

The LINK



UNITED METHODIST CHURCH OF PATCHOGUE

Since 1791

July-August 2015

Psalm 133 : "*How good and pleasant it is when brothers live together in unity*"

Dear brothers and sisters in Christ, my Patchogue family,

What an amazing journey ! The year has flown half away already. I hope and pray that your walk with Christ has been an inspiring one so far.

My recent experience at NY Annual Conference with our new interim Bishop Middleton was a refreshing one. I was very pleased to meet with one

of the church leaders at the venue because Conference exists for our benefit, and that we learn from one another and express our opinion as well.

By the grace of God, we are here together to experience a New Birth.

According to Wesley, New Birth is a vast change, which entails drawing out Holy Love of God within us, and empowering power of the Holy Spirit, that is always initiated by God. Regenerating grace is a favor of God, and

Jesus Christ is beckoning us to have a personal relationship with Him.

Christ is our hope!
"Praise be to the God the Father of our Lord Jesus Christ!
In his great

mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead." (1 Peter 1:3)

Speaking of Hope, children are our hope! Christianity can be great resources! Without our next generation, there will be neither future nor hope. Let us all gear up for our personal growth in spirituality, and at the same time, let us plant our seeds, our children, and experience the joy in and through us as they grow in this God's kingdom.

May this summer be a memorable one for everyone within this community. Blessings!

Love in Jesus Christ,

—Rev. Dawn Yoon

WORSHIP IN JULY-AUGUST

July 5—Rev. Dawn Yoon, Psalm 48, Mark 6:1-13

July 12—Guest Speaker June Barile, Psalm 24, Mark 5:14-29

July 19—Guest Speaker Don Kolacki, Psalm 89:20-37, Mark 6:30-34, 53-56

July 26—Guest Speaker Debbie Kolacki, Psalm 14, John 6:1-21

August 2—Rev. Dawn Yoon, Psalm 51:1-12, John 6:24-35

August 9—Rev. Dawn Yoon, Psalm 130, John 6:35, 41-51

August 16—Guest Speaker Ernest Ikpe, Psalm 111, John 6:51-58

August 23—Rev. Dawn Yoon, Psalm 84, John 6:56-69

August 30—Rev. Dawn Yoon, Psalm 45:1-2, 6-9, Mark 7:1-8, 14-15, 21-23

Have mercy
on me, *O* God,
according to your
steadfast *love*.

Psalm 51:1, NRSV

Circle of Concern

For Joys:

To all who attended the Holy Conference & Fellowship meeting, thank you!

Much gratitude to all of the volunteers who helped make the Wesley Dinner such a success as well as the guest speaker, Roger Leathers, who spoke on behalf of the Services for the Underserved (SUS). It's a blessing to have so many people working together to meet the needs of UMCP. Mike Walsh is now Cancer free!

For Bereavement:

The family & friends of Elaine Short on the death of Elaine's husband and her sister. Family and friends of Ellie Goyco, Matthew Ferna, John Orlando, Stephen Mulderig, Thomas C. Schultz,

For Guidance and Healing:

Elaine Short, Phyllis Hicks, George Jackson, Debbie Carlino, Parents of Ellie Goyco—John & Sylvia, Janice De La Vergne, Christy Wood, Rose Latina, Linda Hardy, Richard LaKowski, Dawn Rice, Laura Diamond, Tommy & Violet Benincase.

These Who are Hospitalized:

Marjorie Bates, Donna Kestor.

These at Home:

Jay Vanderhoof

These who are in Rehab or Nursing Care Facilities:

John VanderZalm 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!

Can't We All Just Get Along?

It's hard being a human being. We have so many worries and doubts; so many hopes and fears.

One of the biggest sources of our anxiety is just getting along with each other. Even in families, there are tensions and hard feelings. It's not easy to deal with that sister who thinks she's smarter than you are, or what about Aunt Tillie who talks with her mouth full, or Uncle Phil who, in addition to loving the sound of his own voice, also loves to point out every mistake you've ever made since you were out of diapers.

Work, school, community organizations, politics, sports - almost all human endeavors and relationships have the potential for a clashing of wills, of beliefs, ideas, perspectives, values, likes and dislikes.

