

# The LINK



UNITED METHODIST CHURCH OF PATCHOGUE

Since 1791

November 2022

## Restoration In The Harvest

**H**arvest is a time of celebration for the church. Thanksgiving ceremonies and celebrations for a successful harvest are both worldwide and very ancient. We celebrate this day by singing, praying and decorating our churches with baskets of fruit and food.

The greatest joy is harvest time. During harvest, Israel had its great holiday feasts and then they enjoyed a Sabbath's rest and the fruit of their labor. The laws governing harvest ensured everyone could partake of the bounties.

The Israelite landowner could not harvest the corners of his field, remove every scrap of food, or return to fetch any sheaf he had forgotten; this harvest food was for the poor,

orphans, widows, and gentiles. These rules also extended to the owners of orchards and vineyards. During the harvest, a tree or vine could not be picked over twice.

Did you know that there is restoration in the harvest? Scripture has proven time and time again that restoration is in the Harvest.

This was demonstrated in the life of Ruth. Ruth survived by gleaning the crops Boas obediently had left during harvest. It was during harvest that Israel both escaped the bondage of the Egyptians and also crossed the Jordan into the land flowing with milk and honey. At harvest time, Samson was provoked to war against the Philistines, and reduced their crops to a smoking wasteland. Gideon's timely victory at harvest kept Israel from starving. The ark was

returned to Israel at harvest. When God brought His people from captivity, it was called a harvest. And even the great temple would be built on an old harvest threshing-floor.

Look up my brothers and sisters, for restoration is in the Harvest.

**Continued on Page 2**

## WORSHIP IN NOVEMBER

**Nov. 6**—Rev. Dr. Debbie San Pablo, Psalm 145:1-5, 17-21

**Nov. 13**—Rev. Dr. Debbie San Pablo, Luke 21:5-19

**Nov. 20**—Rev. Dr. Debbie San Pablo, Luke 23:33-43

**Nov. 27**—Rev. Dr. Debbie San Pablo, Psalm 122



## Circle of Concern

### Bereavement

**J. Warren Leach**, father of Linda Beyer

### Healing

**DeAnna D'Amelio**, sister of Kathy Keating, diagnosed with ALS.

### Concerns

Special prayers for **Suzanne and Chris** while they look for housing.

### Joys

Although we continue to keep **Kiley Keeley** in our prayers, we are joyful that some of her pain has decreased. (Linda Werner)

**Christian**, a 31 year old man, has miraculously recovered from a stroke after prayers. (Barbara Lyons)

**Dexter** who was hospitalized for one year after contracting Covid, is out of the hospital and recovering. (Pastor Debbie)

**Colleen** who has purchased her first home. (Jackie Braile)

### Continued Prayers

Beverly Shifrin, Kevin Clifford, John Helga Janning, Mike Pinto, Allison, Cindy Gunnerson, Karl Knoth, Baby Michael, Diana Walsh, Robert Niosi, Baby Zion, Courtney Glover, Jordan Barios, Trevor Hatalski, Dawn, Bill Stryker, Warren Stines, Diane Kelly, Lance Marques, Bruce Kirschner, Donna Logurcio, Billy Appenzeller, Kirt Watkins, Ted Forsyth, Ed Witt, Mike Haberman, Christine Tortorice, Rob Conforti, Ulla Ziegler Pereira, Kimberly Helfst, Harry Higbie, Suzanne Tierney

—Kathy Keating  
Keats1002@gmail.com

## Birthdays In November

**Nov. 2** Elyse Jacobs

**Nov. 4** Kiley Keely

**Nov. 10** Montana Queen

**Nov. 16** Josie Hoag

**Nov. 21** George Hoag

**Nov. 25** Damon James Callier

**Nov. 29** Bryson Schwartz

**Nov. 30** Pastor Debbie



"Make a joyful noise to the Lord, all the earth! Serve the Lord with gladness! Come into his presence with singing! Know that the Lord, he is God! It is he who made us, and we are his; we are his people, and the sheep of his pasture. Enter his gates with thanksgiving, and his courts with praise! Give thanks to him; bless his name! For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations." — Psalm 100:1-5

"O, heavenly Father: We thank thee for food and remember the hungry. We thank thee for health and remember the sick. We thank thee for friends and remember the friendless. We thank thee for freedom and remember the enslaved. May these remembrances stir us to service, that thy gifts to us may be used for others. Amen." — Abigail van Buren

—Today.com

## Harvest (From Page 1)

Restoration can come to us even when it looks impossible, even after devastation of long standing. God says in Joel 2:25-27 "I will repay you for the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army that I sent against you. You shall eat in plenty and be satisfied and praise the name of the Lord your God, who has dealt wondrously with you. And my people shall never again be put to shame. You shall know that I am in the midst of Israel and that I, the Lord, am your God and there is no other. And my people shall never again be put to shame." NRSV.

