

The LINK



UNITED METHODIST CHURCH OF PATCHOGUE

Since 1791

October 2016

New Season Expectations

In 1963 the singing group, The Happenings, made a song originally sung by The Tempos—a top chart hit. The song was “See You in September.” One verse says, “See you when the summer’s through.” Well, it is hard to believe it won’t be long before we feel the crunch of fallen leaves under our feet. Trees will begin to display, God’s palette of bright and amazing colors. A marvelous season of autumn will unfold—a season I desperately missed when I lived in Florida.

Autumn is the time of the year when a warm cup of tea and a great book like Jack Finney’s *Time and Again* is even more appealing. Oh yes, purchase a Pumpkin scent Yankee candle and let the aroma fill the air of your

house. Hopefully I am getting you in the mood for autumn. It is a magical time of the year.

There is something about the crisp autumn air that makes us want to get up and go. It reminds us that we are in the midst of change and given a new start at life itself.

There are several places in the Bible that refers to changes or new beginnings as seasons. Of course, some people don’t particularly like change—

but often times it is in the season of change where God does His best work in our lives. Paul writes in Galatians 6:9 for us, “*not to grow weary in doing good, for in due season, we will*

reap a harvest if we don’t give up.”

So as we begin this new season of autumn—let us not give up and expect God to move in new ways in our lives. Let us enter this new season with a positive attitude filled with hope and expectation.

Summer is behind us and a whole new chapter is ready to be written. Are you ready? I am—let’s do it together.

In His Grip,

—Pastor Chuck

WORSHIP IN OCTOBER

Oct. 2—Rev. Dr. Charles Ferrara, 2 Timothy 1:1-14, *Don’t Allow Your Fire To Burn Out*

Oct. 9—Rev. Dr. Charles Ferrara, 2 Timothy 2:8-15, *Showing Oneself Approved*

Oct. 16—Rev. Dr. Charles Ferrara, 2 Timothy 3:14–4:5, *Undergoing God’s Extreme*

Oct. 23—Rev. Dr. Charles Ferrara, 2 Timothy 4:6-8, 16-18, *Finishing Strong*

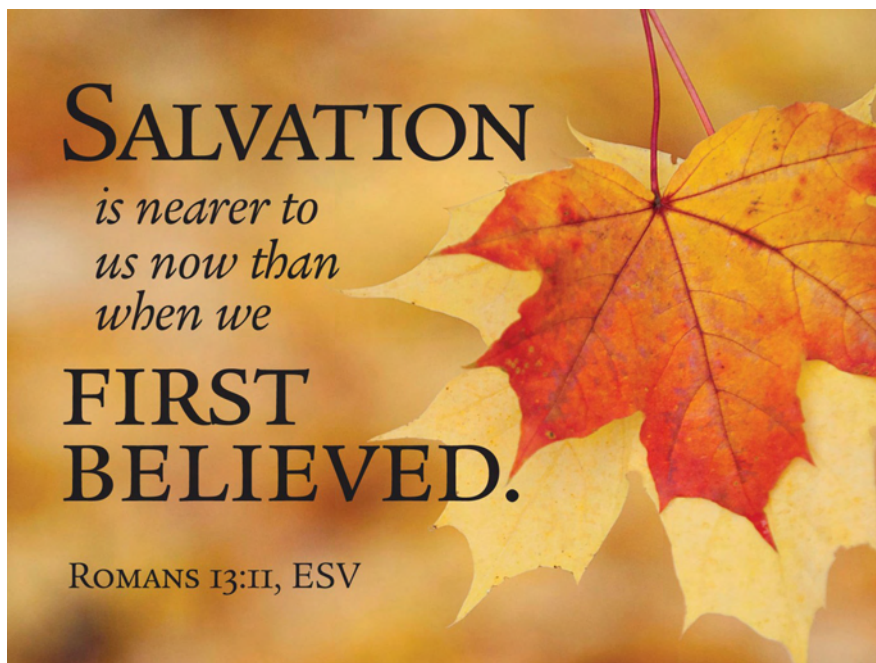
Oct. 30—2 Thessalonians 1:1-4, 11-12, *God’s Not Mad At You*

SALVATION

is nearer to us now than when we

FIRST BELIEVED.

ROMANS 13:11, ESV



Circle of Concern

For Joys: Montana Queen, Johnny Layton

Bereavement:

The Edwards family, Sabina Langdon, Arline.

