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The Lamplighter

The Newsletter of Emmanuel United Methodist Church



A Prayer for Black History Month

Compassionate God, who sent Jesus Christ to deliver us from all manner of injustices and inequalities, create in us new hearts and enlarged visions, to see the image of God in every person irrespective of background, race and ethnicity. May we be generous in our love of others as we work towards ending racism and injustice; creating communities of human flourishing, through Jesus Christ, your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and forever. Amen.

The Lamplighter

The Newsletter of Emmanuel United Methodist Church!



FEBRUARY 2023

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Do you have something for our newsletter? Send items to the editor, Rick Bergmann at lamplighter@eumcbeltsville.com



GOOD QUESTION: ASK THE PASTOR!



"There is no such thing as a dumb question." However, there may be a few dumb answers every now and then, but let's hope this is not one of them.

Someone asked that since we are periodically dining in the fellowship hall, does that mean we will resume the monthly Second Sunday Potluck.

The short seemingly dumb answer is, "No." However, the long smarter answer is *"the fellowship hall meals sponsored by the church have been done so with the expectation of small crowds and limited interaction. The people are few enough that everyone can space out (social distance-wise, not the other "space out"). Those who sit closely together (like families) live in the same household and are able to be closer, while there is sufficient seating to offer room for non-cohabitants to have room at the table to enjoy a meal. This is one of the reasons invitations are going out with RSVPs, to ensure the fellowship hall is not overly crowded such that people are becoming exposed to contamination."*

When and if we discover there is a contamination risk, the service will be switched to an all virtual event as opposed to a hybrid event. Our goal is to keep as many people healthy as we can during this season of continued Covid-19, influenza, and RSV.

EMMANUEL DISPATCH

BRIEF MINISTRY HAPPENINGS AT EUMC



The Mitten Tree is back!

The United Women in Faith are collecting children's mittens, scarfs and hats in the narthex to be given to local area schools. Deadline for donations is February 19, 2023.

Soup-er Bowl Soup Drive!

Emmanuel is collecting SOUPS and/or packages of CRACKERS through February 12 for SOUP-ER BOWL SUNDAY. The soup and crackers will be given to the sick and shut-in for Valentine's Care Packages!



Valentine's Day Love Feast

Emmanuel will be holding a Valentine's Day Brunch on the top floor of the Education Building on Valentine's Day, February 14th, from 11:30 am - 1:00 pm. If you are interested in attending please complete the form at

<https://forms.gle/JYhoJRS6JpfUzgm29> by February 12.



Bundles of Joy!

Gently used, clean, and folded clothes for children and adults were recently donated, they will be shared with two of EUMC's partners: Duckworth School and the Sierra Leone outreach ministry.

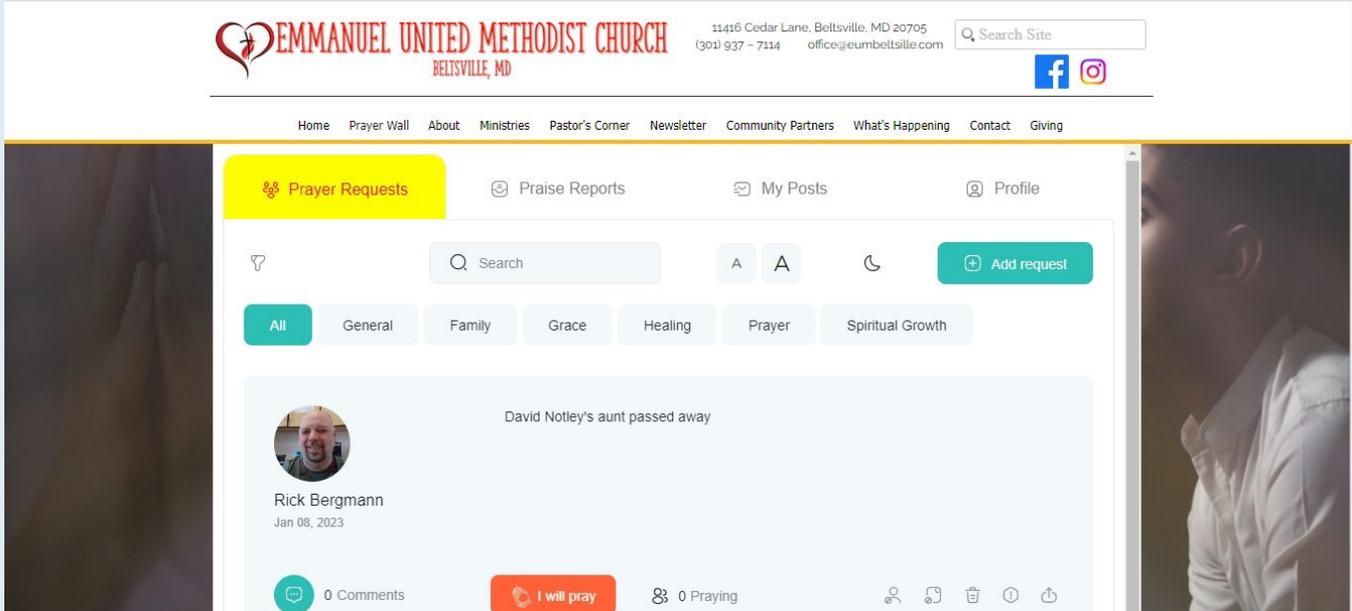


Save your donations! We had so much fun at our last Treasure Hunt, we're going to do it again! We are aiming for March with the date tbd! Peace and joy,

