

The LINK



UNITED METHODIST CHURCH OF PATCHOGUE

Since 1791

July-August 2022

The Journey Begins

Grace and Peace be unto you. I am excited to start this new journey with you. I understand that change is difficult, uncomfortable, and scary at times. However, I am encouraged by a quote I came across the other day:

“As you embark on a new journey, keep an open mind. You never know what could be until you try, waste no opportunity.”

Let this be our mantra to keep an open mind and waste no opportunity.

Isaiah 43:19 says, “See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland.”

We as Christians, are very seldom ready for what God has for us. God

has to prepare us to receive the blessings God has in store for us.

So, how does God prepare us for the new thing? We are prepared through transition; he prepares us through change. You must understand that things can't remain the same, just like when a woman becomes pregnant; her body can't stay the same to give birth.

God has allowed Pastor Chuck to take you as far as he can go. Just as Elijah passed the mantle to Elisha in 1 Kings 19:19, with much prayer the mantle has been passed on to me and I'm ready to fulfill God's purpose for us. How about you?

Jeremiah 29:11 says, “I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future.”

God is beginning to set the stage for some new things to happen in our lives, in our church, a new order.

God is letting us know that God hasn't forgotten us, that God has heard our prayers, God has seen our tears, God has felt our pain and now it is time to implement God's plan for us. So, let us not focus or get caught up on what was but let's take what was and build upon it for the purpose of ministry.

Continued on Page 2

WORSHIP IN JULY-AUGUST

July 3—Rev. Dr. Debbie San Pablo, Luke 10:1-11, 16-20

July 10—Rev. Dr. Debbie San Pablo, Luke 10:25-37

July 17—Rev. Dr. Debbie San Pablo, Luke 10:38-42

July 24—Rev. Dr. Debbie San Pablo, Luke 11:1-13

July 31—Rev. Dr. Debbie San Pablo, Luke 12:13-21

August 7—Rev. Dr. Debbie San Pablo, Luke 12:32-40

August 14—Rev. Dr. Debbie San Pablo, Luke 12:49-56

August 21—Rev. Dr. Debbie San Pablo, Luke 13:10-17

August 28—Rev. Dr. Debbie San Pablo, Luke 14:1, 7-14



Circle of Concern

Bereavement

The family of **Anthony Lodato**, a young man in his 30's (Trudy Mansfield)

The family of **Mr. Lee** (Pastor Chuck)

Healing

Donna Logorcio who was recently diagnosed and hospitalized with pancreatic cancer. (Kathy Halliwell)

Jean Morse who is undergoing hip replacement surgery.

Bruce Madson who is undergoing quadruple bypass surgery.

Bruce Kirschner who is in the hospital. (Carol Kirschner)

Concerns

Continued prayers for all affected by the war in Ukraine and an end to war. May we all learn to live in peace.

All the oppressed women in this world who are seeking freedom and for an end to human trafficking of young women and girls.

May God bring us peace and lead us through the Right to Life issues.

Continued Prayers

Lance Marques, Billy Appenzeller, Kirt Watkins, Kevin Clifford, Ted Forsyth, Chief O'Leary, Jordan Barrios, Ed Witt, Mike Haberman, Christine Tortorice, Rob Conforti, Sherrie Ann Maglicco, Tim Hollowell, Richard Pryor, Ulla Ziegler Pereira, Kimberly Helfst, Paul Halayko, Harry Higbie, Suzanne Tierney, Kathleen Quinn, Monica Hunter

Joy

Birth of a granddaughter for Trudy and Tom Mansfield.

—Kathy Hallowell

Contact Kathy at
Keats1002@gmail.com

Birthdays In July-August

- July 8** Andrew Jacobs
- July 16** Isabelle Christine Wenke
- July 22** Charlie Magill
- Aug 3** Penelope Weber
- Aug 8** Kevin Rice
- Aug 12** Connor Kingsbury
- Aug 17** Natalie Morgan Palm
- Aug 22** Sasha Kratz
- Aug 23** Bob Prince
- Aug 24** Lynn Russo
- Aug 26** Lenny Pearson
- Aug 31** Eleanor Prince

Anniversaries

- July 11** Gail & George Hoag
- July 13** Carol & Bruce Kirschner
- Aug 24** Eleanor & Bob Prince

Journey Begins (From Page 1)

I pray that we will be united, united in prayer, united in vision and purpose and united in faith. There is something powerful that will happen when the body of Christ is united and in one accord.

