



Emmanuel United Methodist Church
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The Lamplighter

The Newsletter of Emmanuel United Methodist Church

A Prayer for Black History Month

Compassionate God,
who sent Jesus Christ
to deliver us from all manner of injustices and inequalities,
create in us new hearts and enlarged visions,
to see the image of God in every person irrespective of background,
race and ethnicity.

May we be generous in our love of others
as we work towards ending racism and injustice;
creating communities of human flourishing,
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen.



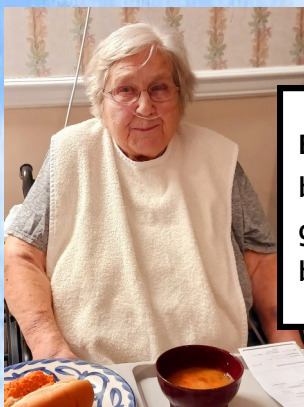
The Lamplighter

The Newsletter of Emmanuel United Methodist Church!

FEBRUARY 2024

IN THIS ISSUE

- + "Souper" Bowl Soup Lunch p. 2
- + Toys for Tots Partnership p. 3
- + Food Distribution Update p. 4
- + "Souper" Bowl 2024 Collection p. 4
- + 2023 Giving Statements p. 4
- + Virtual Bible Study p. 4
- + History of Hymns "Emmanuel, Emmanuel" p. 5
- + Food Distribution Update p. 4
- + UpStage Artists Presents A Raisin In The Sun p. 6
- + Cooking with Pastor King: French Toast Waffles p. 7
- + February Calendar p. 9



Ernie is doing better! She's got her appetite back!

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



From the
Pastor's
Desk...

My Black History

Before there was ever something called Black History Month, I took it upon myself a child to begin asking my grandparents about our family. My grandmother began to share stories about our ancestors as far back as she knew and had maintained in the oral history, which I eventually wrote down and used as part of my doctoral thesis at Wesley Theological Seminary.

The story begins with Cain Pinckney, who was born into slavery just outside of Charleston, SC. Not unlike his biblical namesake who was "marked" by God, Cain was likewise "branded". According to my grandmother Edna, the great granddaughter of Cain, "They branded Cain just like they were brandin' a cow or a hog -- with a hot iron!... They did that in case he would try to run away, everybody would know he was a slave."

During this period of the mid-1800's the Fugitive Slave Law was heavily enforced; the law stipulated that persons of African descent suspected of being fugitive slaves could be accused, tried, and forcibly returned -- without benefit of habeas corpus. Whereas formerly a slave successfully escaping to the "free" territory of the Northern states was considered then to be "emancipated," the advent of the Fugitive Slave Law and its subsequent enforcement made the matter of clearly identifiable property a high priority.

Cain's last name "Pinckney" was that which designated him as the property of the Pinckney Plantation. Cain Pinckney was one of many slaves of the Pinckney Plantation in the Low Country of South Carolina, in an area called Mt. Pleasant. As a young man he was "married" (this term is euphemistic, for there was no legal marriage for slaves during the period of American slavery) to a female slave belonging to the same plantation. Family history reports that her name was Josephine.

As Edna explains, "Cain was given a wife, although there was no marryin' for slaves in those days. All in the same you recognized them as husband and wife.... The slave master would give you a husband or a wife -- you didn't pick none.... Then they would jump the broom."

Jumping the broom in the period of slavery symbolized that a male and female slave were declaring to the larger slave community that they were unified in a "marriage" (even though not a legally recognized institution for enslaved Blacks).

