

The LINK



UNITED METHODIST CHURCH OF PATCHOGUE

Since 1791

May 2016

What Makes a Church Healthy

Healthy can be defined in different ways: as in good shape—sound, vigorous or as good for you—beneficial, nourishing restorative, sustaining. So what makes a church “healthy”?

Is it the number of people who attend worship each Sunday? The number who become members each year? The size of the Sunday School, youth group, choir?

Is it a sound bank balance that enables the church to pay its bills on time?

While each of these could be positive by-products of a thriving church, in and of themselves, they do not make a church healthy. After all, a good civic organization will have a sizable membership and money to fund their projects. But, surely, a church must be more than a group of well meaning people gathered to carry out worthy work.

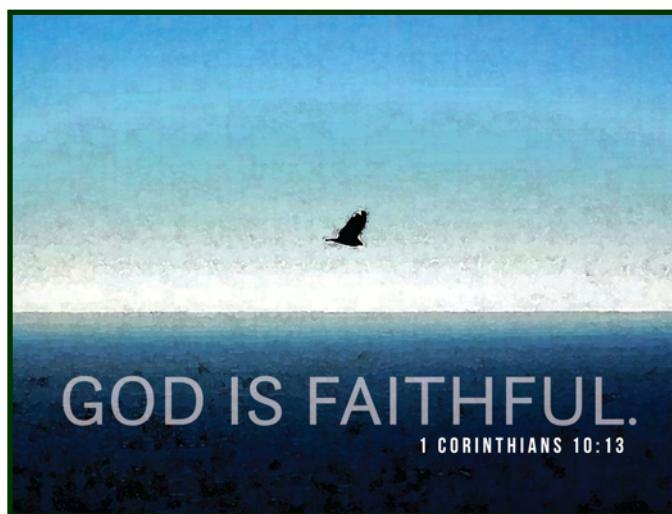
In his book, "Five Practices of Fruitful Congregations", Bishop Robert Schnase cites five actions and qualities of churches that are shaped and defined by the following: 1. Radical Hospitality, 2. Passionate Worship, 3. Intentional Faith Development, 4. Risk Taking Mission and Service, 5. Extravagant Generosity.

While each of these vital signs is important and deserves study, for this article I would like to focus on Radical Hospitality. Schnase defines this practice as a mark of Christian discipleship, a quality of Christian community, a concrete

expression of commitment to grow in Christ-likeness by seeing ourselves as part of the community of faith, not to be served, but to serve.

To me, practicing radical hospitality is a reflection of the gracious hospitality of Jesus Christ. Jesus welcomed all, no matter their standing in the society of the 1st century. He ate with all manner of 'sinners' and those on the periphery of society. There was no condescension towards them, no self righteousness. Jesus washed the feet of others. What an expression of loving humility!

—Continued on Page 8



WORSHIP IN MAY

May 1—Rev. Dawn Yoon, Acts 5:27-32, Acts 16:9-15, Psalm 67, Revelation 21:10, 22-22:5, John 14:23-29

May 8—Rev. Dawn Yoon, Acts 16:16-34, Psalm 97, Revelation 22:12-14, 16-17, 20-21, John 17:20-26

May 15—Rev. Dawn Yoon, Acts 2:1-21, Psalm 104:24-34, 35b. Romans 8:14-17, John 14:8-17

May 22—Rev. Dawn Yoon, Proverbs 8:1-4, 22-31, Psalm 8, Romans 5:1-5, John 16:12-15

May 29—Rev. Dawn Yoon, 1 Kings 18:20-39, Psalm 96, Galatians 1:1-12, Luke 7:1-10

Circle of Concern

Bereavement:

The Edwards family.

For Guidance and Healing:

Steve Rea, Liza Burell, Ron Jones, Bruce Kirschner, Kathy Maier, Adrian Murphy's mother, Theresa Lindsay, Sean Abrams, Mark Doucet.

These Who are Hospitalized:

Jackie Pearson, Frances Breen.

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.

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

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

Pray for our church and her future directions!

The 10 Church Faux Pas That Turn Off Millennials

The reality in the church world is that many pastors are in a different generation than the millennials they are trying to reach. That can sometimes create tension between generations. Here is a quick list of faux pas compiled using current research and conversations with millennials across the U.S. to help you steer clear of the big ones.

[Editors note] Most of these turnoffs will ruffle the feathers of any generation. It just so happens that we're studying millennial research and their voices are loud and clear. So listen up.

1. Politics

Millennials are much more politically independent than previous generations, making them more sensitive to political statements from the pulpit. Whether conservative or liberal, millennials would rather hear pastors speak about spiritual issues. When pastors break into the political side of things, millennials may disengage, often feeling that pastors are using their captive audience to further their own political perspective.

