

# The LINK



UNITED METHODIST CHURCH OF PATCHOGUE

Since 1791

October 2020

## October's Thanksgiving

**W**ell, here we are and it is already the month of October. What happened to September—but for that matter, what happened to the past six months? I am sure many of you are asking the same questions.

The holiday assignment people, who make up some of the most ridiculous occasions to celebrate, are never short on naming every single day of the 365 days of the year a particular reason to commemorate.

For example, October 1 starts off with International Coffee Day. Now, I for one need my cup of Joe each morning—so chalk that one up as one I will be celebrating. I'll have to call my friend, Dave Rogers, the Commanding Officer of the Patchogue VFW to let

him know that it is also National Black Dog Day—so he better be special to his service dog, Grunt. It's also National Hair Day, but I think I'll ignore that one.

The following day, October 2 is a very significant and historical day to the people of the Jewish faith—Sukkot. The Jewish holiday of Sukkot, also known as the Feast of Booths, starts a seven-day period of remembrance that is taken from the Book of Leviticus.

It signifies when Moses was instructed by God, "You shall live in booths seven days"

commemorating the flimsy dwellings the Israelites were forced to live in during their 40 years of wandering in the wilderness following their exodus from the bondage of slavery in Egypt.

I have fond memories of growing up in Williamsburg, Brooklyn

and observing my Jewish neighbors, especially the Orthodox Hasidic Jews, building these temporary dwellings called sukkahs made out of wood, canvas, sometimes aluminum frames, covered with tree branches on their fire escapes, rooftops or in their back yards. When I looked out my back window, I could see several of these shelters. I remember it as a happy occasion when the inhabitants would sing, read scripture, pray and even eat their meals.

**Continued on Page 4**

## WORSHIP IN OCTOBER

- Oct. 4**—Rev. Dr. Charles Ferrara, Matthew 21:33-46
- Oct. 11**—Rev. Dr. Charles Ferrara, Matthew 22:1-14
- Oct. 18**—Laity Sunday, TBA, Matthew 22:15-22
- Oct. 25**—Rev. Dr. Charles Ferrara, Matthew 22:34-46

All services are COVID-19 compliant limited. Masks required, no choir, no congregation singing, live streamed services available online.



## Circle of Concern

### Grieving

All who have suffered losses this year, whether it was a loved one, a job or even a business, may our Holy Spirit comfort them and help them through. (Pastor Chuck)

### Healing

Bruce Kirschner will be having an operation.

Kathy Kurtz who underwent surgery for a hip replacement on August 31st.

Bill Morgan, former music director, who is 96 years old and struggling with his health. (Wendy Hollowell)

Angelo DeVito who is currently undergoing medical testing and awaiting surgery. (Henrietta Gardner)

Cori Mitchell who was diagnosed with breast cancer. (Henrietta Gardner)

### Joys

Diane Zimmerman on the birth of her granddaughter Grace in March.

Justine and Michael Calisi on the birth of their son Gian in September.

Also congratulations to Ellen Pomponio, Gian's grandmother.

Lorraine Brenner's daughter Irene, son-in-law, and granddaughter are moving back to New York October 1st.

A very special joy and prayers for all who kept our church services livestreamed for us each week during this pandemic, Pastor Chuck, The Queen Family (Conrad, Montana, Robert and Pam), the Ryan Family (Terry, Michelle, TJ and Jack), Barbara Becker and Martha Campanile. My apologies for anyone not mentioned here, but you are also in our prayers with much gratitude and thanks.

### Concerns

The scientists and researchers who are working on a vaccination and

medication to cure and control the spread of Covid 19.

Peace and justice in our nation. May all people learn to live together in Peace and Harmony.