Continued on next page

From The Pastor's Desk continued

With this first “wife” Cain had three children: Christopher, Daniel, and Nellie (Edna's grandmother). In spite of Cain’s “marriage” and growing family, over the course of time, the plantation owner sold Cain to the Reddy plantation, where Cain was sent to work, live, and be mated with another female slave. At that time Cain’s name was changed to Cain Reddy. Edna says, “When he was sold, I don’t know for sure if they gave him another brand or not.... Each plantation had its own brand.....All I ever heard told was that they branded [him].” From this second “marriage,” Cain fathered two more children: Simon and Susan. Within a few years, Cain was sold yet again to the Waring plantation. He had new location, a new owner, new name, and a new wife. During this third “marriage,” Cain fathered no children, but he along with other male slaves were taken by their slave owners to fight on behalf of the Confederate Army. Interestingly, historians attempt to dismiss this aspect of slaves who served in battle in some capacity at the behest of their owners, citing that there were no formal militias. However, the oral histories of the enslaved Blacks reflect that these men (and sometimes women) were considered property doing their masters' bidding.

Following the Civil War and Lincoln’s declaration of the Emancipation Proclamation, Cain returned to the Pinckney Plantation to claim his first wife and their three children. Along with him, Cain also brought the two children he fathered at the Reddy plantation (Edna speculated that their mother had died). Moreover, Cain changed his name back to Pinckney. He and his first wife Josephine reared their blended family together.

Additionally, Cain Pinckney and other emancipated slaves used to hold prayer meetings after the Civil War ended. They worshiped in tents made out of quilts. These freedmen started the first congregation of what would eventually become Sand Hill UMC and Canaan UMC, the oldest Black Methodist congregation in the South Carolina Conference. The historical records of the church and the affirmation of my grandmother attest that Mr. Waring donated 5-10 acres of land to the emancipated slaves so they would have a cemetery to bury their dead. The cemetery is still in use today.

Pastor King

**In celebration and appreciation of all the “souper” people of Emmanuel and your gracious support of our projects, the UWFaith would like to treat you to a bowl of yummy, nourishing soup after worship on Sunday, February 11, in the Fellowship Hall.
(Don’t forget the church is collecting cans of soup for shut ins that same day.)**



In February
it will be
my snowman’s
anniversary
with cake for him
and soup for me!
Happy once
happy twice
happy chicken soup
with rice.



Toys for Tots Partnership By Pastor King

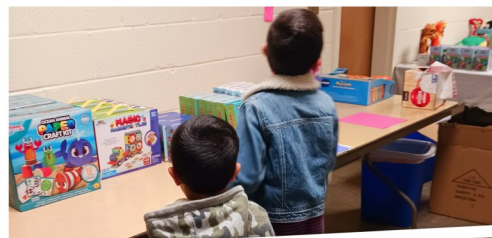
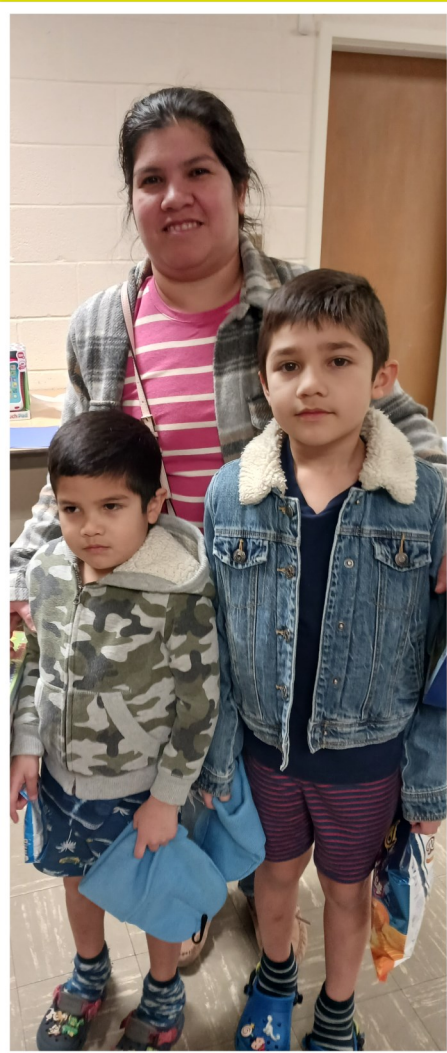


Pictured: Barbara Chenault (Assistant Store Manager), John Claye (Chief Christmas Volunteer), Martha Njie (Department Supervisor), and Alyssa Hernandez (Store Manager).

