

The LINK



UNITED METHODIST CHURCH OF PATCHOGUE

Since 1791

March 2016

Nurturing Our Spirit

"Man does not live on bread alone." (Luke 4:4)

My sincere prayers be with you as we have started this year's Lent!

Thanks be to God that we had our belated Charge Conference, and we are all ready to take off for another year ahead of us.

Are you ready for Easter? Unlike last year, we have decided not to have a "foot washing" ceremony included in the Holy Thursday service. The Good Friday service is to be celebrated as a Tenebrae. It would be very appreciated if you could volunteer for the readings of the Scripture that evening. Please remember that God meets you in a unique way. You will be surprised to have a moment of encounter

when we even do our everyday chores.

Lent is a period of time we think of Jesus' life and his resurrection! Jesus taught us that we cannot live by bread alone. It is the perfect time to nurture our Spirit.

Our founder John Wesley and his brother Charles Wesley were both experts who taught us to be one whom God desires us to be. There are so

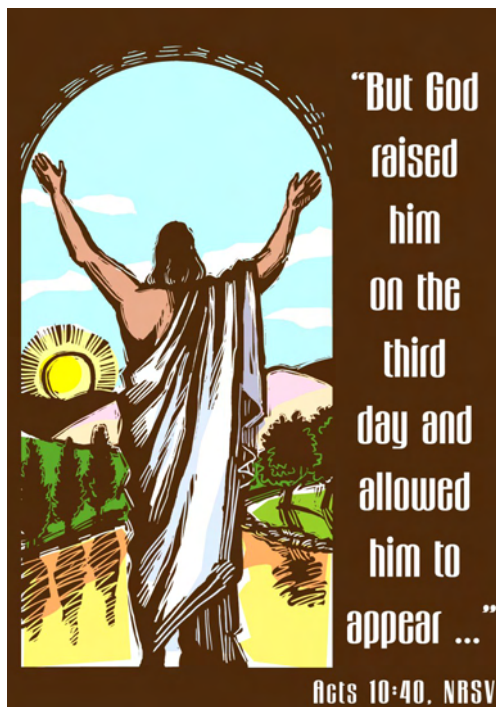
many resources that we can go back to the deepest roots and learn how to celebrate and at the same time strengthen, nurture and replenish our mind and soul.

In the near future, UMW is planning to have a session

to help you find your spiritual gift. It would be beneficial to spare an hour or two for you to discern which area you can serve for the glory of God. Daily devotion is important, but it is certain that the Holy Spirit is at work when two or three gather together to work, and pray.

I look forward to hearing your testimony of personal relationship with the Lord!

—Your pastor



WORSHIP IN MARCH

Mar. 6—Rev. Dawn Yoon, Joshua 5:9-12, Psalm 32, 2 Corinthians 5:16-21, Luke 15:1-3, 11b-32

Mar. 13—Rev. Dawn Yoon, Isaiah 43:16-21, Psalm 126, Philippians 3:4b-14, John 12:1-8

Mar. 20—Rev. Dawn Yoon, Isaiah 50:4-9a, Psalm 31:9-16, Philippians 2:5-11, Luke 22:14-23:56

Mar. 24—Holy Thursday, 7:00 PM, Rev. Dawn Yoon, Exodus 12:1-4, 11-14, Psalm 116:1-4, 12-19, 1 Corinthians 11:23-26, John 13:1-17, 31b-35

Mar. 25—Good Friday, 7:00 PM, Rev. Dawn Yoon, Isaiah 52:13-53:12, Psalm 22, Hebrews 10:16-25, John 18:1-19:42

Mar. 27—Rev. Dawn Yoon, Acts 10:34-43, Psalm 118:1-2, 14-24, 1 Corinthians 15:19-26, John 20:1-18

Circle of Concern

Bereavement:

Florence Carde, Edwards family, Cindy Amodio

For Guidance and Healing:

Steve Rea, Liza Burell, Ron Jones, Lucy, Joy, Gerry

These Who are Hospitalized:

Maureen Blair, Jackie Pearson, Dianna Peterson, Eddie Leddin, Walter Sta-
wecki

These who are in Rehab or Nursing Care Facilities:

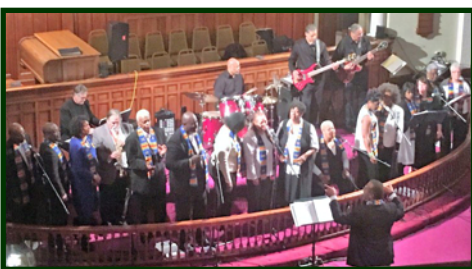
Geri Sheridan in Sunrise Senior
Center, 320 Patchogue-Holbrook Rd.,
Holbrook, NY.

