

# The LINK



UNITED METHODIST CHURCH OF PATCHOGUE

Since 1791

September 2020

## Celebrating New Beginnings

**C**an you remember starting something new?

How about starting a new job? You showed up a little early, felt a little uncomfortable not knowing fellow co-workers or even your assigned tasks.

And yet, it was still exciting because it was a new beginning. What about owning your first home? You received the keys from the previous owner or real estate agent—you unlocked the door, stepped over the threshold, took a deep breath filled with the excitement of being a home owner and all that this new beginning promised.

Can you remember your first day of college or high school? This new beginning started with zero credits and no GPA.

Why? Because it was a new beginning and even though you had 120 credits to go—you were excited.

Why did I select the theme of new beginnings? Well, there is a good reason because this is our September newsletter and I am excited to announce a new beginning for all of us.

But, before I do that, how many would agree that our whole world was turned upside down by COVID-19? On a more serious note, our nation continues to creep up to 200,000 American lives lost to this terrible pandemic. It becomes an even greater tragedy when you include all the loss of life around the world. But for most of us, our daily routines were drastically altered.

On a lighter note, I keep hearing from so many how they put on a

couple of pounds during this period. Certainly, I did.

It is common to hear that how we are living now is the “new normal.” I hope not. We pray that a vaccine will soon be discovered and perhaps we can put this terrible time in history behind us.

Yet, we crave to reclaim some activities we enjoyed before we were struck with this virus. We crave to go back to the gym or take in a movie.

**Continued on Page 4**

## COVID-19

A gradual recovery has begun. The office is now open and worship services, with severe limits, will resume on Sept. 20. Some outside groups have resumed socially distanced meetings. The food pantry remains closed.

**Please continue your financial support. We have an online offering option on our website. You can also mail a check or arrange through your bank's website to have payment mailed automatically.**



## Circle of Concern

### Grieving

The family of Bill Smith, his wife Helen, his children and grandchildren.

Pastor John Purell and family on the loss of his mother Arlene, with thanks and appreciation for our prayers. (Pastor Chuck)

### Healing

Joyce Gabrinowitz who was recently diagnosed with colon and liver cancer. May the doctors be able to treat these diseases. (Kathy Halliwell)

Kevin Kearns as he awaits the test results of his bone marrow biopsy. (Kathy Halliwell)

Tom King who is receiving chemotherapy that is giving him serious side effects. (Kathy Halliwell)

George Hoag who is continuing his recovery from eye surgery. (Gail Hoag)

Kathy Kurtz who is scheduled for a hip replacement on August 31st.

Brenda Klingel who is continuing to heal from her cardiac surgery. (Ed Klingel)

### Concerns

Mildred, Barbara Becker's daughter-in-law, who was ordered to report for active duty in Africa, as a Staff Sergeant in the Army Reserves and for her husband Blake who although he is a part of her unit, has not been ordered to active duty and will wait the year while she is away. (Barbara Becker)

For all educators, teachers, administrators and school employees preparing for a safe return to work and to school. May they all stay healthy and safe along with our children.

For all of our Emergency Services providers (police, firemen, etc.) for protection and safety as they serve our communities.

For all our businesses as they begin to reopen. May our country get back on track and may those who have been out of work due to this pandemic, find gainful employment once again.

### Joy

Special prayers of joy for Montana Queen who despite the complications of COVID was able to land her first job, using her degree and expertise in computer technology.

Kathy Cooley, Joann Ullman's sister, who's biopsy came back favorable. (Joann Ullman)

### Continued Prayers

Nicholas Grizopolous & Family, Diane Dain, Linda Coleman, Elizabeth Beekman, Dwayne Scott, John Rocco, Monico Doctor, Kimberly Helfst, Ed Klingel, Suzanne Tierny, Bruce Kirschner, Kenneth Krygier, Travis Gentile

—Compiled by Kathy Halliwell

*Please email Kathy—  
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  
**Alice Zahnd** in Gurwin Jewish Nursing Facility, 68 Hauppauge Rd., Commack, NY

## A Back To School Prayer

**L**ord, we pray that you will help pupils and parents as they begin this new school year and allow every pupil to feel your presence and blessings each and every day.