For Guidance and Healing:

Steve Rea, Liza Burell, Ron Jones, Bruce Kirschner, Kathy Maier, Adrian Murphy's mother, Theresa Lindsay, Sean Abrams, Mark Doucet, Tim O'Connell, Joy Kala, Brenda Rouse, Eugene Cirulli, Eileen Austin, George Werner, Mamie White, Diane Keller, Frankie Scott Jr., Joanne, Dot Fassl, Lee Hollowell, Henry Prince, Luke Gonzalez, Pat, Elanor, Deb.

These Who are Hospitalized:

Frances Breen, Geri Sheridan, Anthony Marmos, Martin, Cheryl.

These who are in Rehab or Nursing Care Facilities:

Geri Sheridan in Brookhaven Health Care Facility, 801 Gazzolla Drive, E. Patchogue, NY.

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

Alice Zahnd in Gurwin Jewish Nursing Facility, Commack, NY.

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

Study: Clergy Retiring

Later

At 67, the Rev. David Clewell is still a pastor, and he's not sure when he'll hang it up.

"We're getting ready to start a building project," said Clewell, who leads Quail Springs United Methodist Church in Oklahoma City, Oklahoma. "I'm wanting to see that through."

The Rev. David Comperry is 69, and, like Clewell, a grandfather. But he's still going strong as pastor of Emmanuel United Methodist in Memphis.

"I've got good health, I enjoy what I'm doing, and I still feel I've got some things to contribute," said Comperry, in his 44th year of ministry.

Clewell and Comperry are part of a move toward later retirement by United Methodist clergy in the United States, identified in a new Clergy Age Trends Report by the Lewis Center for Church Leadership.

In 2005, the average age of retiring United Methodist elders was 64, but by last year that had climbed to 66, the Lewis Center found in analyzing data provided by Wespath Benefits and Investments, formerly the United Methodist Board of Pension and Health Benefits.

The average retirement age for deacons in 2015 was 67. For full-time licensed local pastors, the average retirement age was 68, and for part-time local pastors it was 69.

Incentives for sticking around The Rev. Lovett Weems Jr., director of the Lewis Center, said there was a lot of talk during the 2008 recession that United Methodist pastors were postponing retirement because their nest eggs had been reduced.

The Lewis Center—part of United Methodist Wesley Theological Seminary in Washington, D.C.—did not research the reasons. Nor has Wespath done a formal study, said Andrew Hendren, general counsel. However, he said no real spike in retirement age emerged in the data. Instead, there has been a longer, gradual trend.

But Hendren noted that the 2008 General Conference pushed back mandatory retirement age for clergy from 70 to 72. He said another factor might be that most people now work to 66, to get full Social Security benefits.

He added that some conferences, to deal with rising costs, have cut back or eliminated health care coverage for pre-Medicare retirees.

"Such changes may have had the effect of encouraging more clergy to continue working until they are at least 65 and thereby Medicare-eligible," Hendren said.

Finding fulfillment

For the Rev. Lynn Schreck, finances aren't the reason she is, at 65, still leading two small southwest Wisconsin churches. It's that she finds deep fulfillment doing so.

What Schreck does worry about is who will take her place, given that finding clergy for smaller, rural churches, can be a challenge in Wisconsin. "The way I look at it is: It's not work; it's just who I am," said Schreck, pastor of Salem United Methodist Church in Eastman and St. Paul's United Methodist Church in Wauzeka. "And my health is still good."

Church law allows pastors who are officially retired to continue to be appointed, though they aren't guaranteed a pension contribution and housing allowance.

Such pastors aren't reflected in the Lewis Center study, but they are important to keeping churches going in some conferences, Weems said.

