

The LINK



UNITED METHODIST CHURCH OF PATCHOGUE

Since 1791

October 2021

Do We Really Need A Booster?

The big hype now is for everyone 65 and older and those with risky underlying health issues to get the booster shot.

Now, I truly believed the two Moderna vaccines I received was a wise decision and would encourage anyone who has not gotten their vaccine to do so. However, it is a personal choice—and I honor that.

I became quite enamored by that word, BOOSTER. All of the debate and discussions revolved around this whole question of whether or not one even needs a BOOSTER. And yet, the term BOOSTER has another meaning that I feel applies to the Christian life.

Webster's Dictionary defines BOOSTER, in part, as "a source of help or

encouragement." Isn't that what the Christian life is all about?

God is our source of help and encouragement to live out our lives with hope regardless of our circumstances. Then, in return, be a source of help and encouragement to others.

I never thought I could attribute BOOSTER to the Great Commission.

Listen, for the past year and a half we have experienced something that our generation has never experienced before. COVID played havoc on our community, nation and the world.

Just yesterday my wife and I stopped at a shopping center that once thrived with large groups of shoppers—now, half of the stores are unoccupied—out of business. Stores like Macys, CVS, Gap, JC

Penny, Pier 1 Imports and Dress Barn either closed their doors permanently or cut back on the number of locations across the country.

Social distancing, wearing masks, sanitizing our hands and plain isolation from others has had a terrible impact on people both emotionally and physically.

Continued on Page 2

WORSHIP IN OCTOBER

Oct. 3—Rev. Dr. Charles Ferrara, Mark 10:2-16

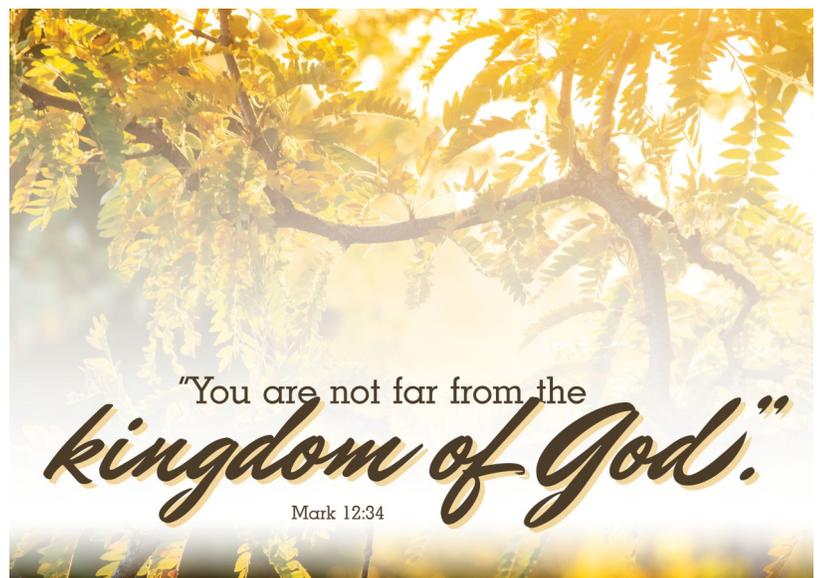
Oct 10—Rev. Dr. Charles Ferrara, Mark 10:17-31

Oct. 17—Rev. Dr. Charles Ferrara, Mark 10:35-45

Oct. 24—Rev. Dr. Charles Ferrara, Mark 10:46-52

Oct. 31—Rev. Dr. Charles Ferrara, Mark 12:28-44

Worship is still with some Covid restrictions. Masks are required.



Circle of Concern

Healing

Geri Sheridan who is receiving comfort care at the Brookhaven Health Facility in East Patchogue.

(Joan Curtis)

Jackie and Chris Iarocci who both have Covid. Chris was hospitalized. (Diane Zimmerman)

Pastor Nick Seeberger with Covid (Pastor Chuck)

Ernie Dobos on ventilator with Covid (Gail Hoag)

Prayers for all who are struggling and for Gold Star families who have lost young men and women defending our nation.

