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The Lamplighter

The Newsletter of Emmanuel United Methodist Church

God, our Father, the earth on its foundations and all elements of nature obey Your command. Help us in this time of trouble; calm the cold and wind that threaten us and turn our fear of Your power into praise of Your goodness. Guide us, all those who we serve and those who serve us, in the days ahead. In Your Name We Pray, AMEN.

The Lamplighter

The Newsletter of Emmanuel United Methodist Church!



FEBRUARY

FEBRUARY 2022

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



From the
Pastor's
Desk...



My earliest memories of quilting were when as a child I used to sit on my great grandmother's front porch, watching the women of the family having a quilting bee. My grandmother, her sisters, my mother and her cousins would sit around patchwork fabric stretched out and secured to the backs chairs. They stitched together fabric that consisted of mostly old clothes of various family members. Each piece of cloth had a story associated with it, and that was not my first exposure to making a story quilt.

Quilts can tell a story like the quilt I made for the widow who had a collection of her husband's favorite ties but couldn't bring herself to see any of them cut to pieces so I created a quilt that honored her request.

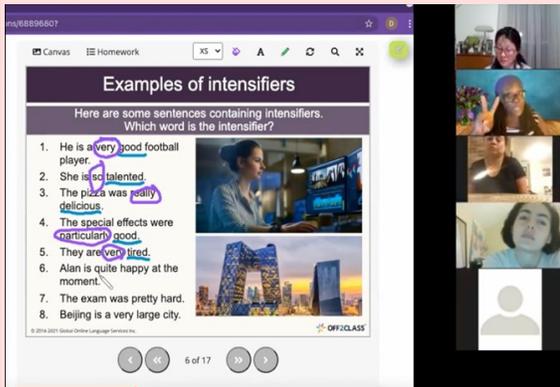
In the black community, quilts have not only conveyed a story, but they were also used to aid enslaved Africans escape via the Underground Railroad. The quilt patterns contained a code that was used to provide directions for those who were escaping from the South to the North.

Patterns in quilts and even lyrics in songs were two means by which enslaved Africans communicated in order to make their way to freedom. Interestingly, when my great grandmother's grandfather gained his freedom following the Emancipation Proclamation, he and other freed men set up their first church, using quilts to create a tent for worship, and they called their church Canaan, which today bears the name of Canaan UMC, the first and oldest predominantly African American congregation in the SC Conference of The United Methodist Church.



ESOL Ministry at EUMC Beltsville is now ESL Ministry at EUMC Beltsville

By Dela Martin



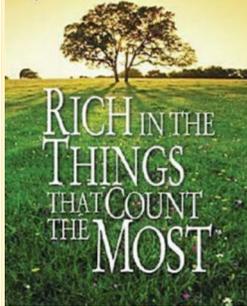
What is the difference between "ESOL" and "ESL"? You will hear many acronyms in the English language field. People use these terms interchangeably but they are evolving into something quite different. The term "ESOL" stands for English to Speakers of Other Languages. The term currently refers to teaching English to youth and adolescents. The term "ESL" stands for English as a Second Language. Nonprofits, government agencies and universities use this term to refer to language programs for adults. The ESL Ministry is meeting the needs of adults who need English to be successful in work, education, and spiritual life.

The next session of classes will meet on Zoom on Friday, February 4, 2022. Please contact me at dela.martin@eumcbeltsville.com if you are interested in volunteering your time or you know of people who are looking to learn and practice English.

Dela leading ESOL class virtually. The next session begins Friday, February 4.

"Rich In The Things That Count the Most" Book Study to begin in February

James W. Moore



Please join us via Zoom for a book study beginning Sunday, Feb. 13 at 6 pm. Current plans are to meet monthly, but that can be determined by the participants. Please let Becky Cavallo know if you are interested. A zoom link will be sent out prior to the meeting.