**It is more
blessed to give
than to receive.**

Acts 20.35
(American Standard Version)

Emmanuel Has a Powerful New Prayer Tool



It is Emmanuel's desire is to make prayer a key component in our everyday lives. More importantly, we want that for every church in the world...including our very own. To help our church with this, we'd like to introduce a new prayer tool for Emmanuel. It's an interactive prayer wall which you can find on our church's website at www.eumcbeltsville.com/prayer-wall. The benefits for this FREE prayer wall are incredible, the benefits include:

- Helps the whole community contribute to answered prayers
- Encourages the Body of Christ to share burdens, successes, miracles and more
- Lets you post Prayer Requests easily and quickly
- Gets you prayed for by church leaders and church members
- Experience feeling lifted by the community with answered prayers and Praise Reports
- Support your fellow prayer warriors to lead a more faith-filled life
- Utilize this interactive tool where you can chat, pray, and know each other better
- Watch everyone around you grow in their relationship with our Lord
- And much more!

We are calling believers in this generation to step into their God- given purpose and to pray for those that need it the most. Especially the least-reached in every sector of society. Right now, we're living in a time of a lot of uncertainty...But we're also living in an era where technology has made it possible for every living person to have access to the written or spoken word. Help us share Christ's love by using our new and FREE prayer wall found right on our website. To try it out yourself, go to www.eumcbeltsville.com/prayer-wall today.

Christian Love and Sympathy

The family of David Notley's Aunt
The family of Paul Galloway
Kassambara family whose uncle passed away
The family of Tammy White's Aunt Alice



Please pray for our homebound

Home bound
Glen and Pauli Colburn
Bob Humphrey
Ernie Kilbourne

Out of state
Lil Mizzer



Emmanuel's ESL Ministry Continues to Grow!

By Dela Martin



The ESL Ministry continues to offer English language classes in the Beltsville community. This session is for adult beginner and intermediate English students. We will learn grammar basics and have English conversation practice. We meet once a week on Thursdays for 10 weeks (January 19th through March 23rd). All classes take place online.

We posted flyers at the Beltsville Library and received sign-ups from over 80 people. Learning happens best with smaller class sizes. There is a possibility that we will add another class time during the day.

We are looking for volunteers to help as English teachers and tech facilitators. You do not need previous teaching or tech experience BUT you do need a willingness to learn!

Please share this opportunity with anyone who might be interested in volunteering. You can email dela.martin@emmanuelumcbeltsville.net or call (202) 417-7303 for more information.

UpStage Artists Kicks Off 2023 With A Comedy Classic, Arsenic and Old Lace!

ARSENIC and Old Lace

After a very successful 2022 season and a much-deserved break, UpStage Artists is back to kick off 2023 with one of the most popular comedies of all time, Arsenic and Old Lace! The show opened on Broadway on January 10, 1941, and played for 1,444 performances before ending its initial run. The review for the play on opening night in the New York Times said it was “so funny that none of us will ever forget it.” It starred Boris Karloff as the villain, Jonathan Brewster, who keeps getting mistaken for Boris Karloff in the play.

The play is a black comedy about the Brewster family, descended from the Mayflower settlers but now comprised of maniacs, most of them homicidal. The play begins when drama critic Mortimer Brewster’s engagement announcement takes a back seat because he discovers a corpse in his elderly aunts’ (Abby and Martha) window seat. Mortimer rushes to tell Abby and Martha before they stumble upon the body themselves, only to learn that the two old women aren’t just aware of the dead man in their parlor; they killed him! Between his aunts’ penchant for poisoning wine, a brother who thinks he’s Teddy Roosevelt, and another brother using plastic surgery to hide from the police—not to mention Mortimer’s hesitancy about marriage—it’ll be a miracle if Mortimer makes it to his wedding. Arsenic and Old Lace is a classic black comedy about the only thing more deadly than poison: family.”

The play’s popularity meant Hollywood would come knocking, and it did. Arsenic and Old Lace was turned into a highly successful movie starring Cary Grant and directed by Frank Capra. Many of the cast of the Broadway show reprised their roles for the movie, but one star did not. Boris Karloff wanted to do the film along with his cast-mates, but the producers of the show were worried that allowing Karloff time off from the show to shoot the movie would hurt their box office since he was the biggest draw in the cast. So, much to the dismay of Karloff, they wouldn’t let him out of his contract.

