

The LINK



UNITED METHODIST CHURCH OF PATCHOGUE

Since 1791

May 2022

A Three-Legged Stool

One of the most important and challenging jobs on the face of the earth is being a mom.

Motherhood is a blessing, but it can also be exhausting. I can remember when my wife first became pregnant and how overjoyed she was. She just beamed like a bright and shining light. Just the thought of a living being forming in a mother's womb is a miraculous thought to consider.

Being a mom requires great strength, wisdom and perseverance.

Sometimes it requires staying up all night when a child has a fever, preparing formula, changing diapers, chasing after a toddler who recently learned how to walk on his or her own. Once the baby is laid

down for the night—a mom often sinks into a living room chair in low battery mode.

I have talked with young moms who often find it hard to carve out personal time to just recharge and rest.

However, I would strongly recommend to any young mother to make sure she finds that personal time to get alone.

I think of the story in the Bible about Martha who was so busy she made no time to spend with Jesus.

The great preacher, Charles Spurgeon, expressed that it is extremely important to both work and have communion with the Lord. Not either/or, but BOTH. Yes, it is possible to be deeply immersed in family life and spending time alone with the Lord. I guess that means that we

need to be both a Martha and Mary at the same time.

Even though we will be celebrating Mother's Day on May 8th, I believe the above word of advice can be applied to both mothers and fathers, men or women, boys or girls; that is, living a balanced life of work and devotion.

The Martha Syndrome is when we solely devote ourselves to work and fall short on the devotion side.

Continued on Page 2

WORSHIP IN MAY

May 1—Rev. Dr. Charles Ferrara, John 21:1-19

May 8—Rev. Dr. Charles Ferrara, John 10:22-30

May 15—Rev. Dr. Charles Ferrara, John 13:31-35

May 22—Rev. Dr. Charles Ferrara, John 14:23-29

May 29—Rev. Dr. Charles Ferrara, John 17:20-26



Circle of Concern

Bereavement

The family of **Andres Hart**, an 11 year old boy who took his own life on Easter Sunday.

The family of **Christopher McGrath**. (Martha Campanile)

The family of **Karl Klass**. (Lauren Halliwell)

Healing

Gianna Leibrock is an 8 year old who has been diagnosed with two spots of brain bleeds and a clot and has also suffered a slight stroke. So far the doctors do not think there will be permanent damage, however she is in need of our prayers. (Charlene Schultz)

Prayers for **Kevin Clifford** who is hospitalized and may need a lung transplant. (Diane Zimmerman)

Also Medford Ambulance is asking for prayers for **Chief O'Leary** of Patchogue Ambulance as he begins his fight against cancer. Praying he wins the fight. (Diane Zimmerman)

Peter Corrao who is healing from a knee replacement and had an infection that is setting him back. (Kathy Halliwell)

Lillian, a friend of Betty Rice, who suffered a stroke. (Betty Rice)

Joanne Ullman's mother (Mrs. Rice) who had a sudden loss of hearing. (Joanne Ullman)

Jordan Barrios, a 26 year old Medford EMT, who was diagnosed with cancer and undergoing a surgical procedure on May 6th. (Diane Zimmerman)

Continued Prayers

Billy Appenzeller, Ed Witt, Mike Haberman, Christine Tortorice. Rob Conforti, Sherrie Ann Maglicco, Tim Hollowell, Richard Pryor, Ulla Ziegler Pereira, Maryellen Comacho, TJ Ryan, Nancy Schaff. William Schaff, Suzanne Tierny, Ronald Lyons, Kimberly Helfst, Paul Halayko, Harry Higbie

Please email Kathy—keats1002@gmail.com with any additions or deletions.

In Nursing Care

Robert Krawzak in Brookhaven Health Care Facility, 801 Gazzola Dr., East Patchogue, NY

A Prayer For Our World

The state of our world convicts us and causes us to cling to You for dear life. The volatile history of mankind's fallen nature is recorded in Scripture. Human history is scarred. The deplorable conditions of our world continue to increase.

Bless and heal the world, Father. Come, Lord Jesus. May Your love comfort every soul as only You can. Bring hope to the hopeless and unity where there is conflict.

Motivate us by love to work together, gathering souls for Christ. Show us our place, Father, and embolden us to obey Your direction.

While our world is crumbling, You remain the same loving, defending, and protecting Father. Amidst the rebellion and destruction, You reached down to restore us to the light of Your presence through Jesus.