Sometimes when devastation comes it seems to eat away years of blessing. There are times when it is the result of personal sin or of unexpected circumstances.

Restoration has some prerequisites that can't be overlooked. There must be a genuine turning to God and repentance. Not just an outward ritual. Consecrate yourself to God through fasting and praying. God will give you a new spiritual perception to recognize what he is really doing in your life. God wants each of us to know that there is a time when he will restore to demonstrate his hand in our lives.

If God has taken you through some tough times, know that God is the restorer of what the locusts have eaten. Acknowledge God! Praise God for doing it for you. Hallelujah, there is restoration in the Harvest!

—Pastor Debbie

# United Methodist Church of Patchogue

## November 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 <b>10:00 a.m.</b> – Noon–Food Pantry <b>7:00 p.m.</b> –AA	2	3 <b>7:00 p.m.</b> –AA	4 <b>10:00 a.m.</b> – ESL <b>7:30 p.m.</b> – Pentecostal	5
6 <b>10:00 a.m.</b> – Worship/ Sunday School <b>6:30 p.m.</b> – Pentecostal	7 Office Closed <b>7:00 p.m.</b> –AA	8 <b>10:00 a.m.</b> – Noon–Food Pantry <b>7:00 p.m.</b> –AA	9	10 <b>7:00 p.m.</b> –AA	11 <b>10:00 a.m.</b> – ESL <b>7:30 p.m.</b> – Pentecostal	12
13 <b>10:00 a.m.</b> – Worship/ Sunday School <b>11:30 a.m.</b> – Church Council <b>6:30 p.m.</b> – Pentecostal	14 Office Closed <b>7:00 p.m.</b> –AA	15 <b>10:00 a.m.</b> – Noon–Food Pantry <b>7:00 p.m.</b> –AA	16	17 <b>7:00 p.m.</b> –AA	18 <b>10:00 a.m.</b> – ESL <b>7:30 p.m.</b> – Pentecostal	19
20 <b>10:00 a.m.</b> – Worship/ Sunday School <b>6:30 p.m.</b> – Pentecostal	21 Office Closed <b>7:00 p.m.</b> –AA	22 <b>10:00 a.m.</b> – Noon–Food Pantry <b>7:00 p.m.</b> –AA	23	24 <b>11:00 a.m.</b> – <b>1:00p.m.</b> – Community Thanksgiving Dinner <b>7:00 p.m.</b> –AA	25 <b>10:00 a.m.</b> – ESL <b>7:30 p.m.</b> – Pentecostal	26
27 <b>10:00 a.m.</b> – Worship/ Sunday School <b>6:30 p.m.</b> – Pentecostal	28 Office Closed <b>7:00 p.m.</b> –AA	29 <b>10:00 a.m.</b> – Noon–Food Pantry <b>7:00 p.m.</b> –AA	30			

## Not Good For Business

**H**ave you ever read a book that filled you with despair and yet made you marvel at the resiliency of the human spirit?

Recently, I've read two like that — *The Radium Girls* and *The 1619 Project*.

But, for this article, I'll focus on *The Radium Girls*.

In 1898, Marie and Pierre Curie discovered the element radium, which was hailed as a possible cure for a number of diseases. It also had an almost mythological aspect to it, for it glowed in the dark and seemed to have limitless possibilities to be used for good ends. During World War I, radium was used to paint dials on instruments used by the military and eventually used to paint the numbers on watch dials.

Young women were hired to hand paint the dials with radium, so that they could be seen in the dark. The jobs paid well, and the women, some were girls really, enjoyed the economic advantages available to them. They developed a camaraderie. Of course, the dials were not the only things that glowed in the dark. The women did too.