Jesus declares in Matthew 18:19: "I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them." What a blessed assurance!

As we fulfil God's Word, God will pour out God's blessings on the people, and nothing will be impossible for us.

As we unite ourselves, let's keep an open mind and waste no opportunity. Remember, God is with us and God will command blessing upon the church.

Are you ready? And so, the journey begins!

Blessings,

—Pastor Debbie



United Methodist Church of Patchogue July 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 7:30 p.m.- Pentecostal	2
3 10:00 a.m.— Worship 6:30 p.m.— Pentecostal	4 Office Closed 7:00 p.m.—AA	5 10:00 a.m.— Noon—Food Pantry 7:00 p.m.—AA	6	7 7:00 p.m.—AA	8 7:30 p.m.— Pentecostal	9
10 10:00 a.m.— Worship 6:30 p.m.— Pentecostal	11 Office Closed 7:00 p.m.—AA	12 10:00 a.m.— Noon—Food Pantry 7:00 p.m.—AA	13	14 7:00 p.m.—AA	15 10:00 a.m.— ESL 7:30 p.m.— Pentecostal	16
17 10:00 a.m.— Worship 6:30 p.m.— Pentecostal	18 Office Closed 7:00 p.m.—AA	19 10:00 a.m.— Noon—Food Pantry 7:00 p.m.—AA	20	21 7:00 p.m.—AA	22 10:00 a.m.— ESL 7:30 p.m.— Pentecostal	23
24 10:00 a.m.— Worship 6:30 p.m.— Pentecostal	25 Office Closed 7:00 p.m.—AA	26 10:00 a.m.— Noon—Food Pantry 7:00 p.m.—AA	27	28 7:00 p.m.—AA	29 10:00 a.m.— ESL 7:30 p.m.— Pentecostal	30
31 10:00 a.m.— Worship 6:30 p.m.— Pentecostal						August dates are similar but ESL may vary.

Liberty

Liberty is one of those glorious words like Freedom, Truth, Justice, Peace, that lift the spirit and stir the emotions when you hear or read them.

The poet, Langston Hughes, in his poem, *Refugee in America*, wrote, “There are words like Freedom, sweet and wonderful to say. On my heart-strings Freedom sings, all day every-day. There are words like Liberty that almost make me cry. If you had known what I knew, you would know why.”

Most of us are touched in some way when we hear the word Liberty, by its implication of something ennobling and good. Another poet, Robert Hayden, called it “This beautiful and terrible thing, needful to man as air, usable as earth.”

But, what does it mean?

Over time, meanings, particularly of special words, words that are used frequently, tend to blur and may mean different things to different people. The dictionary lists several meanings, including the power of choice, self determination, freedom from restraint or compulsion. These seem inadequate to me.

Two hundred and forty six years ago, our country, as Abraham Lincoln said, “Was conceived in Liberty and dedicated to the proposition that all men are created equal.”

Ah, not exactly. The men who wrote “We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness,”

had a very narrow interpretation of liberty. An understanding that did not include women, children, slaves or persons who did not own property. They had only grasped a fragment of what was and is an incredible vision.

This vision did not spring fully formed from the brain of Thomas Jefferson. The idea of Liberty as a righteous concept can be found far back in history and religious tradition.

For example, in the 7th century BCE, the prophet, Jeremiah, recounted how the Judeans had made a covenant with God to free their slaves, then changed their minds and re-enslaved them.

God’s response was pretty clear. “You have not obeyed me in proclaiming Liberty, everyone to his brother, everyone to his neighbor. Behold, I proclaim liberty to you- to the sword, to pestilence, and to famine.”

This betrayal on the part of the Judeans, brings to mind the betrayal of the Emancipation Proclamation by the introduction of Jim Crow laws after Reconstruction. Laws which were designed to deprive African Americans of their freedom and re-enslave them through violence and intimidation. I can’t think God was too pleased at that perfidious behavior.