Father, we pray that pupils will not fear because Your Word encourages us to be strong and courageous.

We pray that you will open the eyes of every pupil to receive new challenges, revelation and insight in Jesus Name.

Allow every pupil and parent to support teachers as they educate children of all ages.

Give every pupil a spirit of enthusiasm, motivation and self-discipline.

Give every parent a spirit of understanding so that they will effectively listen to the needs of their child.

Father, inspire every pupil to do the best they can this year. Amen.

—prayray.com

## September Birthdays

**Sept. 1** Terry Ryan

**Sept. 17** Caitlin Rogers

**Sept. 20** Renee Jaymes Schwartz

## September Anniversary

**Sept. 24** Betty and Paul Rice celebrate their 54th



# United Methodist Church of Patchogue September 2020

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 7:00 p.m.—AA	2	3	4	5
6 11:30 a.m.— Pentecostal MF Wesley Hall	7 Office Closed 7:30 p.m.—AA	8 7:00 p.m.—AA	9	10	11	12
13 11:30 a.m.— Pentecostal MF Wesley Hall	14 Office Closed 7:30 p.m.—AA	15 7:00 p.m.—AA	16	17	18	19
20 10:00 a.m.— Worship 11:30 a.m.— Pentecostal MF Wesley Hall	21 Office Closed 7:30 p.m.—AA	22 7:00 p.m.—AA	23	24	25	26
27 10:00 a.m.— Worship 11:30 a.m.— Pentecostal MF Wesley Hall	28 Office Closed 7:30 p.m.—AA	29 7:00 p.m.—AA	30			

## New Beginnings

### (From Page 1)

We crave to dine out without restrictions and masks worn by our servers. Grandparents crave to have open visitations by their grandchildren once again. Speaking of children, they crave to go back to school and resume all their activities—and parents shout “Amen and Hallelujah!”

Okay, another craving I have ties directly to the announcement I mentioned in the opening of my article.

That announcement (I am busting at the seams) is that we are resuming our in-church worship services on the 20<sup>th</sup> of this month. I hope you are excited as I am.

Yes, we have met all of the mandates set forth by New York State and our Annual Conference and received our certificate of approval to reopen.

Are you excited? I’m sure you are. Now, there will indeed be a new normal for our worship services. We will be sending out all of those protocols we must meet in order to conduct worship and it will require the cooperation of everyone. We must always remember that these protocols are put in place for the safety of all of us.

This is, indeed, is a time of new beginnings! I feel like a school kid beginning a brand-new school year and it isn’t even Advent or New Year’s Day. It will be a new advent for all of us to finally return to our beautiful sanctuary and once again worship together as a church family.

For those who cannot attend or who wish to remain home due to health concerns—we fully understand—and will continue to live-stream our services for you to enjoy at home. So, the countdown begins and I can wait. How about you?

In His Grip,

—Pastor Chuck

## Defund Is The Wrong

### Word

**I**n the wake of the George Floyd murder, and the subsequent civic upheaval, cries of “Defund the Police” rose up.

Predictably, public opinion seemed to split into two opposing camps—the “let’s do away with the police and put that funding to more constructive uses” group; and the “support the police, no matter what” group. Of course, there is another way of addressing the issue of policing in this country—a more balanced, moderate way.

This involves a rational examination of how law enforcement actually operates on the local, state, and federal level, and then asking ourselves a question: what should the role of law enforcement be in a civilized society? Not what it is, but what could and should it be.

This is exactly the right time to ask this question. As I wrote last month, the fracturing of our daily patterns of living by the pandemic has provided an opportunity for real change. We can look at things from an altered perspective, allow ourselves to challenge our preconceptions and see things even a little differently.