Continued on Page 8

United Methodist Church of Patchogue

October 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 9:00 a.m.— Emmaus 7:30 p.m.—AME Service
2 9:15 a.m.—Choir 10 a.m.— Communion Wor- ship 12:30 p.m.— Pentecostal MF 5:00 p.m.—AME	3 7:00 p.m.—AA	4 9:30 a.m.—Al Anon 10 a.m.—Noon—Food Pantry 7-9 p.m.—Pentecostal MF 7:30 p.m.—AA	5 4:30 p.m.— Learning Center 7:30 p.m.—AME Service	6 6:00 p.m.—Gala Anniversary Din- ner, Mediterranean Manor	7 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	8 9:30 a.m.—ESL 7:30 p.m.—AME Service
9 9:15 a.m.—Choir 10 a.m.—Worship/ Sunday School 11:30 a.m.—Finance 12:30 p.m.— Pentecostal MF 5:00 p.m.—AME	10 7:00 p.m.—AA	11 9:30 a.m.—Al Anon 10 a.m.—Noon—Food Pantry 7-9 p.m.—Pentecostal MF 7:30 p.m.—AA	12 4:30 p.m.— Learning Center 7:30 p.m.—AME Service	13	14 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	15 9:30 a.m.—ESL 7:30 p.m.—AME Service
16 9:15 a.m.—Choir 10 a.m.—Worship/ Sunday School 11:30—Council 12:30 p.m.— Pentecostal MF 5:00 p.m.—AME	17 7:00 p.m.—AA	18 9:30 a.m.—Al Anon 10 a.m.—Noon—Food Pantry 7-9 p.m.—Pentecostal MF 7:30 p.m.—AA	19 4:30 p.m.— Learning Center 7:30 p.m.—AME Service	20	21 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	22
23 9:15 a.m.—Choir 10 a.m.—Worship 11:30 a.m.—Trustees 12:30 p.m.— Pentecostal MF 5:00 p.m.—AME	24 7:00 p.m.—AA	25 9:30 a.m.—Al Anon 10 a.m.—Noon—Food Pantry 7-9 p.m.—Pentecostal MF 7:30 p.m.—AA	26 4:30 p.m.— Learning Center 7:30 p.m.—AME Service	27 5:00 p.m.—Wesley Dinner	28 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	29
30 9:15 a.m.—Choir 10 a.m.—Worship 12:30 p.m.— Pentecostal MF 5:00 p.m.—AME	31 7:00 p.m.—AA					

Ninth In Our History Series
The Building Expands

Way back in 1947, there was talk of needing a new educational building. Some of the Sunday School classes



Proposed Sunday School and Fellowship Center

met in a former Army barracks building moved from Camp Yaphank, also known as Camp Upton after World War I. This was located on the site of our present Wesley Hall.

Edna Bowden, then the Sunday school superintendent and leader of the Methodist Youth Fellowship, held a talent show in 1952 to raise money for a new Sunday School building. It was not until 1960, when Herbert Robinson was pastor that the Official Board voted to appoint a committee to look into and explore the potential on this matter.

The post-war population explosion had hit Patchogue. Sunday School classes were bursting at the seams. So the following people were named to the committee: Norman King, Lloyd Peterson, Al Halliwell, Geri and

Bob Sheridan, Edna Bowden and George Furman.

On Nov. 14, 1960, Norman King reported on the Fact Finding Committee's recommendations. The Official Board met and ac-

cepted their recommendation to build an extension on our present church for the amount of \$100,000.

The firm of Beatty and Berlenbach was selected as our architect. Bids went out to contractors and in the Spring of 1963, the final plan was approved at \$152,000.

Bob Sheridan was named Chairman of the

Building Committee. Norman Lechtrecker was retained as attorney and George Furman, Lloyd Peterson, Leslie Marchant of Yaphank (our builder) and Norman King met

to sign the contract. The Patchogue Bank held the mortgage.

Fund raising activities and special pledges for this project took place over several years.

In May of 1963, a formal ground breaking ceremony was held. Then in March of 1964, the ribbon cutting and final opening of our spectacular newly named Wesley Hall was held, presided over by Bishop Lloyd Wicke during a truly special service of celebration.

Our building addition includes Wesley Hall, a stage, kitchen and a classroom on the main floor, and other classrooms with a hall and bathrooms on the ground floor. Many activities, dinners, dances, plays, and Holiday Fairs have taken place in Wesley Hall. Several outside groups have also had the pleasure of sharing the space.

Let us thank God and our forebears who had the love of the church and foresight to gift us with this wonderful addition!

**—Wendy Hollowell,
 Church Historian**



Groundbreaking, May 1963



Ribbon cutting, March 1964

Methodism: A Big Tent From The Beginning

United Methodists have choices. No hooks of inevitability are dragging us off in the direction of division. We have free will. And, showered moment by moment with God's grace, we need to remember that we are responsible and accountable for the choices we make.

It is equally important to remember that United Methodists also live out their lives and make use of their free will in a much larger context than this moment and recent years. The traditions that came together in 1968 to form The United Methodist Church have stories stretching back several generations. The first of the constituent denominations was founded in 1784 — before the new republic called the United States of America had its present Constitution. United Methodists and their predecessors have been facing struggles and challenges for over 230 years.

I mention both of these things — our free will and our history — because we are not trapped by fate and we are not without resources for dealing with the stresses and conflicts facing us as a church right now. We have many examples of experiences together that stand as negative warnings and positive lessons from which we can draw insights and wisdom to guide us.

