

The LINK



UNITED METHODIST CHURCH OF PATCHOGUE

Since 1791

January 2016

Pray For The New Year

“For God so loved the world that he gave his one and only son, that whoever believes in him shall not perish but have eternal life.” (John 3:16)

Greetings in the name of Jesus Christ!

By the time you read this, we may have already

celebrated Jesus’ birthday. It is somewhat strange for me to think of the month ahead of time always, anticipating and expecting something good to happen around us, within our community, and throughout the world in the midst of all the natural disasters and unfortunate mishaps.

When I first arrived in the United States, not as a student, but as a resident, I was able to drive around to explore the areas, and noticed there were many houses with the message “John 3:16” in their front yard. It was such a comfort for me to see them, because it means that there are still many families believing in God,

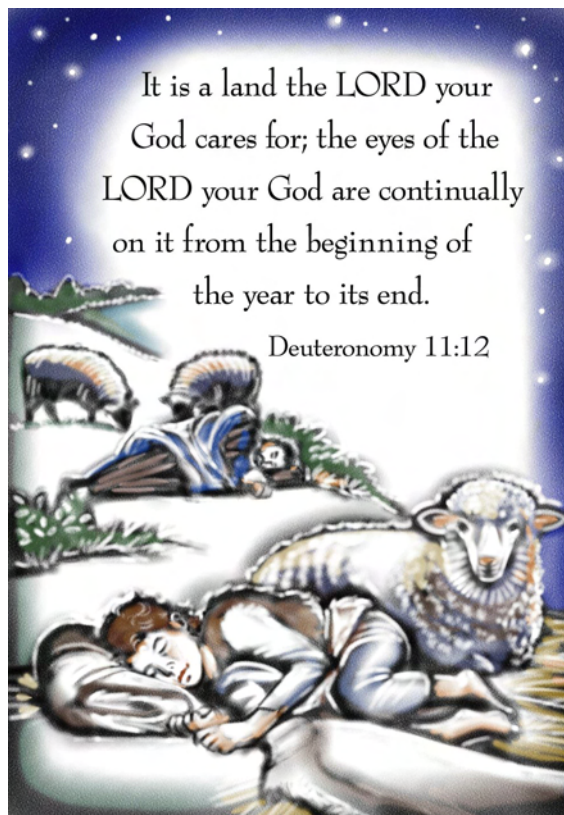
and trying to make a difference in their own way, the better way for all.

Praise God! We are now in the threshold of a new year of 2016, praying, and discerning what this new year is going to be look like.

Have you thought about your new year’s resolution yet? Even if we sometimes cannot make them throughout the year, it is

important to have one so that you have a goal.

Perhaps that goal could be restoration of your covenant with the Lord, or whatever will that God has spoken towards you in a unique way. It is very important to have a personal relationship with the Lord so that you might be able to listen for those small voices. As I



WORSHIP IN JANUARY

Jan. 3—Rev. Dawn Yoon, Isaiah 60:1-6, Psalm 72:1-7, 10-14, Matthew 2:1-12

Jan. 10—Rev. Dawn Yoon, Isaiah 43:1-7, Psalm 29, Luke 3:15-17, 21-22

Jan. 17—Rev. Dawn Yoon, Isaiah 62:1-5, Psalm 36:5-10, John 2:1-11

Jan. 24—Rev. Dawn Yoon, Psalm 19, 1 Corinthians 12:12-31a, Luke 4:14-21

Jan. 31—Rev. Dawn Yoon, Psalm 71:1-6, 1 Corinthians 13:1-13, Luke 4:21-30

have already preached so many times, there are many means of grace you could approach if you are an infant Christian. I truly believe that you all are adult Christians.

Let us give thanks and praise to our awesome God for giving us this new beginning!

I look forward to serving the Lord as a team with you all!

—Pastor Yoon

Circle of Concern

For Bereavement: Florence Carde

For Guidance and Healing:

Steve Rea, Liza Burell, Marisol Marita, Erlinda Hill

These Who are Hospitalized:

Maureen Blair

These who are in Rehab or Nursing Care Facilities:

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

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

Leona Kreamer in Brookhaven Memorial Hospital, 101 Hospital Rd., E. Patchogue, NY.