May all of our churches, regardless of religious affiliation, open so parishioners can gather once again and praise our Lord together. (Pastor Chuck)

### Continued Prayers

Nicholas Grizopolous & Family, The family of Bill Smith, Joyce Gabrinowitz Pastor Dwight Wolther, Barbara Lyons, Nancy Schaff, Lee Hollowell, Diane Dain, Linda Coleman, Elizabeth Beekman, Dwayne Scott, John Rocco, Monico Doctor, Kimberly Helfst, Ed Klingel, Suzanne Tierny, Bruce Kirschner, Kenneth Krygier, Travis Gentile, Tom King, Kevin Kearns

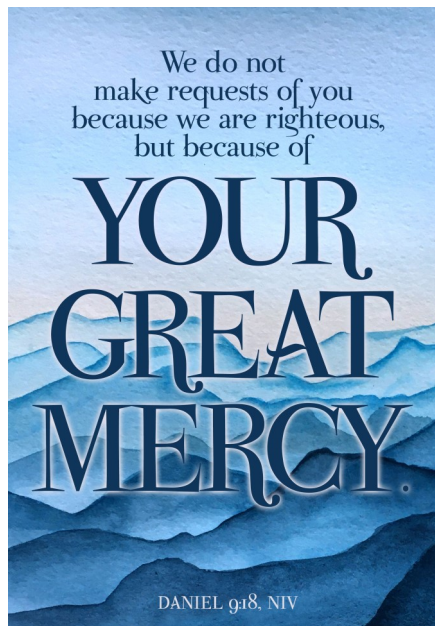
—Compiled by Kathy Halliwell

Please email Kathy—

[keats1002@gmail.com](mailto:keats1002@gmail.com) with any additions or deletions.

### These in Rehab or Nursing Care

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



## Trustees

Although worship services were paused this summer, the Trustees continued working hard to advance our renovation program.

Henry Restoration has now completed all planned outside work including sanctuary roof repairs, sanctuary repointing and pressure washing, and gutter replacement.

We now face two large unplanned projects, replacement of the flat roof over Wesley Hall and replacement of our old water main pipe from the street to the building. A recently discovered leak is putting water into our basement and that job must be done quickly.

We are also proceeding as quickly as possible on the roof replacement. This is a big and complex project and must be carefully planned by both the contractor and roofing manufacturer. We have selected a contractor and expect to have the job completed during October.

The disruption of our services has put a dent in our Capital Campaign and the new projects have put a very large demand on our available funds with much renovation work still to be completed inside our sanctuary. Please continue to keep the Trustees in your giving.

—George Hoag

### October Birthdays

Oct. 7 Sophia Capobianco

Oct. 8 Ed Klingel

Oct. 9 Dave Hollowell

Oct. 25 Wendy Hollowell

Oct. 25 Jim Graham

### October Anniversary

Oct. 2 Michelle & Terry Ryan

# United Methodist Church of Patchogue

## October 2020

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2 12:00 p.m.—Mario Conti Funeral, Sanctuary	3
4 10:00 a.m.—Worship 11:30 a.m.—Pentecostal MF Wesley Hall	5 Office Closed 7:30 p.m.—AA	6 7:00 p.m.—AA	7	8	9	10
11 10:00 a.m.—Worship 11:30 a.m.—Pentecostal MF Wesley Hall 2:00 p.m.—Bill Smith Funeral, Sanctuary	12 Office Closed 7:30 p.m.—AA	13 7:00 p.m.—AA	14	15	16	17
18 10:00 a.m.—Worship 11:30 a.m.—Pentecostal MF Wesley Hall 1:00 p.m.—Lois Stewart Funeral, Cedar Grove	19 Office Closed 7:30 p.m.—AA	20 7:00 p.m.—AA	21	22	23	24 1:00 p.m.—Dorothy Von Rhee Funeral, Cedar Grove
25 10:00 a.m.—Worship 11:30 a.m.—Pentecostal MF Wesley Hall 2:00 p.m.—Makayla Carbino Funeral, Cedar Grove	26 Office Closed 7:30 p.m.—AA	27 7:00 p.m.—AA	28	29	30	31

## Thanksgiving (From Page1)

As people of a Judeo-Christian faith, we can glean and learn from this celebration a very important lesson to apply in our own lives. For the Jew, the Sukkah represents the frailty of life. Remember, it is a temporary shelter that is not meant to supply a permanent dwelling place.

