



Emmanuel United Methodist Church
11416 Cedar Lane, Beltsville, MD 20705

301-937-7114
www.eumcbeltsville.com

Rev. Dr. Andrea M. King
PastorKing@eumcbeltsville.com



The Lamplighter

The Newsletter of Emmanuel United Methodist Church

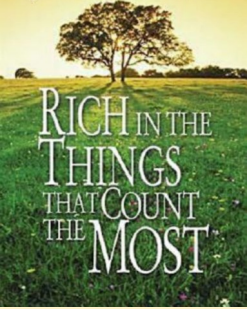
Welcome to March

Matthew 5:16

Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (NKJV)

“Rich In The Things That Count the Most” Book Study to begin in March

James W. Moore



Please join us via Zoom for a book study beginning Sunday, March. 13 at 1 pm. Meetings will take place on the 2nd Sunday of each month over Zoom. We will be meeting on the same link as Sunday morning service, the info is printed below. Please let Becky Cavallo know if you are interested.

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 of 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.

Zoom Information:

<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

Souper Bowl Sunday!

The members of Emmanuel Beltsville were asked to donate cans of soup through the First Sunday in February. Those donations have been prepared as care packages for the sick and shut-in, and were distributed as get-well/Valentine's gifts! Coincidentally, the Super Bowl is the same weekend, and that why it is called "Souper Bowl Sunday."



And now these three remain:
faith, hope and love.
But the greatest of these is love.

1 Corinthians 13:13



EUMC Feeding the Thousands

By Pastor King

Emmanuel United Methodist Church (Beltsville) has been providing food distribution as a ministry to the community PG-Howard-Montgomery counties for more than a quarter century. When Covid-19 hit, the ministry shifted from indoor food distribution to a monthly drive-through food distribution.

Each year thousands of children, women, and men have been blessed by this vital and on-going ministry, which is headed by Director Mary Ann Vaughan (left) and Assistant Director Mekai Nichols (right). It is also important to note that Mekai began as a high school volunteer but recently became a formal member of the Emmanuel UMC Family.

NOTE: The food distribution ministry operates the 4th Saturday (January-October) and the 3rd Saturday (November & December) 8:00 a.m.-noon.



Ask the UMC: When did Ash Wednesday begin and why do we celebrate it?



Ash Wednesday begins the season of Lent, a time when many Christians prepare for Easter by observing a period of fasting, repentance, moderation and spiritual discipline. Although Ash Wednesday has ancient roots, it does not appear in the rituals of The United Methodist Church or our predecessor denominations until the 20th century. Photo illustration by Kathleen Barry, United Methodist Communications.

Ash Wednesday begins the season of Lent, a time when many Christians prepare for Easter by observing a period of fasting, repentance, moderation and spiritual discipline. Although Ash Wednesday has ancient roots, it does not appear in the rituals of The United Methodist Church or our predecessor denominations until the 20th century.

Ash Wednesday emphasizes two themes: our sinfulness before God and our human mortality. The service focuses on both themes, helping us realize that both have been triumphed through the death and resurrection of Jesus Christ.

Ashes are an ancient symbol. In Genesis, we read that God formed human beings out of the dust of the earth (Genesis 2:7). After expulsion from the Garden of Eden, the first human beings are told by God, “you are dust, and to dust you shall return” (Genesis 3:19 NRSV). The Hebrew word translated dust, is occasionally translated ashes elsewhere. Throughout scripture, ashes are part of rituals when people seek forgiveness and mourn their sin (see Numbers 19:9, 17; Hebrews 9:13; Jonah 3:6; Matthew 11:21, and Luke 10:13, among others).

The imposition of ashes on the heads of Christians to mark the beginning of Lent can be traced at least to the 10th century. Marking the forehead with the sign of the cross is a more recent adaptation.

In earlier centuries, ashes were used to mark those who had been separated from the church because of serious sins and were seeking to be re-admitted to the fellowship of the church. In effect, they were redoing the process of final preparation for church membership along with those doing it for the first time. They were sprinkled with ashes and given rough garments to wear as a sign of sorrow for their sins and their commitment to seek renewal in Christian life through this season.

Since the tenth century, the observance of Ash Wednesday has become a general rite for all in the Western church. The Orthodox churches have never observed this rite.

United Methodists first adopted an official ritual for Ash Wednesday that involves the use of ashes in the 1992 Book of Worship. Prior to that time, Methodists either had no official service at all for this day (through 1964) or an “ashless” Ash Wednesday Service (1965 Book of Worship). The use of ashes remains optional in the current Book of Worship, and, indeed, in all rites for this day. Ashes are an “accessory” that demonstrates an awareness of mortality and an intent to repent. The actual awareness and the corporate and personal acts of repentance are the substance of services for the first day of Lent.