Alice Zahnd in Affinity Skilled Living, 305 Locust Ave., Oakdale, 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! Please put completed prayer cards in the offering plate or the Prayer Request Form on our webpage at www.patchogueumc.org.

Hear Our Sermons and Watch Our Services Online. Click on the Links at www.PatchogueUMC.org

Religious Voices Back Climate Accord

The river in central Liberia where Jefferson Knight used to play and fish as a child has completely dried up due to serious drought.

His country's experience of climate change gave Knight, who works for the United Methodist Church in Liberia, a very specific reason to attend the Paris climate summit.

On Dec. 12, 195 countries signed an accord at the United Nations Framework Convention on Climate Change—popularly known as COP21—making a historic commitment to lower the greenhouse gas emissions that cause global warming. "I think it is a stronger outcome than most observers expected," said John Hill, an executive with the United Methodist Board of Church and Society who was present throughout the convention and sent a video message after hearing final word of the agreement on his flight home.

What made a difference during the Nov. 30-Dec. 12 summit, in Hill's view, were the relationships developed and stories heard from the communities most affected by climate change. The result is not a solution, he added, but a path and a framework to work towards a solution. Knight, who was part of Church and Society's COP21 delegation, had access for two days to the "blue zone" inside the official conference, where he connected with other civil society groups and met government representatives, including those from Liberia.

Such access was an important advocacy tool for their delegation, said the Rev. Liberato Bautista, who also was in Paris as head of the agency's U.N. office.

"Physical presence at the official venue is crucial," he explained. "By our presence, we made known to the negotiators that we put value to the governmental process, and that we are watching and monitoring what they say and do."

Taking care of God's creation

Knight also came to Paris as part of the United Methodist Board of Global Ministries' Creation Care Team, led by the Rev. Pat Watkins. "Personally, I see my being on the Caretakers of God's Creation Team as a calling and one of my Christian responsibilities to ensure that God's creation is properly taken care of," Knight told United Methodist News Service.

His fellow team members have the same perspective. The Rev. Marietjie Odendaal, pastor of Gelterkinden United Methodist Church in Switzerland, was encouraged to learn from of a project about the biblical witness of caring for the earth.

"I hope that will enrich the language we generate to talk about the issue and also enlarge our options for engaging as Christians, together and with groups outside of the church," she said.

Sotico Pagulayan III, a Global Ministries team member who works for the United Methodist Church in Cambodia, said he struggled with the idea of going to Paris after the deadly terrorist attacks on Nov. 13.

Continued on Page 5

United Methodist Church of Patchogue January 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 Happy New Year	2
3 10 a.m.— Communion Wor- ship 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 deliv- ery 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 deliv- ery 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	16
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 deliv- ery 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	23
24 10 a.m.—Worship 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 deliv- ery 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	30
31 10 a.m.—Worship 11:30 a.m.— Trustees 12:30 p.m.— Pentecostal MF						

We Begin A Year of Celebration

Happy Birthday to us! Happy birthday to us! Our church in this community is now 225 years old, and the building is 125 years old.

It all started with John Wesley as we know. He spread the gospel to our country via circuit riders. One of them

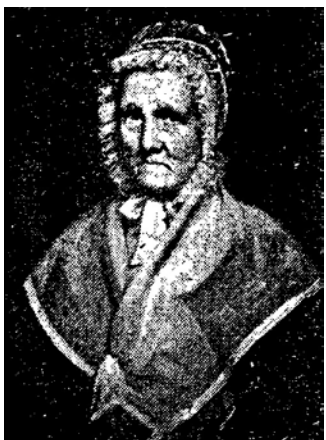


Ezra Tuttle

was Benjamin Abbott who came to our community and converted our founder, Ezra Tuttle, to

Methodism.

Ezra was an oysterman and sea captain of New England stock. His father was a Revolutionary War soldier who saw the Battle of Bunker Hill at age 12.



