

The LINK



UNITED METHODIST CHURCH OF PATCHOGUE

Since 1791

July-August 2019

Our Greater Independence

The beginning of July in America always starts off with a bang—literally. One can hear all throughout the night leading up to July 4th the crack and boom of an endless barrage of fireworks.

I must admit, even though I did this as a kid growing up in Brooklyn, today I despise its practice. So, why the celebration every year when the Fourth of July rolls around?

What makes it a significant moment of celebration; though, I do not believe most of the neighborhood pyrotechnic geniuses know about or care about why we celebrate such a day.

On July 4, 1776, the 13 colonies claimed their independence from England, which eventually led to the formation of the

United States of America. Now, that's a good reason to celebrate, unless you are British. Thus, the good reason we call it "Independence Day."

Yes, the Declaration of Independence, a cherished document in our nation's history, was cobbled to proclaim that we were free and absolved from all allegiance to the British Crown. And a sidebar good reason to be happy is that Americans were not stuck with drinking warm beer.

Well, as we celebrate this significant part of our illustrious history—there is another declaration of independence that is far greater than our independence from the British—and that is our declaration of independence from sin and death through Christ's sacrifice on Calvary's Cross

and His resurrection from the grave.

Just as our independence as a nation was paid for through the blood, sweat and tears of many who fought in the Colonial Army—there was also a price to be paid for our spiritual independence through the blood, sweat and tears of our Savior, Jesus the Christ.

Even as I cherish my freedom as a citizen of this great nation, I cherish an even greater freedom in Christ.

Jesus said in John 8:31 that we shall know the truth and that truth will set us free.

Continued on Page 2

WORSHIP IN JULY-AUGUST

July 7—The Rev. Dr. Charles Ferrara, Luke 10:1-11, 16-20

July 14—The Rev. Dr. Charles Ferrara, Luke 10:25-37

July 21—The Rev. Dr. Charles Ferrara, Luke 10:38-42

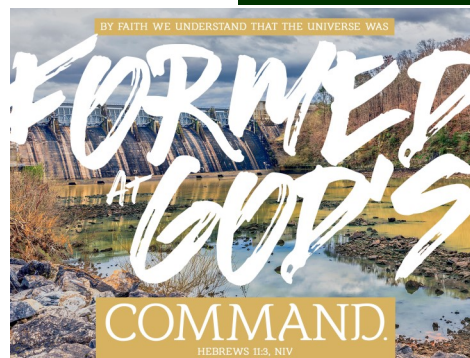
July 28—The Rev. Dr. Charles Ferrara, Luke 11:1-13

August 4—The Rev. Dr. Charles Ferrara, Luke 12:15-21

August 11—The Rev. Dr. Charles Ferrara, Hebrews 11:1-3, 8-16

August 18—The Rev. Dr. Charles Ferrara, Luke 12:49-56

August 25—The Rev. Dr. Charles Ferrara, Luke 13:10-17



Circle of Concern

For Bereavement:

Austin family

For Guidance and Healing:

Bruce Kirshner, Lisa, Ernie & Alice Titus, Robert Hampton, Luke, Kenny, Selma, Ezekiel, Kimberly Hefst, Mary Lichtenhagen, Bill Hurley, Alicia, Grace DePena, Barbara Widera, Jamal, Laura, Sharil, Miriam, Marilyn Blair, Linda, Madeline Colitti, Richard Ogilson, Norene Capute, Eileen Austin, Frankie, Rita, Kenny, Luis Alvarez

These in Rehab or Nursing Care:

Geri Sheridan, Robert Krawzak in Brookhaven Health Care Facility, 801 Gazzola Dr., East Patchogue, NY
Alice Zahnd in Gurwin Jewish Nursing Facility, 68 Hauppauge Rd., Commack, NY

Pray for our church and her future directions!

Prayer cards are located at the usher's station at the rear of the sanctuary.