Sadly, too many people believe that Liberty and Freedom, and Equality should only be available to limited groups of people. That somehow, God anointed a very small selection of humanity to be worthy of these sacred gifts.

As if God would be so small. The founding fathers made that mistake

in excluding whole segments of the population. And tragically, too many people in this country cling to the myth that this is rightfully a white, Protestant country.

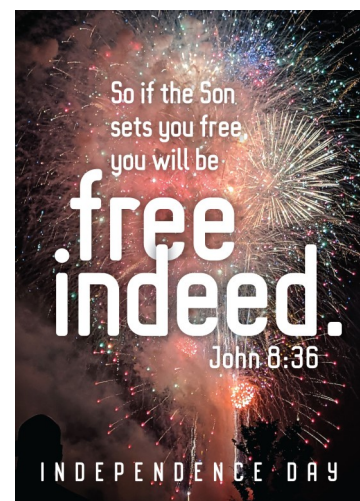
They willfully ignore the contributions of African Americans, Asian Americans, Hispanic Americans, Native Americans, of the contributions to the American culture of a plethora of religious traditions and ideas..

Our American story is a complicated one. Cruelty and violence mixed with decency and inspiring ideals. But it is a story full of promise, full of hope, full of dreams. And it is for everyone, not just some.

Can you imagine that, if everyone who professes to be a Christian in this country actually behaved and lived their lives as Jesus taught, actually loved their neighbor as their selves, actually sought to be just and fair and merciful, how much closer we would be to becoming the “shining city on the hill”, reflecting the love of God through Christ. Just imagine.

As we wave our flags and celebrate July 4th, let us commit to really working to bring about Liberty and Justice for all.

—Barbara Becker



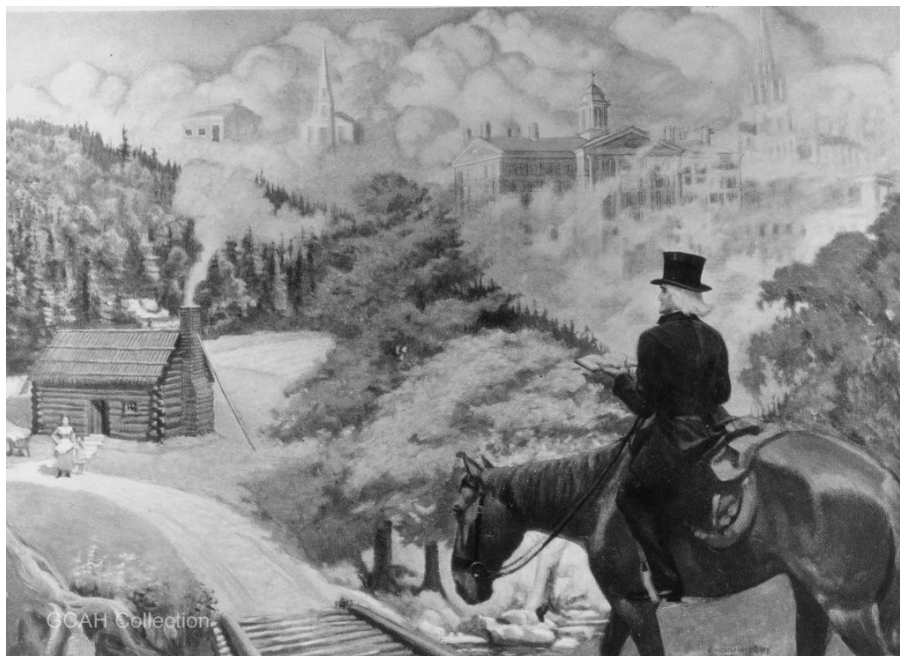
Why Do United Methodist Pastors Change Churches?

Our unique system of deploying clergy has its roots in the earliest days of Methodism. John Wesley, the founder of the Methodist movement, preached up to 40,000 sermons in his lifetime. He was an "itinerant" preacher, traveling from town to town in England, setting up Methodist societies.

"John Wesley believed that itinerant preachers who moved from place to place were more effective than those who settled in, grew comfortable, and wore out what they had to say," says the Rev. Belton Joyner. In a letter to the Rev. Samuel Walker in 1756, Wesley wrote, "We have found by long and consistent experience that a frequent exchange of preachers is best. This preacher has one talent, that another; no one whom I ever yet knew has all the talents which are needful for beginning, continuing, and perfecting the work of grace in a whole congregation."