The radium powder coated their clothing, their hair, got into their mouths from the practice of putting the brushes used to apply the radium between their lips to moisten and create a fine point.

By this time, The Curies and other scientists, including Thomas Edison, were aware of the potential dangers of radium. But, for the majority of the public, it continued to be seen as a wonder drug.

Even when the girls, working without any safety equipment or protocols, began to show peculiar physical problems, such as abscessed teeth, crumbling jaws, weakened bones, tumors, it was not attributed to their work. Even when they began to die painful deaths.

So, in the early 1920's, when evidence began to point to a definite correlation between their work and their illnesses, did the companies involved, one in New Jersey, one in Illinois, take steps to protect their female employees, or to provide decent compensation for medical bills and pain and suffering?

On the contrary, they fought tooth and nail to evade responsibility. They outright lied about the safety of the workplace, hid the results of tests, twisted the truth to avoid paying any settlements. And, they were largely successful, in spite of the valiant efforts of a small number of doctors, lawyers, public servants and the women themselves.

Until, in 1938, an inquest into the death of one of the women who had brought suit against her workplace, conclusively ruled that it was due to her work in the radium dial company. The bravery and strength of all those young women struggling to obtain justice, to hold those companies accountable is inspiring.

Yet, this is not just a regrettable situation from the past. Putting the bottom line of businesses ahead of ethical, responsible behavior is just as prevalent today as it was 100 years ago. Think of all the disasters caused by corporate neglect and cynical cover ups. Love Canal, Flint Michigan,

and on and on. We cannot accept rationalizations that support corporate profits at the expense of equitable and safe working conditions for all workers, and the environment in which we exist.

We cannot be Christians on Sunday and worship at the altar of Profit, Greed and Power, Monday through Saturday.

A truly just society respects and protects the well being of all its members.

—Barbara Becker

## Megachurch Leaves United Methodists

**A** Dallas-area megachurch has announced it is leaving The United Methodist Church, but without taking a congregational vote or in other ways following the denomination's approved path for churches that want to disaffiliate.

St. Andrew United Methodist Church of Plano, Texas — the second largest church in the North Texas Conference, with about 6,500 members — went public with its plans late last month.

"Everyone involved has a deep love for the denomination that birthed us; but the fractures and flaws of the institution are too deep to ignore," said the Rev. Arthur Jones, senior pastor, and Kathy King, the church's executive committee chair, in a statement.

Many United Methodist churches in Texas and across the U.S. have in recent months disaffiliated or explored doing so under Book of Discipline Paragraph 2553. Though The United Methodist Church has a trust clause — meaning local church properties are held in trust for the denomina-



tion — Paragraph 2553 offers a pathway for local churches to depart with their properties. But the provision has detailed requirements, including a two-thirds vote for disaffiliation by church members.

St. Andrew reported that its executive committee made the decision to leave after extensive study and votes by other key church committees. Leadership described the congregation to UM News as “overwhelmingly supportive.”

The church’s move caught many in the North Texas Conference by surprise, including Bishop Michael McKee.

“I was not aware of what St. Andrew was considering; they only contacted me to inform me of their decision,” he said in a written response to questions from UM News.

McKee said the North Texas Conference expects clergy and churches to uphold the Book of Discipline, including following Paragraph 2553 for disaffiliation.

“The process by which St. Andrew made this decision is unique in the history of our Wesleyan tradition, which requires congregational votes on major decisions,” McKee told UM News. “I mourn the fact (that) the members of St. Andrew were denied both voice and vote on the most consequential decision their church has ever made.”

St. Andrew’s leaders stressed that the church’s trustees, staff parish committee and finance committee worked together in advising the executive committee.

“Given the complexity of the research and challenges, it was decided

that in the best interest of the congregation, the executive committee would ultimately make the decision of our future denominational affiliation,” King and Jones said in their statement.

St. Andrew does not consider itself out of the denomination yet, its leadership telling UM News that the “technical disaffiliation date” is still to be determined. But the church has announced its name is changing to “St. Andrew Methodist Church.” It also has amended its articles of incorporation and bylaws to remove references to the Book of Discipline and specifically the denomination’s trust clause.