Make a prayer request at
PatchogueUMC.com



Independence (From Page 1_

That we were once bound, not by the British, but by sin—and Jesus proclaims that if the Son sets you free, you are free indeed. There would no longer be the necessity to bring an unblemished lamb as a sin offering to the temple to be sacrificed on our behalf.

Jesus became the unblemished sacrificial lamb who would take away the sins of the world—our sins—and set us free.

The Fourth of July is a wonderful time to consider our freedom—both as a nation and as a follower of Christ. Our national freedom, no doubt is precious—but our freedom in Christ is even more precious. We should never take neither for granted.

The founder of Methodism, of course, is John Wesley the great preacher and evangelist. However, his brother, Charles, was the great hymn writer, who once penned the following words in 1738:

“Long my imprisoned spirit lay,
Fast bound in sin and nature’s night;
Thine eye diffused a quickening ray,
I woke, the dungeon flame with light;
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.”

This is what happens when you come to the realization that you are free from sin and death.

May both declarations be on our lips this July—our Declaration of Independence as a nation, and our Declaration of Independence from sin and death and dependence on God.

Celebrating together, I remain
In His Grip,

—Pastor Chuck



Freedom Prayer For Independence Day

Lord God Almighty, in whose name the founders of this country won liberty for themselves and for us, and lit the torch of freedom for nations then unborn: Grant that we and all the people of this land may have the grace to maintain our liberties in righteousness and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

—1979 Book of Common Prayer,
Protestant Episcopal Church in the
USA

July-August Birthdays

- July 8** Andrew Jacobs
- July 16** Isabelle Christine Wenke
- July 20** Jacob Capobianco
- July 22** Charlie Magill
- Aug. 3** Penelope Weber
- Aug. 8** Kevin Rice
- Aug. 9** Phil Capobianco
- Aug. 12** Connor Kingsbury
- Aug. 16** Kaylee Capobianco
- Aug. 17** Natalie Morgan Palm
- Aug. 22** Sasha Kratz
- Aug. 23** Bob Prince
- Aug. 24** Myong Cha Ferrara
- Aug. 24** Lynn Russo
- Aug. 26** Lenny Pearson
- Aug. 30** Maria Ferrara
- Aug. 31** Emma Capobianca
- Aug. 31** Eleanor Prince

United Methodist Church of Patchogue July 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1 Office Closed 7:30 p.m.—AA	2 9:30 a.m.—Al Anon 10:00 a.m.— Noon—Food Pantry 7-9 p.m.— Pentecostal MF	3	4 Office Closed	5 7-9 p.m.— Pentecostal MF	6
7 10:00 a.m.— Communion Worship 12:30 p.m.— Pentecostal MF	8 Office Closed 7:30 p.m.—AA	9 9:30 a.m.—Al Anon 10:00 a.m.— Noon—Food Pantry 7-9 p.m.— Pentecostal MF	10	11	12 7-9 p.m.— Pentecostal MF	13
14 10:00 a.m.— Worship 12:30 p.m.— Pentecostal MF	15 Office Closed 7:30 p.m.—AA	16 9:30 a.m.—Al Anon 10:00 a.m.— Noon—Food Pantry 7-9 p.m.— Pentecostal MF	17	18	19 7-9 p.m.— Pentecostal MF	20
21 10 a.m.— Worship 12:30 p.m.— Pentecostal MF	22 Office Closed 7:30 p.m.—AA	23 9:30 a.m.—Al Anon 10:00 a.m.— Noon—Food Pantry 7-9 p.m.— Pentecostal MF	24	25 5:00 p.m.—Wesley Dinner	26 7-9 p.m.— Pentecostal MF	27
28 9:15 a.m.—Choir 10 a.m.— Worship 11:00 a.m.— Trustees 12:30 p.m.— Pentecostal MF	29 Office Closed 7:30 p.m.—AA	30 9:30 a.m.—Al Anon 10:00 a.m.— Noon—Food Pantry 7-9 p.m.— Pentecostal MF	31	August 22 5:00 p.m.—Wesley Dinner 31 9:30 a.m.—UMW		

SOS Raffle is Big Success

Our Basket Raffle Fundraiser, a major event in our SOS campaign, was held on June 20th compliments of Evan Abasis, owner of the Mediterranean Manor (now called The Manor).