We continue to be exceedingly grateful to our partnership with Toys for Tots, the members of Emmanuel UMC, and the Beltsville community. Some of the parents came to Toys for Tots with their children in tow. The kids who came had an opportunity to select which toys they preferred.

Additionally, in a newly formed partnership with Home Depot in Columbia, Maryland, some families were selected to receive additional gifts!

Also, the beautiful tree used for the Christmas decorations also came from Home Depot! Special thanks also to Rev. Dr. Cynthia Belt (Harwood UMC), Rev. Rodney Hudson (Ames Memorial UMC), Min. Shirley Myers (St. Luke UMC), Ashley Wilson (SD Salon Studios), Hope & Nathaniel Green (Church of the Brethren), Dr. Ramesh Kumur & Anjali Thapar (Potomac, MD), The Upstage Artists and all the members, family, and friends of Emmanuel UMC who went the extra mile supply extra toys and other gifts.



Food Distribution



Food Distribution Update

The monthly food distribution will continue and is in the process of transitioning. The process has changed from the drive-through service to a walk up service, which began on January 20th. Volunteers braved the cold which was in the teens that morning. The day has also been moved from the 4th Saturday of the month to the 3rd Saturday of the month.

The next dates are:

- February 17
- March 16
- April 20
- May 18
- June 15

Souper Bowl 2024

EUMC will be collecting soup and crackers on Super Bowl Sunday for our sick and shut-in church and community members. Items can be placed in the basket on the table outside of the sanctuary.



End of Year GIVING Statements

Giving Statements

Giving statements for 2023 will be mailed out the last week in January. If you do not receive your statements by then please give the office a call.

Virtual Bible Study

Wednesdays from 7 pm-8 pm! Join us online for Bible Study on Wednesdays from 7 pm to 8 pm. Come and discuss the Bible and learn from each other and other Emmanuel folks! No preparation needed! You just need to log on! Go to <https://bit.ly/3PPrgjE> to join us. The Meeting ID is 929 3284 2856 Passcode: bible Any questions, email Rick Bergmann at rick.bergmann@eumcbeltsville.com of the sanctuary.

ONLINE BIBLE STUDY

PRAYER PUPS BY JEFFREY SMITH



LEARN MORE ABOUT THE TOWER OF BABEL BY READING GENESIS 11:1-9

www.prayerpups.com

History of Hymns: 'Emmanuel, Emmanuel'

By Elizabeth Yoo

"Emmanuel, Emmanuel" by Bob McGee The United Methodist Hymnal, 204

*Refrain: Emmanuel, Emmanuel,
His name is called Emmanuel
God with us, revealed in us,
His name is called Emmanuel.*

© 1976 C.A. Music (div. of Christian Artists Corp.). All rights reserved.

"Emmanuel, Emmanuel" (1976), an early praise chorus by Bob McGee, has reached beyond its initial release. While little is known about Bob McGee or the origins of "Emmanuel, Emmanuel," the song mimics other praise choruses and songs connected with the "Jesus People" movement of the late 1960s and 1970s.

"Behind the Praise," ONC Worship from the Heart, describes the origins of the song:

In 1976, Robert McGee, then an associate pastor at The King's Temple Church in Seattle, Washington, wrote the chorus "Emmanuel." The chorus first appeared in a collection of 11 choruses entitled Chorus From The King's Temple, 1976, Book I, and was used by the church in their worship services. In 1983, C.A. Music, Inc. acquired the copyright in "Emmanuel" and licensed the song to dozens of companies. Bob McGee was sued in 1999 by a former associate who claimed he stole the song from another popular song in the church. After a court battle, McGee was cleared of the charge of plagiarism.

Now included in more than twenty-five hymnals, McGee's song is an example of how praise choruses have moved from the "contemporary worship" idiom into the hymnals and corpus of congregational singing of churches in the twentieth and twenty-first centuries.

