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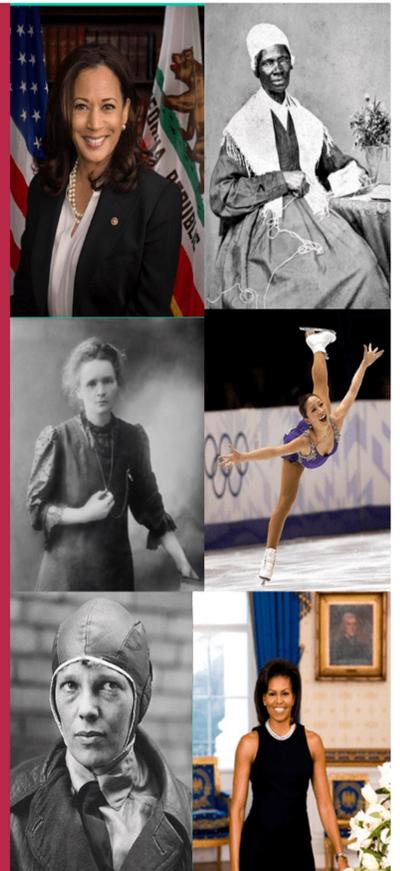
The Lamplighter

The Newsletter of Emmanuel United Methodist Church



A PRAYER FOR WOMEN DURING WOMEN'S HISTORY MONTH

Lord, this month we take time to pray for and honor women all over the globe. Strengthen women in all the stages of life they inhabit, all the roles they play in their families and communities, and all the aspects of womanhood they embody. Provide what each one needs now, in this specific and particular moment. May your face shine upon women especially, and give them peace that surpasses understanding. Amen.





The Lamplighter

The Newsletter of Emmanuel United Methodist Church!

March

MARCH 2023

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From the
Pastor's
Desk...

The Value of Generosity: Community Theater

In recent news making headlines, multiple media platforms have expressed public dismay and downright outrage at the cost of what what spending an evening out could potentially cost an individual, a couple, or daresay a family.

Concert Tickets per person range from:

- Taylor Swift Tickets: \$244 - \$9945
- Beyonce tickets: \$884- \$10,208
- Super Bowl Tickets \$5,368 - \$41,430

Even a Lizzo concert in Baltimore at the lower end of the entertainment spectrum, has a price range \$88 - \$1023 Superstar status aside, a quick survey of all ticket prices for live stage performances in the metropolitan area has a range of \$66-\$621 per person, with a special nod to Kennedy Center tickets ranging from \$90 to \$1932

Let us consider that the minimum wage for a card-carrying professional actor is \$1056 per day or \$3664 per week. A Stage Technicians in Maryland is easily worth \$800 per week (not to mention the cost of set-building, props, marketing, and all the elements of production that cost the proverbial pretty penny, which may help explain why the ticket price to a stage performance at the Kennedy Center ranges from \$90 - \$1932.

When a troupe of actors such as the Upstage Artists bring their top notch talent, with all the components of live theatre and stage performance at a humble cost of \$10 dollars per ticket, it is nothing short of a miracle - not quite on the level of how mana fell from heaven, but certainly a miracle of generosity.

Given that at the barest bones a week's worth of performances is valued at \$40,000, the theater goers have the equivalent value of \$1000! Multiply \$1000 times the number of performances that Upstage Artists provides for the Beltsville audience, and you have a grand total of approximately \$25,000 in generosity that is offered by the Community Partner.

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

LOVE YOUR LOCAL THEATRE

Valentine's Day at Emmanuel!

Valentine's Day was a busy time this year at Emmanuel! The members of Emmanuel donated soup and crackers to take to the sick and house bound, Valentine's were created by members to go along with the soup and Pastor King made visitations to many people to surprise them with these gifts from the congregation. There was also a brunch with the Pastor and some of the ladies of the church as well! Love was spread around generously!



Here are "Before" pics of the generous donations of soup, crackers, and for Souper Bowl Sunday which were transformed into Valentine's Day Care Package fill with love and well wishes and love from Emmanuel UMC



Here are "After" pics showing what those donations turned into!



Judy, Elsie, Scarlet, and Susie joined Pastor King for a lovely Valentine's Day Brunch!