—crosswalk.com

Moms (From Page 1)

In order to lead a balanced and healthy life it is important to recognize that, yes, we need to work at our jobs or at the church or doing family chores—and yet, not at the expense of reading God's Word, prayer and other forms of worship.

When I attended Oral Roberts University there was a theme that every student understood. That theme is that a person is made up of body, mind and spirit. We must take care of our bodies with proper diet and exercise. We also need to feed our mind by continuing to read and learn. And, our spirit also needs to be fed. If one of these three areas is missing it is like a three-legged stool missing one of its legs. The stool will be unstable and unable to stand firm.

So, as we prepare to celebrate Mother's Day may we be reminded of and appreciate the incredible job mothers perform every day. They illustrate what a busy life looks like. But may it also remind us and caution us to live balanced lives. And one of the important things we have to be intentional about is to carve out that personal space to spend time alone with God and the people we love.

Hey Moms, HAPPY MOTHER'S DAY!
Where would we be without you?

In His Grip,

—Pastor Chuck



United Methodist Church of Patchogue

May 2022

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

Report Released On Church's Net-Zero Efforts

It's been a year since most of the agencies of The United Methodist Church committed to reducing greenhouse-gas emissions to a point in 2050 where they are adding nothing — net zero — to cause global warming.

The most important lesson learned so far? It's an extremely complicated endeavor.

"An important focus of this work is equity and justice," said the Rev. Jenny Phillips, senior technical adviser for environmental sustainability at United Methodist Global Ministries, who is a co-convenor of the agencies' net-zero effort.

"We want to be sure that the interventions we take are ones that don't off-load more suffering on communities that are already experiencing hardship due to pollution and climate," she said. "We could all just run out and buy whatever offsets are on the market, but if they're offsets that have negative impacts on certain communities, that's not the right solution."

Offsets involve activities such as the funding of planting trees and renewable energy sources to make up for the release of greenhouse gases. An organization can purchase such offsets in the marketplace.

"We're counting emissions, but how are we also going to track and count our equity injustice impact?" Phillips said. "That's a puzzle that we don't have an answer to yet."

The net-zero commitment was announced on Earth Day in 2021 and

a report of the first year's effort was released by the United Methodist Interagency Just and Equitable Net-Zero Coalition on April 19, three days ahead of this year's Earth Day celebration.

Initiatives the first year included training on how to use the EnergyStar Portfolio, a tool that tracks energy use and emissions from buildings, and some exploratory discussions on how to keep equity and justice concerns in mind while making changes to cut emissions.

"Net-zero is an important goal that will require collaboration and innovation within the broader church and beyond," said Jake Barnett, director of sustainable investment stewardship for the church's Wespath Benefits and Investments, in a press release.

Along with Phillips, Barnett is a co-convenor for the agencies' net-zero work. "Our agencies look forward to continuing to partner and learn from each other's differentiated expertise as we work to bring about the systemic change that will support a just and equitable net-zero future," he said.

All United Methodist boards, commissions and agencies have made the net-zero commitment, with the exception of the United Methodist Publishing House, whose bottom line was severely reduced by the coronavirus pandemic.

"The number and nature of in-person activities for all ages have been significantly disrupted for most churches and as a result, they've required fewer worship, educational and program resources," said the Rev.

Brian Milford, president and publisher of the publishing house.

Revenue dropped 43% during the pandemic, Milford said. The Publishing House also receives no allocations from the denomination. Last year, it reduced its staff from 300 to about 130 and sold its building, relocating to much smaller offices and transitioning most employees to remote work. Those changes have almost certainly lowered the agency's greenhouse emissions.

But although the Publishing House hasn't been able to commit to net-zero emissions by 2050, it is actively working on it.

"They have been participating in the trainings and in the conversations," Phillips said. "They are very engaged." Other agencies, such as the United Methodist Commission on Archives and History, also have unique challenges. Paper files and artifacts need specific climate controls to stay preserved. "We do rely on energy to maintain exact humidity and temperature controls in order to preserve our repository, but also we do not actually own our building," said Ashley Boggan Dreff, chief executive. The commission is located on the campus of Drew University in Madison, New Jersey.

"This year, Drew is installing a new (heating, ventilation and air conditioning) and humidity control system, which should be more energy efficient," Dreff said. "We're continually working with our board and Drew to come up with creative ways to offset our carbon footprint while ensuring that our disciplinary mandate of preservation is met."