There is, of course, no quick and easy answer to that question. If we start with the premise that law enforcement should enforce equal justice under the law, then that is a beginning. If we further acknowledge that too often not everyone receives equal justice under the law—that the biases and pre-judgements that have been imprinted into our collective unconscious by years of vicious stereotypes that reinforce the notion of white superiority, and thus have often relegated people of color to a status of “presumed guilty” and less deserving of justice—then that, too, is a start.

We need to have informed discussions on the local and national level that do not demonize either the police or those who want to change the way and nature of policing.

There are some immediate steps that can be taken to remediate some of the problems of the present state of policing. For example:

- A national ban on chokeholds;
- Body cams required for all on duty officers. (This also protects police from false accusations.)
- Higher, standard educational requirements;
- Intensive training in defusing tense situations;
- Training that addresses prejudices and xenophobic fears;
- Periodic psychological testing;
- Records of police misconduct should be readily available to the public. No more shielding of bad conduct.

Of course, all this should be part of a larger reimagining of what kind of society we want to live in. Can we remake our country into a just society that tries to fulfill the wonderful promises of our ideals?

Can we who profess to be Christians actually integrate the teachings of Jesus into the way we live our lives and treat others?

Can we create a land where, in the words of the prophet Amos, we "Let justice roll down like waters and righteousness like an ever flowing stream?"

I believe we can. But it requires willing hearts and a sense of mutual responsibility and cooperation.

—Barbara Becker

## Methodists Crucial In Fight For Women's Vote

Crowds jammed into the Tennessee state capitol on a hot August morning in 1920 for what all expected to be a momentous day.

The question on everyone's mind: How would the Tennessee legislators vote on U.S. women's right to vote?

Ratification of the 19th Amendment to the U.S. Constitution required 36 states' approval, and 35 states were already in hand. However, ratification was far from assured.

Most of Tennessee's southern neighbors had rejected the measure. The state's legislature faced pressure to do the same and begin sounding the amendment's death knell. Suffragists in the gallery that morning knew that only 47 of the 96 legislators present were committed to

their cause. They had little hope that eastern Tennessee Rep. Harry T. Burn, the state's youngest legislator at age 24, would join their ranks. The suffragists could see that Burn's lapel bore a red rose, a symbol of opposition to the women's vote. What they could not see was the letter in his pocket — carrying advice from his Methodist mother.

"Dear Son: Hurrah, and vote for suffrage!" Phoebe "Febb" Burn wrote from the town of Niota, Tennessee, where she attended what is now Niota United Methodist Church. "Don't keep them in doubt."

Her son's sudden "aye" tied the vote and emboldened fellow legislator Banks Turner to give the decisive 49th assent. Thus, Tennessee secured women citizens a voice in their nation's democracy, including in that year's presidential election.

People across the United States today are marking the centennial of that historic vote on Aug. 18, 1920. However, achieving this victory took more than one mother's letter, and the fight for ballot access continues even now.

"The right to vote is the one expression of our shared civic life which has the ability to level the playing field in real time and for the future," said the Rev. Sharon Austin, director of connectional and justice ministries with the Florida Conference. Austin is working for the voting rights of the formerly incarcerated.

She can attest that women weren't given the right to vote. They took it and won many male allies along the way.

The 19th Amendment followed more than 70 years of persistence through setbacks and sacrifice. The people called Methodist were part of the struggle from almost the beginning.

"Methodists have a long history of strong, leading women," writes the Rev. Susan Lyn Moudry, a historian, in an article for the United Methodist Commission on the Status and Role of Women. John Wesley accepted women lay preachers and class leaders from his movement's earliest days.

So it's perhaps no surprise that the first Woman's Rights Convention at Seneca Falls, New York, found a welcoming host in the Wesleyan Chapel, part of the Wesleyan Methodist denomination. Historians typically identify the 1848 gathering as the start of the organized women's suffrage movement.

Back then, advocates for women's rights and the abolition of slavery worked closely together. Sojourner Truth, a former slave who began her public ministry as an itinerant Methodist preacher, was an activist for both causes.