Pastor on her Valentine's Visitation Rounds! She was able to visit many of our homebound members!

Sierra Leone Outreach Ministry



My name is John Claye. I am a member of Emmanuel United Church in Beltsville. I am from Rotifunk, a town in the Southern Province of Sierra Leone in West Africa in the Moyamba District.

I'm conducting an outreach program to bless those who are less fortunate with basic items they can't afford or do not have access to. I know they will appreciate any and everything that they receive. Items needed are clothing and footwear for children, women, and men.

In addition to the clothing drive, I am also aiming to collect and donate backpacks and school supplies for the schools in Rotifunk. I was privileged to have all of those essential items as an adolescent attending school but today, Rotifunk students don't have essentials and struggle for basic education and school supplies.

In 2022, I began working on these drives and they were very successful; people donated backpacks, notebooks, items of clothing, etc.. This year, I plan to do it on a larger scale to assist the teachers with classroom supplies and to assure that no child in Rotifunk goes without the necessities. My goal is to send clothes and shoes by July 2023 and backpacks and school supplies by August 2023 in time for the school term beginning in September.

I would like to express my sincere appreciation to Emmanuel UM Church in Beltsville, The Lions Club of Beltsville and the community as a whole for their generous support and contributions towards this outreach program. I hope and pray that you will continue to support these drives as the Good Lord directs you.



August 2022 Clothing Drive



September 2022 Backpack Drive for school supplies



Please pray for our homebound

Home bound
Glen and Pauli Colburn
Bob Humphrey
Ernie Kilbourne

Out of state
Lil Mizzer



Christian Love and Sympathy

The family of Tyre Nichols
The families of Michael Carter and Mary Parker (friends of Sonia Kassambara who passed)
The mother of Patrice Hyde (Jane's niece, whose mother passed)
The family of Mrs. Elizabeth Adigun who lost her husband Mr. Abraham Adigun (Aunt and Uncle to the Martin Family)
the family of Craig Kluckhuhn (grandson of Carolyn Hicks)



Thank you to the Boy Scouts and their leaders for joining us on Scouting Sunday, February 12

Lay Servant Lectern

By Ricky Whitecotton



Ricky and Ruie Whitecotton

Greetings Sisters and Brothers! Pastor King asked if I would write up some columns on my progress in my Lay Servant training. She wished me to include some of my background. So, in this edition, I will describe the United Methodist Church (UMC) discipline and general training approach. I will also walk back in time from today to give you more of my background.

Here goes!

A Certified Lay Servant (Paragraph 266) is a professing member of a local church or recognized UMC ministry, who desires to serve the church and is committed to scripture and the UMC, and has received specialized training to be a more effective disciple.

To be clinically correct I am a mere Lay Servant. This means I have completed the 10 hour Basic Lay Servant training and have a certificate of completion. I took the course in November 2022, via Zoom through the Annapolis District. We may take Lay Servant courses in any district and be credited for completion assuming a person completes the requirements. This makes it quite convenient. Currently there are no offerings, most Lay Servant

training is held in the fall.

After you are complete with the Basic course you are able to move on to Advanced courses. These likewise are scheduled in the Conference or you may choose to take an online course via Blackboard through BeADisciple. All courses are credited through that medium. I will put both web addresses at the bottom of this portion.

I have completed one Advanced course, {(IFD385A Your Ministry of Planning and Leading Worship (Jan 2023)) when I receive my certificate I will forward it to Pastor King, then she and Ted Ladd will process it through our District Lay Servant Directors. Then I will be a Certified Lay Servant.

What, you may be asking, does a Lay Servant do anyway? Great question! Among the activities commonly performed by Certified Lay Servants are providing leadership and support to church programs and ministries, preaching or assisting in worship services, leading small groups or missional groups, and leading or assisting in programs in the local church or beyond.
<https://www.bwcumc.org/lay-servant-ministry-training/>

This is the header at the top of the website above: Lay servant classes may be taken by anyone: member of a congregation, local church leader, or lay servant. All class offerings except Lay Servant Ministries Basic Course may be used as a recertification class for lay servants.

You may attend classes in any district, based on your own needs. <https://beadisciple.com/>
When you visit this website, look for classes under the “Certifications/CEU” drop down.