Life may be frail at times; however, to the persons practicing Judaism, it further enforces their reliance on God for all provision. Therefore, for seven days, and I might add, in their daily lives—the practicing Jew is mindful of God's provision and blessings every single day. They are very serious about the importance of this observation.

I can remember stopping at the 2<sup>nd</sup> Avenue Deli in Manhattan to order a pastrami sandwich on club—and outside the store was a sukkah where people ate their meal. Being an Italian-American Christian I didn't have to eat there—but I chose to dine with my Jewish brothers and sisters. It was a great experience because growing up in Brooklyn I never had the chance to do so.

I know Thanksgiving is next month, but why can't we be reminded to be thankful every day like our Jewish friends? We may not build a sukkah on our patios, decks or porches this year—but we can still remind ourselves how frail life can be and why it is important to be thankful for and dependent on our God. So, HAPPY SUKKOT!

In His Grip,

—Pastor Chuck

## Not There Yet

**A**ugust 2020 marked the 100th anniversary of the ratification of the 19th Amendment to the Constitution, when American women were finally accorded the right to vote. Well, not all women. African American and Native American women were not. And perhaps it is misleading to say we were given the vote - rather we took it after nearly 80 years of organized and sometimes brutal struggle.

We have come a long way since that first meeting in Seneca Falls in 1848, We have women CEO's, women in Congress, a woman vice presidential candidate and nearly had a woman president four years ago. But it would be foolishly misleading to think we have arrived at a safe place where we can rest on our laurels.

I recently read that the national average for women's pay is 82 cents for every dollar earned by a man. And why is that?

Are women less intelligent, less focused, less organized, less competent? The answer is a resounding No! Women are all those things and more. Ask any woman who has held down a job, parented children, run a household, all at the same time.

The inimitable Ruth Bader Ginsberg, when she graduated at the top of her law class at Columbia University, had trouble finding a job in her field, essentially because she was a woman.

One of our own members recounted a story of how when she and her husband went to register to vote in the 60's, she was asked to provide

proof of her degree, while her husband was not.

In some parts of the world, women are still considered to be chattel, possessions of their husband or father. It was only fairly recently that Saudi women were finally allowed to drive a car without the accompaniment of a husband, father or other supervising male.

In some parts of the world, when a woman or girl is raped, the shame falls on her, and she can be severely punished, even with death. This attitude that the woman must have done something wrong to tempt the male was still prevalent in this country until recently. Maybe it still is.

If you have never read "The Handmaid's Tale", by Margaret Atwood, I recommend it. It takes place in America, in a dystopic future. After great conflict, the country has split into separate countries, one of which is called Bethel. Bethel is a theocracy, run by a repressive, patriarchal government.

Women can fill one of two roles—"Marthas" run the domestic households and raise the children. "Marys" serve as breeding stock.

The main protagonist, who is a "Mary" remembers her mother and women of her generation, who were feminists, working for women's rights. Her mother warned her never to become complacent, nor to forget the difficulties of the struggle and how much was still at stake.

But "Mary" and her generation did forget, became smug and secure in what had been hard won for them. And so, they lost it all.

We must also not forget that women's rights are part of the constellation of human rights. Until every woman,

man, child, is accorded a foundational level of respect and dignity as a human being, regardless of wealth, status, color, ethnicity, country of origin, gender identity, or religion, until then we must continue the struggle.

It is not over. We are not there yet.

—Barbara Becker

## Conference Backs Replacing Cross and Flame

A pastor's call to replace the Cross and Flame as the official insignia of The United Methodist Church has picked up the backing of the North Texas Conference.