Following the rock 'n' roll revolution of the 1960s, the "Jesus People" movement sought to bring some of the changing societal practices and music into the life of the church. By 1973, the release of "Only Visiting This Planet," a Christian rock album by Larry Norman and heavily influenced by the "Jesus People" movement, showcased a new genre of Christian music combining rock 'n' roll with sacred/spiritual texts. Gradually, this new genre of music found its way into the worship of church congregations, introducing new instrumentation, texts, and styles to worship. As a result, congregations began incorporating praise bands into new contemporary worship services that still influence today's churches. Songs like "Emmanuel, Emmanuel" suggested a new approach beyond the organ/piano dominant, strophic hymn traditions of most mainline Protestant churches in America. The Jesus People movement was responsible for creating a Christianized version of popular culture as a means for evangelizing unbelieving youth and building up, teaching, and inspiring children who came from evangelical homes and churches. This music has had a lasting impact on congregational singing and worship practice into the twenty-first century.

Even with its rock 'n' roll influences, "Emmanuel, Emmanuel" provides an incarnation text rooted in scripture. The hymn's repeated and simple lyrics are an expansion of Matthew 1:23 (KJV), "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel," which means "God with us." This verse of scripture is the message of the angels to Mary when she learns she will give birth to Jesus. For this reason, this song is primarily sung during the Advent and Christmas seasons.

The song has spread around the world with translations in languages that include large Christian populations, such as Korean and Spanish. Music often reflects the history of the era in which it was composed. "Emmanuel, Emmanuel" certainly reflects this reality. However, it is the lasting impact of "Emmanuel, Emmanuel" and similar pieces that makes it worthy of review. This and other praise choruses served as early gate openers for the inclusion of popular styles in mainline, Protestant worship, quickly becoming a "game changer" for the corpus of congregational singing.

UpStage Artists Presents "A Raisin In The Sun"



UpStage Artists is excited for you to come out and see our latest production, the Tony Award Winning "A Raisin In The Sun." Lorraine Hansberry's celebrated play is set on Chicago's South Side and concerns the divergent dreams and conflicts in three generations of the Younger family: son Walter Lee, his wife Ruth, his sister Beneatha, his son Travis, and matriarch Lena. When her deceased husband's insurance money comes through, Mama Lena dreams of moving to a new home and a better neighborhood in Chicago. Walter Lee, a chauffeur, has other plans: buying a liquor store and being his own man. Beneatha dreams of medical school. Hansberry's portrait of one family's struggle to retain dignity in a harsh and changing world is a searing and timeless document of hope and inspiration.

This is a wonderful show full of heart warming and tense moments. Emmanuel's own Binta Kassambara has a starring role as the youngest member of the Younger Family, Travis. You don't want to miss this show. Show dates are February 23, 24, March 1, and March 2 at 7:30 pm and February 25 and March 3 at 2 pm. Tickets are \$10 and can be purchased online at www.upstageartists.com.

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



Worship Through Giving: How Can I Give?

Online: 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: mail your offering to 11416 Cedar Lane, Beltsville, MD 20705.



Please pray for our homebound

Glen and Pauli Colburn
Bob Humphrey
Ernie Kilbourne

Christian Love and Sympathy to

Christian Love and Sympathy to the Families of Everett Carew (fried of John Claye), Lil Mizzer, and Vickie Wilkinson (aunt of Sonia Kassambara)

- 17. Patrick and Sarah Elliott
- 20. Glen and Pauli Colburn



Join us on Sunday mornings at 10 am. 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



Cooking with Pastor King: French Toast Waffles

Ingredients:

- 3 eggs
- 1 cup milk
- 1 tsp vanilla
- 1 tsp rum or coconut
- 1/2 tsp allspice (or cinnamon)
- 1 TBP brown sugar
- 4 slices white, wheat, or raisin bread (adjust the spice if using cinnamon raisin bread)



Directions:

Preheat waffle iron
spray surface with non-stick cooking spray.
Whisk eggs in a large bowl, then add remaining ingredients and whisk together until well-blended.
One slice at a time, dip the bread into mixture and cover both sides.
Cook in waffle iron until golden brown.
Use your favorite syrup, powdered sugar, or fruit toppings.