Our SOS Basket Raffle brought more than 250 people and netted the Capital Campaign \$20,000.

They provided the facilities, hors d'oeuvres, beer, wine and dessert at no charge. A DJ also donated his services. The more than 250 people who attended with a \$20 admission, had 192 baskets to choose from. The event will net our SOS campaign \$20,000. We are very grateful for the huge community support that we received.

Many thanks to Joan Curtis, Marria Ferrara, Kathy Halliwell, JoAnn Henn, Pam Queen, Carolyn Willis and all those who made this fundraiser possible.

SOS Campaign Update

Two major structural repairs have recently been completed. The main ceiling beam in the balcony near the east stained glass window was resting precariously on

bricks that have been undermined by washed-out mortar. A steel sling was fabricated to secure the beam to adjacent bricks that are more stable.

The cracked main beams in the belfry housing our church bell were wrapped with new lumber to restore their structural integrity. With those two projects completed, we have met all the emergency repairs highlighted by our restoration consultant.

Work to replace the basement stairs with an ADA-compliant ramp on the west side of the building which serves our tenant Head Start is nearly complete with only installation of the hand railings remaining. Upon completion, the Village of Patchogue will conduct a final inspection and issue a Certificate of Occupancy.

This month we will be issuing a request for bids to repoint brick facades on three sides of the church. Additionally, our restoration consultant has applied twelve different cleaning agents as a test to determine which will be most effective.

Once one has been selected as best for our brick conditions, we will issue a request for bids. Bids from a minimum of three contractors will be sought for both projects and the lowest responsible bidders will be selected.

The three large stained glass windows will be addressed next. They will be glazed, missing glass replaced,

covered with an exterior Plexiglas protection and painted. The south window in particular is in need of rehabilitation since it has not been updated in more than thirty years.

The rain gutters on the north side of the church will be upgraded this month to provide increased water capacity. Thousands of square feet of the roof feed into the existing undersized gutters which are overwhelmed by the volume of rainwater. The gutters have overflowed into the building resulting in water damage, particularly in the vicinity of Pastor's office.

The Pastor's office is being refinished to repair the water damage courtesy of our tenant church utilizing the Cloud Room.

Newday Security has installed closed circuit cameras and monitors at strategic locations in our continuing efforts to improve security.

In the basement our boiler contractor, Swezey Fuel, will be servicing our boiler and addressing some leaks that have developed. Additionally, we are working with the Suffolk County Water Authority to determine the source of on-going puddling which we suspect is coming from a cracked water service pipe.

Thanks to Steve Rice for cutting the lawn and Terry Ryan for repairing the Weed Wacker.

Please remember your SOS pledges to help keep the campaign going. New pledges are needed and always gratefully welcomed. Thanks to all for their contributions and hard work.

—Jim Graham

Christianity is Not a Spectator Sport

(A few years ago, I gave a sermon with this title. To me it goes to the heart of what it means to be a Christian. In this age of dueling ideologies and partisan conflict, I think it is urgent to reexamine what we mean when we say, 'I am a Christian.')

I have to confess, I'm not much of a sports fan. While I have nostalgic memories of lazy summer afternoons, with the sounds of baseball games on the TV providing background 'music', ('Top of the 8th, ball 4, and he walks'), I had no real interest in actually watching the games. In fact, I think I've only attended three or four sporting events in person:

1. A football game when I was a freshman at Syracuse University—it was cold and I didn't have a clue what they were doing or supposed to be doing way down on the field. It was the only game I attended there.

2. During the late 1960's, I went to Madison Square Garden to see the "real" Knicks play. (Bill Bradley, Wilt Chamberlin, etc.) That was kind of fun. We had good seats.