The book is Rich in the Things that Count The Most by James Moore. "While we may or may not be wealthy when it comes to material things, James W. Moore says, everyone one of us can be rich in the things that count the most. True happiness, fulfillment, and wealth come from knowing that God is with us, and being grateful for all of the blessings God has given us. Through scripture and compelling stories of faith, Moore invites us to think about the riches in our lives 'that will last and endure, that won't rust or corrode or become boring or go out o style.'" The book includes a study guide. Participants would need to get a copy of the book for their own use. This study is sponsored by the UMW but is open to all interested participants.

UpStage Artists Presents Driving Miss Daisy!



UpStage Artists had a very successful run with Frankenstein in October and the members of the board of directors can't thank Emmanuel enough for all their support. Their next show is Alfred Uhry's Pulitzer prize winning play Driving Miss Daisy!

Driving Miss Daisy is about the growing respect and friendship between an elderly Jewish widow and her African American chauffeur. This heartwarming story is set in Atlanta and spans twenty-five years, 1948 to 1973. When Daisy Wertham, a stubborn, elderly Southern widow, crashes her new car into the neighbor's garage, her son, Boolie, forces her to take on a chauffeur. He employs Hoke Colburn, much to her chagrin. At first, Daisy refuses to rely on a black man to get her from one place to the next and Hoke spends two weeks sitting in the kitchen doing nothing. Gradually, however, Daisy's prejudices are broken down and, against all odds, he becomes her best friend. Daisy teaches Hoke to read and write, while Hoke encourages Daisy to let go of her insecurities. Uhry's delicate drama explores the experience of aging while the world around you moves forwards at great pace.

This is a wonderful show, it has a lot of humor and heart. The running time is about 90 minutes. There will be 6 performances, Feb. 18, 19, 25, and 26 at 7:30 and Feb. 20 and 27 at 2 pm. All tickets are \$15 and can be bought online at www.upstageartists.com/tickets. All audience members are required to be masked and vaccinated. We hope you can come out and join us for the show!!!!



Colesville UMC Tackles COVID -19

By Kenneth Clark

The COVID-19 pandemic has rocked the entire world like nothing seen since the Great Spanish Influenza Pandemic 100 years ago. Millions of lives have been lost to the virus with over 800,000 deaths in the United States. Medical scientists and professionals have raced to find treatments and cures while our hospitals have been overrun and stressed to the limit with the sick and dying.

Colesville UMC, too, has been active in the fight against COVID-19. Even though it closed its doors to public worship at the inception of the pandemic in March 2020, the church has continued to live out its motto, "Community of Faith in Action."

In March 2021, Colesville UMC, in the face of the continuing spread of the Covid-19 virus, took a major step with direct action in the fight against COVID by making its building a Covid -19 testing site.

Under the coordination of Dr. Langston Smith, the church's leader for health ministries, the church entered into a partnership with the African American Health Program (AAHP) to provide COVID-19 testing. Through this partnership, we made our building available for the very accurate PCR test for the COVID virus and provided a group of volunteers from Colesville UMC to support the administrative and non-medical activities for the process. In addition to the tests, the program provided each person with a box containing personal protective equipment (PPE) that included masks, hand sanitizers and thermometers and important literature on the virus.

In addition, canned goods as well as bags of fresh fruit and vegetables, were distributed to help those dealing with food insufficiency. Backpacks were also given out for local school children or others who needed them. AAHP also provided the church with \$1,000 for each testing day toward church costs for hosting these events.

Smith said, "The partnership with AAHP is not a new venture for Colesville UMC. We have incorporated the group into the annual Colesville UMC Health Fair sponsored by the church for over 12 years."

Each year, several dozen pints of blood have been collected, with several hundred participants getting screening tests for various diseases, flu vaccine and counseling and information on a number of illnesses. In addition, dental care screening and counseling from Howard University Dental School was provided. These tests and blood donation activities have saved numerous lives over the years by identifying health issues for follow-up and providing blood for surgeries and other major health needs.