“These amendments project our claim to the ownership of our church real estate, regardless of affiliation,” said Greg Greene, chair of the trustees, in a statement to the church.

While McKee expressed deep concern about St. Andrew’s approach to disaffiliation, he did not respond to UM News’ request to know whether the North Texas Conference will go to court to challenge St. Andrew’s actions.

McKee and St. Andrew’s leadership separately confirmed to UM News that they are in communication.

The church’s leadership told UM News that they are willing to meet with the North Texas Conference “to exit our relationship with the integrity our church has always exhibited including discussions relative to apportionments and unfunded pension liability.”

Paragraph 2553 requires departing churches to pay two years of apportionments — shares of church giving

— and pay its share of the conference’s unfunded pension liabilities. The provision also has a number of other requirements that require close cooperation with the annual conference — something that hasn’t happened in St. Andrew’s case.

The United Methodist Church has faced internal division for decades, with LGBTQ inclusion a flashpoint.

Traditionalists have expressed frustration that the denomination’s bans on same-sex weddings and ordination of “self-avowed practicing” gay clergy have often not been enforced by bishops and other conference leaders. Centrist and progressive leaders have decried the restrictive policies toward LGBTQ people, and defiance of those policies has been widespread in some areas.

Recognizing the divide, the 2019 General Conference approved Paragraph 2553, which carries the title “Disaffiliation of a Local Church Over Issues Related to Human Sexuality.” The provision expires at the end of 2023.

In January 2020, a diverse group of church leaders proposed a formal split of the denomination. But General Conference, the denomination’s law-making assembly, has been postponed until 2024 due to the pandemic.

St. Andrew’s leadership said the divide over homosexuality did not factor in their move to disaffiliate.

Instead, church leaders stressed that the church’s best future will be outside The United Methodist Church.

—Sam Hodges, UMNS

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## T.J.'s HERO SHOP II

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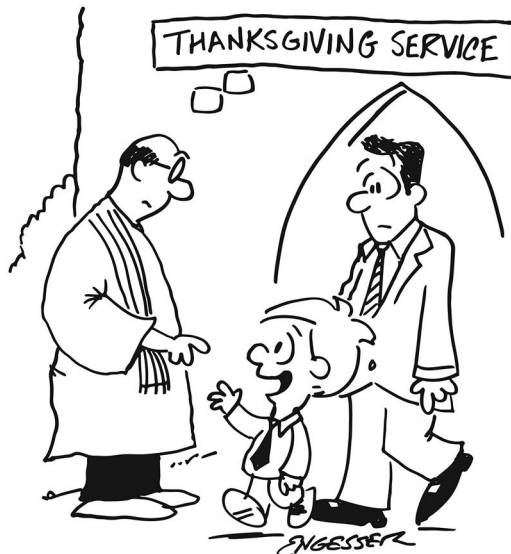


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"Dad's thankful service finished in time to rush home and see the big game!"

## Save Your Old Magazines

**D**ave 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 December issue of **The Link** is November 18.  
Please email your copy to [gbhoag@optonline.net](mailto:gbhoag@optonline.net).

## Kedging Our Way Toward A Hopeful Future

The United Methodist Church can feel like an ocean liner being tossed on a stormy sea of cultural change. Sometimes all our efforts can feel futile, as if we're rearranging deck chairs on a sinking ship.

While the seemingly endless debate about schism rages on among the Methodist family, taking up headline space about the denomination, a movement of the Holy Spirit has been quietly spreading. New followers of Jesus, and those who describe being previously harmed by the church, are finding a spiritual home in Methodist "fresh expressions of church." These are forms of church for our changing culture, established primarily for those not connected to a church.

Consider for example the Florida Conference.

Jessica Taylor, a 24-year-old Florida lay church planter, noticed more Americans were moving into RVs. She and her husband, the Rev. Jeff Taylor, envisioned a kind of church that doesn't need walls but could take place in campgrounds or online among people who RV. They purchased an RV and began living incarnationally among RVers. RV Church was born.

At Grace Church in Cape Coral, Florida, Heather Evans, a lay person, oversees fresh expressions. Her biggest focus is "making disciples of Jesus among the nones, dones, lonely and marginalized people in the 239 area code." She personally leads a Dinner Church, Messy Church, and a fresh expression for single moms called Our Time. Grace is a large church, living

into a "blended ecology," in which inherited and emerging forms of church live together in symbiotic relationship.