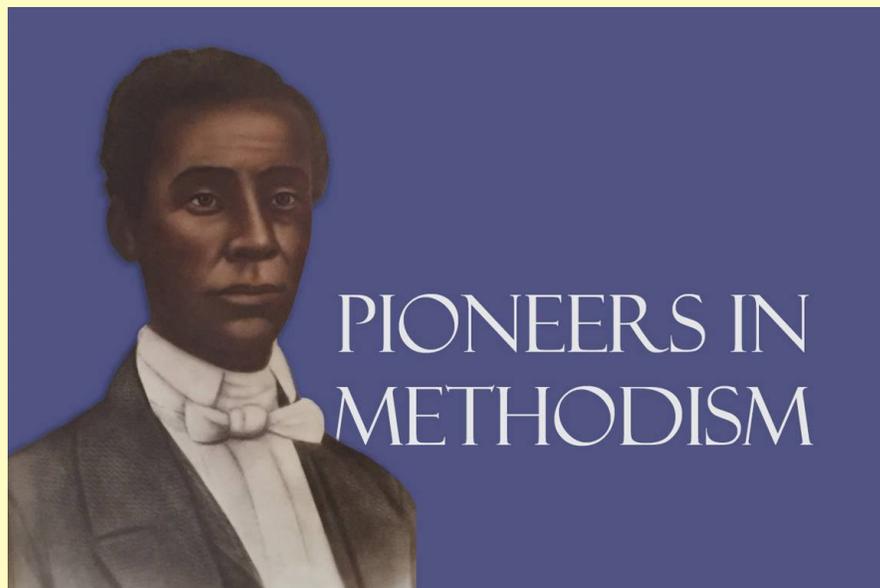
UpStage is excited to bring this show to Emmanuel. The actors are filled with old and new faces, including Emmanuel’s Suzie Mendolsohn, who will star as Dr. Rev. Harper and Lieutenant Rooney. Rick Bergmann directs the show. One of the wonderful things UpStage can do this time is that they have a special performance for the residents of Riderwood. The performance for them is free and will include a question-and-answer session with the cast after the show. UpStage is 100% about the community aspect of community theater, which is their way of giving back. They can do this because of the generosity of Emmanuel.

Arsenic and Old Lace show dates are February 17, 18, 24, and 25 at 7:30 pm and February 19 and 26 at 2 pm. Tickets are only \$10.00 (cheaper than a movie). You can buy tickets at www.upstageartists.com/tickets. So come on out and join UpStage for an evening of laughs with Arsenic and Old Lace!



The cast of Arsenic and Old Lace meets and reads through the show together for the first time.

Pioneers In Methodism: Francis Burns, first Black bishop of the Methodist Episcopal Church



In 1858, Francis Burns was elected as the first Black bishop in the Methodist Episcopal Church. He served as a missionary bishop in Liberia. Image originated from an engraving by J.C. Buttre; photographed by Matthew Brady, courtesy of GCAH. Colorized version from Francis Burns United Methodist Church in Des Moines, Iowa.

accompanied the Rev. John Seys to Liberia.

After ten years as a missionary teacher and leader in Liberia, he traveled to New York to be ordained by Bishop Edmund Janes. Returning to Liberia, Rev. Burns taught in Monrovia Seminary and in 1845 succeeded Rev. Seys as editor of *Africa's Luminary*, the quarterly publication of the Missionary Society in Liberia. Rev. Burns also served for many of these years as president of the Liberia Conference.

In 1856, the General Conference approved the election of a missionary bishop in Africa. The Liberia Conference elected Rev. Burns as their first bishop in 1858. The importance of this action for Methodism, especially Methodism in Liberia, cannot be overestimated.

When his health declined because of ongoing effects of what was referred to at the time as "the African fever" (possibly malaria), he returned to America in late winter 1863. He died three days after arriving and three months after the signing of the Emancipation Proclamation. His body was returned to Liberia where he was buried.

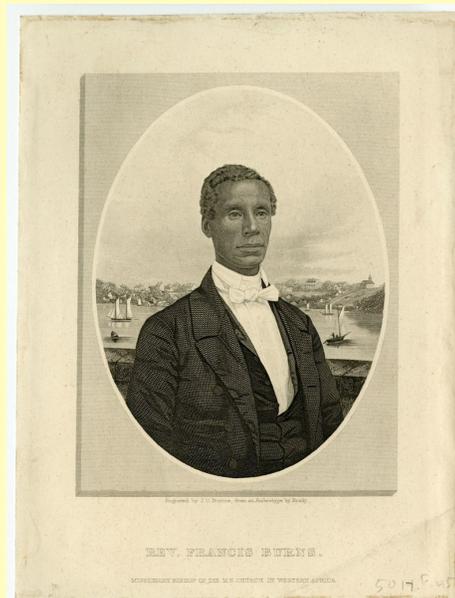
The legacy of Liberian-based Methodist ministries started, organized, and led by Bishop Burns continues to flower in many forms today. United Methodists in Liberia number just over 300,000. Though not the largest Christian denomination in Liberia, United Methodists have had a significant influence in public life, including as the nation's last two presidents (Ellen Johnson Sirleaf, 2006-2018, and George Weah, 2018-present). Liberian United Methodists are organized in one annual conference with 20 districts and a variety of outreach ministries including agricultural development, health care (clinics and hospitals), and education (pre-K through university).

The Rev. Francis Burns was the first Black bishop of the Methodist Episcopal Church. Elected in 1858, he served as a missionary bishop in Liberia.

His early life was spent in Greene County, NY. His family was poor, and at the age of four he was indentured to a farmer. At age eight, he was indentured to the Atwood family. Mrs. Atwood was a Methodist class leader. She permitted Francis to attend school with her children during the winter season.

Francis joined the Methodist Episcopal Church at age fifteen and at seventeen showed interest in preaching. However, the term of his indenture prevented him from pursuing his calling at that time. His indenture would not expire until he reached twenty-one.