Not satisfied with this step and seeing the potential to satisfy a greater need in the community, Colesville UMC pastor, the Rev. Michael W. Armstrong, facilitated a \$40,000 grant with Choose Healthy Life (CHL) and launched the CUMC COVID Outreach Program (CCOP).

"This grant allowed our church to further coordinate with AAHP and with other like-minded community focused churches in the area," Armstrong said.

The coalition partners included AAHP, the National Center for Children and Families, the Montgomery County Chapter of Alpha Phi Alpha Fraternity, Inc., The Church of Latter-Day Saints, Oak Chapel UMC, and Liberty Grove UMC.

Again, led by Dr. Smith as project manager and a host of Colesville UMC volunteers, this new coalition expanded the activities of the site to include the provision of Pfizer and Moderna vaccines and boosters in addition to the COVID-19 tests.

The partnership conducted six testing events and four vaccine events in the first phase from October through November 2021 that provided first and second doses as well as booster shots of both Pfizer and Moderna vaccines. Over 150 tests were administered, and 80 vaccinations/boosters given. Boxes of PPE, can goods and fresh vegetables were also distributed.

The grant covered increased building operating costs, printing and copying costs, and special IT services for a new broad area Facebook page for disseminating about testing schedules and for website support. It also covered placement of extra advertising in local and regional websites and other media. Similar costs for the work of our partner churches and organizations was also covered by the grant.



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Ask the UMC: Who are Black women pioneers in US Methodism?

Ida Bell Wells-Barnett (1862-1931)

Ida Bell Wells was born into slavery in Holly Springs, Mississippi, in the midst of the U.S. Civil War. She would go on to become a pioneering journalist, anti-lynching activist, suffragist and crusader for justice for women and people of color.

After emancipation, her parents were active in the Freedmen's Aid Society of the Methodist Episcopal Church, which established Rust College, the oldest of the historically Black colleges and universities. Ida began her advanced education at Rust College, however, the death of her parents and a younger brother from a Yellow Fever outbreak in 1878 led her to leave college and take a job as a teacher to support her siblings.

One of the results of Reconstruction in the South had been integration of all public facilities, including transit. Not all transit companies complied, however. In 1884, while seated in a "ladies car" (for which she had purchased a ticket) on a train bound for Memphis, she was asked to move to a smoking car to accommodate a white woman. She refused. When the conductor started to drag her from the car, she bit him. She was ultimately forcibly removed from the train. She sued the railroad, initially winning her case, but losing it on final appeal in the Tennessee Supreme Court. The story made headlines and helped launch her journalism career. The 25-year-old schoolteacher who sued a railroad company became a sought-after writer.

In 1889, she became a partner in *Free Speech and Headlight*, a Memphis newspaper with wide circulation among Black and Christian audiences. This launched another career focus: the investigation, exposure and crusade to end lynching in the South. Following the lynching of three friends in Memphis, Wells-Barnett wrote arguably her most important work, "Southern Horrors: Lynch Law in All Its Phases."

Her fearless criticism of lynching forced her to leave Memphis in 1892 for a less dangerous home base in Chicago. There, she worked alongside Jane Addams to block segregation in Chicago's public schools and was one of the most seasoned veterans in the fight for women's suffrage. During the landmark 1913 national suffrage parade in Washington, fellow suffragists asked Wells-Barnett not to walk alongside them, fearing 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.

While Chicago would be her home for the rest of her life, she remained highly sought-after nationwide as a speaker, mentor and organizer with pro-suffrage, pro-civil rights and anti-lynching organizations. She also became one of the two Black female co-founders of the NAACP — though considered by many to be too radical to hold leadership. She remained active in urban reform in Chicago until her death in 1931.

Mary McLeod Bethune (1875-1955)

Mary McLeod Bethune was one of the most significant educators, leaders, government officials and advocates for civil rights of the 20th century.

One of the youngest of 17 children, she was born in South Carolina to former slaves.