Thank goodness that doesn't happen in churches.

Oh. Wait a minute. Actually, it does. Two thousand years ago, the Apostle Paul spent a lot of time and ink writing to the early church in Corinth trying to resolve conflicts within the membership. Conflicts in the later Christian church were often resolved by labeling those in disagreement as heretics (which comes from the Greek word for thinking differently) and then excommunicating them or better yet, executing them and confiscating their property.

Thankfully, we no longer burn dissenters at the stake, but that doesn't mean that discord within a church can't get ugly. There are many subjects and issues that can produce anger and an erosion of the ties that bind us together in Christian community.

Changes in liturgy, in the type of music we sing, whether we like or dislike a pastor, arguments about finances, arguments about whether we spend too much time arguing about finances, the list can go on and on.

But in and of itself, disagreement within a faith community is not necessarily a bad thing. It is how we deal with it that can make all the difference in the world.

Hurling bitter recriminations at each other, pointing fingers, laying blame, these behaviors have a very limited usefulness and, truly, can contribute to the decline of a faith community. After all, who wants to come to a church where everybody is mad at each other?

When we sit together in an atmosphere of respect and truly listen to each other, when we explore the ways we can adapt and enhance our worship, when we remember we are Christians because we believe that Jesus had a Divinely inspired message for us on how to live our lives, then we can resolve conflict in a truly Christian way.

The spiritual well being of a congregation is dependent on how willing we are to listen to God's voice, instead of the clamoring of our own voice; how well we can work together cooperatively to resolve concerns and problems; in our ability to see the face of Christ in everyone we encounter.

Peace, Sisters and Brothers in Christ.

—Barbara Becker

United Methodist Church of Patchogue

July 2015

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3 7-9 p.m.— Pentecostal MF 7:30 p.m.—N/A	4
5 10 a.m.— Communion Wor- ship 12:30 p.m.— Pentecostal MF	6 7:00 p.m.—AA	7 9 a.m.—Al Anon 10 a.m.—Noon— Food Pantry 7-9 p.m.— Pentecostal MF 7:30 p.m.—AA	8	9	10 7-9 p.m.— Pentecostal MF 7:30 p.m.—N/A	11
12 10 a.m.—Worship 11:30 a.m.— Finance 12:30 p.m.— Pentecostal MF	13 7:00 p.m.—AA	14 9 a.m.—Al Anon 10 a.m.—Noon— Food Pantry 7-9 p.m.— Pentecostal MF 7:30 p.m.—AA	15	16	17 7-9 p.m.— Pentecostal MF 7:30 p.m.—N/A	18
19 10 a.m.—Worship/ Heat Offering 12:30 p.m.— Pentecostal MF	20 7:00 p.m.—AA	21 9 a.m.—Al Anon 10 a.m.—Noon— Food Pantry 7-9 p.m.— Pentecostal MF 7:30 p.m.—AA	22	23 5:00 p.m.—Wesley Dinner	24 7-9 p.m.— Pentecostal MF 7:30 p.m.—N/A	25 Youth Group Pool Party
26 10 a.m.—Worship 11:30 a.m.— Trustees 12:30 p.m.— Pentecostal MF	27 7:00 p.m.—AA	28 9 a.m.—Al Anon 10 a.m.—Noon— Food Pantry 7-9 p.m.— Pentecostal MF 7:30 p.m.—AA	29	30	31 9:00 a.m.—ESL 7-9 p.m.— Pentecostal MF 7:30 p.m.—N/A	AUGUST Vacation Bible School—8/3-8/7, 10:00 a.m. 8/27—5:00 p.m., Wesley Dinner 8/29—9:30 a.m., UMW

the Way

May the peace of Christ be with us all.

I listened to the on-line recording yesterday of the 6/14 service at Patchogue UMC, and noticed that Pastor Yoon made reference in her sermon to the phrase “What would Jesus do?” That’s always been a tough one for me, especially these days, mainly because I often know *exactly* what Jesus would do – and then I don’t do it. That seems especially true of late, as I seem to drift like flotsam and jetsam through life’s spiritual challenges. As a matter of fact, for the first time ever I hit a total block on what to write about for this “summer” column. I’m not especially good with setbacks, but you’ve probably figured that out already.