Charity Tuttle

From simply a charter member of the Methodist Society, Sea Captain Ezra Tuttle, "... under a divine call

to engage in the Lord's work, sold his vessel, bought a farm and devoted himself to the work of a local preacher, ordained as a deacon in 1806. He held services in this place as well as

Ronkonkoma, Hauppauge, Middle Island and Fire Island, preaching more sermons and attending more funerals in the course of 40 years than any other Long Island Methodist preacher." (This quote is taken from the history written by Sara Bransford, who was our historian for many years.)

In 1791 Ezra got together a small group of neighbors and friends from Patchogue. The first meeting place was his home.



The Pilgrim's Tavern

Because of the love and pouring out of service and welcome by him and his wife, Charity, it became known as "The Pilgrim's Tavern". It was on the east side of Atlantic Ave, just south of where Weeks St. enters it from River Ave. That was our first meeting place.

Our first regular preachers lived in the homes of some of our parishioners. Frequently they would live with the Daniel Haff family or the Albert Overton family. They were granted \$12 a month for room and \$10 per month for board. Figures rose upwardly over the years.

Next month we will go on to the next chapter of our history.

—Wendy Hollowell, Historian

Ed. Note: Patchogue is the second oldest United Methodist Church on Long Island. Commack was founded in 1783.

Patchogue Is An Early Part of Methodist History

The United Methodist Church shares a common history and heritage with other Methodist and Wesleyan bodies. The lives and



John Wesley

ministries of John Wesley (1703–1791) and of his brother, Charles (1707–1788), mark the origin of their common roots.

Both John and Charles were Church of England missionaries to the colony of Georgia, arriving in March 1736. It was their only occasion to visit America. Their mission was far from an unqualified success, and both returned to England disillusioned and discouraged, Charles in December 1736, and John in February 1738.

Both of the Wesley brothers had transforming religious experiences in May 1738. John's heart "was strangely warmed" at a prayer meeting on Aldersgate Street in London. In the years following, the Wesleys succeeded in leading a lively renewal movement in the Church of England. As the Methodist movement grew, it became apparent that their ministry would spread to the American colonies as some Methodists made the exhausting and hazardous Atlantic voyage to the New World.

Organized Methodism in America began as a lay movement. Among its earliest leaders were Robert Strawbridge, an immigrant farmer who organized work about 1760 in Maryland and Virginia, Philip Embury and his

Continued on Page 7

UMW

One of the things I've always cherished about UMW is the fundamental principle of 'being in mission.'

Whether that principle manifests itself in hands on ways such as preparing and delivering 100 bag lunches to the Far Rockaway Mission or in providing financial help to a local woman or family in need, or by donating money to projects around the world, it reflects our commitment to follow Jesus' commandment to "love our neighbor as ourselves".

Recognizing the value and worth of every human being and reaching out with a helping hand and loving heart is our way of following Jesus.

To earn the money to make things happen, we sponsor the annual holiday fair, host a retreat at Camp Quinipet, have a "no lunch luncheon" for Mothers Day, and have one or two "wine and cheese" gatherings. (yippee).

The following are the uses we will make of the funds earned this year:

\$1500 pledge to the district and conference UMW for missions around the world.

\$1000 to our own church to support our ministries.

\$800 to Wesley Dinners - we have been a supporter since the beginning in 2010.

\$200 to Church World Service to buy blankets for refugees as winter arrives.

\$200 to Heifer International to purchase honey bees, baby chicks, and an irrigation pump to improve

the lives of struggling people in places like Central America and Africa.

In addition, we will also provide scholarship gifts to graduating high school seniors as we do every year, and we will buy two new tables for Wesley Hall.

We generally meet the 3rd Saturday of every month, at 9:30 am. Everyone is welcome.

—Barbara Becker

Climate Accord (From Page2)

However, he wrote, God "touched my core," reminding Pagulayan "that He put me in this position and situation to brightly shine His light to this ever-decaying world...I knew God called me in this specific time of history to be a source of hope and an agent of change and transformation." Like Knight and Pagulayan, United Methodists and Methodists from various parts of the world came to Paris already aware of the effects of climate change in their communities. In Argentina, rainfall has been double the average, causing problems for farmers and sanitation issues in big cities, noted Anahí Alberti, a Global Ministries team member from Salta. In the northwest region where she lives, not having the usual six-month dry season means more insects and "will affect the entire population in terms of subtropical infectious diseases, which mostly are transmitted by insect."