After the end of his indenture, Francis worked as a teacher and became licensed to preach in the Catskill Hudson District. Others took notice of his preaching skills and encouraged him to study to become a missionary. His opportunity to do this came in 1834, when he



By John Chester Buttre - The Library Company of Philadelphia, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=126711971>

One Board Model: The New Administrative Structure

**There have been some questions about the one board leadership model, so here is some information that explains the new board structure.*

Over the past few years, it has become increasingly difficult to get people to serve on committees, let alone in leadership. The common response is that there are too many meetings and people don't want to commit. So last year we adopted a new administrative structure, known as the Simplified Accountable structure, or One Board Model. This model moves churches from four administrative committees (trustees, finance, staff-parish relations, and church council) to one Leadership Board encapsulating all responsibilities and authority of the previous four separate administrative committees. This Committee of Stewards would only meet once a month, freeing up people from endless meetings. The 4 committees would still have chairs, but the administrative work is done by one committee, so that no one person has power over every aspect of the church.

This alternative structure is based on ¶247.2 of the 2016 Book of Discipline:

The charge conference, the district superintendent, and the pastor shall organize and administer the pastoral charge and churches according to the policies and plans herein set forth. When the membership size, program scope, mission resources, or other circumstances so require, the charge conference may, in consultation with and upon the approval of the district superintendent, modify the organizational plans, provided that the provisions of ¶ 243 are observed.

Frequently Asked Questions:

How often would the Board meet?

The Book of Discipline requires that the Board meet quarterly at a minimum, but would most likely meet monthly, perhaps more often as needed to begin with.

Who needs to approve going to a Single Board model?

A church conference and the district superintendent must approve moving to a single board model of leadership.

What committees are impacted by moving to the Single Board model?

All of the Administrative Committees (i.e. Trustees, Finance, SPRC, and Administrative Council) would become one. For separation of powers, so that no one person is in charge of all areas of the church, there would officially still be the four committees, each with their own chair, but they would share a common membership (9-15 people) and meet at the same time.

How many people should be on the board?

Church leadership experts recommend a total of 9-15 people make up the new board.

Can other church staff be on the New Board?

The Senior Pastor is a member of the Board, while other paid church staff can have a voice, but no vote on the new board.

Are there still three-year terms and classes?

Yes. One third of the Board is required to roll off each year.

Is the Board self-nominating?

No. There is still a requirement that there be a separate Committee on Nominations and Leadership Development to nominate the Board Members to the Charge Conference each year.

If the church moves to the simplified structure, how does ministry happen?

Even though the re-structuring occurs, ministry teams are still needed and in place. Fewer people on the Board means more people are available to do ministry. Simplifying structure is the combining of the four administrative teams of the Council, Trustees, Finance and PPR Committees.

What are the rules for the new Single Board?

The new Board has the ability to create the operating rules for the church in the form of two different documents. The first set is called Organizing Documents (or "founding documents", i.e., by-laws) and can only be changed by the approval of a Church Conference. The second set of rules can be called whatever the church wants to call them, but they are "operating guidelines" (policy manual) for how the Board, the Pastor, the Church Staff and the Congregation will interact. The board will, with these operating guidelines, set the boundary rules for all of the entities that make up the church. The operating guidelines can be changed by a majority vote of the new board.



- 1. Historian Carter G. Woodson chose February as the month to honor black history because:**
- A. Woodson was born in February.
 - B. Abraham Lincoln and Frederick Douglass were born in Feb.
 - C. February was the shortest month.
 - D. All of the above.

- 2. True or False, Black History Month is only celebrated in the United States.**

- 3. The first Black History Month celebration in the U.S. took place when?**

- A. 1945
- B. 1957
- C. 1970
- D. 2000

- 4. This former slave became a famous abolitionist and a Methodist preacher.**

- A. Sojourner Truth
- B. Harriett Tubman
- C. Harriett Beecher Stowe
- D. David Walker

- 5. Which United Methodist church is named after one of the "founding fathers of Gospel music?"**

- A. Tindley Temple
- B. Jones Memorial United Methodist Church
- C. Barratt's Chapel
- D. Seay-Hubbard United Methodist Church

- 6. This former school, once a haven from racial prejudice, is now an UMCOR relief center:**

- A. Scarritt Bennet Center, Nashville, Tennessee
- B. Southern Methodist University, Dallas, Texas
- C. Sager-Brown Depot in Baldwin, Louisiana
- D. The New Room, Bristol, England

- 7. After the U.S. Civil War, this trailblazing African American woman went to college, owned a business, and became a Methodist missionary.**

- A. Susanna Wesley
- B. Susan Angeline Collins
- C. Billie Holiday
- D. Bishop Sharma Lewis

- 8. Mother African Zoar United Methodist Church in Philadelphia housed...**

- A. The first well-baby clinic for African Americans
- B. A stop on the Underground Railroad
- C. A school
- D. All of the above

- 9. Who was the first African American bishop in the UMC?**

- A. Roy G. Biv
- B. Roy C. Nichols
- C. Roy Rogers
- D. Roy Brown

- 10. Who was the only woman besides Coretta Scott King on the platform when MLK gave his "I Have a Dream" speech in 1963?**

- A. Jacquelyn Kennedy
- B. Lena Horne
- C. Mahalia Jackson
- D. Dorothy Height



Cooking with Pastor King: A La Carte Banana Bars

You will need 3 basic ingredients:

3-5 ripe bananas (2 cups)

(The kind on sale in the produce section if you don't have them at home)

2 cups rolled oats

1 cup nut butter

(Peanut butter, almond butter, sun flower seed butter, etc.)

You mix all of these ingredients in a bowl then spread them into a square pan or rectangular shaped pan. Bake them for 15 minutes on a pre-heated oven at 350 degrees F.