In many churches the ashes are made by burning the palms from the previous year's Palm Sunday.

As the ashes are placed on the forehead, words such as these are spoken: “Remember that you are dust and to dust you shall return,” recalling God's words to Adam in Genesis 3:19, or “Repent, and believe the gospel” recalling the message of both John the Baptist and Jesus (Mark 1:15).

Through the service of ashes on the first day of Lent, we come before God recognizing our humanity, repenting of our sin, and remembering who we are and who we can be.



Cooking with Pastor King: Personal Pan Cream Cheese Pound Cake

All ingredients should be room temperature:

- 1 cup sugar
- 1 stick butter
- 1 cup cake flour sifted*

- 2 oz. cream cheese
- 2 large eggs**
- 1/2 tsp each lemon and vanilla extracts

Cream butter. Add sugar. Mix in cream cheese (not the lowfat kind). Add in eggs one by one. Add in extracts. Gradually mix in flour until just combined. Do NOT over mix.

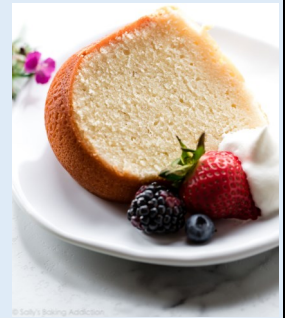
Grease and flour pan. Line bottom with parchment or wax paper.

Place in COLD oven. Bake on 305° for 60-80 minutes. Your cook time may vary according to your oven. Cake is done when toothpick/skewer comes out clean. My grandmother could tell if the cake was done if she could "smell" it. I usually turn on the oven light to see if the batter has pulled away from the sides of the pan!

NOTE: The recipe as is calls for a small cake or loaf pan. However, to make a FULL sized cake, multiply the ingredients by FOUR.

***If you do not have cake flour on hand, use All Purpose or equivalent (NOT self-rising).**

**** A large egg is about 1/4 cup of liquid. Should you need to use a different size egg or egg substitute, please keep that in mind. However, an extra egg or two in the full size recipe won't hurt!**



When a UMC family (Jennifer Butler) in Harford County donates a crib to a new mom in Baltimore City because the UMC in PG County put out a call of support for this young mom who is a complete stranger, that's called a Wesleyan Love Connection!



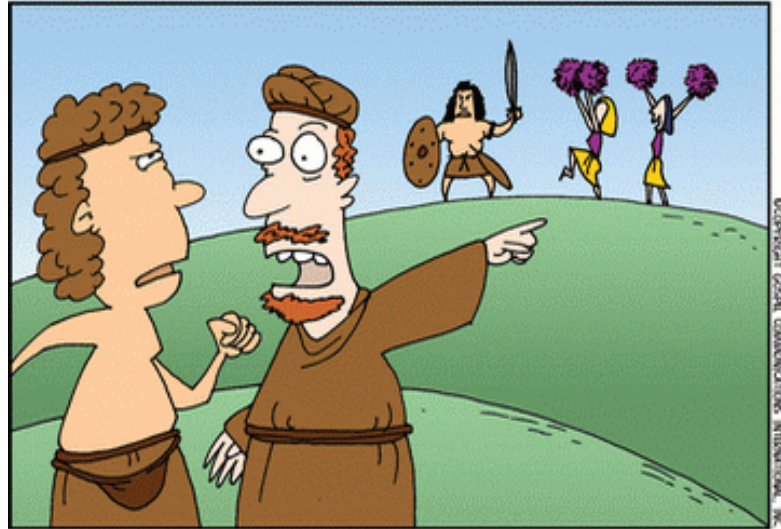
Church Chuckles

REVERENDFUN.COM COPYRIGHT G4, INC.



(See Matthew 14:14-21) 03-13-2009
YES I COULD MAKE FIVE THOUSAND OF THOSE,
BUT A FEW FISH AND SOME BREAD MIGHT BE A
BETTER OPTION

REVEREND FUN WWW.REVERENDFUN.COM



ARE YOU SURE ABOUT THIS, DAVID? ... HE'S GOT CHEERLEADERS!

Troop 1033 Update

By Jennifer Kresge



The year 2022 is off to a great start for Troop 1033! In addition to our weekly meetings, the Troop spent a Sunday in January at Liberty Mountain, skiing and snowboarding. Then in February, we went cabin camping at Rocky Gap State Park in Western Maryland - we were blessed with beautiful weather and the scouts enjoyed hiking, fishing, and cooking outdoors.