Continued Prayers

Kathleen Kelly, Tim Hollowell, Lola Schwartz, Brianna Maglio, Richard Pryor, Bob Arndst, Lynn Russo, Harry Higbie, Rhandi, Niall Morrissey, Jay Murdock, Mary Ann Hannan, Louise Russo, Katie Blumenthal, Carol Anderson, Suzanne Tierney, Diane Dain, Nancy Schaff, Bill Schaff, Yarrington Family, Ulla Ziegler Pereira, Reah, Christopher Racciopo, Andrew Acerra, Said Mirzaali, Maryellen Comacho, Suzanne Dalton, Travis Gentile, Kimberly Helfst

Compiled by Kathy Halliwell

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

These In Nursing Care

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

Booster (From Page 1)

Then, pile on top of that unrest around the world, a downturned economy, a divided congress, a crisis at our southern border—and the list goes on and on.

I guess where I am headed with this is an attempt to convey that if there was ever a time when we needed a BOOSTER, it is now.

We really need a source of help, strength, peace and encouragement in a big way. The good news is that God is willing, ready and able to provide us with that, in spite of all the negativity that bombards us every day.

Seek God in prayer and let Him know that you need a BOOSTER. And once you receive it, give someone else a BOOST in return. Be encouraged, my friends—God's Got This!

In His Grip,

—Pastor Chuck

A Prayer For Our Nation

Heavenly Father, today I pray for our nation. I ask that You would give our President wisdom beyond his own understanding and the courage to choose the right path no matter how narrow the gate. I pray for all in authority over us that You would give them the grace and strength to stand against the temptation to use power as a weapon but rather to carry it reverently as one would a child. I pray for the spiritual leaders of our country that they would hear Your voice and know your heart. I pray that they would lead from their knees and by that simple grace bring each one of us to our knees before Your throne. Have mercy on our nation Lord, In Jesus name, Amen.

—brliefnet.com

?? ? **Bible Quiz** ? ?

Hebrews 11 is called the Hall of Faith because it's a partial list of ancestors who lived out their belief in God. Who is named in this chapter?

- A. Adam, Eve and Seth
- B. Abel, Enoch, Noah and Sarah
- C. Moses' parents, Moses and Rahab
- D. Deborah, Bathsheba and Huldah
- E. A and B
- F. B and C
- G. C and D



Answer: F

United Methodist Church of Patchogue

October 2021

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

Program Preaches That Real Men Respect Women

What is a real man?
“Guys should not cry,” Bob Pickett said.

“Anger equals strength. Guys who are physically weak aren’t as good as other men. Men should always be able to provide for their family, and a good job proves your masculinity.”

Catching on yet?

Pickett, who heads the United Methodist Men ministry in the Rappahannock River District in Virginia, is reeling off some assumptions that can lead to trouble in men’s relationships. Such attitudes can cause misunderstandings and even tragedy. Examining them is part of the AMENDING Through Faith program, developed to combat domestic violence by [United Methodist Men](#) and the YWCA of Nashville and Middle Tennessee. It is available nationally.

Domestic violence in the U.S. went up 8.1% after lockdowns were ordered during the height of the coronavirus pandemic, according to the [National Commission on COVID-19 and Criminal Justice](#). It’s feared that the resurgence of the coronavirus could cause that to happen again.

“We want good men that will stand against this construct that it’s acceptable in some way (to belittle or physically strike women),” said Gilbert Hanke, the [outgoing top executive of United Methodist Men](#). “It’s just wrong. It’s not what our faith teaches.”

Steve Nailor, president of the United Methodist Men Foundation, led an AMEND class.

“The interesting thing that caught our guys’ attention was when I told them that one out of four women will experience domestic violence in their lifetime,” he said. “And one of four women will experience sexual assault or abuse before the age of 18.”

The AMEND program also points out that youth who witness domestic violence are more likely to attempt suicide, abuse drugs and alcohol, run away from home, become child victims of human trafficking and commit sexual assault crimes themselves. Also, three women die each day at the hands of a man who says he loves her.

AMEND began after Hanke was invited to meet with YWCA officials about six years ago. YWCA leaders said they wanted to address domestic violence with men, who most often are the abusers.

Hanke, along with the YWCA, the Rev. Rick Vance (director of the UMM’s Center for Men’s Ministries) and others, [pulled together the AMEND program](#).

“We did a couple of them online, and they worked, but not nearly as well,” Hanke said. “The impact was not as strong with many of the guys as when we did it face to face.”