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

Leona Kreamer in Brookhaven Me-
morial Hospital, 101 Hospital Rd., E.
Patchogue, NY.

Alice Zahnd in Affinity Skilled Liv-
ing, 305 Locust Ave., Oakdale, NY.

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



The Spirit of the Lord

On Sunday, Feb. 21 the rafters of our church resounded with the musical artistry of the Shepherd 's Singers.

From classic spirituals like "Steal Away" and "Swing Low, Sweet Chariot" through the stately melody and words of "Precious Lord" and on

through more contemporary songs like "Awesome", the choir led us through the history of African Americans in this country.

It is a history of resilience and courage and a profound abiding faith in God. Every musical rendition was wonderful. If I had to select some favorites, I would have to say that "Give Me Jesus" (which was beautifully sung by Rev. Adrienne Brewington) and "People Get Ready" would be my choices.

An added gift was the inclusion of a group of young people from Vandevener Park United Methodist Church in Brooklyn, I.M.A.G.E., who have been invited to sing at General Conference in Oregon this May. They performed "Mary Don't You Weep" and "Storm is Passing Over" and will be a musical asset to General Conference.

A passionate and articulate narrative by Fred Brewington, director, wove together the musical program. The singers were backed and enhanced by artists on keyboard, drums, guitar, and saxophone.

This concert was particularly meaningful because it represented a collaboration between our United Methodist Church and Grace AME Zion church. Historically, the AME churches are part of the Methodist tradition, but came into being as a separate denomination because of bigotry within some of the 19th century predominantly white Methodist churches.

But Sunday night there was no division; no 'us' or 'them'. There were only people uplifted by the joy of music, by the fellowship of the Holy Spirit. "Surely, the Spirit of the Lord was in this Place".

—Barbara Becker

Women In The Church

In 1869, on a stormy day in Boston, six Methodist women met with two ladies who were wives of missionaries to India. Mrs. William Butler and Mrs. Edwin Parker spoke about the desperate physical and spiritual needs of the women in that country. Women could not be seen by male doctors and there were no female doctors. Education for girls was virtually non-existent. In response to that meeting, those six women formed the Women's Foreign Missionary Society and raised funds to send Isabella Thoburn, an educator, and Dr. Clara Swain, a doctor, to India.

This was an extraordinary accomplishment in so many ways. Women rarely traveled alone. The first woman doctor, Elizabeth Blackwell, had only been admitted to medical school in 1850. The male dominated church reluctantly gave the WFMS permission to send the two missionaries, but felt they should control and administer the funds raised. To which the ladies of the WFMS said, "No thanks."

In the context of American society of that day, woman were still chattel—possessions—unable to vote, own property, enter into contracts, to claim their children, to acquire an education, so many things we now take for granted.

Women were not considered part of the laity of the Methodist Episcopal Church, nor could they be elected as trustees. In 1910, the Woman's Board of Home Missions asked General Conference to recognize

—Continued on Page 8

United Methodist Church of Patchogue

March 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 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	2	3 7:30 p.m.—Choir Rehearsal	4 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	5
6 10 a.m.—Communion Worship 11:00 a.m.—SPRC 12:30 p.m.—Pentecostal MF	7 7:00 p.m.—AA	8 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	9	10 7:30 p.m.—Choir Rehearsal	11 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	12
13 10 a.m.—Worship/Sunday School 11:30 a.m.—Finance 12:30 p.m.—Pentecostal MF	14 7:00 p.m.—AA	15 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	16	17 7:30 p.m.—Choir Rehearsal	18 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	19 9:30 a.m.—UMW
20 8:00 a.m.—Palm Sunday Breakfast 10 a.m.—Worship/Heat Offering/Sunday School 12:30 p.m.—Pentecostal MF 4:00 p.m.—BAFFA Concert	21 7:00 p.m.—AA	22 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	23	24 7:00 p.m.—Holy Thursday Service 7:30 p.m.—Choir Rehearsal	25 OFFICE CLOSED 7:00 p.m.—Good Friday Service 7:30 p.m.—NA	26
27 10 a.m.—Easter Sunday Worship 12:30 p.m.—Pentecostal MF	28 OFFICE CLOSED 7:00 p.m.—AA	29 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	30	31 7:30 p.m.—Choir Rehearsal		

Harper Lee Was United Methodist in Word, Deed

Harper Lee used the words “Methodist” and “John Wesley” in the first pages of her classic novel “To Kill a Mockingbird,” and Methodism figured in her life as well as her fiction.