Completing her education at Scotia Seminary and the Moody Institute for Home and Foreign Missions, McLeod had intended to become a missionary. However, no one would send her as a missionary, so she focused her efforts on education and teaching school. She married another teacher, Albertus Bethune.

After the end of that marriage, McLeod Bethune started her own educational institution, a school for girls in Daytona, Florida, that would, in 1931, merge with Cookman Institute and become Bethune-Cookman University. The quality of education offered there, combined with McLeod Bethune's leadership in advocacy and youth organizations, gained the attention of the Roosevelt White House. In 1936, she was appointed the director of Negro Affairs of the National Youth Administration, a position she would hold until 1944.

In addition to her legacy in education, McLeod Bethune actively campaigned for civil rights and fought to end discrimination and lynching.



A portrait of Ida B. Wells-Barnett circa 1893. Albumen silver print by American female photographer, Sallie Garrity. Photo from the National Portrait Gallery, courtesy of Wikimedia Commons.



Portrait of Mary McLeod Bethune, Daytona Beach, Florida, circa 1915, courtesy of the State Archives of Florida, Florida Memory.

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Cooking with Pastor King: Quarantine Cobbler

If you're quarantined in the house and want to try your hand at baking, try this:

1 cup self-rising flour

(If you don't have any, add one and a half teaspoons of baking powder and 1/2 teaspoon of salt to 1 cup of plain or other flour)

1 cup sugar*

1 cup milk*

1/2 c butter (room temp)

(Substitute margarine or shortening if necessary)

1 can of sliced peaches, drained

*(You can use the juice from the peaches to supplement the milk to make a cup. If so, reduce the sugar by half).

If you don't have peaches, any canned fruit (or pie filling) will do. If you have some frozen berries (like I do), squeeze a little lemon juice over them for flavor).

Be creative (fresh apples, raisins, cranberries, etc.), **but stay away from bananas - unless you resort to doing bread, muffins, or pancakes instead of cobbler.**

Mix the first four ingredients in a bowl then pour them into a square or rectangle baking pan. Evenly arrange the fruit over mixture (I recommend starting with the corners and working toward the center).

Sprinkle a little cinnamon on top the fruit (if it seems appropriate to you).

Bake at 400 degrees Fahrenheit for 30 to 45 minutes (or until golden brown).



Colesville UMC continued from p. 3

Through judicious management of the grant funds, Colesville UMC was able to extend this program of testing and vaccination into December with an additional 132 COVID-19 tests and 34 first, second or booster shots given.

One community participant in the testing program was heard to say, "Thank you, thank you! This is a great service to the community. I live in the Westover community across the street. It's so nice to be able to come here to get tested."

The partnership allowed the church to reach residents well beyond the original zip code areas including into more targeted communities to serve culturally and ethnically diverse populations.

It should be noted that Colesville UMC did not just start working with COVID this summer. In fact, at the very onset of the COVID-19 pandemic, Colesville began to spread facts, not fear, with solid information on this new virus in a special section on the www.cumc.org website, on our Facebook page and through newsletter articles.

Key to the success of this partnership was the creation of a special task force that included several key individuals to plan and implement each testing and vaccination event. This project also provided some limited employment to a few people at a critical time.

The latest news is that with the success of these programs, Colesville UMC is committed to continue with our CCOP COVID-19 testing weekly into the new year for several months. Partners at AAHP and NCCF plan to continue to support this work and we are thankful for additional support from the Baltimore-Washington Conference with an additional Covid-19 Community Grant.

Colesville UMC's Outreach and Missions Ministry has also been active in meeting other needs in the community. The pandemic put many people out of work and created food emergencies. With its Hungry Neighbors program, Colesville provides bags of food and local grocery gift cards to meet food needs year-round. Also, like many other groups, they provide extra special food boxes for Thanksgiving and Christmas. In a show of support for the Hungry Neighbors Program, many church members donated portions of the canned goods and pre-packaged food that they received at the COVID testing to the Hungry Neighbors pantry.