However, driving home this evening from a meeting that was both spiritual (in its subject matter) and annoying (as we all butchered its spirituality by talking about it), the old WWJD phrase kept banging around in my head, and all of a sudden I knew what to write about. Not about what Jesus would do, which would be presumptuous on my part to speculate; not about what Jesus did, which has already been covered pretty thoroughly. No, I’m off to my happy place, and please keep in mind that I have a very shallow and imperfect knowledge of the Bible: I’m thinking about what Jesus didn’t do.

Jesus never held a grudge, as far as I can tell. Oh, he got angry, all right, but consider this: Jesus Christ is the

only person who ever walked the earth for whom the phrase “righteous anger” was 100% accurate and applicable. He said what was on his mind, and then he went on with the Mission. And then he actually did what he tried (and tries) to teach us all to do—to pray to the Father for strength, for guidance, for forgiveness, and for love. I am not capable of imagining myself asking God to forgive those who are busy flogging, humiliating, and crucifying me. And trust me, my imagination is pretty good.

Jesus never withheld love. He didn’t withhold it as leverage, as punishment, or for any other reason. The more I read the Gospels, the more I believe that “love”, for our Lord, is an action verb. Sure, he messed with people’s heads once in a while – I think my personal favorite is when he lets the Greco-Syro-Phonecian woman in Mark 7:24 win the debate—but I don’t recall him ever, ever withholding love. Maybe that’s for the simple reason that God IS love, but that’s a bit beyond my capabilities to comprehend right now.

Jesus never asked his disciples to do anything he wouldn’t do, and he never shirked from anything that his Father asked him to do. That’s called Leadership, and Courage, and Commitment, and “Walking the Talk”, and Love. There’s that “love” word again. For me to even approach “adequate” on any one of those qualities, let alone more than one at a time, is a Herculean effort, especially when I try to get there with my own minimal resources. And I suppose that

points up what may be the “never” that enabled all the other “nevers” above, at least from my worm’s eye perspective (and deduction):

Jesus Christ never, never, NEVER went anywhere or did anything without being in prayer with God. When I was a lot younger, I used to wonder if Jesus did some stuff that didn’t “make the papers”. Even being God’s only Son, our Lord was also fully human, so really, isn’t it safe to assume that he messed up somewhere along the line, if only a tiny bit? That’s the problem with being fully Tom, of course —if I were in constant prayerful relationship with God, I wouldn’t have to ask such an inane question. Perhaps more accurately, the question wouldn’t even occur to me. Jesus trusted his Father to guide him, day in and day out—with that kind of faith, how could Christ be anything but perfect?

I imagine there are a lot of folks out there to whom the stuff that Jesus didn’t do is old news. When you get right down to it, I’m pretty slow on the uptake a lot of the time, at least with the stuff that really matters. But here is something I know for certain: when I pray to our Lord, and turn my burdens over to His care, it allows me to become childlike (not childish, I’ve already got that one down pat); and in becoming childlike, I can trust, and have faith, and have hope, and give love, in my own imperfect way.

And God will NEVER let me down.
Yours in Christ,

—Tom Bracken

The Fault In Our Death Penalty

At the dawn of the 21st century, one of the major questions in American jurisprudence is the best way to kill a man.

We have decided that death by lethal injection is far more humane than gassing a person to death, the method favored by Nazis, or electrocution, a method Benjamin Franklin invented for the euthanasia of a turkey. However, we have found our source of the drugs used in lethal injections to be cut off because the manufacturers oppose their use in executions. Thus, states have switched to other drugs, but now the efficacy of these new drugs is being debated before the U.S. Supreme Court due to several botched executions.

As a result of these difficulties, Tennessee has decided that electrocution is not so bad after all, and last year the Governor signed a bill to force inmates on death row to be executed via electric chair when lethal injection drugs are not available. Oklahoma has a similar law. Apparently these states do not find it “cruel or unusual” to pass 2,000 volts of electricity through a human being, which begs the obvious question, if

electrocution is not cruel or unusual, what is?