Lee’s death on Feb. 19, at 89, in her hometown of Monroeville, Alabama, brought expressions of sadness from fellow United Methodists.

There was also deep gratitude for her work, particularly “To Kill a Mockingbird,” a Depression-era tale of race relations in the Deep South, published in 1960.

“It’s not only a great piece of art, but it really is a grappling with America’s greatest problem,” said retired United Methodist Bishop Will Willimon, who led the North Alabama Conference.

The Rev. Matt Rawle, a United Methodist pastor and author of the book “The Faith of a Mockingbird,” posted this on his blog: “Harper Lee will be missed, but her story will continue to focus an incarnational light shining toward justice.”

Dawn Wiggins Hare, top executive of the United Methodist Commission on the Status and Role of Women, knew Lee as a fellow resident of Monroeville and fellow member of First United Methodist Church in that town.

“Imagine the strength of character, the undaunted courage, the ethical heart that a young 30-something woman from south Alabama would have to have to write a book about racial injustice before the Civil Rights

Act had even passed,” said Hare, a former Alabama judge. “It took clarity of vision to see injustice in what was otherwise accepted as the norm.”

Deep Methodist roots

Born Nelle Harper Lee, the author grew up Methodist and was a long-time member of First United Methodist Church in Monroeville. Hare called the Lee family the “backbone” of the church and noted that the stained-glass windows in its chapel were given in honor of Lee’s parents.

Lee’s older sister, Alice, who died in 2014 at age 103, was a lawyer and a leading layperson in the local church as well as the first woman to lead the Alabama-West Florida Conference delegation at General Conference.

Harper Lee attended United Methodist-related Huntingdon College in Montgomery, Alabama, in 1944, later transferring to the University of Alabama.

“Her words resonate with evidence of personal and social holiness that reflect her Methodist heritage, which she held dear,” the Rev. J. Cameron West, Huntingdon’s president, said in a statement Friday.

Lee attended law school, but chose writing as her career, working as an airline ticket agent in New York while making her first efforts at fiction in her spare time. Friends surprised her with a monetary gift that allowed her to focus fulltime on her writing, and “To Kill a Mockingbird” was the ultimate result.

The novel references Methodism on the first page as it sketches the family background of the fictional Finch family at the center of the sto-

ry. The second page mentions John Wesley, Methodism’s founder. Mostly, the story is a coming-of-age tale in which a young daughter, Scout, observes her father, Atticus Finch, bravely challenge local racial mores by representing a black man falsely accused of rape.

Prodding a nation

After “To Kill a Mockingbird” came out in 1960, winning the Pulitzer Prize and becoming a popular film with Gregory Peck as Atticus, Lee published almost nothing for decades. Meanwhile, “To Kill a Mockingbird” would gradually become one of the all-time best-selling novels, not least because of its status as a staple of secondary school required reading lists.

Last year, her novel “Go Set a Watchman” came out amid controversy over whether it represented a finished work or a less-accomplished draft of “To Kill a Mockingbird,” belatedly published for commercial reasons.

This novel, whose title comes from a verse in Isaiah, also includes Methodist references. Atticus Finch is less noble in the second book, which is set in the 1950s as the civil rights movement grew and the U.S. Supreme Court ordered an end to segregated schools.

Willimon is a champion of both novels.

“White male Southern Methodist that I am, I think reading both of those books together is like having my life narrated back to me,” he said.

Former President George W. Bush, a United Methodist, awarded Lee the Presidential Medal of Freedom in 2007. He released a statement saying he and wife Laura were mourning Lee’s death.

“Harper Lee was ahead of her time, and her masterpiece ‘To Kill a Mockingbird’ prodded America to catch up with her,” Bush said.