Reaction to agreement

For Watkins, a United Methodist missionary assigned to "the care of God's creation," the final COP21

agreement highlighted the more important work that the creation care team did together in Paris.

But he celebrates the accord, while just a starting place, as an achievement that eluded world leaders six year ago in Copenhagen.

"Copenhagen was an effort to try to create one agreement that would be binding on all the countries," Watkins pointed out. "It was pretty much a failure."

For the 2015 summit, each country was asked to submit an action plan based on its own economic and political situation and its capacity to make changes. This time, he said, "there just seems to be far more agreement, almost universal agreement, that we've got to do something."

Kirby Fullerton, a member of First United Methodist Church in Little Rock, Arkansas, and part of the UK Youth Climate Coalition's delegation in Paris, expressed her disappointment that human and indigenous rights and gender equality were not specifically addressed in the final operative agreement.

"Reaching a zero carbon future is intrinsically linked to achieving a more fair and just, healthy planet," Fullerton, a second-year student at the University of Edinburgh in Scotland, wrote in an email.

But she finds herself hopeful that grass roots-level solutions will follow. "This is simply the start of legal, long-term and comprehensive solutions to the greatest challenge humanity will face this century."

—Linda Bloom, UMNS

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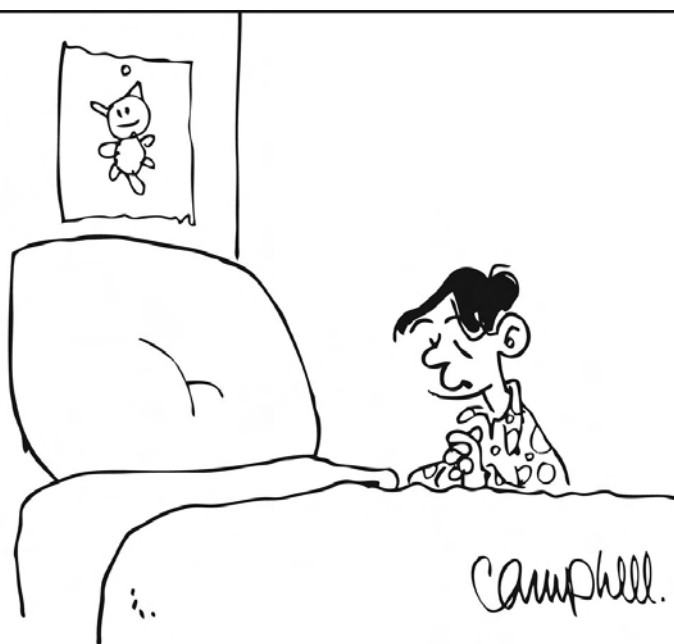
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Campbell.

**"To err is human, to forgive, divine,
and well, I've done my part."**



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 current source of revenue.

Methodist History (from Page 4)

cousin, Barbara Heck, who began work in New York in 1766, and Captain Thomas Webb, whose labors were instrumental in Methodist beginnings in Philadelphia in 1767. African Americans participated actively in these groundbreaking and formational initiatives though much of that contribution was acknowledged without much biographical detail.

To strengthen the Methodist work in the colonies, John Wesley sent two of his lay preachers, Richard Boardman and Joseph Pilmore, to America in 1769. Two years later Richard Wright and Francis Asbury were also dispatched by Wesley to undergird the growing American Methodist societies. Francis Asbury became the most important figure in early American Methodism. His energetic devotion to the principles of Wesleyan theology, ministry, and organization shaped Methodism in America in a way unmatched by any other individual. In addition to the preachers sent by Wesley, some Methodists in the colonies also answered the call to become lay preachers in the movement.