If you have kids or grand kids, you may want to put a twist on this process:

1 small Ziploc bag

1 small/medium banana

1/2 c rolled oats

1/2 c nut butter

Put all the ingredients in the Ziploc bag, and let those little hands smash the bananas until everything is moist.

Let the bags rest on a flat surface at least 15 minutes, and the contents will thicken and take on the shape of the bag as the oats absorb the moisture and expand.

If you tear or cut the bag away, you will already have a rectangular shape to bake. If you scoop the contents out, you can form the shape by hand. In either case, wrap the small rectangular shapes with wax paper or parchment paper like you are wrapping a rectangular sandwich (if you have no idea what I mean, call an older mom or dad).

The kids can individualize their treats by deciding to add nuts, dried fruit, chocolate chips, etc. before the mixture is baked. Alternatively, a drizzle of honey, molasses, or a thin layer of fruit preserves, etc. can add an extra dimension of sweetness to a naturally sweet treat after baking.

Let cool at least 10 minutes before cutting into small squares or bars.

Try this recipe and put your own spin on it. Try applesauce instead of bananas or a combination of both. Add an envelope of hot chocolate mix or cocoa to the 3 basic ingredients to give it more of an appearance like brownies.

NOTE: I have not used quick oats with this recipe, but you may want to try it for yourself.



**“Not everything that is faced
can be changed, but nothing can
be changed until it is faced.”**

- James Baldwin



"I want them to get more exercise, so I made the halos hula-hoop size."



CAN YOU HELP?

Share your talents at Emmanuel by sharing the Word as a Scripture Reader during our Sunday Service! *Help for a single Sunday or choose several.* You choose how many Sundays you are able to help. Just email the office at office@eumcbeltsville.com and they will let you know which weeks are available!

No experience needed! We will train you on the job!

Worship in Giving: How Can I Give?

Online: You can now give online through Emmanuel's website at www.eumcbeltsville.com/giving or scan the QR Code below. This is a great way to keep up with your giving if you are out of town, are sick or if you can't come to church.

Through the Mail: You can mail your offering to the church. The address is 11416 Cedar Lane, Beltsville, MD 20705.



★HAPPY★ BIRTHDAY!

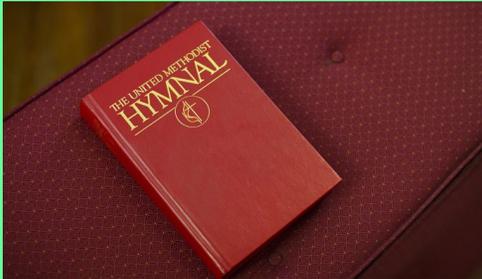
- 2. Sarah Rodeffer
- 9. Georgia Reitzel
- 13. Barbara Butcher
- 16. Glenn Colburn
- 17. Sheun Bellow
- 20. Patrick Elliott
- 22. Karen Mackey
- 24. Nancy Zerbe
- 26. Gary Heath, Becky Kirby

Happy Anniversary

February 17– Patrick and Sarah Elliott
February 20– Pauli and Glenn Colburn

History of Hymns: 'The Church's One Foundation'

By Victoria Schwarz



“The Church’s One Foundation” by Samuel J. Stone, adapted by Laurence Hull Stookey The United Methodist Hymnal, 546

Original text by Samuel J. Stone:
*“The Holy Catholic Church:
The Communion of saints.”
“He is the Head of the Body, the
Church.”*
*The Church’s One Foundation
Is Jesus Christ her Lord,
She is His new creation
By water and the Word:
From Heaven He came and sought her
To be His holy Bride,
With His Own Blood He brought her
And for her life He died.*

Adaptation by Laurence H. Stookey
*The church’s one foundation
is Jesus Christ our Lord;
we are his new creation
by water and the Word;
from heaven he came and sought us
that we might ever be
his living servant people,
by his own death set free.**

*Adaptation © 1983 The United
Methodist Publishing House

SAMUEL STONE’S ORIGINAL HYMN

Samuel John Stone (1839–1900), then a newly ordained curate at New Windsor Parish Church, wrote “The Church’s One Foundation” in 1866 as a direct lyrical commentary to a controversy in the Church of South Africa, part of the Anglican Communion. The controversy was between Bishop John William Colenso of Natal (an early apologist for the new theory of source criticism) and Bishop Robert Gray of Cape Town (apologist for traditional means of dating and tracing authorship in scripture). Stone’s text was a tribute to Gray’s view. The link between this hymn and the Colenso controversy is well-documented. In C. Michael Hawn’s History of Hymns column on the original hymn, it can be read in more detail: <https://www.umcdiscipleship.org/resources/history-of-hymns-the-churchs-one-foundation>.

The origins of “The Church’s One Foundation” are found in a lengthier publication titled *Lyra Fidelium: Twelve Hymns on the Twelve Articles of the Apostles Creed* (1866). The text is constructed around ideas from the ninth article, “The Holy Catholic: The Communion of Saints,” bearing a subtitle from Colossians 1:18, “He is the head of the body, the Church,” and embeds portions of at least 38 scripture passages. H.E.C. Stapleton writes, “The strength of the hymn lies in the simplicity and directness of its message, the vividness of its metaphors, and the deliberate, distinct echoes of words and phrases from scripture. In *Lyra Fidelium*, there are no less than four biblical quotations annotated to each stanza; in one, seven. It was hailed in Stone’s own time as “the battle-song of the Church” (Stapleton, *Canterbury Dictionary*).