Some biography

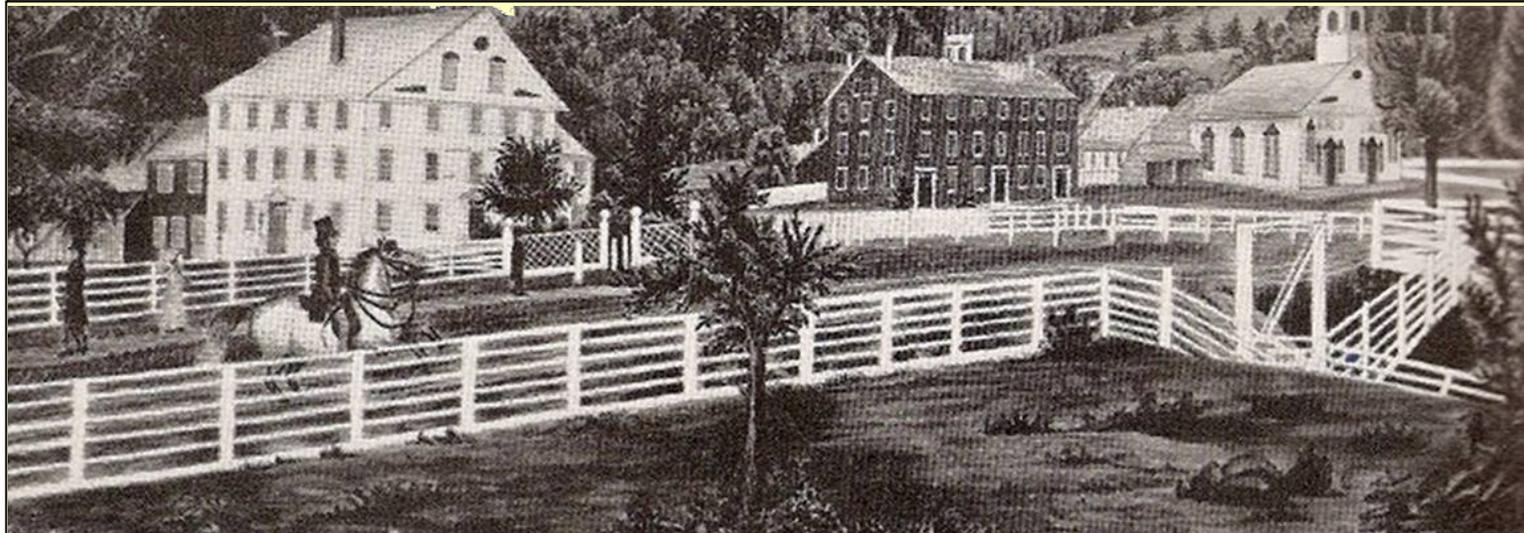
Ruie and I have been married 45 years. We have traveled to many areas in our journey and had lots of different experiences, many good, some difficult. We have three grown children, Olivia (Shaieb), Joshua, and Lenora (whom you know). We have two cats, Nakia and Lily, and 10 chickens. Before we met you all, our church home, we had lapsed membership in a UMC church in Michigan; Trenton, Faith UMC. I left the movement in 2013 because I could not reconcile our Social Principles opposing racism of all types yet daily witnessing the attacks on our black president daily. Our church, all churches I knew of, were silent, hiding behind the Johnson amendment. In my mind, it was racism, and we are to speak out against that...and many others items to directly support. I never stopped ministry, just did it on the “back side of the desert” as the saying goes. I poured my energies into a community garden. As the garden coordinator (I was an advanced Master Gardener in Michigan) over five years we developed 1/3 of an acre to produce 10,000 pounds of fresh produce in a season. We worked with hundreds of volunteers of all types and ages. After my retirement in 2016 from a career at DTE Energy we moved to Illinois. In Illinois I am certified as a Master Gardener and Master Naturalist. We attended infrequently the church in which we were wed, Jcity Free Will Baptist (you will hear more of this denomination in later articles). Even though my nephew was pastor and our niece was a pianist we never felt at home. It is an extremely conservative area and has pockets of progressives like us. It was and is evident in many churches here. There are some of the UMCs in the area that are set to enter the disaffiliation discernment soon. You have witnessed some of the ministry here at Emmanuel, I have been asked to deliver some sermons, I have read some liturgies, and presented some Children’s Moments last year. Currently I am co-leading the Zoom Bible Study with Rick Bergman. I have also been a consultant, upon request, with Pastor King.