The Rev. Edlen Cowley wrote a column this summer urging that the denomination move away from the Cross and Flame, saying the emblem conjures for him and other African Americans the terror of Ku Klux Klan cross burnings.

The North Texas Conference voted 558-176 on Sept. 19, at its annual meeting, to submit to the 2021 General Conference legislation drafted by Cowley that would begin the process of changing the insignia.

Cowley said in an interview that a rebranding of The United Methodist Church is in order, given that the denomination faces a possible split and has begun an anti-racism campaign. "This would be a monumental change in a monumental moment," Cowley said of replacing the Cross and Flame. Cowley is pastor of Fellowship United Methodist Church in the Dallas suburb of Trophy Club, and a North Texas Conference alternate delegate to the

denomination's 2021 South Central Jurisdictional General Conference.

He wrote in his column that as a boy traveling by car with his family from east Texas to Shreveport, Louisiana, he had seen a cross burning and never forgotten it.

In speaking to the North Texas Conference, he called cross burning "a historically powerful image that for over 100 years has been and still is being used today to assert dominance and invoke fear."

Cowley also noted that The United Methodist Church had officially been created at the Uniting Conference in Dallas.

"The United Methodist Church was born in North Texas in 1968," Cowley told fellow conference members. "It would be fitting that the genesis of its re-brand and to some degree its re-birth would begin right here in North Texas."

In 1966, as The Methodist Church and The Evangelical United Brethren Church were moving toward merger, a commission on union was assigned to devise an official insignia. Edward J. Mikula and Edwin H. Maynard worked on various design options. The Cross and Flame prevailed and was adopted by the Uniting Conference. The insignia was registered with the U.S. Patent and Trademark Office in 1971 and gradually became commonly displayed by churches around the connection.

The insignia combines the cross, as a symbol of Christ's sacrifice, with two flames. Those suggest the "tongues, as of fire" (Acts 2:3) present through the Holy Spirit at Pentecost, as well as the Methodist Church and EUB.

Cowley called the individual elements and ideas behind them "beautiful."

"But when you put it together it's problematic, because at first glance it's a burning cross," Cowley said. The North Texas Conference delegation to General Conference and the South Central Jurisdictional Conference voted unanimously to endorse Cowley's proposal ahead of the annual conference vote.

The Rev. Clayton Oliphint chairs the delegation, and though he is white, he also has a childhood memory of a cross burning. His father was the late Bishop Benjamin Oliphint, who in 1963, as a Methodist pastor in Monroe, Louisiana, accompanied a black man to register to vote. That civil rights stand proved controversial in his congregation, which took a vote on whether to ban African Americans from attending their church.

Benjamin Oliphint spoke against that effort; it failed, but about a third of the church members left. "Part of the fallout of that was the Ku Klux Klan burning a cross in our front yard," said Clayton Oliphint, pastor of First United Methodist in Richardson, Texas.

Even with that memory, Clayton Oliphint said he never connected the Cross and Flame to cross burnings until he handed his business card to an African American man, trying to get him to come to church, and heard back, "It's interesting that your church has a burning cross as a symbol."

That encounter and Cowley's witness have persuaded Oliphint that a new insignia is needed.

—Sam Hodges, UMNS

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The deadline for the November issue of **The Link** is October 23.  
Please email your copy to [gbhoag@optonline.net](mailto:gbhoag@optonline.net).

## Religious Leaders: Fix Broken Migration Policy

A recent fire that destroyed an overcrowded camp for asylum seekers on the Greek island of Lesbos once again exposed “the fundamentally broken state of European migration and asylum policy and the suffering it has created,” says a statement from religious leaders in Europe.

Released Sept. 22 by the World Council of Churches, the advocacy statement noted the frustrations all around, including the desperation of those forced to live for years in inhumane conditions and the anger and frustration of locals dealing with the challenge of reception and care of those individuals.

However, the reaction by the European Union, the statement said, “expresses sympathy but shows no real commitment” to either refugees or their local hosts.