In the early days of Methodism in America, a pastor — most often a circuit rider — might be appointed to half of a state or more. His appointment might be for only three months, after which he moved to another circuit. Thousands of the oldest United Methodist congregations today trace their history to a circuit rider.

These riders traveled from place to place to begin Methodist societies. Eventually, especially after the establishment of the Methodist Episcopal Church in 1784, most of these societies became congregations. This practice continued and became the basis



for the itinerant system The United Methodist Church uses today. United Methodist pastors are sent, not called or hired. "Itinerancy" refers specifically to the commitment by pastors to go and serve wherever their bishops send them. "Appointment" is the action taken by bishops. These are different, yet related.

Clergy in The United Methodist Church commit to serve where their bishop appoints them. Appointments are typically for one year at a time, though the bishop may move any itinerant pastor at any time. The goal of the appointment process is to match as much as possible the gifts and graces of the particular pastor or deacon with the ministry needs of a particular congregation or ministry setting. In this "serial leadership" of consecutive pastors and deacons — no two are alike — over time, the combination of skills blends to form a broad base of developed ministries.

While bishops make appointments, they incorporate a consultative pro-

cess outlined in The Book of Discipline that includes district superintendents, clergy and pastor/staff parish relations committees. The needs and desires of clergy are considered, but the mission of the church comes first.

Joyner explains, "In a connectional system such as United Methodism, the question from any individual congregation or from any individual [clergy] is not, 'What is best for me?' The question is 'What is best for us, the whole connection?' The one who has oversight, the bishop, makes those decisions. (The New Testament word for bishop is episkopos, which means 'the one who can see the whole picture.')

"The changing of pastors brings different and often-needed gifts to the local church (1 Cor. 12:4). The changing of settings can keep a pastor refreshed. The missionary journeys of Paul are surely a reminder of that (for example, Acts 13:2-14:7; 15:36-18:22; 18:23-21:19)."

—UMNS

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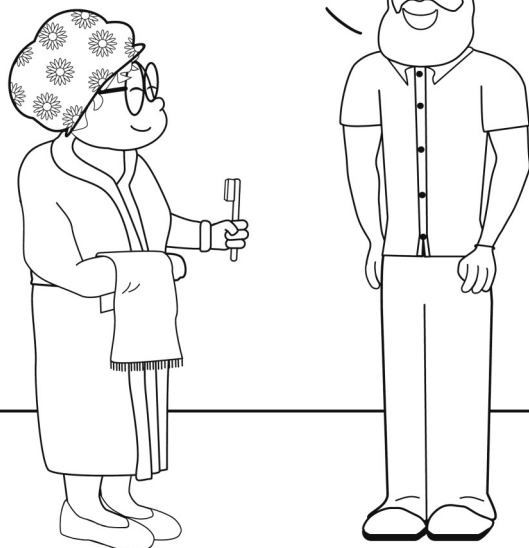
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"We really appreciate all the time you spend volunteering here at the church, but I think we should talk."



Crio

Save Your Old Magazines

Dave Hollowell would very much appreciate your saving the magazines you have read and passing them on to him. He takes them for the enjoyment of adult and nursing home residents and shut ins. They can be dropped off in the church office.

The deadline for the September issue of **The Link** is August 19.
Please email your copy to gbhoag@optonline.net.

What Is The UM Position On Abortion?

The United Methodist Church affirms the sanctity of life in these two statements in the Social Principles:

Our belief in the sanctity of unborn human life makes us reluctant to approve abortion.

But we are equally bound to respect the sacredness of the life and well-being of the mother and the unborn child.

These statements, and others, place the United Methodist position on abortion firmly on the spectrum of life-based ethics rather than choice-based ethics.

Life-based ethics place life at the center of guidance regarding situations where there may be conflicts. Life-based ethics call for as much life as possible to be honored and preserved in such situations. Choice-based ethics place the sovereignty of a person's right to choose at the center of such arguments.