So, next month I will write up a column that notes my status, what I have learned so far (that is a lot!) and the ministry work I did while at Trenton, Faith UMC.

If you want more information on the Lay Servant program please ask me!

May God continue to richly bless you all!

Ricky



An artist's rendering of Newbury Seminary in Newbury, Vermont, in 1839. The seminary would evolve into Boston University School of Theology. Betsey Dow Twombly became a teacher and head of "women's work" at the school in 1837 at the age of 19. Original image courtesy of Boston University School of Theology; graphic by Laurens Glass, United Methodist Communications.

Pioneers In Methodism: Betsey Dow Twombly

Betsey Dow Twombly (1818-1900) was a pioneer in education for women and men, taught one of the first courses in the early beginnings of Boston University School of Theology, and was a leader in supporting women in mission.

Born in Cabot, Vermont in 1818, Betsey was the daughter of the Rev. John G. Dow. In 1837, when she was just 19 years old, she became the preceptress (teacher and head of "women's work") at the newly organized Newbury Seminary, a Methodist high school for the New Hampshire and Vermont Annual Conferences in Newbury, Vermont.

Not long after her arrival at Newbury, she organized a literary society for young women only – the first of its kind in the country. While women were allowed a formal education during the mid-nineteenth century, the widely influential "cult of domesticity" of the period considered the home to be the proper "sphere" for women. The literary society caused quite a stir among those who believed these young women "were going beyond their sphere, being bold and presumptuous in assuming what belong to gentlemen only." (History of Newbury, Vermont by Frederic P. Wells, The Caledonian Co., 1902)

That same year a group of young men interested in entering the Methodist ministry approached the male faculty at Newbury and requested a class in Mental Philosophy, a subject with which candidates for ministry needed to be familiar. The male teachers already had full loads, so the class was taught by Miss Dow. This class and others evolved into the Newbury Biblical Institute in 1841 – the first formal Methodist theological training institution for both women and men in the country. The Institute moved to Concord, New Hampshire in 1847 as the General Methodist Biblical Institute, and then to Boston, evolving into what is known today as the Boston University School of Theology. Thus, the origins of the oldest Methodist seminary in existence today can be traced to a class in Mental Philosophy taught by Betsey Dow.

Betsey's influence continued when she became involved in organizing the Woman's Foreign Missionary Society. Her influence and the respect for her leadership were especially felt at their meeting in May 1869. Men from the church's Missionary Society came to Boston to convince the women to turn control of their funds over to the men's organization. Betsey made the motion that the women should maintain control over their own funds. The motion was approved, making the Women's Foreign Missionary Society the first and only Protestant women's missionary society at the time to do so. That legacy has been continued through the work of United Methodist Women in The United Methodist Church today.

Troop 1033 Update

By Jenny Kresge



Troop 1033 on Scouting Sunday, February 12

The year 2023 is off to a busy start for Troop 1033! In January, for the MLK Day of Service, the troop joined forces with Cub Scout Pack 1031 to pick up trash and litter from the grounds of Beltsville Academy.

In February, we participated in the Klondike Derby, an all-day competition of scout skills that is themed around a dog sled race in Alaska. The scouts had to travel from station to station and demonstrate skills such as first aid, fire building, compass use, knot tying, animal identification, and shelter building. They also had to prepare a hot lunch and got to try ax-throwing and using a two-man saw. All of the supplies they needed for the various stations had to be transported on a "sled," which the scouts and adult leaders

designed and built. The troop spent a lot of time preparing for this event, and their hard work paid off as they won first place in their division!

Also in February, several scouts from both Troop 1033 and Cub Scout Pack 1031 joined the congregation for Scout Sunday. They presented the flags during the service and Scoutmaster Kevin d'Eustachio said a few words about the troop and thanked Emmanuel for its many years of continued support.