Abruptly cutting off the use of fossil fuels at Global Ministries-supported medical facilities, which are all over the world, would be catastrophic.

“I don’t, for example, want to say, ‘Well, we’re no longer going to provide fuel for our health care facilities,’” Phillips said. “We want to cut emissions, but that’s not an OK solution for reducing emissions.”

Instead, she said, the Global Ministries brain trust is thinking long-term by assessing energy needs and current energy sources of some of the hospitals and clinics in Africa and elsewhere.

“We’re ... then developing a longer-term strategy for how we’re going to address those energy needs sustainably,” she added.

Staff from United Methodist Global Ministries, Church and Society, Higher Education and Ministry, Communications, United Women in Faith and Wespeth Benefits and Investments form the core team working on the net-zero project. There is an open invitation to other agency representatives who wish to participate.

Business travel, which was curtailed significantly during the pandemic, is a concern as annual events return to their normal schedules.

“We’re in deep discussion about ... how do we balance the missional needs for human contact and human relationship with the missional needs related to ensuring the flourishing of a healthy Earth for the church of the future,” Phillips said.

While the climate crisis needs to be handled as an urgent manner, oth-

er needs have to be part of the equation, she said.

“We need to move quickly (to reach net-zero status by 2050), but we also are dealing with people in crisis right now and working to alleviate suffering right now.

“We’ve got to really walk that path very carefully. ... So I want you to know, we’re earnest in that.”

—Jim Patterson, UMNS

The Church Is Splintering, Not Splitting

For a number of United Methodists, what is happening right now in the denomination is being framed as a “split.” Unfortunately, a frame may get more attention than what it encloses. And that can be a bad thing. A cheap frame can diminish the beauty of a fine sketch. A gaudy frame can distract focus from what is in the picture. If a frame is not visual but verbal, a florid phrase can make a complex moral issue look different, or a headline can misrepresent a report.

Recently, for example, the members of an adult Sunday morning class at a large church in Texas received an email from their class president, who wrote, “The long-anticipated split in The United Methodist Church is now happening.” The email urged class members to attend a session led by one of the congregation’s pastors about this “split.”

But framing the church situation as a “split” suggests we are dividing into two groups. That frame distracts from the true picture. What is happening in The United Methodist Church is not a

split. An announcement that some new “Methodist” denomination will begin on May 1 is not evidence that a “long-anticipated split” in United Methodism “is now happening.” That is just a distracting frame.

The United Methodist Church is not splitting into two parts. More likely, it is splintering.

There are many dividing lines in the denomination that began 54 years ago. We remain racially divided, though we formally desegregated in 1968. We affirm our global unity but struggle with our global diversity. We disagree about public policies, such as who should be the final decision-maker regarding abortion, whether governments should provide health care for all, and whether homosexuality is incompatible with Christian teaching. Many of these matters are in our Social Principles as topics for inspirational discussion, not institutional division — for pastoral reflection, not for dividing followers of Jesus Christ into “faithful” and “false” disciples.

But some frames force issues into politicized terms. A phrase can put a topic in political rather than pastoral language and misdirect focus. In 2000, for instance, the General Conference added to the Social Principles the politically loaded phrase “partial-birth abortion,” a term that is not a procedure in medical practice but a partisan form of emotional rhetoric. It became a new frame for our Social Principles, forcing a complex moral matter for pastoral conversation into a type of political combat.

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"... And after he saved the animals, he started turning up on the mailing lists of environmental organizations."

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 June issue
of **The Link** is May 20.

Please email your copy to gbhoag@optonline.net.

Church Division (From Page 5)

That is also the error in using the word “split” to describe the situation in our church now. In a “split,” separating parties assemble their assets and divide them. It happens when a married couple divorces, when a professional business partnership dissolves and when composers who co-wrote a piece of music decide to end their collaboration. The parties that “split” settle their differences by agreeing on how to “split” what they share.

Such things have happened in the church at times. When the Methodist Episcopal Church in the United States “split” over slavery in 1844, northern and southern Methodists spent more than a month at the longest General Conference in Methodist history trying to decide how to “split” the human and material resources of American Methodism.

However, at other times, the church has broken piece by piece. The splinters were strewn in many places. What is happening in United Methodism now is another splintering.