It is certainly possible to preach controversial issues without dividing the church. However, if you accidentally—or intentionally—say something that others interpret as endorsing or opposing a particular candidate, your church could lose its tax-exempt status according to IRS tax code. More importantly, if you do not portray both sides of controversial issues accurately and thoroughly, millennials, along with others, may leave your church.

2. Lack of deep, spiritual content

Like other generations, millennials come to church to be spiritually fed. For them, that means real content. They want to walk away from a worship/sermon experience feeling that they were exposed to new information or a new perspective and challenged to be a different person.

3. Lack of relatable content

The flip side of the deep content they crave is their desire for it to relate to their lives and current cultural trends. Don't get me wrong. They might love learning about first-century eating practices and how those explain a biblical passage. However, if it never makes it beyond the pages of the Bible into

their world, the sermon has fallen flat. They appreciate not only understanding the biblical narrative but also how it applies in the current world.

4. Overly negative view of millennials

Often in pop culture, millennials hear their generation referenced as a negative example—whether overtly or subtly. Millennials are very optimistic about their generation, so it is important to be careful in how you frame discussions about generations.

5. Overly negative about the world in general

Millennials are not only optimistic about themselves; they also are optimistic about the world in general. They are turned off by people who talk about how wrong, broken or ruined the world is. They see problems in the world as things that can be changed or fixed. Sermons that paint an overly negative view of the world can create the impression that the pastor does not have confidence in their generation to make a positive change in the world.

6. Not being welcoming

This generation is much more welcoming of all kinds of expressions of sexuality. What bothers them more than the way people choose to live their lives sexually is when the church either directly or indirectly excludes anyone.

—Continued on Page 7

May Birthdays

May 11 Noah Lyons

May 11 Robert Queen

United Methodist Church of Patchogue

May 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 10 a.m. — Communion Wor- ship 12:30 p.m. — Pentecostal MF 5:00 p.m. —AME Service	2 7:00 p.m. —AA	3 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	4 7:30 p.m. —AME Service	5 7:30 p.m. —Choir Rehearsal	6 9:30 a.m.—ESL 10:30 a.m.—Help needed for food deliv- ery 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	7 7:30 p.m. —AME Service
8 10 a.m. —Worship/ Sunday School 11:30 a.m. — Finance 12:30 p.m. — Pentecostal MF 5:00 p.m. —AME Service	9 7:00 p.m. —AA	10 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	11 7:30 p.m. —AME Service	12 7:30 p.m. —Choir Rehearsal	13 9:30 a.m.—ESL 10:30 a.m.—Help needed for food deliv- ery 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	14 6:00 p.m. — International Din- ner 7:30 p.m. —AME Service
15 10 a.m. —Worship/ Heat Offering/ Sunday School 12:30 p.m. — Pentecostal MF 5:00 p.m. —AME Service	16 7:00 p.m. —AA	17 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	18 7:30 p.m. —AME Service	19 7:30 p.m. —Choir Rehearsal	20 9:30 a.m.—ESL 10:30 a.m.—Help needed for food deliv- ery 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	21 9:30 a.m. —UMW 7:30 p.m. —AME Service
22 10 a.m. —Worship 11:30 a.m. — Trustees 12:30 p.m. — Pentecostal MF 5:00 p.m. —AME Service	23 7:00 p.m. —AA	24 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	25 7:30 p.m. —AME Service	26 7:30 p.m. —Choir Rehearsal	27 9:30 a.m.—ESL 10:30 a.m.—Help needed for food deliv- ery 7-9 p.m.—Pentecostal MF 7:30 p.m.—NA	28 7:30 p.m. —AME Service
29 10 a.m. —Worship 12:30 p.m. — Pentecostal MF 5:00 p.m. —AME Service	30 MEMORIAL DAY OFFICE CLOSED 7:00 p.m. —AA	31 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				

Fifth In Our History Series Sunday School and Confirmation Classes

Our first Sunday School was in 1827. Ezra Tuttle's son-in-law, William Smith, was our first superintendent. Blue Point and Sayville schools were also under the supervision of the same pastors of the Patchogue Schools. By 1836 there were 14 teachers and 111 students.



Sunday School Class, June 6, 1915

In the early days, Sunday Schools remained open for the entire summer but closed during the winter months. By 1867 there were 18 teachers. The students were divided into classes of boys or girls.

In 1914 an adult class called the Home Department was started in order to bring the Sunday School message to the homebound elderly or disabled. Members would visit and distribute magazines called the Mature Years and The Christian Home. A few pictures of the members and magazines are attached.

By 1916, an adult Bible Class had formed called the Progressive Bible

Class. They were active until 1962. Regular Bible classes for adults have been ongoing since the beginning of our church. And, in 1926, the Philathea Class was formed which was a young women's society for teenaged and young adult women, which by 1950 became part of our Women's Society of Christian Service—then the UMW (United Methodist Women).