The program has been done with college students, including a local university basketball team.

“We met with them for eight weeks and at first they said, ‘We don’t do this.’ Then it got to the point somebody said that’s (not true),” Hanke said. “They worked through it, and it was really a positive experience, a life-changing experience.”

Pickett and Nailor both say getting younger men to participate has been difficult. Nailor’s group was all 50-plus, with some nearly 80.

“It’s hard to get young people to get involved in anything outside of their kids,” Pickett said. “That’s both sexes. That’s the focus of our lives.” There’s also the barrier of men’s attitudes in general, because many are reluctant to talk about their feelings or personal things, Nailor said.

Micro-aggressions are also addressed in the program. Those are smaller actions that don’t rise to the level of physical abuse, but are still harmful to women who put up with it.

“It’s more than just physical abuse,” Pickett said. “It’s a challenge when other guys are telling bad jokes or putting people down in some manner.”

Being the guy who vocally objects to something offensive can lead to being labeled as humorless and overly sensitive. Older men in particular have difficulty seeing the harm, sometimes.

“We’re of an age in this church that we grew up under different circumstances,” Nailor said. “‘You throw like a girl,’ those kind of comments, right? ‘Gosh, these guys have done that all their lives,’ he said. ‘You don’t think about what you’re causing by that. I think that’s what we’re up against, at least in the older generation.’”

Sexual harassment, discrimination, objectification and prejudiced attitudes fall somewhere between physical violence and “harmless” jokes, Pickett said.

Feedback from men after experiencing AMEND has been positive, with a lot of men saying they had never given

the topic much thought before the class, Nailor said.

“It caused them to think about what they were saying and how they’re going about doing things as well as their body reactions,” Nailor said. “Because you send verbal and nonverbal messages as well with your body.”

The statistic that one in five women will be sexually assaulted in college really hit home with men who have daughters, Nailor said.

“That’s an eye-opener if you have a daughter,” he said. “I have a daughter and she got through college and didn’t have any trouble.”

“But she was fortunate.”

—Jim Patterson, UMNS

Only Love Can Drive Out Hate

Almost daily, I see the news of violence against Asians erupting in major cities of the U.S. Many of the victims are women and the elderly. It broke my heart to see a child holding a “Don’t hit my grandma!” placard at a rally held in Los Angeles a few weeks ago. Hate crimes against Asians rose 800% in New York since the start of the COVID-19 pandemic last year. Particularly grievous was the March 16 Atlanta-area shootings that killed eight people, including six Asian American women.

That week, Time Magazine featured a cover story about confronting America’s legacy of anti-Asian violence. In the article, author Cady Lang quotes social media specialist Mark Kim, who wrote, “This Atlanta tragedy lies at an intersection of race, gender,

class and the legacy of America’s history of colonization and violence in Asia.”

Kim rightly pointed out the essence of the problem.

There exists a widespread, unacknowledged assumption that it is OK to discriminate against Asians.

This land’s history contains echoes of the Chinese Exclusion Act signed by President Chester Arthur in 1882. This country still bears scars from Executive Order 9066, which forcefully relocated and incarcerated approximately 120,000 people of Japanese ancestry between 1942 and 1945. During the Los Angeles riots of 1992—triggered by white police brutality to an African American man — Korean Americans came to a rude awakening as the police left Koreatown to burn while protecting Beverly Hills.

These patterns of discrimination continued to unfold and surged with the outbreak of the pandemic, and the tragic mass shooting in the Atlanta area was one of those manifestations.

Hatred knows no bounds. Asian men and women, both old and young, have become targets to hate crimes. The sad reality is that in many cases, the assaulters themselves are socio-economically vulnerable and underprivileged members of our society, oftentimes struggling with battles such as mental illness or homelessness. And they take out their anger and resentment on those who they perceive as the weaker party, such as Asian elderly and women.

Earlier this year, a 13-year-old Korean American boy had to hear racial slurs and was shoved to the ground

and beaten up in my neighborhood. Why do so many people still think that Asians are easy targets to mess with?

Perhaps what adds to the problem is the cultural stereotype of Asians as reserved and quiet. It is likewise said that the model minority myth has caused a form of envy and resentment that hurts Asian Americans. So, what we are facing is not just individual discrimination. It is also systemic in nature, with deep roots stretching across American society.