But after the U.S. Civil War, opponents to change successfully drove a wedge between the activists. The 15<sup>th</sup> Amendment assured only African American men had the right to vote, and even that assurance soon proved weak in the face of states' Jim Crow laws.

Meanwhile, many white suffragists turned their backs on the struggle for racial equality to focus on fighting for their own access to the ballot box.

**Continued on Page 7**

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The deadline for the October issue of **The Link** is September 25.  
Please email your copy to [gbhoag@optonline.net](mailto:gbhoag@optonline.net).



## Women Vote (From Page 5)

While women could vote in a handful of western states, starting with Wyoming in 1869, their success at the national level remained stubbornly elusive and multiple state referendums on the women's vote went down to defeat.

Into this fray came the Women's Christian Temperance Union. Under the leadership of Methodist Frances Willard, the group sought to do more than encourage abstention from alcohol. The union fought to improve working conditions in factories, institute an eight-hour workday, raise the age of consent for girls and secure for women the right to vote.

"Many Methodist women, like Frances Willard, saw the vote as a way to further their aims," said Harriett Jane Olson, United Methodist Women's top executive. "It was not just a right. It was a necessary tool." However, Olson acknowledged, many Methodist women also counted among the opposition.

The word suffrage comes from the Latin word *suffragium*, meaning voting tablet. Still, opponents were happy to play on its similarity to another English word. With women's suffrage, critics argued, men and families would suffer.

Willard did not live to see the 19<sup>th</sup> Amendment's ratification. Neither did her fellow women's rights' activist, the Rev. Anna Howard Shaw. Shaw, one of the first women ordained in the Methodist Protestant Church, was president of the National American Woman Suffrage Association for 11 years. She served as a bridge

between the Seneca Falls generation and younger suffragists who would go on to advocate for equal rights in all aspects of American life. However, Shaw and her fellow suffragists were often deeply divided on the best tactics to pursue and perhaps most profoundly on matters of race.

Ida B. Wells-Barnett, baptized a Methodist while a student at Rust College in Holly Springs, Mississippi, was a pioneering Black journalist, anti-lynching activist and suffragist. However, fellow suffragists asked Wells-Barnett — one of the most seasoned veterans in the fight — not to walk alongside them during the 1913 national suffrage parade. The women's suffrage association feared alienating white support.

But when a mob overtook the parade route and began beating women marchers, Wells-Barnett rejoined her fellow suffragists in the chaos.

"One had better die fighting against injustice than die like a dog or a rat in a trap," was Wells-Barnett's motto.

That was not the only violence suffragists would endure on the road to ratification. They continued to face mob attacks and when arrested for civil disobedience, they endured brutality in prison — including force-feedings when they went on hunger strike.

"We don't need to sugarcoat that it was all these pretty women in white dresses with yellow sashes. They sacrificed," said Annette Dorris, who

serves with United Methodist Women in Tennessee's Cumberland River District.

She and other United Methodist Women in the district are using the 19<sup>th</sup> Amendment's centennial as an opportunity to encourage U.S. citizens to vote, especially in Tennessee. In 2016, Tennessee ranked 48th in the nation for voter turnout among all states and the District of Columbia.

"Let's honor their sacrifice by getting out and voting," Dorris said. Dorris also sees in Febb Burn's timely letter the difference one mother can make.

Immediately after her son's surprise vote for suffrage, the young legislator faced heated accusations that his vote was bought with bribery. In a moment of personal privilege, he responded.