Big News! The Spring Mulch Fundraiser is almost here! Once again the troop will be selling mulch and other garden products to be delivered to your Beltsville/Calverton home! The details are still being finalized at the time of writing this, but watch your inbox as you'll receive a flier about it soon! We expect orders to be due in March for delivery in the beginning of April.



Members of Troop 1033 at the Klondike Derby

The Troop would love to share the fun of scouting with more people! We welcome boys ages 11-17 to join us as well as adults who enjoy working with youth! We now meet Sunday evenings at 6pm.



'If you don't like something, change it. If you can't change it, change your attitude.'

Maya Angelou

1. When was the first Women's History Month observed in the U.S.?

- A. 1775
- B. 1812
- C. 1987
- D. 2018

2. How many United Methodist Women members are there in 2019?

- A. 8
- B. 800
- C. 8,000
- D. 800,000

3. What Methodist woman wrote more hymns than Charles Wesley?

- A. Frances Willard
- B. Fanny Crosby
- C. Frances Alexander
- D. Fanny Brice

4. True or false, Helenor Davisson is the first woman ordained in the Methodist tradition?

- True
- False

5. Who was the first woman to run for President in the U.S.?

- A. Betsy Ross
- B. Carrie Nation
- C. Victoria Claflin Woodhull
- D. Hillary Clinton

6. Who was the first woman to serve on the U.S. Supreme Court?

- A. Sandra Day O'Connor
- B. Ruth Bader Ginsburg
- C. Sonya Sotomayor
- D. Eleanor Roosevelt

7. How many active women bishops are there in 2019 in the UMC?

- A. 0
- B. 4
- C. 17
- D. 68

8. When was the Commission on the Status and Role of Women created?

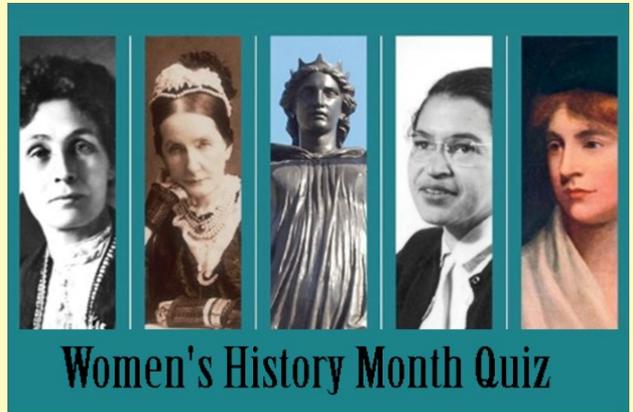
- A. 1872
- B. 1972
- C. 2002
- D. 2012

9. Who was the first woman to serve as president of the Council of Bishops?

- A. Dolly Madison
- B. Marjorie Matthews
- C. Minerva Carcano
- D. Sharon Brown Christopher

10. True or False, you can purchase a Women's Edition of the Bible.

- True
- False





Cooking with Pastor King: Spruced Up Chocolate Chip Cookies

Ingredients

1 cup butter, softened
1 cup white sugar
1 cup packed brown sugar
2 eggs, beaten
2 teaspoons vanilla extract
3 cups all-purpose flour
If you want to spruce it up, whisk in some espresso powder or coffee
1 teaspoon baking soda
2 teaspoons hot water
1/2 teaspoon salt
2 cups semisweet chocolate chips
(if you want to spruce it up, rough chop chocolate bar (s) or your choosing)
1 cup chopped walnuts, pecans, cashews, or pistachios.
If you want to spruce it up, substitute a cup of your favorite crunchy cereal.



Directions

Preheat oven to 350 degrees F.
Cream together the butter, sugars until smooth. Add the vanilla to the beaten eggs. Slowly mix into the butter and sugar mixture. Dissolve baking soda and salt in hot water. Add to batter. Stir in flour, chocolate chips (or chunks), and nuts. Refrigerate the dough 15-30 minutes if you want to spruce it up. Scoop spoonfuls of dough onto ungreased pans. Bake for about 10-12 minutes in the preheated oven, or until edges are browned.

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!

03- Ray Midkiff
10- Ian Kresge
11- Bryant Davis
12- Kemi Oluwafemi
22- Sue Young
24- Jennifer Kresge, Margie Mock

Happy Anniversary

20- Doug & Jennifer Kresge



Treasure Hunt (In-door / Out-door Yard Sale)



Saturday, May 20, 2023
10:00 a.m. – 1:00 p.m.