During the 1940s and 50s our

church did not yet have its addition, the Wesley Hall Building wing. Classes were held upstairs in the Cloud Room. But we ran out of room so we used wooden army barracks from Camp Upton, which were placed behind the church.

After World War II, by 1965 our Sunday School had 250 pupils. Average attendance was 140 each week. We had 29 teachers. And, on Palm Sunday, 16 young people were confirmed into the church. They had two choirs, a cherub choir and junior choir. The Junior Choir was under the direction of Ray Williams, a local music teacher. The Cherub choir was directed by Arlene Jacobs. The superintendent that year was Jane Kemp.

The children participated with two missions, UNICEF and donating Red Stockings for the Methodist Hospital in Brooklyn. And, our church hosted two youth fellowships, Junior Methodist Youth Fellowship, and the senior MYF for high school students.

Our church also ran the Patchogue Methodist Preschool from 1983 to 1998. In our history books we have pictures of a few confirmation classes from 1970 to 1995. Confirmation is an important sacrament in our church, and those who are confirmed become members.



1965 Sunday School Superintendent Jane Kemp and her Christmas Pageant cast.

Christian education is an important foundation for our children. We are grateful to Jesus, who said, "Let the children come to me. Do not hinder them; for to such belongs the Kingdom of God." (Mark 10:14)

Our founders have done that and we shall continue in this endeavor.

—Wendy Hollowell

Turning The Page On The United Methodist Hymnal

A cutting-edge hymnal? It seems like a contradiction in terms.

But if the 2016 General Conference approves, The United Methodist Church will start on a five-year path toward a new hymnal that is Internet cloud-based and printed on demand, with each congregation able to customize its selections, beyond a core group of hymns.

It will work for those who want a book for the faithful to hold and those who want to download and project onto screens praise and worship songs that reflect Wesleyan theology.

"The new United Methodist hymnal will blaze a new path for what a hymnal is," said the Rev. Taylor Burton-Edwards, director of worship resources for United Methodist Discipleship Ministries. "No longer a static collection limited by the size of a pew rack or one set of decisions about ritual resources and congregational song every 20 or 30 years, the new hymnal project will be an ever-expanding suite of resources fit for an ever-diversifying world."

Discipleship Ministries and The United Methodist Publishing House share responsibility for the denomination's hymnal. They are asking delegates to General Conference 2016 — set for May 10-20 in Portland, Oregon — for permission to take the first big steps toward a new version.

That means creation of a 15-member Hymnal Revision Committee, which is standard procedure. But the

agencies also are asking for a standing nine-member Hymnal Advisory Committee to recommend additions to the hymnal to future General Conferences. The cloud-based, print-on-demand approach makes an expanded hymnal possible.

The 2020 General Conference would need to approve the Hymnal Advisory Committee's recommendations, with release of the new hymnal coming as early as 2021.

The United Methodist Publishing House is responsible for production and sales, and officials there said it is too early to predict pricing for the new hymnal, or the expense of creating it.

"We are confident that UMPH, which receives no general church funding, will craft a plan so that the sales of affordable electronic and print formats of the next hymnal will cover all the costs — just as we've done in the past," said the Rev. Brian Milford, current book editor and chief content officer, and designated president/CEO.

Pent-up demand

The United Methodist Hymnal currently in use debuted in 1989. Nearly 6 million copies have been distributed. Though many churches now feature praise bands and lyrics projected on screens, the hymnal still sells some 25,000 copies a year.

The 2008 General Conference approved creation of a Hymnal Revision Committee, but the recession intervened and the agencies backed away from bringing out a new hymnal.

"There was great uncertainty about managing the financial viability

of the project in a tumultuous economic climate," Milford said.

Milford added that a study of the market, combined with anecdotal reports, suggests the timing is right. "The big 'why' in all of this is that people are asking for it," said Burton-Edwards.

The new hymnal is to have a core of a few hundred hymns and other worship resources that the Hymnal Revision Committee recommends to General Conference as essential for United Methodist worship and identity. But hymnal purchasers could also select from a much larger selection of supplemental resources, also approved by General Conference, and use them in book or digital formats.

Burton-Edwards said many churches now use Christian Copyright Licensing International (CCLI), particularly its SongSelect service, for acquiring lyrics and music for contemporary worship songs. But United Methodist churches don't have a one-stop place to go to for music consistent with Wesleyan theology.

The new hymnal would correct that, with the Hymnal Advisory Committee recommending more materials for approval to each new General Conference.

"The key to a denominational hymnal is vetting," Burton-Edwards said. "We're making a selection of resources, out of the vast possible selection, that we're saying represent us as United Methodists. They speak our theology. They sing our theology. They reflect our commitments to personal and social holiness."