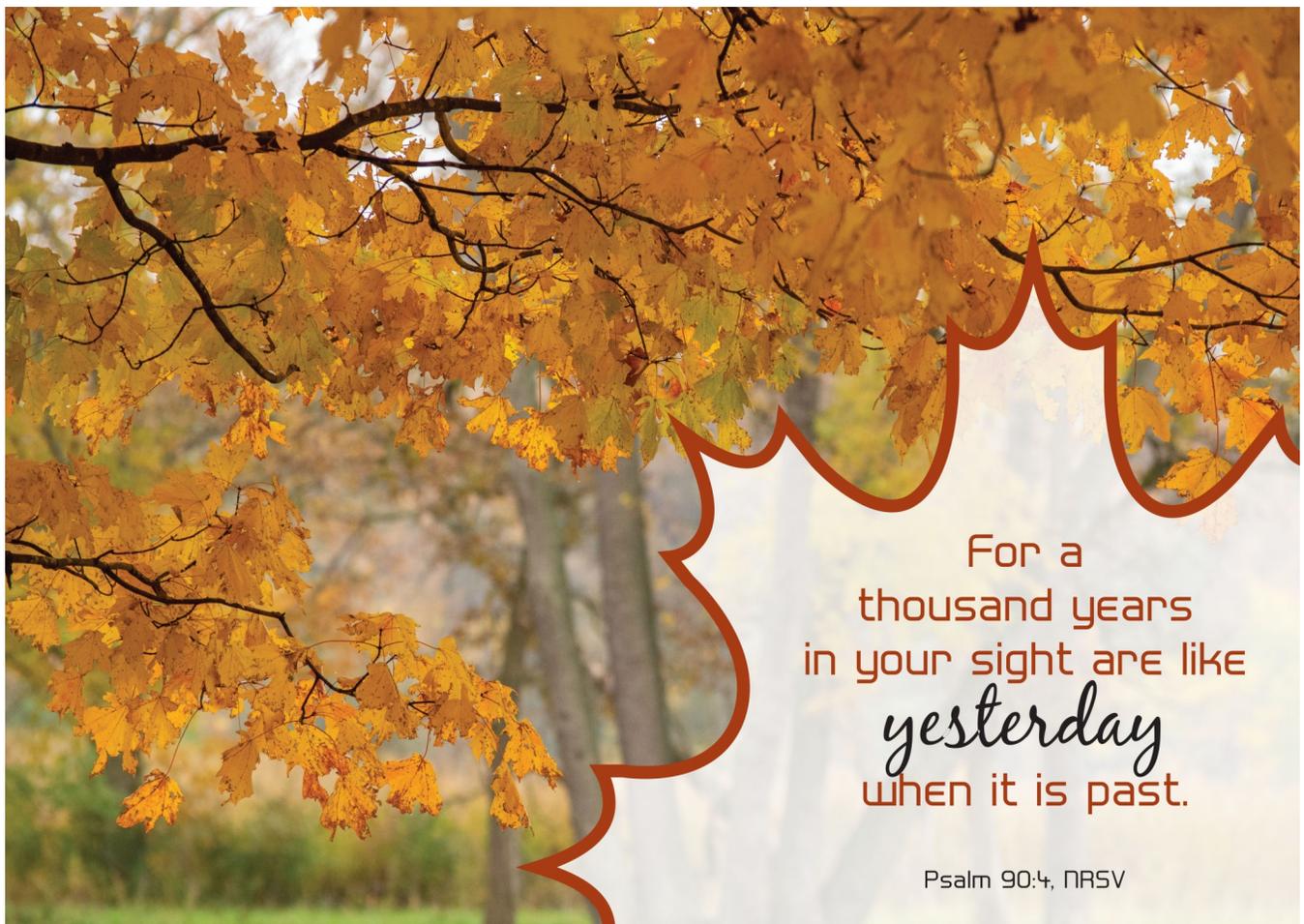
"I want to state that I changed my vote in favor of ratification first because I believe in full suffrage as a right; I believe we had a moral and legal right to ratify; and I knew that a mother's advice is always safest for a boy to follow," Harry Burn said.

Burn's vote, important as it was, did not accomplish full suffrage. Many Black, Native American, Hispanic and Asian American women who had struggled for the 19th Amendment's passage still were denied access to the ballot box. Methodist women such as Mary McLeod Bethune, Jessie Daniel Ames and Dorothy Height would continue the fight for voting rights and racial justice long after that August day in 1920.

—Heather Hahn, UMNS

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