From the beginning, Methodists have been varied in ways of thinking, ways of believing, and ways of living. John Wesley not only called individuals together into the Methodist

Movement — he amalgamated pre-existing groups of people seeking after holiness into the Methodists he helped organize and lead. The people and small groups he brought under his pastoral oversight often had opinions and beliefs that did not line up with those promoted by John Wesley himself. These differences caused no small amount of friction, at times.

Likewise, during the history of American Methodism, there are many examples (especially during the first half-century of the Methodist Episcopal Church) of members—and even preachers—with irregular beliefs. Sometimes preachers caused great concern when they deviated in their understandings of basic doctrines. Reading through annual conference journals from the early 1800s, for instance, reveals occasions when preachers were taken aside by their companions in the ministry to correct errors as basic as the claim that the Trinity is an association of three gods! Indeed, what is striking from those early decades of the Methodists in America is how patient the conferences were in dealing with doctrinal error. Efforts generally were focused upon loving persuasion with disciplinary action being taken as a much-regretted last resort.

Many theologies

In areas of theological interpretation—theology understood as emanating from doctrine and, thus, being a rung down in significance from points of doctrine themselves—there has always been wide variety in claims and understandings. In part, this is because of the diverse tradi-

tions that have contributed to the (now) United Methodist family. From the Evangelical United Brethren side of the denomination's family tree, for instance, we have roots that stretch into German Reformed and German Pietist traditions. We have "peace church" perspectives that draw upon our past familial connections with Mennonites. We have Calvinistic perspectives drawn from both inside and outside of the formal relationships built up in the union of 1968.

To be honest, we must speak of the many theologies of United Methodism united under "one big tent" when we came together almost half a century ago. Those varieties of theology have been with us and continue with us. Indeed, they have continued to *develop* and grow in distinct ways within The United Methodist Church.

There have also been long-standing differences over ecclesiological matters (questions about how the church should be structured and governed). The three traditions that came together in the 1939 church union (the Methodist Episcopal Church; Methodist Episcopal Church, South; and the Methodist Protestant Church) had very different notions of the role of the superintendency, for instance.

Methodist Protestants, who had separated from the Methodist Episcopal Church in the 1830s over issues of slavery and the episcopacy, only grudgingly agreed to accept having bishops at all. In the Methodist Episcopal Church, there was a more "functional" understanding of the office of bishop

Continued on Page 7

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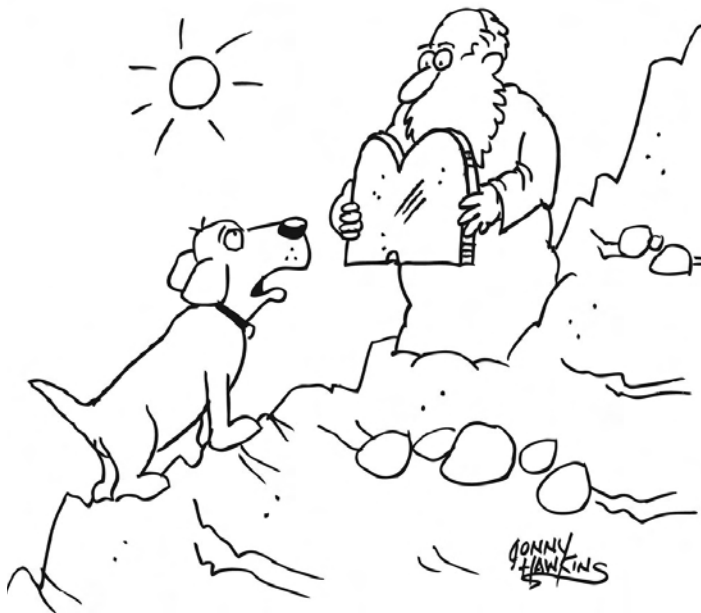
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The deadline for the November issue
of **The Link** is **October 21**.
Please email your copy to gbhoag@optonline.net.

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".



"Anything about leash laws?"

Big Tent Methodists (From Page 5)

(you were a bishop so long as you met the qualifications for being a bishop and could perform the duties expected of someone holding the office)—they did the things a bishop does and were, therefore, bishops. However, in the Methodist Episcopal Church, South, there was much more of a sense of a change in the substance of the person that made a bishop—they were a bishop who therefore did the things of a bishop.

The union of 1968 added even more variety to the notion of what the church's overseers should be like—drawing a closer sense of connection to specific geographic areas and heightened notions of bishops as pastors to the whole of the faithful under their oversight. What is fascinating when one talks with United Methodists drawn from these component traditions of who we are is that the varieties of understandings of superintendency are all still with us. They co-exist (sometimes peacefully and sometimes causing conflict) alongside each other in our midst.