**In the nautical practice of kedging, the anchor is used to pull a ship forward in tight harbors. For Methodism, Jesus is like the rowboat carrying the anchor into the future, and we just need to grab hold and pull ourselves forward.**

Piper Ramsey-Sumner is lead cultivator of Fresh Expressions Florida. As a lay person, she does public theology and creates community in digital spaces like TikTok and Discord, as well as locally through a book club and pub community. Piper started a thriving network called Tallahassee Brew Theology, a community that meets in local breweries to engage in meaningful conversations on subjects related to religion, philosophy and culture.

These leaders are graduates of the Adventurers Leadership Academy, a multi-conference collaboration in partnership with United Theological Seminary that equips lay, licensed and ordained adventurers to cultivate fresh expressions and other forms of innovative ministry.

In the Florida United Methodist Church alone, more than 300 fresh expressions have sprung up in homes, work, school and "third places." These churches are gathering in tattoo parlors, dog parks, burrito joints, running tracks, yoga studios, Zoom, Facebook Groups and virtual reality.

But Florida is not alone. This is a movement gaining traction across the U.S.

In Washington, D.C., Pastor Raimon Jackson planted The Well, a creative arts and conscious awareness faith community. Between writing, producing, performing his own R&B/inspirational tracks and running for mayor, Rai leads an expression that unites community, embraces the arts, navigates purpose and evokes healthy conversation around spirituality, justice and Jesus.

The Journey Church is a fun and life-giving 3-year-old multiethnic church in urban Harrisburg, Pennsylvania, planted by the Rev. Kris Sledge. Its desire is to help people find belonging, experience the liberating spirit of Jesus, seek justice in the world and radically love our neighbors. Sledge's congregation spans generations, ethnicities, socioeconomic status, sexual orientations, gender identities and spiritual backgrounds. The members remain intentional about spiritual formation in and outside the church walls, including community groups that foster deep belonging, and a shared commitment to seeking the welfare of their city.

Some of these emerging faith communities may not check the boxes of vitality metrics appropriate for a 1950s Christendom scenario, but one doesn't have to look hard to see how they are indeed vital in their own way. These incredible young leaders are reaching new people, younger people and more diverse people in exciting ways. They are the present-future of United Methodism.

**Continued on Page 8**

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 Previous services available.



### **Kedging (From Page 7)**

When it comes to the future of Methodism, it's all about kedging. We grab the anchor of hope God has thrown from the future. Hebrews 6:19-20 reads, "We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, where Jesus, a forerunner on our behalf, has entered.

This "anchor of the soul" is a future-oriented hope, rooted in God's compassion, fully embodied by Jesus. Jesus is like the rowboat who has carried the anchor into the future, making it possible for us to grab hold and pull ourselves forward.

This hope is not of the pie-in-the-sky, cross-your-fingers optimism variety. It is a rope we can feel, hold and use to navigate the storms of change.

Might these emerging communities be little rowboats, pulling us forward into God's future?

Perhaps they are reminding us that churches not rooted in the *passio Dei* (the passion of God, a self-emptying, other-oriented and sacrificial love) are not being faithful to Jesus' "way, truth and life" (John 14:6)? Amid a brand of faith that is seemingly all head and no heart, might forms of church anchored in the passionate love of Jesus for the world be a way to bring back into balance orthodoxy ("right belief"), orthopraxy ("right practice") and orthopathy ("right pathos")?

Many of us will continue as orthodox United Methodists, longing for a faith that is more deeply Wesleyan but not limited by an overly conservative, exclusive, legalistic vision. We

know changing the logo on the sign will not magically lead to "making disciples for the transformation of the world." We are rolling up our sleeves and joining what the Holy Spirit is up to in our local communities. We are not waiting for the future; we are kedging it out day by day.

Every Christian can cultivate fresh expressions in the daily rhythms and spaces of life. Congregations that are engaging in this work are experiencing renewal. The blended ecology enables diverse streams of theology and contextual forms of church to live alongside existing forms of church in such a way that a new kind of Methodism can flourish amid a churning sea of change.

—Rev. Dr. Michael Adam Beck,  
 UMNS