3. During the 1980's, we went to Shea Stadium to see the Mets. (Sorry, Yankee people.) Although we had 'nose bleed' seats, the fun of 'being there' with family and friends made it enjoyable.

But, no matter how often we might have jumped out of our seats in

excitement, or how loudly we might have questioned the eyesight and sanity of the umpire or referee, for us and all the spectators, this was a passive activity. We were observing people with certain skills and talents doing what they were good at. We certainly were not the guy swooshing the ball through the net, or batting in the homerun.

So while it was engaging, it was a vicarious engagement. We were not using our own talents and abilities.

Christianity, however, doesn't call for sitting on the sidelines, letting the other guy show off his skills. There

There should be nothing passive about being a Christian.

should be nothing passive about being a Christian.

Consider the Apostles. They stepped out of their everyday lives to follow Jesus; they left everything they knew to enter into that relationship with Jesus and God. They understood that this would demand their all and require them to live and think in a new way. They may not have always gotten it right or fully understood what they were doing, but they were fully involved.

There was no cheering from the bleachers; no "Great Sermon on the Mount, Jesus! Good job! Ok. Gotta go now—got things to do." Oh, no. Oh, no.

Sometimes, we Christians think it is enough to say we believe in Jesus as our Lord and Savior. That it is sufficient to adhere to the doctrines and

dogma of our particular denomination. I think that is empty Christianity. James, the brother of Jesus, said it when he wrote "Faith without works is dead." Because when you have a real and abiding faith, you are transformed, and your behavior, your actions, your 'works' manifest your faith.

Each of us has been gifted with spiritual gifts and other talents to be used for the good of all. Rev. Kenneth Haugk wrote: "God has endowed you with these gifts—your deepest passions and capabilities—to meet the needs of others. Your ministry is where your gifts meet the world's needs."

Doesn't sound very passive to me.

The world needs us—our gifts to be used in and for the world. We need to use our gifts so that we may become our most authentic selves—the selves that God has always intended we should be. Above all, we need to act in loving, humble, non judgmental ways. "Love one another, as I have loved you."

So, sisters and brothers, don't sit on the sidelines; you are needed on the playing field.

—Barbara Becker



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Campbell.

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

Don't Forget Your Pledge

The deadline for the September issue of **The Link** is August 23.
 Please email your copy to gbhoag@optonline.net.

For security purposes, the Church St. entrance is now locked as soon as Sunday services begin. If you are running late, be sure to use the Sanctuary entrances.

Brexit Threatens Northern Ireland Peace

“Brexit” — Britain’s process of withdrawing from the 28-member European Union — threatens two decades of life-changing gains in Northern Ireland’s peace process.

That’s the conviction of many, including Irish Methodists, who have devoted their lives to building bridges across political, cultural, religious and physical divides in Ireland.

The Rev. Gary Mason — a Methodist pastor known to many United Methodists — is one such peacebuilder. The respected conflict mediator and faith leader has helped governments, local communities and faith groups in Northern Ireland build trust and understanding where little previously existed.

His work has earned honors from the British government, presented to him by Queen Elizabeth herself in 2007. Mason’s organization, “Rethinking Conflict,” uses lessons learned in Northern Ireland to help others living in divided communities all over the world.

“Five years ago, relations between Ireland and Britain were the best they’ve been in hundreds of years,” Mason told UM News. “Now, there are a number of fault lines running through both British and Irish society. It hasn’t ruined British-Irish relationships but it has hurt them ... Brexit has set that relationship back.”

Britain’s exit from the European Union is scheduled for Oct. 31. It will likely bring new, “harder” border arrangements between the Republic of Ireland, which remains part of the EU,

and Northern Ireland, which will leave the union along with the rest of Britain. Ways of handling trade, security, safety standards, employment and much more will change with Brexit, but no one yet knows what those exact arrangements will be.

There are more than 300 points along roads, paths and waterways that crisscross the border dividing north and south on the island of Ireland. Whole communities, even individual homes, farms and businesses straddle the border, which requires no passports or inspections of goods.

