methodist Discipleship Ministries.

Scholars and other Christians see plenty of reasons why the story still resonates with Christ's followers today.

"The storytelling catches me every time," said Ryan Schellenberg, a New

Testament professor at Methodist Theological School in Ohio. He calls the Walk to Emmaus one of his favorite Bible passages.

"There's this beautiful irony in the disciples not knowing it when Jesus is walking among them. Then there is this scene of revelation when Jesus reveals himself in the breaking of the bread."

The passage explains how people in the post-resurrection era come to recognize Christ, said the Rev. Thomas E. Phillips, a New Testament scholar and dean of the library at United Methodist Claremont School of Theology in California.

"They come to recognize Jesus through the opening of the Scripture (24:27) and through the breaking of bread (24:30)," said Phillips, who served as the lead translator for the Gospel of Luke in the Common English Bible (Abingdon, 2010). "That is, Christ is made known to us through preaching and Eucharist."

Making the Bible cut

The four biblical Gospels each offer slightly different takes on what happened Easter morning and its immediate aftermath. For example, only the Gospel of John recounts Jesus appearing to Mary Magdalene outside the tomb and later appearing to the once-doubting Thomas.

Schellenberg and other scholars believe Luke includes the Emmaus account in his biography of Jesus because it fits well with themes the Gospel writer wants to emphasize. One of those themes is the importance of table fellowship. Schellenberg noted that in Luke, Jesus re-

veals himself to be someone "who likes a good banquet."

As happens when he reaches Emmaus, Jesus often acts as host, even when he is a guest in the house. Jesus is an inclusive host. He feeds the 5,000 with loaves and fishes. He eats with sinners and tax collectors. In Luke, unlike other Gospels, Jesus also eats with the observant Jewish lay leaders known as Pharisees.

"Someone is sitting down and eating with Jesus in almost every chapter of Luke," Schellenberg said. "So it's not at all coincidental where Jesus is recognized when he sits at the table with his disciples."

Another theme the Emmaus story underscores is the importance of the Hebrew Scriptures in understanding who Jesus is, Phillips of Claremont said.

"Jesus (in Luke) is the fulfillment of the whole of the Old Testament — that is, Jesus's life, death and resurrection complete the overall trajectory of Old Testament hope," he said. "This is very different than in Matthew where Jesus fulfills the specific verses in the Old Testament." In Luke, Jesus takes time to explain Scripture before his disciples can truly see him.

Rethinking the Messiah

Why were the disciples so blind that they could not immediately identify their beloved master? Schellenberg suggests it is because they saw Jesus' death as the end of God's plan. They expected a Messiah who would liberate Israel. They did not expect God's anointed to suffer.

—Continued on Page 8

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Fellowship Coffee Hour—11 AM

Hearing assistance provided



Emmaus (From Page 7)

However, as Jesus himself tells his traveling companions, that is what the prophets promised.

“Those who are looking for a glorious Jesus to come and rescue them from their enemies with violence and power might miss the humble Jesus who shows up on the road with them,” Schellenberg said.

He added that Luke’s emphasis on the suffering Messiah is not about the doctrine of atonement — that Christ had to die so human sin could be forgiven. That lesson is elsewhere in the New Testament; Luke had a different interpretation.

“He focused on the fact that what it means to be faithful to God in a world that is addicted to wealth and power and other values that contra-

dict what God’s kingdom is about is necessarily suffering,” the scholar said. “The Messiah must suffer because those who obey God will end up suffering because of the nature of the world. Jesus is the model for what faithfulness to God looks like.”

Relating to today’s Christians

Susan E. Hylan, a New Testament professor at United Methodist Candler School of Theology and Emory University’s graduate division of religion in Atlanta, points out that Luke’s resurrection account follows the pattern of Christian worship.

“The story is told, the Scripture is interpreted and then you have the breaking of the bread,” she said. The message is clear: Worship is a way for disciples who never knew Jesus in the flesh to “come to know Christ and get to know him better.”

For Kay Roach, the story reminds her of her experience in a Walk to Emmaus retreat.

“When you are there, you see the face of Jesus,” said Roach, a member of Centenary United Methodist Church in Quincy, Florida. The experience, she said, made her more conscious of her prayer life and a better prayer partner. It also made her more committed to serving others.

The Rev. Stephane Brooks, director of Walk to Emmaus’ international office, said the ministry operates in 47 countries.

For Christians, the Walk to Emmaus experience — as recounted in Scripture or encountered in retreats — should be just the beginning of discipleship.

—Heather Hahn, UMNS