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The deadline for the June issue
of **The Link** is **May 13**. Note early deadline.
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".

New Hymnal (from Page 5)

Possible digital divide

The United Methodist Church has thousands of small churches, many with limited technological resources, which could challenge access to the full resources of a new hymnal.

The Rev. Joe Stobaugh, executive minister of worship and arts at Grace Avenue United Methodist Church in Frisco, Texas, and immediate past president of The Fellowship of United Methodists in Music and Worship Arts, strongly supports the new hymnal. But he sees the potential for a digital divide.

"The key is going to be making the cloud part of it very accessible and easy to use," he said.

Another potential concern of General Conference delegates is the focus on the U.S. market.

Milford said the use and sale of copyrighted music is often granted only for specific countries, and commercial regulations can restrict international distribution. He noted "challenges with respect to cultural fit and worship styles," and even practical concerns such as altered page formatting due to language differences. "But we are working diligently to resolve as many constraints and make the next hymnal as widely available as possible," he said.

Tied to identity

The goal of keeping the hymnal central to United Methodist life is important to the Rev. Jackson Henry. He joined the staff of Discipleship Ministries in September, but for 12 years before that was music minister at St. Mark's United Methodist

Church in Murfreesboro, Tennessee, and earlier served other churches of varying sizes.

At all those stops, his congregations used The United Methodist Hymnal.

A new hymnal "would not be contextual" now without a digital format, Henry believes. But he considers the hymnal—however it is delivered—to be as crucial as ever.

"The hymnal for United Methodists is tied into our identity as a singing people, as a praying people, and really as an evangelic people," he said. "When people sing, they become active proclaimers of the faith, and that's a very public thing."

—Sam Hedges, UMNS

Faux Pas (From Page 2)

7. Hating on social media

Millennials have grown up saturated with social media. For them, Snapchat and Facebook are not cool new gadgets but the normal way people communicate and engage with each other. Social media is a central part of their communication and expression of connection with other people. It does not occupy some digital second place to other types of interactions; it is very much the "real" world for them. If they hear social media being discredited, they hear a person who does not understand their culture and does not care to learn to speak in their native language.

8. Lack of sacredness

Millennials are looking for just about the opposite of what we termed "seeker-sensitive" in the '80s. They are not offended by religious symbols. They are not completely

turned off by liturgy. Rather, they want to feel as if they have come in contact with something divine. However, they are often not liturgical natives and appreciate guidance during worship. Adding simple explanations like "We are about to prepare for communion by using words that have been used by Christians for hundreds of years all over the world" can help them capture the ancient connection as well as understand why you are doing what you are doing.

9. Being someone you're not

If you like to use paper instead of an iPad and watch old movies on TCM, own it. Don't try to be someone you're not. Millennials have a sort of authenticity radar. When someone is misusing current jargon and cramming their sermon with movie clips that don't exactly work, millennials can tell and they are not impressed.

10. Lack of passion

If you aren't excited about what you are saying, they won't be either. You don't have to jump up and down, but being genuinely excited about what you are trying to convey is essential in communicating with millennials. Focus on emotions and study the art of storytelling or you'll lose their attention quickly. If you don't come across as truly passionate about what you're saying, millennials will likely tune out.

The reality is that the fact that you are reading this article means you have the most important factor in your corner: you care. A genuine sense of welcome and loving acceptance of the next generation matters more than any of these tips.

—Jeremy Steele, UMNS

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Healthy Church (From Page 1)

To me, to welcome all with a gracious openness, to respect the dignity of all, to recognize our common humanity, reflects the boundless love of God as expressed through Jesus. This generosity of spirit is the foundation of a healthy church. The very opposite would be a church that sees itself as a closed society, existing for the benefit of its members, or one that puts limit and restriction on whom it serves, or even worse, that sees its members as better than the 'Others'. And there is something else that contributes to the essential health of a church—the recognition that the church is a community of faith, part of the body of Christ.

A community, when faced with difficulties and conflict, works together to resolve problems, just as a body interacts with all its parts to restore and maintain health.

We as a faith community have been through some difficult times in the last two years. Conflict, anger, members leaving for a variety of reasons. Yet, the very wonderful expression of faithfulness among so many; the willingness to step up and help out and work together, speaks volumes concerning our recognition that we are indeed a Community. A community of loving Christians, seeking to reflect God's love to all and to see the face of Christ in all those God puts in our path.

Sisters and Brothers in Christ, I am filled with Hope. I pray you are also.

—Barbara Becker

Finance Committee

This very important part of our church could use a little more help. We are in need of a Financial Secretary (the incoming funds manager) and a Treasurer (who pays the bills). In addition volunteers are needed to help with the Flower Fund.

If you would consider volunteering for any of these positions, please see me. Thanks.

—Pam Queen, Finance Chair