The open border is generally considered one of the major peace dividends of the 1998 Good Friday Agreement — a treaty that officially ended 30 years of sectarian conflict called “the troubles.” A whole generation of young people have grown up knowing nothing of hard or physical borders inside Ireland.

Mason has worked extensively in Northern Ireland and in other parts of the world with communities divided by faith, injustice, culture and other forms of conflict. He also is an adjunct professor at Candler School of Theology.

The Good Friday Agreement had the approval of 71% of Northern Irish voters. Those proposing a Brexit “Irish Backstop” or other forms of border arrangements requiring checks and security have received almost universal condemnation, even from staunch political rivals.

“Everyone in Northern Ireland wants an open border,” Mason said. “A backstop is a disaster in any form.”

The destructive effects of barriers dividing people during the troubles were apparent at Springfield Road Methodist Church in Belfast, which sat in the shadow of barbed wire, concrete and metal walls between Catholic and Protestant neighborhoods. The Methodist cross-community work at Springfield Road helped bring Catholics and Protestants together.

Like the old Springfield Road peace line, Mason predicts a “hard Brexit” and harder border will result in a less secure border rather than more secure border. “The ‘harder’ you try to make the border (between north and south), the more it becomes a recruiting campaign for paramilitaries,” he explained.

The deadly consequences of those paramilitary recruiting powers were all too clear in April when journalist Lyra McKee was shot dead as she observed an unfolding riot in Derry. A paramilitary group calling themselves the New IRA took responsibility for her killing, though it said McKee wasn’t their intended target. Of the four suspects who were arrested following McKee’s death, two were teenagers, aged 15 and 18 years old.

Bertie Laverty, who grew up in a Catholic community hating Protestants, was an example of the effects of division on young people. Getting involved in cross-community work helping children in her late teens at university transformed her views.

Two decades ago, Mason appointed Laverty to lead the efforts to support Catholic and Protestant teenagers and families at the Fourthspring

10 Church St., Patchogue, NY 11772

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 Camille Flynn, Administrative Assistant
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 Email: PatchogueUMC@Yahoo.com
 Summer Office Hours: 9:00 AM –12:00 PM., Closed Monday
Worship Video Live Streaming at PatchogueUMC.Org

Sunday Worship and Sunday School—10 AM
 Fellowship Coffee Hour—11 AM
 Hearing assistance provided



Brexit (From Page 7)

Inter Community Group at Springfield Road Methodist Church. Although she currently lives in Dublin, where she works with vulnerable young people, Lavery is still in contact with some of the young people she knew through the group.

Many are now parents with young children themselves. “They have stayed in touch with each other and want things to be different for their children to what they had,” she said. “The work that happened [at Springfield Road] was impactful and life changing.”

Lavery admits that despite many gains, Brexit uncertainty and political instability undermine a peace that remains “fragile.”

Twenty-five years of peace “is not gone but sectarianism is still there,” said Lavery. “If there’s a hard border with British troops, it won’t be the old IRA, but a new armed resistance that will come out.”

The Corrymeela Community is the oldest faith-based peace and reconciliation community in Northern Ireland. Its program manager for public theology, Glenn Jordan, says Brexit has become such a contentious issue that individuals within the same congregation cannot even talk about it with each other.

“It’s just too hard,” said Jordan, who has developed a study resource Kathleen LaCamera based on the Book of Ruth to help open up those conversations. The study challenges people to look at the stereotypes of enemies

and also to consider how language itself fuels conflict.

“Brexit issues are complex. It isn’t just about the EU but economics, alienation from the political class and immigration,” says Jordan. “No matter how we voted [on Brexit] we need to be able to develop the skills to listen.”

Mason shares the belief that language is hugely important in arenas of conflict and says faith needs to “spill into these spaces.”

“We too easily fling verbal hand grenades” said Mason. “People verbally assassinate one another because they disagree.”

“We need to learn how to disagree well. Flexibility is part of that.”

—Kathleen LaCamera, UMNS