Including this panoply of scripture was likely a result of Stone’s concern with the orthodox position of the primacy of scripture, one of the central points of the controversy. These passages, as noted by Stone, are as follows:

- Stanza 1: 1 Cor 3:11; John 3:5; Eph 5:25–26; Acts 20:28
- Stanza 2: Rev 5:9; 1 Cor 10:17; Eph 4:5; Acts 4:12; 1 Cor. 10:17; Eph. 4:4; Eph. 4:7
- Stanza 3: Matt 16:18; Matt. 28:20; 1 John 3:13; Gal 2:4; Mic 7:8
- Stanza 4: 2 Pet 2:2; 1 Cor 11:18; 11:19; 1 Pet 4:7; Ps 25:22; Rom 8:23; Isa 51:11
- Stanza 5: Eph 6:12; Rom 8:37; Rom 16:20; 1 John 3:2; Heb 4:9
- Stanza 6: 1 John 1:3; 2 Cor 13:14; Heb 12:22–23; Isa 43:2; Luke 23:43
- Stanza 7: Jude 1:24, 1 Pet 5:6; Rev 21:10; Rev. 7:17; Rev 21:3

Continued on the next page

History of Hymns continued from previous page

Two years later, the text was reduced to five stanzas with Stone's cooperation, resulting in the version most congregations now use. About twenty-two years after its composition, this hymn took its place as a significant lyrical text of the church. Stapleton writes: "The hymn came into its own at the Lambeth Conference in 1888 when it was sung at all the primary services. It is recorded that at St Paul's Cathedral, its effect was so powerful that the singers were physically overwhelmed: 'It made them feel weak at the knees, their legs trembled, and they felt as though they were going to collapse'" (Stapleton quoting Wesley Milgate, *Songs of the People of God*, 1982).

LAURENCE STOOKEY'S ADAPTED TEXT

The adaptation by United Methodist seminary professor and liturgical scholar Laurence Hull Stookey (1937–2016) first appeared in *The Upper Room Worship book* (1983), and then in *The United Methodist Hymnal* (UMH) following the 1988 General Conference of The United Methodist Church. This was a critical conference concerning the hymnody of the church. The United Methodist Hymnal was adopted at this conference as well as a mandate concerning significantly altered texts, requiring both the original and the altered text to be placed side-by-side. This mandate created space for Stookey's adaptation, considered to be an "inclusive, ecumenical, and nonsexist" version of the original. This was the only instance in which the mandate of the General Conference was implemented (Young, 1993, p. 629).

Although inclusive language in contemporary hymns is gaining wide acceptance, the adaptation of well-known texts remains controversial and lives in a narrow space, with one side being possible issues of non-equity/non-representation—the other being retention of language that holds to the integrity of the original text. In addition, further divisions arise in churches and church bodies about gendered language, archaic language, and subtle changes of theology from adapted texts. These divisions are far too large a conversation to address in this article. Still, careful reflection on the practice of adaptation does bear on Stookey's text.

It is interesting to note that Stone's language, which directly addressed the issues of the 1866 controversy, is largely untouched by Stookey, honoring the original impetus of the text. In stanza three, direct statements align with Stone's concern when he writes, "by schisms rent asunder, / by heresies distressed." In stanza 4, there is language that perhaps describes the feeling of the church, saying, "Mid toil and tribulation, / and tumult of our war." These statements, retained by Stookey, remain faithful to the original wording, though the cultural, historical, ecclesial, and theological contexts differ. Hawn also notes in his article, writing, "The church exists in a constant state of controversy and potential schism. In many ways, this text articulates feelings that are as fresh as ever" (Hawn, "History of Hymns").

The most noticeable aspect of Stookey's adaptation concerns Stone's use of feminine pronouns, drawing on the metaphor of the church as the bride of Christ: "Wives, be subject to your husbands as you are to the Lord. For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior" (Eph 5:22–23, NRSV). The subjugation of women as the context for the ecclesial metaphor is troubling for many Christians. Stone's text is replete with this metaphor, beginning with the first stanza: "The church's one foundation / is Jesus Christ her Lord." This gendering of the church is strongly underscored in the third phrase, "from heaven he came and sought her / to be his holy bride" (emphasis added) and remains present throughout the near entirety of the hymn. It is only in the second half of Stone's final stanza that we finally sing that "we" are the church referred to in this text.

In Stookey's adaptation, he replaces feminine pronouns and phrases with "we" language. Often, Stookey is straightforward, substituting "our" and "we" for "her" and "she." Sometimes, he changes short phrases, such as "one holy name she blesses" to "one holy name professing." Another short example is the change of text from "and to one hope she presses, / with every grace endued" to "to one hope always pressing, / by Christ's own Spirit led." These shorter modifications subtly paraphrase the original—in the first instance, changing the idea of blessing God's name to professing God's name. This change shifts us from praising God to making an open declaration of God. In the adaptation, the singers move from being infused with grace to following the leading of the Spirit, both of which are evidence of God's work within us.

Less frequent are instances of adaptation on a larger scale. The last four lines of the side-by-side texts cited at the beginning of this article exemplify this. This adaptation, quite different in the language used, retains the original ideas of being sought out by Christ and the claim of salvation for the church through the death of Christ but adds the church's identity as servant people, something not seen in the original text.