The COVID-19 Pandemic is not over and variants are continuing to be created. Everyone is encouraged to get vaccinated and tested regularly while also taking all precautions in every gathering - wear masks and socially distance themselves. Colesville's CCOP project will be here to help with the testing.

No reported serious injuries or damage from medical helicopter crash at Drexel Hill UMC

(originally reported on <https://www.epaumc.org/> The official website of the Eastern Pennsylvania Conference of the UMC)



A medical helicopter carrying a baby and three other passengers to Children's Hospital of Philadelphia crashed on the lawn just in front of Drexel Hill UMC Tuesday, Jan. 11, at about 1 PM. But there are no reported life-threatening injuries nor damage to the church or neighboring homes.

The cause of the medevac crash just steps from the historic church in Upper Darby Township remains unclear. A nurse and two helicopter crew members were also aboard. The tail was ripped off and folded under the cockpit. But the four passengers escaped the wreckage before firefighters and police arrived.

"It's an absolute miracle what you see behind me," said Upper Darby Police Superintendent Timothy Bernhardt, adding that he wants to shake the pilot's hand after bringing the helicopter down with so little

destruction, including no downed trees or power lines.

A preschool was in session on the other side of the church, said the Rev. Russell Atkinson, pastor; but its students and staff were safely evacuated. The church is about a mile from Upper Darby High School. "It went down on the tiniest piece of green grass in front of our church but did not damage the stonework," reported Atkinson, who went close to the site to observe.

The infant patient was being taken to Children's Hospital of Philadelphia; but it was uncertain from where the helicopter was coming. Emergency officials at the scene said it's incredible that the massive medical aircraft crashed without substantial damage to any surrounding buildings or injuries to any residents.

"We're blessed as a community and as a fire department," Upper Darby Fire Chief Thomas Sawyer said at the scene.



Church Chuckles



FOR CRYIN' OUT LOUD, MOSES!! FOR 40 YEARS
YOU'VE HAD THE MAP UPSIDE DOWN?!!



"you must become like a little child..."

7 great ways to share God's love this Valentine's Day

By Tricia Brown



Tradition holds that Saint Valentine was a Roman priest who was imprisoned for ministering to persecuted Christians and for performing wedding ceremonies for soldiers who weren't supposed to marry. Today, Valentine's Day is most often seen as a day to celebrate love. That's great if you have a partner with whom to share a special date, a box of chocolates and a bunch of roses. However, it is a reminder to some people of what they feel is missing in their lives. How can you show love to your church and community this Valentine's Day?

Help the elderly connect.

Use technology to connect seniors with their long-distance friends or relatives via FaceTime (iOS) or Tango (Android) video calls. Visit a senior adult Sunday school class or a nursing home and ask if anyone would like to make such a call. Show them how to get started with FaceTime or Tango on their phones or computers or allow them to use yours.

You also could take several widows or widowers out to lunch, or host a Valentine's Day party for the senior citizens in your church. Encourage the children in your church to create valentines for the senior classes as well as for their own grandparents.

Thank those who serve.

Find ways to thank and minister to those who serve — the military, police officers, firefighters and others who help take care of us. You can bake cookies and take them to your local fire or police departments. Send a public thank you by writing a letter to the editor of your local newspaper. You can buy a meal for a serviceman or woman you may know. Think about people who regularly serve you without notice (like the police officer at your child's school or the waitress at your local coffee shop). Find a special way to honor them.

Consider those away from home.

Being away from home can make Valentine's Day lonely. Connect with college students in your community. Invite a group to come to your house for dinner or go to a movie together. Take bags of goodies to them on campus, or just send them a card. If you know deployed military men or women, think ahead and send them a care package. And if you don't know of anyone personally, AdoptaPlatoon gives instructions on how to send a special Valentine's treat to some of our military personnel.

Remember those who are struggling.