If the family dog became ill would you allow your vet to electrocute it? Or, more to the point facing the Supreme Court, would you allow your vet to use an untested, unusual and potentially faulty cocktail of drugs on your pet?

But for the Christian, the problem with execution is not about the method, nor is it the fact that, according to one recent study, jurors are three times more likely to sentence a black defendant to death than a white defendant, nor is it the fact that approximately 1 of every 25 people on death row are actually innocent. Instead, for the Christian, the real problem with the death penalty is that it is simply unChrist-like.

The Christ we believe in saved a woman from an execution, rejected the retributive justice of an “eye for an eye”, commanded “mercy not sacrifice” for a capital offense, and forgave, not just a condemned thief, but also his own executioners. This vision of Christ is simply not a God who exalts in inflicting the psychological and physical pain of a death sentence on those created in His image and likeness.

And most Christians intuitively understand this.

According to a 2013 survey, just 8% of Protestants thought Jesus would support the death penalty were he alive today. Despite this, 63% of American Protestants still support the death penalty. While the fact that 63% of Protestants are in favor of executions may be dispiriting to capital punishment abolitionists, it is actually good news because it suggests that the majority of Christian support for the death penalty comes from people who know that they are not living their Christ-centric ethics. It suggests that we can “transform the world” simply by reminding Christians to do what they already know Jesus would do.

To its credit, the United Methodist Church has been officially opposed to the death penalty for as long as there has been a United Methodist Church. However, the ordained leadership of the Church has been somewhat lukewarm in its opposition such that it is doubtful that the average Methodist even knows their Church’s position on the subject. It is time to change that. Support for the death penalty is eroding across the U.S. and it is long since time for the Church to be a leading voice in its abolition.

—Bryan Snyder, United Methodist Reporter

July Birthdays

July 5 William Thompson
July 8 Jennifer Whalen
July 10 Richard Nogiewich
July 10 Keith Pearson
July 13 Christina Stawecki
July 14 Kayla Abbate
July 15 Jennifer Kratz
July 15 Robert Dodge
July 17 Andrew Feldman
July 17 Francesca Artus
July 23 Tom Pagliaro
July 28 Janis LeBlanc
July 31 Savannah Lanzetta

August Birthdays

Aug 1 Jean Williams
Aug 3 Penelope Weber
Aug 4 Elizabeth Biederman
Aug 7 Jordan Thompson
Aug 12 Connor Kingsbury
Aug 14 Jeremy Hingle
Aug 16 Virginia Hayward
Aug 18 Justin Zimmerman
Aug 19 Jacqueline Braile
Aug 19 Kaitlin Braile
Aug 19 Meghan Braile
Aug 24 Diane Uzzo
Aug 25 Jacob Miller

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and

Watch Our

Services Online

Click on the Links

at

www.PatchogueUMC.org

The deadline for the September issue of **The Link** is **August 21**.

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**"The correct response is 'I do' —
not 'it's worth a try.'"**



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.

A Riot Is The Language of The Unheard

“A riot is the language of the unheard,” said the Rev. Dr. Martin Luther King, Jr. He was addressing a growing trend of urban violence that challenged his own non-violent civil rights movement in the late 1960s. He cited worsening poverty and unmet promises of freedom and justice for far too many African Americans.

“Certain conditions continue to exist in our society which must be condemned as vigorously as we condemn riots,” said King in a 1968 speech. “As long as America postpones justice, we stand in the position of having these recurrences of violence and riots over and over again. Social justice and progress are the absolute guarantors of riot prevention.”

Tragically, this prophet of peace and justice was assassinated a few months later, detonating “a shock wave of looting, arson and outrage,” according to TIME magazine. The outcome devastated cities across the nation—cities like Philadelphia and yes, Baltimore.

Now, we have painfully witnessed the voices of the unheard rioting in the streets of Baltimore, our neighboring metropolis. In dismay we have watched real-time images of businesses being burned, property being looted and destroyed, communities torn asunder, attacks on police, and a proud city and its leaders feeling the burning shame of intense media exposure and widespread public judgment.