Treasure Trove

Nice Clothing
Accessories
and Gift Items



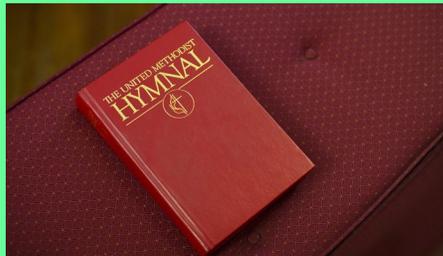
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Homemade Baked
Goods and Hot Lunch
for Sale

*Proceeds Benefit Women and
Children Through Approved
United Women in Faith Mission Programs*

History of Hymns: 'He's Got The Whole World In His Hands'

By C. Michael Hawn



“He’s Got the Whole World in His Hands” Traditional Spiritual, Songs of Zion, 85

He’s got the whole world in His hands,
He’s got the big, round world in His hands,
He’s got the whole world in His hands,
He’s got the whole world in His hands.

Some African American spirituals transcend cultures, social circumstances, and performance contexts. “He’s got the whole world in his hands” is a spiritual that has found a place in recital halls, Civil Rights protests, folk/pop concerts, and worship services. This flexibility is due to the song’s inclusive theme and the ease with which the text may be modified.

The earliest known publication containing this spiritual is *Spirituals Triumphant Old and New* (1927), collected and arranged by Edward Hammond Boatner (1898–1981). Boatner credits his father, Dr. Daniel Webster Boatner (? 1854–), an itinerate Methodist minister born to his enslaved grandparents, for his interest in spirituals. He heard them being sung at his father’s prayer meetings from an early age. This indicates that the spiritual was available for several decades before Boatner notated it in his collection, though perhaps its roots stem from after the Civil War.

The first third of the twentieth century began an era of concertized arrangements of spirituals building on those by African Canadian Nathaniel Dett (1882–1943), followed by solo arrangements by brothers James Weldon (1871–1938) and John Rosamund Johnson (1873–1954), and Harry T. Burleigh (1866–1949). Boatner published *Spirituals Triumphant* during his years as director of the National Baptist Convention Choir (1925–1931), gaining experience from Lucie Eddie Campbell (1885–1963), the reigning musical visionary of the National Baptist Convention, USA. He had expanded his knowledge of publishing from Willa Townsend (1880–1947), who, with her husband Arthur, had prepared the widely used *Gospel Pearls* (1921).

“He’s got the whole world” (No. 68) has the hallmarks of the spiritual in this arrangement ascribed to Boatner in the collection. The six stanzas are stated simply and include a listing of family members (mother, father), reminiscent of earlier spirituals:

He’s got the whole world in His hand . . .
He’s got the whole world in His hand.

He’s got all the power in His hand . . .
He’s got the whole world in His hand.

He’s got my mother in His hand . . .
He’s got the whole world in His hand.

He’s got my father in His hand . . .
He’s got the whole world in His hand.

He’s got the fishes of the sea in His hand . . .
He’s got the whole world in His hand.

He’s got the whole church in His hand . . .
He’s got the whole world in His hand.

Boatner’s straightforward hexatonic (six-tone scale, F through D) melody and simple harmonic arrangement also have the feel of less complicated versions in the style of Nathaniel Dett. The stanza, “He’s got all the power in his hand”—implied in later versions but not explicit—is a concept found in numerous spirituals.

Continued on next page

History of Hymns continued from previous page

No. 68. He's Got the Whole World in His Hand.

Edward Boatner.

1. He's got the whole world in His hand, He's got the

whole world in His hand, He's got the whole world

in His hand, He's got the whole world in His hand....

- 2 He's got all power in His hand,
He's got the whole world in His hand.
- 3 He's got my mother in His hand.
He's got the whole world in His hand.
- 4 He's got my father in His hand.
He's got the whole world in His hand.
- 5 He's got the fishes of the sea in His hand,
He's got the whole world in His hand.
- 6 He's got the whole church in His hand,
He's got the whole world in His hand.