You probably know someone who has had a rough time recently. Take a meal to someone who has been struggling with a serious illness. Volunteer to babysit for a single mom who could use some time alone. Give a gift card to a family who has experienced financial difficulties. Help those who are homeless. Host a special Valentine's Day dinner for them, or make bags with toiletries and special goodies. Give the bags to a local shelter to be distributed. Even hosting a churchwide blood drive can help your congregation remember those who are struggling by truly giving something from the heart.

Reach out to strangers.

Encourage your congregation to conduct random acts of kindness. Pay for someone's meal or coffee. Compliment the person standing in line with you. Leave an encouraging note on the new guy's desk at work. Tape a dollar bill to a vending machine. Donate your time at a local soup kitchen or community center. Think about how you can make someone smile today.

Encourage one another.

Send flowers, candy, cards or gifts to church staff or volunteers. Even something small like a \$5 gift card to the local ice cream shop can be a great way to show you care. Encourage church members to write cards or letters to one another this month. Offer a special bulletin board or table where members can leave and pick up "mail." Help your children make thank-you valentines for their Sunday school teachers or nursery workers.

John 13:35 says, "By this all people will know that you are my disciples, if you have love for one another." While no one can do everything, the worst thing is to do nothing. February is the month of love. So, take a look at these ideas and think of some others. Find something you can do this month to help share the love of Christ through you.

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

By Victoria Schwartz

"The Church's One Foundation" by Samuel J. Stone, adapted by Laurence Hull Stookey UMH 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

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.

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History of Hymns continued from page 8

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."

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.

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.

Black Women Pioneers continued from p.7

While in government service, she became vice president of the NAACP in 1940, an office she would continue to occupy until her death in 1955. She was responsible for overseeing the integration of the Women's Army Corps in 1942, and, under President Truman in 1945, was appointed as the only Black woman to be present at the founding of the United Nations. She was a successful businesswoman in the hospitality and insurance industries.

As a Methodist leader, she was a lay delegate to General Conference four times, advocating for the elimination of the segregated Central Jurisdiction.

The Rev. Sallie A Crenshaw (1900-1986)

Sallie A Crenshaw was ahead of her time, serving as a missionary and pastor when ministry was limited for women, especially Black women.

She studied at several Methodist schools, including Gammon Theological Seminary and Clark College (now Clark Atlanta University), and was the first Black student to attend Tennessee Wesleyan College.

In the 1930s, she became a licensed preaching missionary, which allowed her to serve in ministry despite prohibitions against the ordination of women. She later became one of the first two Black women ordained in the Methodist Episcopal Church. In 1958, two years after The Methodist Church approved full clergy rights for women, she was one of the first two Black women to receive those rights as a full clergy member of the East Tennessee Conference in the racially segregated Central Jurisdiction. Crenshaw also is noted as one of the first Black clergywomen in the Holston Conference and the Southeastern Jurisdiction.

Crenshaw served as a missionary to Black coal miners in the Appalachian coalfields of Virginia and later pastored churches in poor neighborhoods in East Tennessee. She also is remembered for her mission work in the Chattanooga area, offering Bible studies, Sunday school classes and feeding programs for children. Seeing a need to care for children while their parents worked, she founded the Good Shepherd Fold daycare in Chattanooga in the late 1940s. The daycare became The Bethlehem Center and for a time was called The Sallie Crenshaw Bethlehem Center. The center, which celebrated its centennial in 2020, continues to serve the community and is a lasting legacy of her leadership in the region.



Sallie A. Crenshaw was one of the first ordained African-American Methodist women and missionary to Appalachia. Photo courtesy of The Bethlehem Center.

Bishop Leontine Turpeau Current Kelly (1920-2012)

Leontine Turpeau was raised in a family of leaders. Her father, the Rev. David Turpeau, was a Methodist pastor and a member of the Ohio House of Representatives. Her mother, Ila Marshall Turpeau, was an outspoken advocate for women and Blacks and was founder of the Urban League of Cincinnati. One of the leaders who would occasionally visit the Turpeau home was Dr. Mary McLeod Bethune (link to part 1). She remembers being told by McLeod Bethune, "You must plan to be somebody." Those words stuck.