By a disaffiliation process that the General Conference enacted in 2019, congregations are leaving The United Methodist Church by requesting and receiving the approval from their annual conferences to depart while retaining their property and their financial assets. They are splintering in a variety of directions. A church in Alabama is fleeing to the Free Methodist Church. And a church in Houston joined the United Church of Christ. Still others are seeking to become independent congregations.

And these procedures only apply to the local churches. Clergy are individual members of their annual conferences. A pastor who is appointed to a local church that is disaffiliating faces a different situation in the splintering process. Even if the pastor agrees that disaffiliation is what that local church should do, the pastor’s membership in the annual conference (and that pastor’s ordination or license for ministry) is not part of the disaffiliation process.

Pastors who support their local churches’ departures but who choose personally to remain United Methodists in the annual conference will receive new appointments. Pastors who want to leave the denomination must either withdraw from conference membership and surrender their ministerial credentials, or they must request transfer to another church or denomination.

United Methodism is splintering. Congregations and clergy are scattering in different directions. The members of the adult class in the Texas church who received a message that a “long-anticipated split” in United Methodism “is now happening” would have learned (if they had attended the pastor’s presentation) that their local church is not leaving the denomination.

We are splintering, not splitting. But that does not mean one is less bad than the other.

Nor is this the first time that the splinters of Methodism have strewn themselves around the landscape of church history.

A short distance from the home in Chatham County, North Carolina,

where my wife and I have settled as retirees, is a lovely building known as O’Kelly Chapel. It traces its history back to 1792, when a Methodist preacher named James O’Kelly urged the General Conference to adopt a motion that would have allowed preachers to appeal their appointments to the conference if they felt aggrieved by the place to which Bishop Asbury was sending them.

O’Kelly’s motion was defeated. He and several other Methodist preachers then left the conference and formed a new denomination called “the Republican Methodist Church.”

Here and there, one can still find a few congregations calling themselves “Republican Methodists.” Such splinters are strewn. But O’Kelly did not remain a Republican Methodist. He joined the Congregational Church, which later merged into the United Church of Christ.

The building that bears his name now sits on land owned by the United Church of Christ. It is managed by a local garden center, which uses the property for its gardening operations and rents “O’Kelly Chapel” to private individuals and groups for weddings or other social functions.

But it is no longer a church. It is just one of the splinters that have been strewn around, as they are every time the followers of Jesus Christ decide that they cannot tolerate a community of faith centered in a prayerful unity under one Lord, despite differences. Today, United Methodists are adding more splinters to the residue of unfaithful and broken discipleship.

—Rev. William B. Lawrence, UMNS

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When God Created Mothers

When the Good Lord was creating mothers, He was into His sixth day of "overtime" when the angel appeared and said, "You're doing a lot of fiddling around on this one."

And God said, "Have you read the specs on this order?" She has to be completely washable, but not plastic. Have 180 moveable parts...all replaceable. Run on black coffee and leftovers. Have a lap that disappears when she stands up. A kiss that can cure anything from a broken leg to a disappointed love affair. And six pairs of hands."

The angel shook her head slowly and said, "Six pairs of hands.... no way."

It's not the hands that are causing me problems," God remarked, "it's the three pairs of eyes that mothers have to have."

That's on the standard model?"

asked the angel. God nodded.

One pair that sees through closed doors when she asks, 'What are you kids doing in there?' when she already knows. Another here in the back of her head that sees what she shouldn't but what she has to know, and of course the ones here in front that can look at a child when he goofs up and say, 'I understand and I love you' without so much as uttering a word."

God," said the angel touching his sleeve gently, "Get some rest tomorrow...."

I can't," said God, "I'm so close to creating something so close to myself. Already I have one who heals herself when she is sick...can feed a family of six on one pound of hamburger...and can get a nine year old to stand under a shower."

The angel circled the model of a mother very slowly. "It's too soft," she

sighed.

But tough!" said God excitedly. "You can imagine what this mother can do or endure."

Can it think?"

Not only can it think, but it can reason and compromise," said the Creator.

Finally, the angel bent over and ran her finger across the cheek.

There's a leak," she pronounced. "I told You that You were trying to put too much into this model."

It's not a leak," said the Lord, "It's a tear."

What's it for?"

It's for joy, sadness, disappointment, pain, loneliness, and pride."

You are a genius," said the angel.

Somberly, God said, "I didn't put it there."

— Erma Bombeck, **When God Created Mothers**