The first conference of Methodist preachers in the colonies was held in Philadelphia in 1773. The ten who attended took several important actions. They pledged allegiance to Wesley's leadership and agreed that they would not administer the sacraments because they were laypersons. Their people were to receive the sacraments of baptism and the Lord's Supper at the local Anglican parish church.

They emphasized strong discipline among the societies and preachers. A system of regular conferences of the preachers was inaugurated similar to those Wesley had instituted in England to conduct the business of the Methodist movement.

The American Revolution had a profound impact on Methodism. John Wesley's Toryism and his writings against the revolutionary cause did not enhance the image of Methodism among many who supported independence. Furthermore, a number of Methodist preachers refused to bear arms to aid the patriots.

When independence from England had been won, Wesley recognized that changes were necessary in American Methodism. He sent Thomas Coke to America to superintend the work with Asbury. Coke brought with him a prayer book titled *The Sunday Service of the Methodists in North America*, prepared by Wesley and incorporating his revision of the Church of England's Thirty-Nine Articles of Religion. Two other preachers, Richard Whatcoat and Thomas Vasey, whom Wesley had ordained, accompanied Coke. Wesley's ordinations set a precedent that ultimately permitted Methodists in America to become an independent church.

In December 1784, the famous Christmas Conference of preachers was held in Baltimore at Lovely Lane Chapel to chart the future course of the movement in America. Most of the American preachers attended, probably including two African Americans, Harry Hosier and Richard Allen. It was at this gathering that the

movement became organized as The Methodist Episcopal Church in America.

In the years following the Christmas Conference, The Methodist Episcopal Church published its first Discipline (1785), adopted a quadrennial General Conference, the first of which was held in 1792, drafted a Constitution in 1808, refined its structure, established a publishing house, and became an ardent proponent of revivalism and the camp meeting.

As The Methodist Episcopal Church was in its infancy, two other churches were being formed. In their earliest years they were composed almost entirely of German-speaking people. The first was founded by Philip William Otterbein (1726–1813) and Martin Boehm (1725–1812). Otterbein, a German Reformed pastor, and Boehm, a Mennonite, preached an evangelical message and experience similar to the Methodists. In 1800 their followers formally organized the Church of the United Brethren in Christ. A second church, The Evangelical Association, was begun by Jacob Albright (1759–1808), a Lutheran farmer and tilemaker in eastern Pennsylvania who had been converted and nurtured under Methodist teaching. The Evangelical Association was officially organized in 1803. These two churches were to unite with each other in 1946 and with The Methodist Church in 1968 to form The United Methodist Church.

—**The Book of Discipline of the United Methodist Church**

10 Church St., Patchogue, NY 11772

Rev. Hyo Jung (Dawn) Yoon, Pastoral Minister

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Email: office@PatchogueUmc.org

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A Year of Time

...Though even thinking on the subject of time may prove discomfoting, it is not a bad idea—especially at the beginning of a new year.

As we look into 2016 we look at a block of time. We see 12 months, 52 weeks, 365 days, 8,760 hours, 525,600 minutes, 31,536,000 seconds. And all is a gift from God. We have done nothing to deserve it, earn it, or purchase it. Like the air we breathe, time comes to us as a part of life.

The gift of time is not ours alone. It is given equally to each person. Rich and poor, educated and ignorant, strong and weak—every man, woman and child has the same twenty-four hours every day.

Another important thing about time is that you cannot stop it. There is no

way to slow it down, turn it off, or adjust it. Time marches on.

And you cannot bring back time. Once it is gone, it is gone. Yesterday is lost forever. If yesterday is lost, tomorrow is uncertain. We may look ahead at a full year's block of time, but we really have no guarantee that we will experience any of it.

Obviously, time is one of our most precious possessions. We can waste it. We can worry over it. We can spend it on ourselves. Or, as good stewards, we can invest it in the kingdom of God.

The new year is full of time. As the seconds tick away, will you be tossing time out the window, or will you make every minute count?

—Steven B. Cloud

Welcome
2016!

January Birthdays

Jan. 11 Abdiel Sanchez

Jan. 27 Michael Janson

The deadline for the February issue of **The Link** is **January 25**. Please email your copy to gbhoag@optonline.net.