When her second husband, the Rev. David Kelly, died, the congregation her husband served asked for her to be their next pastor. At the time, she was a certified lay speaker and did not feel qualified or called to pastoral ministry. That would change a few months later, and by the end of the year, she completed licensing school and began the Course of Study at Wesley Theological Seminary. She was ordained a deacon in 1972 and an elder in the Virginia Conference in 1977. She went on to become the Associate Program Council Director of the Virginia Conference, and later head of the evangelism division of the United Methodist Board of Discipleship.

In 1984, while a member of the Southeastern Jurisdiction, the Western Jurisdiction elected her bishop. She became only the second female bishop in the history of The United Methodist Church, and the first African American female bishop of any major denomination in the world. Retired Bishop Melvin Talbert, who also served in the Western Jurisdiction, remembers her election to bishop as groundbreaking. "I remember some of my colleague bishops in the Southeastern Jurisdiction were adamantly opposed to her election," he said.

Assigned to the California-Nevada Conference, Bishop Kelly's influence would reach across the globe, as she was a founding member of the Africa Initiative, which in 1988 established Africa University, the first United Methodist university on the African continent.

Her lasting influence on all of those around her cannot be underestimated. Retired Bishop Sharon Brown Christopher put it this way: "Bishop Leontine Kelly has been the spiritual mother of many clergywomen and especially the women bishops. She called us into futures we never anticipated for ourselves, would not let us capitulate to our insecurities and druthers, and coaxed us into new lives that gave new leadership to The United Methodist Church. Her feisty, God-centered spirit is embedded deeply in our souls and will continue to form and instruct us."



United Methodist Bishop Leontine Turpeau Current Kelly. Sepia photo by Mike DuBose, UM News.

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Christian Love and Sympathy To:

- ~the family of Joanna Komsa on her death (friend of Debbie McNitt)
- ~the family of Donna Waymon (daughter of Gertrude Dailey and relative of Pastor Chase) on her death
- ~to the family of Donald Miller (Tammy White's uncle) on his death
- ~to the family of Jeff Weaver (friend of Matt Robertson) on his death
- ~the family of Christiana (Great Aunt of Abel Martin) on her death.
- ~the family of Theodora Roy Johnson (Aunt of Theodora Taylor) passed away
- ~the family of Cyrus Lawrence (friend of Willie Taylor) on his death
- ~the Family of Walt Gillette (Husband of Carol Clatterbuck) on his death

Happy January Birthdays!

1. Emmanuel Forbete, Sarah Rodeffer, Charles Pavelka
3. Patrick Mellott
9. Georgia Reitzel
13. Barbara Butcher, Dean Hoch, Emma McNealy
16. Glenn Colburn, Juliet Pavelka
17. Sheun Bello
20. Patrick Elliott, Bob Rodeffer
21. Tobi Oluwafemi
22. Karen Mackey
24. Nancy Zerbe
26. Gary Heath, Rebecca Kirby



Happy Anniversary

2. Katie & John Kaufmann
20. Pauli & Glenn Colburn



Please pray for our sick and shut in

Homebound
Harry Cottman
Norma Hall
Carolyn Scarcia
Dottie Gilbert

Out of state
Lil Mizzer



Virtual Worship at Emmanuel!

Join us on Sunday mornings in virtual worship through Zoom. Join us for 30 minutes of fellowship from 9:30-10 am followed by worship at 10. Use this link:

<https://zoom.us/j/97839889289?pwd=YzUxZjJKTzUybTJnZEt4UC9qTkI4QT09>

or go to zoom.us and click join a meeting.

The meeting number is 978 3988 9289. The Password is EUMC

You can call in on any telephone (cell or landline) at 1-301-715-8592

If you're calling on the telephone the information is

Meeting ID: 978 3988 9289 Passcode: 479360