Songs of Zion (1981) offers a melody-only version with stanzas that differ significantly from Boatner's:

He's got the whole world in His hands,
He's got the big, round world in His hands,
He's got the whole world in His hands,
He's got the whole world in His hands.

He's got the wind and the rain in His hands . . .
He's got the whole world in His hands.
He's got the little bitty baby in His hands . . .
He's got the whole world in His hands.

He's got you and me, sister, in His hands . . .
He's got the whole world in His hands.
He's got you and me, brother, in His hands . . .
He's got the whole world in His hands.

The singular "hand" in Boatner's version is replaced by the plural "hands." The family sequence is "sister" and "brother"—a more inclusive reference than "father" and "mother"—which potentially signifies anyone beyond relatives related by blood. The initial measure in Boatner's version (mi-sol-mi-sol) is replaced by a simpler melodic incipit (sol-sol-mi-sol). Most hymnals today retain this later melodic version of the first measure. The African American Heritage Hymnal (2001) restores Boatner's singular "hand" and includes the following stanzas:

He's got the whole world in His hand . . .
He's got the whole world in His hand.
He's got the sun and the moon in His hand . . .
He's got the whole world in His hand.

He's got the wind and the rain in His hand . . .
He's got the whole world in His hand.
He's got the little bitty baby in His hand . . .
He's got the whole world in His hand.

He's got you and me, brother, in His hands,
He's got you and me, sister, in His hands,
He's got ev'rybody here in His hand,
He's got the whole world in His hand.

The focus has shifted to a fuller creation account with less emphasis on the family relationships found in the earlier spiritual version.

Notated versions of the spiritual tell only part of its history, however. Recording artists account for the increased flexibility in lyrics. African American contralto Marian Anderson (1897–1993) recorded the spiritual in 1952 in a concert arrangement by American composer Hamilton Forrest (1901–1963). It was released under the RCA Victor Red Seal label that year as Marian Anderson Sings Eleven Great Spirituals (LRM 7006).

Continued on page 13

Answers: Women's History Quiz



1. C. **1987**. According to Wikipedia, the first International Women's Day was held in 1911. In 1979, the school district of Sonoma, California, participated in Women's History Week. Then, in 1987, the U.S. Congress expanded the focus to a whole month.
2. D. **800,000**. The group's first iteration in 1869 had 8 members. According to UMW, "For more than a century, women in the Methodist and Evangelical United Brethren traditions have led a struggle for human rights and social justice. The generation of women who founded the early missionary societies developed powerful networks and organizational structures to help women attain full participation in the life of the church and society."
3. B. **Fanny Crosby**, a lifelong Methodist blind from infancy. Crosby wrote more than 9,000 hymns, for example, "Blessed Assurance," "To God Be the Glory" and "Pass Me Not, O Gentle Savior."
4. The correct answer is **True**. Helenor Davisson was the first ordained woman in the Methodist tradition. In 1866, Davisson was ordained deacon by the North Indiana Conference of the Methodist Protestant Church.
5. C. **Victoria Claflin Woodhull** was an American suffragist described by newspapers as a leader of the American woman's suffrage movement in the 19th century. Woodhull was nominated for President of the United States by the Equal Rights Party on May 10, 1872.
6. A. **Sandra Day O'Connor** who was appointed by President Ronald Reagan in 1981. She served the court until her retirement in 2006. On August 12, 2009, she was awarded the [Presidential Medal of Freedom](#), the highest civilian honor of the United States, by President [Barack Obama](#).
7. C. **17**. There are currently 17 women bishops leading episcopal areas in The United Methodist Church. The first woman to be elected was the Rev. Marjorie Matthews in 1980, who served the Wisconsin Episcopal Area before her retirement.
8. B. **1972**. In 1972, the General Conference created the Commission on the Status and Role of Women as a four-year agency. Barbara Ricks Thompson was elected president.
9. D. **Sharon Brown Christopher**. In 2002, she became the first woman to serve as president of the Council of Bishops. Bishop Christopher delivered the Episcopal Address at General Conference in 2008.
10. **True**. The Common English Bible Women's Bible debuted in 2016 and is sold by Abingdon Press, as a specialty edition of the Common English Bible. The CEB Women's Bible offers Holy Land maps, intros to the books of the Old and New Testaments, and footnotes. There's an index of all women mentioned in the Old Testament and New Testament, along with biographical sketches of many of them.