Another aspect of Stookey's adaptation concerns ecumenism and inclusivity in addition to reworking feminine pronouns and images in the text. Stone's original second stanza begins with "Elect from every nation" (his first draft said, "She is from every nation"). Stookey broadens the meaning in his adaptation— "Called forth from every nation." The term "elect" may have had its origins in the influence of Calvinism and Reformed doctrine on The Anglican Church at this time. The clause, "from every nation," may reflect England as a world political and military power at the height of its colonial influence around the world. The Anglican communion was a worldwide catholic (universal) church. The idea of the "elect" of God is a crucial doctrinal distinct from one embraced by the United Methodist Church. By changing "Elect from" to "Called forth," Stookey reflects the Wesleyan doctrine of free grace and universal availability of prevenient grace to all people.

Continued on page 13

Answers: United Methodist Black History Quiz

1. **B.** Abraham Lincoln and Frederick Douglass were born in Feb.

Historian Carter G. Woodson chose February as the month to honor black history because Abraham Lincoln and Frederick Douglass were born in February. Woodson's initial concept in 1926 was for "Negro History Week" to be held near the birthday of Abraham Lincoln on February 12 and of Frederick Douglass on February 14. Black communities had celebrated those dates together since the late 19th century. Learn more about African American contributions to The United Methodist Church.

2. **False.**

According to Wikipedia, Black History Month, also known as African-American History Month in the U.S., is an annual observance in Canada, Ireland, the Netherlands, the United Kingdom, and the United States. It began as a way to remember important people and events in the history of the African diaspora. It is celebrated each February in the United States and Canada, and in October in the United Kingdom, the Netherlands and the Republic of Ireland.

3. **C. 1970**

Black educators and members of Black United Students at Kent State University organized the first month-long event. In 1976, President Gerald Ford recognized Black History Month during the U.S. Bicentennial celebration. He urged Americans to "seize the opportunity to honor the too-often neglected accomplishments of black Americans in every area of endeavor throughout our history".

4. **A. Sojourner Truth**

The correct answer is Sojourner Truth. Born a slave named Isabella Bornefree, she changed her name to Sojourner Truth after New York abolished slavery and she co-founded Kingston Methodist Church. In 1843, Truth began to travel and preach and was heavily involved in the abolitionist movement. In her public speeches, she spoke of her religious faith along with her experiences as a slave.

5. **A. Tindley Temple**

Charles Albert Tindley was a clergyman of the Methodist Episcopal Church and a founding figure in American Gospel music. Born in Berlin, Maryland in 1851, he died as pastor of a 12,500-member congregation in Philadelphia. He also wrote the words and music to dozens of Gospel hymns, including five published in the current United Methodist Hymnal and others found in the Songs of Zion songbook. Tindley was one of the "Founding Fathers of Gospel Music."

6. **C. Sager-Brown Depot in Baldwin, Louisiana**

Started in 1867, Sager Brown provided housing and education for black orphans of the U.S. Civil War. When the program was in financial straits in the early 1900s, Mrs. Addie Sager and Mrs. C. W. Brown purchased the school and gave it to the Woman's Home Mission Society to operate. The school closed in 1978 but became a disaster center in 1992 after Hurricane Andrew devastated the nearby area. Since then United Methodist volunteers by the thousands have come to the site to pack relief kits for those in need.

7. **B. Susan Angeline Collins**

Born in Illinois in 1851, the daughter of an indentured servant, she was the first African American student to attend Upper Iowa University. Collins worked in the home of a Methodist pastor in Iowa and went on to own a laundry business in Huron, Dakota. She later sold the laundry to follow a call to serve in the mission field. In 1887, at the age of 36, she went to Angola and served 13 years with no pay. She established a boarding school in Angola. And her story does not stop there. Watch more.

8. **D. All of the above**

The correct answer is all of the above. Mother Zoar UMC served African Americans in Philadelphia as a stop on the Underground Railroad; the first well-baby clinic for African Americans; a school; and a source of credit for home loans.

Continued on page 13

History of Hymns continued from previous page

These are, by far, not the only issues taken up by Stookey in his adapted text that bear further discussion. By changing the perspective from third person (feminine) to the first-person plural, Stookey changes our idea of ecclesiology—the nature of the church. Perhaps we can consider these initial understandings, recognizing Stookey’s offering as a theological reflection that moves our sung faith toward non-binary gendered language and allows for the inclusion of all among Christ’s called. The church’s ministry and our perception of the church in the twenty-first century are changing. Thankfully, we rest on the tradition of the saints but must also sing a faith that is vibrant and efficacious in our time.

Laurence Hill Stookey was a beloved professor of preaching and worship at Wesley Theological Seminary, Washington, D.C., from 1973–2007. Many consider Laurence Stookey to be among the four most influential United Methodist liturgical scholars of the later twentieth and early twenty-first centuries. This list includes Hoyt Hickman (1927–2016), James W. White (1932–2004), and Don Saliers (b. 1937). They worked together to reform Protestant worship following the Second Vatican Council (1962–65) by emphasizing the Revised Common Lectionary. Additionally, they collaborated on the United Methodist Book of Worship (1992) and the Handbook of the Christian Year. Stookey came out of the Evangelical United Brethren tradition, helping United Methodists appreciate the “United” part of their heritage.