United Methodists affirm the sanctity of unborn human life. We similarly understand that the pregnant woman is also a life of sacred worth, and that there are circumstances in which there may be "tragic conflicts of life versus life." This may happen to any pregnant woman, anywhere, at any time during her pregnancy.

Critical to preserving life is ready access to proper medical care. This includes access to medical care that may include abortion when that is the way to preserve the most life possible. That is why the Social Principles affirm that "in such cases we support the

legal option of abortion under proper medical procedures by certified medical providers."

Additional official statements of The Unit-

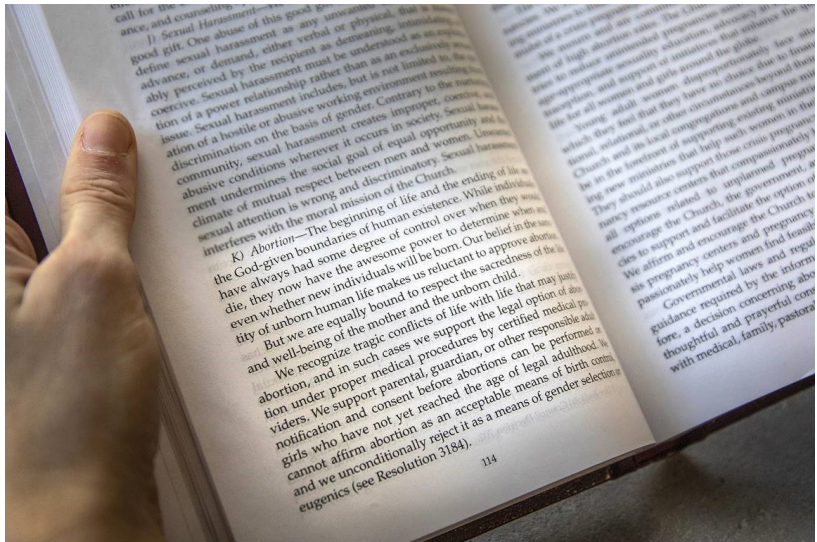
ed Methodist Church express the denomination's life-centered ethics.

The United Methodist Church does NOT affirm abortion as a means of birth control.

We also "unconditionally reject" abortion "as a means of gender selection or eugenics.

And we reject late-term abortions except where the mother's life is in danger, or in cases of severe fetal abnormalities incompatible with life. All Christians faced with such decisions are called to enter them with prayer, searching the Scriptures, and all other means of seeking God's will, guidance, and wisdom. We also strongly encourage such persons to seek the counsel of parents, other family members, clergy, and professionals in both medicine and counseling.

When addressing an unplanned or unwanted pregnancy, "We particularly encourage... the option of adop-



In the Social Principles, The United Methodist Church affirms the sanctity of the life of both the unborn child and the mother.

tion." When a woman selects adoption as the outcome of her pregnancy, the Social Principles encourage churches to assist her with appropriate resources and support.

While we understand the need for women to have access to safe, legal abortions, we also "mourn and are committed to promoting the diminishment of high abortion rates." We encourage ministries that reduce unintended pregnancies, such as sex education, access to voluntary family planning, contraception, and "initiatives that enhance the quality of life for all women and girls around the globe."

Finally, United Methodists are committed to ministering with those who have had an abortion, providing support and encouragement. Whatever situation led to a decision to abort, there is always much loss, and much need for healing.

—UMNS

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 Summer Office Hours: Tues-Friday, 9 a.m.-Noon
 Worship Video Livestreaming at PatchogueUMC.Org
 Previous services available.



A Prayer For Summer

Loving God, Creator of all times and places, we thank you for the gift of summer-

time, the days of light, warmth and leisure.

Thank you for the beauty that surrounds us everywhere we look: the multi-colored flowers, the deep blue

of the sky, the tranquil surface of lakes, the laughter of children at play, people strolling in parks, families gathered around picnic tables and the more time to spend with family and friends.

As we open our eyes and ears to the landscape of nature and people, open our hearts to receive all as gifts. Give us that insight to see you as the Divine Artist. Help us to realize and appreciate that you are laboring to keep all in existence. Warm our souls with the awareness of your presence.

Let all the gifts we enjoy this summer deepen our awareness of your love so that we may share this with others and enjoy a summertime of recreation.

Amen

—prayerlist.com