History of Hymns continued from page 11

The following is a live television performance in 1953 (see <https://bit.ly/3JL4gRD>) in which she adds distinctive elements to the text. See especially the third stanza below:

He's got the whole world in his hands,
He's got the big round world in his hands,
He's got the wide world in his hands,
He's got the whole world in his hands.

He's got the wind and rain in his hands,
He's got the moon and the stars in his hands,
He's got the wind and rain in his hands,
He's got the whole world in his hands.

He's got the lying man right in his hands,
He's got the gambling man right in his hands,
He's got the crap-shooting man in his hands,
He's got the whole world in his hands.

He's got the little bits-a baby in his hands . . .
He's got the whole world in his hands.

He's got you and me, brother in his hands,
He's got you and me, sister in his hands,
He's got you and me, brother in his hands,
He's got the whole world in his hands.

He's got everybody in here right his hands . . .
He's got the whole world in his hands.



Anderson performed the spiritual again at the Lincoln Memorial in the 1963 March on Washington when Rev. Dr. Martin Luther King Jr. gave his “I Have a Dream” speech. It became one of the signature songs of her career: “This spiritual reminds us not to lose sight of the fact that we have our times of extremity and that there is a Being who can help us at such a time. . . It is all there in that spiritual. I chose it not alone because I thought the audience would like it, but because it had a cry, an appeal, a meaning to me. It is much more than a number on a concert program” (Jones, 2003, n.p.).

Other singers popularized the song in various styles, including English singer Laurie London (b. 1944), whose recording became an international folk/pop hit in 1957–1958 (see <https://bit.ly/3I3mnAY>). The gospel/blues rendition by Mahalia Jackson (1911–1972) addresses God in the second person, “You’ve got the whole world in your hands,” and inserts a blues riff (see <https://bit.ly/40EWNcA>). Jackson’s church gospel version explores its improvisational possibilities (<https://bit.ly/3HIKLPX>). Activist and folk singer Odetta Holmes (1930–2008) offers an upbeat gospel version in this 1993 live performance (<https://bit.ly/3DQ87cl>).

Additional YouTube searches reveal performances ranging from the Mormon Tabernacle Choir and the Salvation Army to the African Children’s Choir. The spiritual appears in numerous films and is a favorite of choral music publishers.



Join us on Sunday mornings in hybrid worship in person or through Zoom. Worship begins at 10 am. Sign Language interpretation and closed captioning is available for online closed captioning is available in-person on our screens. Use this link if you wish to attend virtually:

<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



March 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>Emmanuel is on Instagram! Follow @eumc_beltsville  Instagram</p> <p> Join us on Facebook! https://www.facebook.com/groups/EUMCBeltsville</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>3 Office Hours 9:30-2:30</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>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>10 Office Hours 9:30-2:30</p>	<p>11 Narcotics Anonymous 5 pm</p>
<p>12 Worship 10 am</p> <p>Boy Scouts 6 pm</p>	<p>13 Office Hours 9:30-2:30</p>	<p>14 Office closed</p>	<p>15 Office Hours 9:30-2:30</p> <p>Bible Study (virtual) 7 pm</p>	<p>16 Office closed</p> <p>ESL Classes (Virtual) 7 pm</p>	<p>17 Office Hours 9:30-2:30</p> <p>UpStage Artists Auditions 7:00 pm</p> <p></p>	<p>18 Narcotics Anonymous 5 pm</p> <p>UpStage Artists Auditions 7:00 pm</p>
<p>19 Worship 10 am</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 Hours 9:30-2:30</p> <p>ESL Classes (Virtual) 7 pm</p>	<p>24 Office Hours 9:30-2:30</p>	<p>25 Food Distribution 8 am</p> <p>Narcotics Anonymous 5 pm</p>
<p>26 Worship 10 am</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>29 Office Hours 9:30-2:30</p> <p>Bible Study (virtual) 7 pm</p>	<p>30 Office Hours 9:30-2:30</p> <p>ESL Classes (Virtual) 7 pm</p> <p>-Church Board Meeting 7pm</p>	<p>31 Office Hours 9:30-2:30</p>	