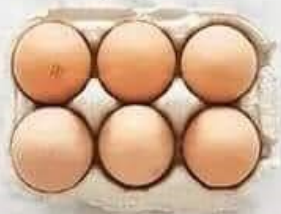
NOTES:

If you want to substitute a flavored coffee creamer for the milk in this recipe, you can leave out most of the other ingredients depending on the sweetener and spices in the creamer. If you already have a french toast recipe that you like, use it then just simply cook using the waffle iron instead of the frying pan or griddle. You can also make great grilled cheese sandwiches with the waffle iron!



Egg Substitutes

full details on topwithcinnamon.com



1 egg =

	1 tsp baking soda + 1 tbsp vinegar
	1 tbsp ground flaxseed + 3 tbsp water
	1 tbsp chia seeds + 3 tbsp water

	4 tbsp mashed banana
	4 tbsp Greek yogurt
	1 tbsp chickpea flour + 3 tbsp water
	4 tbsp aquafaba
	2 tbsp oats + 3 tbsp boiling water
	4 tbsp blended silken tofu
	1 tbsp cornstarch + 3 tbsp water



Presents

Lorraine Hansberry's

A Raisin In The Sun

"A Raisin in the Sun" is presented by arrangement with Concord Theatricals on behalf of Samuel French, Inc. www.concordtheatricals.com

UpStage Artists Presents A Raisin In The Sun by Lorraine Hansberry

When: February 23, 24, March 1, 2, 2024 at 7:30 pm
February 25 and March 3, 2024 at 2 pm

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

Price: \$10.00

www.upstageartists.com/tickets



February 2024

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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EMMANUEL UNITED METHODIST CHURCH

BELTSVILLE, MD

Life is a journey, don't travel it alone

				1 Office closed 7 pm Rehearsal A Raisin In The Sun	2 9:30-2:30 Office Hours 7 pm Rehearsal A Raisin In The Sun	3 5 pm NA
4 10 am Worship 2:30 pm Zimba- bwe Church 6 pm Boy Scouts	5 9:30-2:30 Office Hours 7 pm Rehearsal A Raisin In The Sun	6 Office closed	7 9:30-2:30 Office Hours 7 pm Bible Study	8 Office closed 7 pm Rehearsal A Raisin In The Sun	9 9:30-2:30 Office Hours 7 pm Rehearsal A Raisin In The Sun	10 5 pm NA
11 10 am Worship 11 am Soup Lunch 6 pm Boy Scouts	12 9:30-2:30 Office Hours 7 pm Rehearsal A Raisin In The Sun	13 Office closed	14 9:30-2:30 Office Hours 7 pm Bible Study	15 Office closed 7 pm Rehearsal A Raisin In The Sun	16 9:30-2:30 Office Hours 7 pm Rehearsal A Raisin In The Sun	17 8 am Food Distri- bution 5 pm NA
18 10 am Worship 12 pm Rehearsal A Raisin In The Sun 2:30 pm Zimba- bwe Church 6 pm Boy Scouts	19 9:30-2:30 Office Hours 7 pm Rehearsal A Raisin In The Sun In The Fellowship Hall	20 Office closed 7 pm Rehearsal A Raisin In The Sun In The Fellowship Hall	21 9:30-2:30 Office Hours 7 pm Bible Study 7 pm Rehearsal A Raisin In The Sun In The Fellowship Hall	22 Office closed 7 pm Rehearsal A Raisin In The Sun In The Fellowship Hall	23 9:30-2:30 Office Hours 7:30 pm Opening Night "A Raisin In The Sun"	24 5 pm NA 7:30 pm "A Rai- sin In The Sun"
25 10 am Worship 2 pm "A Raisin In The Sun" 6 pm Boy Scouts in Chester Stewart Room	26 9:30-2:30 Office Hours	27 Office Closed	28 9:30-2:30 Office Hours 7 pm Bible Study	29		

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