Right now our troop is small (but mighty!) and we would love to see it grow! Do you know any boys in the area aged 11-17 who might be interested? Are you an adult who likes the outdoors and working with youth? We can use adult help as well. We meet Thursday evenings at 7pm. For more information, email me at jennifer.kresge@gmail.com. As always, we thank Emmanuel for their continued support!



90-Year-Old Keeps Watch Over Historic Black Church and Schoolhouse in Tennessee

By Erik Tryggestad (reprinted from www.ministrywatch.com)

From her front porch, adorned with periwinkles and impatiens, Evelyn Buck keeps watch over a small piece of American history.

The 90-year-old believer is the lone sentinel of the West End Church of Christ at Silver Point, where a thriving community of Black Christians served orphans, taught schoolchildren, launched cottage industries, and trained gospel preachers in the early 1900s.

The 105-year-old church building sits on a lonely stretch of Center Hill Dam Road, off Interstate 40 in unincorporated Putnam County, an hour east of Nashville. Buck's small, tidy home with light yellow siding is just around the corner from the unassuming red-brick structure, which was added to the National Register of Historic Places in 2007.

Sitting on a white rocking chair, socially distanced from a Christian Chronicle reporter, she talked about the countless days she spent at the church building, which doubled as her school. A slight breeze rattled the wind chimes above her head as a pickup truck roared by, briefly interrupting her story.

"It's like a speedway," she said, more bemused than irritated.

Of course, she remembers the days when the road was gravel and dirt. She's walked it countless times, to school and to Sunday worship.

"We had dusty feet," she said, "just like in biblical times."



From her front porch, adorned with periwinkles and impatiens, Evelyn Buck keeps watch over a small piece of American history.

The 'duty of the church'

Her father, Corinth "Jack" Garrett, farmed tobacco. Evelyn, the oldest of her siblings, helped with the harvest in the early years. "I hated it so bad, I never smoked," she said.

The family was part of a community of Black farmers who came to Tennessee's Upper Cumberland region before the Civil War. They were among "the first generation of Blacks not threatened by enslavement, yet entrenched in Jim Crow," wrote Althea Armstrong, a descendant of the Silver Point Christians, in the application for historic status.

That school grew out of a desire to break the cycle of poverty experienced by rural Blacks in the post-Reconstruction era, Armstrong wrote, based on interviews she conducted with the farming families. Devout Christians, they had concerns for their children's education and faith—concerns later voiced by author Carter G. Woodson, often called "the father of Black history," in his 1933 book "The Mis-Education of the Negro."

"Negro's Christianity does not conceive of social uplift as a duty of the church," Woodson wrote in the book, which Armstrong quoted in the application, "and consequently Negro children have not been adequately trained in religious matters to be equal to the social demands upon them."

Concerned parents found a sympathetic ear in G.P. Bowser, a renowned Black minister who preached for the Jackson Street Church of Christ in Nashville and helped launch a Christian school there in 1907.

In 1909 Bowser preached for the Laurel Hill Church of Christ, which met near what is now Center Hill Dam. The farmers, along with ministers Sam Womack and Alexander Campbell (no relation to the Restoration Movement leader from the 1800s) recruited Bowser to help plant a church in Silver Point and to deliver faith-based education to the youths there.

Bowser moved the Christian school to Silver Point, where it was named Putnam County Normal and Industrial Orphanage. Evelyn's father and other farmers hitched teams of mules to their wagons to haul bricks for the construction of a classroom and dormitory.

Bowser and P.H. Womack, daughter of Sam Womack, taught Bible, Latin, history, and music. In 1913 the school was reorganized into the Silver Point Christian Institute, offering classes through eighth grade. By 1915, when the historic chapel was constructed, the school had 63 students.

Tuition was between 50 cents and \$1 per month, plus \$6 per month for room and board.

Continued on p. 8

90 year old continued from p. 7

Cottage industries sprang up around the school, which sold produce from a garden on its 8-acre property to help cover expenses. The school also produced The Christian Echo, a newspaper launched by Bowser in 1903. Evelyn's aunt worked in the print shop.

Despite these efforts, finances were unsteady. Bowser resigned in 1918, but his drive for Christian education later resulted in the establishment of the Nashville Christian Institute, which operated from 1942 to 1967, and Southwestern Christian College, the only historically black Christian higher education institution associated with Churches of Christ, which is still in operation.

In the application for historic status, Armstrong quoted the King James Version of James 2:18: "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

"The structure that is the West End Church of Christ at Silver Point is a work of faith," Armstrong wrote, "by faithful Black farmers to establish faith-based learning."