What we’re learning through the incidents of anti-Asian hate crimes that surfaced is that no one, no community can live entirely on their own. It has spurred us to strengthen solidarity, not only among Asian American communities but also with other communities of color.

What we see emerging out of crisis is the new opportunity and building of political momentum for greater social justice in this country.

When I became a freshman in college in 1975, I really wanted to find my place among white Americans. I joined a fraternity to be a part of the club, and I was proud to be called “Brother Kim.” Our fraternity life resembled that depicted in the 1978 comedy “Animal House.”

One weekend night, my frat brothers and I were drinking alcohol and playing pool in the basement when one white friend told me, “You’re OK. You are one of us. But I can’t stand those gooks out there.” He was pointing toward the dorm where many international students from Korea and India lived.

Continued on Page 7

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we have to catch up on
communion after being
shut down for so long.



Crio

Don't Forget Your Pledge

The deadline for the November issue
of **The Link** is October 22
Please email your copy to gbhoag@optonline.net.

Love Against Hate (From Page 5)

It was a wake-up call moment for me. I felt an emotional tsunami of anger as well as shame for trying to measure up to white friends while they looked down on other Asians. I ended up having a big fight with him that night.

While I had a white friend who unabashedly made such racist remarks, my best friend and college roommate was also white. I missed him from time to time and finally met him at our 40-year reun-

ion. I asked him, "Why were you so friendly to me?" His answer was, "I was so scared back then. I grew up in a

rural area and it was my first time living in the city. You were the only person who did not scare me."

He was a tall, smart guy but had anxieties coming into a new environment and new college life in the city. I was short and my English was not so good, but this guy found a friend in me and that made me tear up. We came from very different backgrounds and shared no resemblance in outward appearance, but we relied on one another for friendship because we were both anxious and afraid.

When we first spotted each other at a Korean bakery in Chicago after 40 years, we embraced and tears rolled down our eyes. He and I probably

looked like we don't belong together, but we were college buddies who had missed each other's company over those 40 years.

White nationalism and institutional racism are a reality in America that we must change. For this, all our efforts for justice must come together in solidarity — not just to eliminate racial injustice but also to tackle fundamental causes of socioeconomic disparity and disadvantages that often become indirect determinants of crime, including hate crimes against other racial/ethnic groups.

When we look into the context where the hate crimes against Asians have occurred, the greater

proportion happened within low-income neighborhoods with relatively high homeless populations. Anti-Asian hate crimes should not be seen as just the problem of race because urban inequality and poverty feed right into the problem of violence.

When I think back to my college buddy, and when I think about Martin Luther King Jr., whose activism was lifted from the teachings of Jesus, the way that church can bring justice and healing is by the truth: "Darkness cannot drive out darkness, only light can do that. Hate cannot drive out hate, only love can do that." I think about the importance of our God-given mission as the salt and light of the world.

The protocol for transformative social change according to the prophet Micah is "to act justly and to love mercy and to walk humbly with your God" (Micah 6:8).

One leader who put this protocol into practice was Nelson Mandela. Deeply committed to peace and reconciliation, Mandela appointed his white predecessor and previous political opponent F.W. de Klerk as deputy president. Perhaps, Mandela's dream to move beyond past conflicts through partnership and cooperation among competing interests provides us with a picture of how to approach the problem of race in America.

I always liked to think that it was at the Methodist mission school that Mandela learned the truth about love: By loving our enemies, we love ourselves, and it is the way we express our love for God.

As simple as it sounds, agape love is the ultimate way for us to overcome hate crimes against Asian Americans. There is no better and higher way than through the love of our neighbors and even enemies.

Love was the path of social justice that Christ modeled for us; love is the path that the church must choose.

—Rev. Chongho James Kim, UMNS



**Love is the path that
the church must
choose.**

10 Church St., Patchogue, NY 11772

The Rev. Dr. Charles Ferrara, Pastoral Minister
Camille Flynn, Administrative Assistant
Office Phone: 631-475-0381 | Fax: 631-475-3132
Email: PatchogueUMC@Yahoo.com
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**He has made
everything
beautiful
in its time.**

Ecclesiastes 3:11