That lack of commitment by European nations is the problem. “Migrants and refugees are human beings, loved by God, and not a threat,” said retired Bishop Rosemarie Wenner of The United Methodist Church of Germany.

Wenner, representing the World Methodist Council, was part of the working team that drafted the statement. “Methodists all over the world are committed to welcome strangers so that we overcome the ‘us’ and ‘them,’” she told United Methodist News in an email. “And we join hands with other Christians and all people of

good will to advocate for a humane treatment of those at the move.”

A commitment to “radical hospitality” and advocacy on behalf of “the stranger” currently is a central theme for the World Methodist Council, says its top executive, Bishop Ivan Abrahams.

“We continue to work together with everyone, everywhere, in accompanying migrants, refugees and asylum seekers sharing their tears, hopes and dreams for sustainable life and livelihood,” he said.

Stressing the need for solidarity “as a guiding principle,” the Christian communions and organizations directed their statement toward the European Union Commission, which was to present a new Migration Pact on Sept. 23.

“We expect the EU to reject the discourse and politics of fear and deterrence, and to adopt a principled stance and compassionate practice based on the fundamental values on which the EU is founded,” the religious leaders wrote.

As a European citizen, Wenner said she was grateful for the coalition’s engagement with the EU, “urging it to overcome a crisis mode and to create regular migration channels and compassionate practices towards those who come to Europe that reflect the core values of the European Union.”

The Rev. Ioan Sauca, a professor and Orthodox priest from Romania who serves as the WCC interim general secretary, pointed out that everyone is part of a precious human family that is entrusted to care for each other.

“Every nation’s asylum policies must reflect this sense of caring and trust as a shared journey, a solemn responsibility and a common witness,” he said. “We have high expectations of the EU Commission’s presentation of its new pact on migration and asylum on 23 September.”

In the advocacy statement, the churches and church-based agencies commit to being proactive “in offering a compassionate welcome, and promoting social integration and a just and peaceful living together, in Greece, the whole of Europe, and beyond.

“Churches on the Greek mainland have opened their doors and offered hospitality to those relocated from Lesbos and other ‘hotspots,’ the statement says. “Churches are also among the driving forces for offering relocation spaces in other EU countries and have been instrumental in welcoming and receiving new arrivals.”

“Churches in many places offer hospitality to the newly arrived, an open ear to the concerns of existing inhabitants and newly arrived alike, and a space for encounter between new and old neighbors, irrespective of nationality, gender, age or belief.”

In an interview for the World Council of Churches, Orthodox Archbishop Ieronymos of Athens and All Greece declared that with no assistance, the burden of this hospitality overwhelms local communities.

**Continued on Page 8**

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### Migration (From Page 7)

“The repressive policies implemented by the EU have resulted in thousands of international protection seekers having to endure long confinement in the overcrowded hot spots of the Aegean islands, living under indecent conditions with insufficient access to fundamental goods or services,” the archbishop said.

Because of that, he added, the fire in Moria “was just a tragedy waiting to happen.”

The Sept. 22 advocacy statement supports “immediate humanitarian assistance to enable the Greek authorities and humanitarian actors on the ground to respond to the needs of the displaced people, as well as for long-term structural solutions for the

region’s response to people on the move.”

Such action needs to occur within all EU member states, the statement says, and fearmongering needs to be replaced with compassion.

—Linda Bloom, UMNS

We see signs of summer's passing in golden leaves, shortening days, misty mornings, autumn glow.

We sense its passing in rain that dampens, winds that chill, Harvest's bounty placed on show.

Creator God, who brings forth both green shoot and hoar frost,

sunrise and sunset, we bring our thanks for seeds that have grown, harvests gathered, storehouses filled, mouths fed.

And, as your good earth rests through winter's cold embrace, we look forward to its re-awakening when kissed by Spring's first touch.

—faithandworship.com