Gospel meetings and hickory nuts

The West End church's history didn't end with the institute. The church continued to meet in the chapel and hosted annual gospel meetings with ministers including J.S. Winston, R.N. Hogan, G.E. Stewart, and Levi Kennedy.

Hundreds heard the gospel and were baptized, including Evelyn, who at age 12 was immersed in the waters of the Caney Fork River by Alfred Rucks, a preacher from Lebanon, Tennessee.

"I said, 'I want to be ready when Jesus comes,'" Evelyn recalled. She remembered special Sundays when a family would come to visit from Wolf Creek, about eight miles away, in a horse-drawn buggy. They let her ride in it on occasion. "That was family," she said.

The old dormitory didn't survive, but the church building became a one-room school for Silver Point's children. One teacher taught eight grades. Evelyn followed her older cousins to school at age 5. By the time she enrolled in kindergarten, she could read and spell.

"We would go out at recess and get hickory nuts off the tree, crack them, and eat them," she said, standing on the historic church grounds near a slope that students navigated to get water. The school had no indoor plumbing.

After eighth grade, Evelyn had to make the 20-mile journey to Cookeville to attend Darwin High School, the only secondary school for Blacks in the area. She stayed there with relatives during the cold winters.

She graduated salutatorian of her class in 1950 and married a few years later. She moved to Nashville and raised three boys and two girls. The children followed in her footsteps and were baptized.

When her son, Walter, was immersed, she watched with tears in her eyes. "My youngest son was sitting beside me," she said. "He looked up at me and said, 'Mom, don't cry. He can swim.'"

A place of pilgrimage

Evelyn's husband died in 1979, and she returned to Silver Point to care for her aging parents. They are buried in the cemetery next to the church building alongside many of the pioneering families who built the church and school.

Most of their children and grandchildren have moved away, and the church stopped meeting in 1996. Evelyn now worships with the Silver Point Church of Christ, a predominantly White congregation about a mile from her home.

"That's my family now," she said.

The West End church building continued to serve as a site for annual pilgrimages by former members and their children until 2020, when COVID-19 halted the gatherings.

The descendants of Silver Point pray that those reunions can resume, said Armstrong, who wrote the historic status application. She praised Evelyn and Virgil Carr Jr., a former elder of the West End church who now lives in Florida and organizes the reunions.

Armstrong's mother, Joyce Ferrell Armstrong, has a headstone in the cemetery next to the West End church building. It reads, "Keep the Faith."

That's what Evelyn Buck and Virgil Carr are doing, Armstrong said, serving as living links to a shared heritage.

"The West End Church of Christ is living water for these two," she added.

Prayers to forgive

An American flag flies in Evelyn's front yard—a tribute to her two sons and a son-in-law. Each served in the military.

When asked about the years of segregation she endured and the ongoing racial tensions in the U.S., she responded, "My mother taught us not to be bitter, that we're just as good as anyone else."

Among her favorite Bible verses are the Psalms of David, when the mighty king of Israel humbled himself before the Lord. "He was so willing to ask for forgiveness," she said. "I pray about that all the time, that I'll be forgiving. It's not easy, but it is for me now, at this stage of my life."

As she considers the historic building just around the corner, "it makes me appreciate things now, the good things that I have now," she said. "We've come a long way, all of us have."

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.



CAN YOU HELP?

Share your talents at Emmanuel by sharing the Word as a Scripture Reader during our Sunday Zoom 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!

Christian Love and Sympathy To:

the family of Robin Wallace (friend of Tammy White)
the family of Isaiah John (Godfather of Sonia Kassambara)
the family of Terrance Thompson (2nd Cousin of Jane Grays)
the family of Cheryl Mitchell (Teacher at High Point High School)
the family of Robert Olateju Williams (Uncle of Dela Martin)

With Sympathy
Thinking of you in these
difficult times and sending love



Happy March Birthdays!

1. Alice White
7. Dayo Hassan
10. Ian Kresge
11. Bryant Davis
12. Kemi Oluwafemi
17. Brendan McNealy
18. Nancy Cavallo
19. Sallie Rhodes
22. Sue Young
24. Jennifer Kresge, Margie Mock
29. Dara Hassan
30. Mary Jane Kenyon
31. Stephanie Ladd

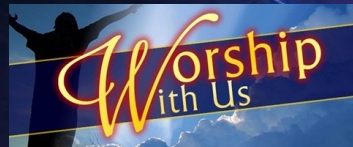


Happy Anniversary

9. Isaac & Kemi Oluwafemi



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