Stookey was a native of Illinois, graduating from Swarthmore College, Wesley Theological Seminary, and Princeton Theological Seminary. He was also a gifted musician who enjoyed playing several instruments. His creative and practically written trilogy of texts has proven invaluable to students and pastors. They include: *Baptism: Christ’s Acts in the Church* (1982), *Calendar: Christ’s Time for the Church* (1996), and *Eucharist: Christ’s Feast with the Church* (1993). If you participate in a baptismal liturgy in a United Methodist Church, you will likely hear and speak words by Laurence Stookey.

Answers: United Methodist Black History Quiz continued

9. B. Roy C. Nichols

He was elected a bishop at the Northeastern Jurisdictional Conference in July 1968 and assigned to the Pittsburgh Area where he served for 12 years. He then served the New York Area until his retirement in 1984.

As clergy, Nichols served in Berkeley at one of the first integrated churches and he hosted a radio show called "The Christian Answer." In 1964 he became the pastor of the 4,600-member Salem United Methodist Church in Harlem and helped build a community center. Nichols was chair of the development committee at Africa University after his retirement. He died on Oct. 9, 2002.

10. D. Dorothy Height

The only woman, besides Coretta Scott King, on the platform with Rev. Martin Luther King when he gave his “Dream” speech in 1963. She was also on the platform when the first African American president of the U.S., Barack Obama, was sworn in 45 years later. As president of the National Council of Negro Women, Height helped organize voter registration in the South, voter education in the North and scholarship programs for student civil rights workers. Known as the “Godmother of the Civil Rights Movement” Height’s advocacy helped pass the Civil Rights Act of 1964 and the Voting Rights Act of 1965.



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FEBRUARY 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>"Oh, God of Dust and Rainbows, help us to see that without the dust the rainbow would not be." -Langston Hughes</p> 	<p>"God has always given me the strength to say what is right." -Rosa Parks</p> 	<p>"I look to a day when people will not be judged by the color of their skin, but by the content of their character" -Martin Luther King, Jr.</p> 	<p>1 Office Hours 9:30-2:30</p> <p>Bible Study (virtual) 7 pm</p>	<p>2 Office closed</p> <p>ESL Classes (Virtual) 7 pm</p> <p>UpStage Rehearsal 7 pm</p>	<p>3 Office Hours 9:30-2:30</p> <p>UpStage Rehearsal 7 pm</p>	<p>4 Narcotics Anonymous 5 pm</p>
<p>5 Worship 10 am</p> <p>United Women in Faith 11 am</p> <p>Boy Scouts 6 pm</p>	<p>6 Office Hours 9:30-2:30</p> <p>UpStage Rehearsal 7 pm</p>	<p>7 Office closed</p> <p>Prayer Fellowship 10 am</p>	<p>8 Office Hours 9:30-2:30</p> <p>Bible Study (virtual) 7 pm</p>	<p>9 Office closed</p> <p>ESL Classes (Virtual) 7 pm</p> <p>UpStage Rehearsal 7 pm</p>	<p>10 Office Hours 9:30-2:30</p> <p>UpStage Rehearsal 7 pm</p>	<p>11 Narcotics Anonymous 5 pm</p> <p>UpStage Setup noon</p>
<p>12 Worship 10 am</p> <p>UpStage Rehearsal 2-9 pm</p> <p>Boy Scouts 6 pm</p>	<p>13 Office Hours 9:30-2:30</p> <p>UpStage Rehearsal 7-10 pm</p>	<p>14 Office closed</p> <p>Valentine's Brunch 1:30 am</p> <p>UpStage Rehearsal 7 pm</p>	<p>15 Office Hours 9:30-2:30</p> <p>Bible Study (virtual) 7 pm</p> <p>UpStage Rehearsal 7pm</p>	<p>16 Office closed</p> <p>ESL Classes (Virtual) 7 pm</p> <p>UpStage Rehearsal 7 pm</p>	<p>17 Office Hours 9:30-2:30</p> <p>Arsenic and Old Lace 7:30 pm</p>	<p>18 Narcotics Anonymous 5 pm</p> <p>Arsenic and Old Lace 7:30 pm</p>
<p>19 Worship 10 am</p> <p>Arsenic and Old Lace 2:00 pm</p> <p>Boy Scouts 6 pm</p>	<p>20 Office Hours 9:30-2:30</p>	<p>21 Office closed</p> <p>Prayer Fellowship 10 am</p>	<p>22 Office Hours 9:30-2:30</p> <p>Bible Study (virtual) 7 pm</p>	<p>23 -Office closed</p> <p>-ESL Classes (Virtual) 7 pm</p> <p>-Church Board Meeting 7pm</p>	<p>24 Office Hours 9:30-2:30</p> <p>Arsenic and Old Lace 7:30 pm</p>	<p>25 Food Distribution 8 am</p> <p>Arsenic and Old Lace special performance for Riderwood 1 pm</p> <p>Arsenic and Old Lace 7:30 pm</p>
<p>26 Worship 10 am</p> <p>Arsenic and Old Lace 2:00 pm</p> <p>Boy Scouts 6 pm</p>	<p>27 Office Hours 9:30-2:30</p> <p>Depression Bipolar Support (virtual) 7 pm</p>	<p>28 Office closed</p>	<p>Emmanuel is on Instagram! Follow @eumc_beltsville  Instagram</p> <p>Join us on Facebook! https://www.facebook.com/groups/EUMCBeltsville</p> 			