Spirit that joins United Methodists

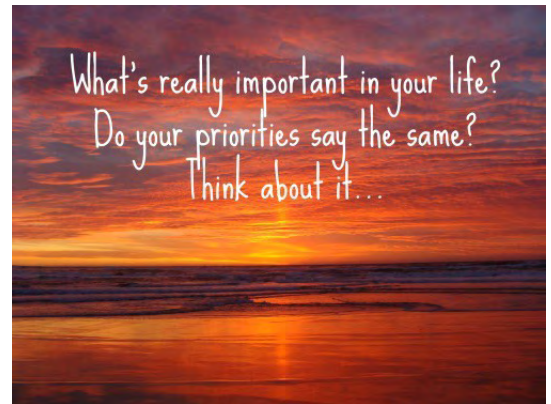
Indeed, claims that “a United Methodist looks like this” (believes like this, does this, etc.) tend to be very weak. Generalizations are seldom without striking exceptions. When pressed to define what a United Methodist is, the effort is almost certain to fail if one tries to do so in terms of agreement on uniform church structures and specific theological outlooks.

And yet, there is a way of being United Methodist that I think applies to most. I see it in the spirit of most members of the church. There is a sense of cooperative relationship with God. United Methodists tend not to see people as objects upon whom God acts; but as persons whom God loves, guides and helps to grow. United Methodists tend to believe, as John Wesley did, that salvation is an invitation (and hope of God) for all.

Over the history of the traditions that make up our church, there have been struggles for power and struggles for justice that have threatened the unity of the denomination in nearly every generation. Sometimes Methodists have split from one another. Most often, generation by generation, they have not.

A look at our past can help us in our present and our future. One lesson I think is especially important to remember is that the threat of coming apart has often been a characteristic of our life together—and most of the time we have stayed together (or even returned to one another). What will be your choice now? What will be *our* choice together?

—Glen Alto Messer II, UMNS



A good football team studies the competition by looking at game film of the opponents mission. Looking for their tendencies and we too face competition which is anything that holds us back from our own mission. Things like fear, despair, and hate.

So, study the film called life to come up with your great plans for your tomorrows as you strife.

Think with skillful accuracy and make the needed adjustment to be in a position for success using your remarkable judgment.

Develop that untapped potential; the amazing abundance of talents. The abilities you have never ever used by approaching each day with valiance.

Each day provides another occasion to try something never ever tried before as you appreciate the lessons of the past looking for opportunities to open a new door.

You can relate the normally unrelated and see usual things in unusual ways. You have a passion for new discoveries.

As you set out in all your future days.

—Mark Shields, United Methodist Reporter

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Clergy Retirement (From Page 2)

The Rev. Robert Marble is an example. He's 79, and has no plans to step down as pastor of Mabelvale United Methodist Church, in Mabelvale, Arkansas.

Some point to the many second-career United Methodist pastors as one reason for later retirements, and Marble said his late start—after a business career—is one reason he's eager to keep going. "I intend to stay on until the Lord calls me home or the bishop finally says, 'We've had enough of you,'" Marble said.

"The Lord called me at 13, but I didn't go until I was 53," Marble said. "I've still got a lot of energy and fire."

He added that the break Mabelvale United Methodist gets in not having to make his pension and housing allowance payments means more money for other staff and missions. He's proud of the church, including its community outreach.

"Our motto is: 'We love you and there's nothing you can do about it,'" Marble said.

The shrinking middle

The Lewis Center's look at clergy retirement age comes in its annual Clergy Age Trends Report, which is best known for its reporting on young clergy numbers.

This year's study again shows a modest climb in that category. The denomination has just over 1,000 elders under age 35, constituting 6.8 percent of active elders. In 2005, the denomination had 850 young elders, or about 4.7 percent.

Nearly all the growth in young elders has been among women.

The new study also confirms the shrinking pool of middle-age elders. In 2000, they represented 65 percent of active elders, and now are just 37 percent.

Meanwhile, the study found a continuing record high 56 percent of active elders are between ages 55 and 72. "You need a healthy mix of (clergy) ages," Weems said, adding that The United Methodist Church is "significantly skewed" toward older elders.

The denomination has been gradually shrinking in U.S. membership and worship attendance, and the overall elder ranks have shrunk dramatically. This year's study showed declines in both elders and local pastors, though the former declined more.

—Sam Hodges, UMNS