Hare stressed that Methodism helped shape Lee, and Lee honored Methodism with her life and work. Lee, she said, “is a shining example of the capacity of a lay person to see injustice, speak up, tell the story, and transform the world. We as United Methodists define our mission as making disciples for Jesus Christ for the transformation of the world. Those were not just words to Nelle Harper Lee. That was her legacy.”

—Sam Hodges, UMNS

Countless Acts of Violence: Enough Is Enough

For the last few months, I've been caught in what seems like a perpetual struggle, trying to decide whether or not to write a statement after each incidence of violence toward black people at the hands of law enforcement or racist hatemongers. It seems that just as I find the words to respond to one act of terror, another one becomes the headline story of the day. I can't form the words fast enough.

Truth be told, I can't process the emotions fast enough to make a statement that fits within the timeline of the “talking heads cycle of commentary.” Like others, I've offered the obligatory, “we're appalled at these acts,” “standing in solidarity with,” “praying and calling for prayer” statements that so many church leaders routinely offer, knowing in my heart

that it was not enough. Secretly, I prayed that some other leader (particularly a white leader) would step up with a word of undeniable clarity, conviction, and direction for the Church at a time when racism has emerged from its subtle, subterranean space and black, brown, and indigent people are being visibly and publically sacrificed all over the world.

As the General Secretary of the General Commission on Religion and Race (GCORR), I am keenly aware that the task of stepping up and speaking out on global issues of race, ethnicity, culture, and their related oppressions is part of what the denomination established this agency to do, and what I, as its leader, must do.

But I am not only the General Secretary of GCORR. I am an African American woman living in the United States. I am watching as sons and daughters, sisters and brothers, mothers and fathers in the black community, my community, are being slaughtered in the streets of America and South Africa and drowning in the Mediterranean Sea. Slaughtered by human hands and by the invisible hands of systemic racism, colonialism, and classism.

It affects me deeply. I am grieving. As I live out my role as leader, healer, reconciler, and disciple of Jesus Christ, I confess that neither my agency nor I can do this work alone. Yet, with each passing occurrence, I experience an increasing sense of loneliness in this United Methodist Church that professes the sacred worth of all people, but is challenged in consist-

ently acting in ways that demonstrates this belief.

Sandra Bland is dead. She died under questionable circumstances in a Texas jail after being arrested during a “routine” traffic stop. The video footage of the exchange that led to her arrest is disturbing to say the least. Her death is yet another headline to process, to mourn over, to respond to. The problem is that as we try to make sense of her case, there have been several other questionable deaths of people of color in police custody in recent weeks.

Just a few days ago, a University of Cincinnati police officer was indicted on a murder charge for the killing of Samuel Dubose, who on July 19 was shot and killed during a minor traffic stop. He was unarmed.

There simply aren't enough words, enough statements to do justice to the truth that all people of good will—all people who proclaim to follow Jesus who said, “in as much as you did it unto the least of these you did it to me”—must join hands, say “enough is enough,” and take action if we are to break through the physical and spiritual forces of violence and hatred that plague us.

While in Houston recently, I had the privilege of attending a service and march, led by Bishop Vashti Murphy McKenzie of the African Methodist Episcopal (AME) Church in Waller County, Texas. After issuing a call for racial justice and reconciliation, Bishop McKenzie led more than

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March Birthday

Mar. 6 Jack Rogers

Enough (From Page 4)

200 people gathered in a march from the chapel of Prairie View A&M University to the site where Sandra Bland was arrested a few feet away from Hope AME church (ironic isn't it?). At the site, a marker was placed calling for justice for Sandy, and Bishop McKenzie challenged everyone gathered to actively work for the betterment of relationships between the races, to seek justice for all in the community, and to do all that we can to ensure that the deaths of Sandra Bland, Tamir Rice, Trayvon Martin, Michael Brown, the Charleston 9 and so many others are not in vain.

The significance of the recorded events of Sandra Bland's arrest lie not only in the fact that it gives us a glimpse into what took place that day, but that it offers a "real-time vignette" of how the dynamics of race and racism play out in America—that, in the face of systemic white power, the only acceptable response by people of color is submission, acquiescence, deferment, and gentility.

Any variation on that theme results in violence and death. The unfortunate reality is that the violence and death must be irrefutable and met with some show of grace or graciousness from the harmed in order for there to be acknowledgement of wrongdoing and, in very rare cases, reparation of harm.