All of these actions were ignited by the senseless death of Freddie Gray, yet another young African American man whose encounter with local police led to a tragic, mysterious, unnecessary death. Gray was arrested for running from police and carrying a switchblade. But he died after suffering severe spinal cord injuries while in police custody.

Reports of long-standing patterns of police brutality in predominantly black, poor, neglected urban communities, like Baltimore and elsewhere, suggest that Dr. King’s unsettling analysis may be as relevant as ever. Angry victims who feel not only oppressed but also unheard and ignored can go from being protesters to perpetrators. And a single incident of oppressive brutality, when publicized but not reconciled, can ignite their seething anger into public violence.

Acts of violence are never a viable solution

But destructive and yes, self-destructive acts of violence are never a viable solution to any problem or injustice. Yes, many who feel their voices have been too long unheard may suddenly see themselves in the media and hear their travails discussed at great length. But ultimately, their acts of violence and destruction leave their lives and communities in worse shape than before and with even lower morale.

We hold the city of Baltimore, its people and public servants, its congregations and communities in our caring thoughts and fervent prayers during this very difficult time. We grieve for the pain and despair, the violence and

destruction, and the disturbing necessity to deploy National Guard troops for the first time since the riots that followed Dr. King’s murder in 1968. And yet, we lift up thoughts and prayers buoyed by signs of hope, as we see residents resolutely clearing their streets and sidewalks of debris, standing in the gap to challenge rioters and limit further destruction, and even congregating in festive fellowship to show their mettle and uplift their morale.

I have an affectionate remembrance for this part of Baltimore because it was long a part of my parish as pastor of Christ UMC of the Deaf until 2008. Russ Funeral Home, Heaven’s Gates Restaurant, Mondaymin Mall—these are places I would visit as part of my ministry there. Good people live in this city, people who have hope and purpose, a love for their neighborhoods and strong community bonds.

There is still hope that prevails

Yes, there is much despair, anger and unrest in many cities due to broken relationships and frustration from years of suffering from poverty, crime, neglect and injustice. But there is still hope that prevails among those who know they are “persecuted, but not forsaken; struck down, but not destroyed.” (2 Corinthians 4:9).

The church’s mission is to remind the people of that great, resilient hope and from whence it comes, to remind them that their voices are indeed heard by Christ’s passionate disciples and by the all-knowing, all-seeing Savior we serve.

Continued on Page 8

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 Meghan Vanderhoof, Administrative Assistant
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 Email: office@PatchogueUmc.org

Worship Video Live Streaming at PatchogueUMC.Org

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 Fellowship Coffee Hour—11 AM
 Hearing assistance provided

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Summer Adult Study on Facebook

It's hard to have a traditional in-person study during the summer with people on vacation and other activities going on, so we've decided to do an online study. We'll have a closed Facebook group, which means that the posts in it can only be seen by those in the group, who need to be approved.

We'll be looking at the Gospel of Mark over a period of six weeks, from July 6 through August 17. Participants will be sent all study materials by email and can participate in group discussions at their own convenience.

You can contact Debbie Kolacki at debbiekolacki88@gmail.com if you'd

like to join the study or would like more information.

—Debbie Kolacki

Unheard (from Page 7)

We the church must open the eyes and ears of our hearts to feel their pain, use our calmest voices to quell their anger, and offer our best minds to help them seek solutions to their sufferings.

Christ wept over the city that knew not the promise of peace or the hope of deliverance. And yet, he died selflessly to offer all people that promise and that hope for abundant life.

We must do the same by courageously sharing his loving, liberating gospel on the front lines, "always carrying in the body the death of Jesus, so that

the life of Jesus may also be made visible in our bodies." (2 Corinthians 4:10)

May we hear the concerns of people of goodwill who wish to protect their city, to build it up and to achieve better conditions. May we find creative ways to improve relations between communities and law enforcement officers. May we commit to listening to one another so that no one goes unheard, and commit to learning what we can do personally to wage a vigilant peace in our cities and in all our communities.

God help us. Let it be so.

—Bishop Peggy Johnson, Eastern PA Conference