But every day the dynamics of personal and systemic racism deal subtle but unrelenting forms of violence and death to the bodies, minds, and spirits of people of color. Racism has been linked to obesity, hypertension,

depression, and a host of other mental and physical health disparities in communities of color. Oppression does that: it wounds and kills, either explicitly or implicitly, those who are outside of the spheres of privilege before circling back around to wound and kill the privileged themselves.

The Church is not immune from the dynamics of racism made visible by the death of Sandra Bland and countless others. I have listened and prayed as pastors of color recount stories of their hearts and spirits, as well as those of their families, being wounded and killed in churches that don't want them and refuse to embrace them at any level. These pastors are told that if they were effective in ministry that they would learn to adapt. Adaptation is a reasonable request. The problem is that the expectation of adaptation within oppressive systems is usually one way.

The dominant group is granted the privilege of engaging in business as usual. Despite this dynamic, what I've come to know after years of journeying with pastors of color is that in the final analysis when racial conflict is at play, both the pastors who comply as well as those who resist end up deeply wounded. Playing by the rules is no guarantee of making it out alive.

So where do we go from here?

I believe that prayer is powerful, and I encourage leaders at every level in the Church to continue praying and calling for prayer.

I believe that declarations of solidarity and support are an important first step in building relationships with the harmed and hurting.

I also believe that if those are the only two things that you are doing in the face of the staggering realities of racism, sexism, and classism—which are being made more and more visible every day, all around the world—then you are a part of the problem.

Humanity needs more from the Church. It needs more from *you*. It's time that we join hands, say "enough is enough," and take action on that conviction.

No more violence and death because of the color of one's skin.

No more abuse of those who dare to speak out against the systems of oppression or who resist oppressive behaviors.

No more dehumanization of those who have lost their lives or livelihood by suggesting that they deserved their fate because they weren't perfect human beings.

Beginning now, I urge everyone, regardless of race, to commit to taking three actions in response to racism in the Church and in our society:

1. Be accountable: Build relationships with others that keep you accountable for effectively dismantling the systems of racism and oppression while at the same time building community amongst the whole human family. We need to be committed to both, not one or the other.
2. Be inclusive: Stop putting superficial parameters on who is worthy of your love, respect, and acceptance. Race, class, gender, age, and sexual identity are not legitimate reasons to hate, exclude, and dehumanize.

—Continued on Page 8

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Don't Forget Your Pledge

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".

10 Church St., Patchogue, NY 11772

Rev. Hyo Jung (Dawn) Yoon, Pastoral Minister

Camille Flynn, Administrative Assistant

Office Phone: 631-475-0381 | Fax: 631-475-3132

Email: office@PatchogueUmc.org

Worship Video Live Streaming at PatchogueUMC.Org

Sunday Worship—10 AM | Sunday School—10 AM

Fellowship Coffee Hour—11 AM

Hearing assistance provided



Enough (From Page 7)

3. Be courageous: Don't shy away from conversations about race and the "isms" just because they are uncomfortable. We need constructive dialogue—and by constructive, I mean conversations that lead to community and action.

There certainly are many more actions that we can all take at this moment in history. I, as a leader in my Church and community, will continue to speak and act faithfully even in the midst of my grief and weariness.

GCORR will continue to work tirelessly to call forth better leaders, better systems, and better conversations and resources in the Church for such a time as this. I invite any who are willing to join us in the journey to

freedom. The time is now... *Enough is enough!*

—Erin Hawkins, General Secretary of
The UMC General Commission on
Religion and Race

Women (from Page 2)

women as belonging to the laity of the church. Not wanting to threaten the male leaders, they stated they did not want to be exhorters, local preachers, itinerant preachers or bishops, but only to be granted a legal voice in shaping and developing the work of the church.

After all, they said, men who don't even belong to the church can be trustees and vote to sell church property, while the women members, who might have bought and paid for that property, have no say in the matter. While chang-

es gradually occurred over time, women did not get the right to vote until the 19th amendment was passed in 1920. In the church, women were not permitted to be fully ordained elders until 1956; the first woman bishop was not elected until the late 1970's.

In our own Patchogue church, women have a long history of involvement in mission, in caring for women, children and youth throughout the world, beginning with the founding of our chapter of the Women's Foreign Missionary Society in 1872, just three years after the first meeting in Boston. We will continue to do so, led by faith, and a determination to walk in the steps of Jesus, no matter what the difficulties we might face.

—Barbara Becker