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The Lamplighter

The Newsletter of Emmanuel United Methodist Church

May the wisdom of God instruct us.
May the hand of God protect us.
May the Word of God direct us.

SAINT PATRICK





The Newsletter of Emmanuel United Methodist Church!



MARCH 2021

IN THIS ISSUE

- + Church Words: Amen p. 7
- + Famous Women in Methodist History p. 11
- + Leading during turbulent times p. 9
- + News from "GYTTE" p. 11
- + Pictures of Pancake Suppers Past p. 5
- + What St. Patrick Can Teach United Methodists p. 3
- + United Methodist Lent Quiz p. 10
- + Virtual Worship is Here to Stay p. 4
- + Women's History Week p. 2



From the Pastor's Desk March On

We are three months into a new year, and it has been eventful. I know the calendar says 2021, but it seems like the 15th month of 2020. We have been sequestered in our homes, inundated with images of people who have visions of America that are in contrast. America has not been beautiful. But it is a new year, and we must approach it with hope for the future. As citizens of the United States, we must keep the faith. No one said that our journey would be easy. Progress will depend on what we learn from the past, how we address the situations of the present and feel empowered to March On to see what the end is going to be.

The word march means to move or cause to move along with a steady, regular step, especially with others. It is a direct purposeful manner of making study progress. It is also an organizational procession of demonstrators who are supporting or protesting something. We all have a vision of "The American Dream". That dream includes equity for housing, support in schools, stop poverty, finding jobs, end hunger, accessible voting, legal politics, fair governance, public safety, compassionate law enforcement, and inclusive armed forces. This will require our marches to be for progress, not punishment, for change, not against it.

On March 25, 1965, after a march from Selma to Montgomery, Rev. Dr. Martin Luther King, Jr's message was, "Our God is Marching On". Towards the end of the speech, he said, "How long? Not long because a lie cannot live forever." We must face the truth of where we are as a nation. That question needs to be part of our conversations today. How long are we going to do what we have always done, knowing we will get what we have always got? I pray that we heed the words in Micah 6:8, "He has shown you, O human, what is good. And what does the Lord require of you but to do justly, and to love kindness and mercy and humble yourself and walk humbly with your God?" It is time for us to encourage each other to March On and be an active part of positive change. Faithful, Truthful, and Purposeful. This is our modern-day charge.

In His Service,
Pastor

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

Women's History Week

Submitted by Jane Grays



In the United States, Women's History Month traces its beginnings back to the first International Women's Day in 1911. In 1978, the school district of Sonoma, California participated in Women's History Week, an event designed around the week of March 8 (International Women's Day). In 1979 a fifteen-day conference about women's history was held at Sarah Lawrence College from July 13 until July 29, chaired by historian Gerda Lerner. It was co-sponsored by Sarah Lawrence College, the Women's Action Alliance, and the Smithsonian Institution. When its participants learned about the success of the Sonoma County's Women's History Week celebration, they decided to initiate similar celebrations within their own organizations, communities, and school districts. They also agreed to support an effort to secure a National Women's History Week.

In February 1980, President Jimmy Carter issued a presidential proclamation declaring the week of March 8, 1980, as National Women's History Week. The proclamation stated, "From the first settlers who came to our shores, from the first American Indian families who befriended them, men and women have worked together to build this nation. Too often the women were unsung and sometimes their contributions went unnoticed. But the achievements, leadership, courage, strength and love of the women who built America was as vital as that of the men whose names we know so well. As Dr. Gerda Lerner has noted,

'Women's History is Women's Right.' It is an essential and indispensable heritage from which we can draw pride, comfort, courage, and long-range vision. I ask my fellow Americans to recognize this heritage with appropriate activities during National Women's History Week, March 2-8, 1980. I urge libraries, schools, and community organizations to focus their observances on the leaders who struggled for equality - Susan B. Anthony, Sojourner Truth, Lucy Stone, Lucretia Mott, Elizabeth Cady Stanton, Harriet Tubman, and Alice Paul. Understanding the true history of our country will help us to comprehend the need for full equality under the law for all our people. This goal can be achieved by ratifying the 27th Amendment to the United States Constitution, which states that 'Equality of Rights under the Law shall not be denied or abridged by the United States or by any state on account of sex.'" Carter was referring to the Equal Rights Amendment, which was never ratified, not to the amendment which did become the 27th Amendment to the United States Constitution after his presidency.

In 1981, responding to the growing popularity of Women's History Week, Sen. Orrin Hatch (R-Utah) and Rep Barbara Mikulski (D-Maryland) co-sponsored the first Joint Congressional Resolution proclaiming a Women's History Week. Congress passed their resolution which authorized and requested the President to proclaim the week beginning March 7, 1982 as "Women's History Week." Throughout the next several years, Congress continued to pass joint resolutions designating a week in March as Women's History Week. Schools across the country also began to have their own local celebrations of Women's History Week and even Women's History Month. By 1986, fourteen states had declared March as Women's History Month.

Women's History Month

Since 1988, U.S. presidents have issued annual proclamations designating the month of March as Women's History Month.

State departments of education also began to encourage celebrations of Women's History Month as a way to promote equality among the sexes in the classroom

In March 2011, the Obama administration released a report, Women in America: Indicators of Social and Economic Well-Being, showing women's status in the U.S.



A stained-glass window in the United States depicts St. Patrick with his staff and holding a church.

What St. Patrick can teach United Methodists

A United Methodist News Service Report by Heather Hahn

The saint Americans celebrate each March 17 was not born in Ireland, and his birth name might not even have been Patrick.

While many of the details of his life are shrouded in legend, on this scholars agree: The patron saint of Ireland left a legacy far more vibrant and lasting than the green food and beverages served on his feast day.

St. Patrick's commitment to the gospel led him at great personal risk to spread Christianity across Ireland. After his death, Irish missionaries used his methods to re-evangelize Western Europe after the fall of the Roman Empire. When people talk about how the Irish saved civilization, Patrick had a large hand in that.

And his life and ministry offer lessons for United Methodists today. Patrick demonstrated that "we as Christians have something worth sharing, even at great hardship," said Jim L. Papandrea, assistant professor of church history at Garrett-Evangelical Theological Seminary, a United Methodist institution outside Chicago.

"While we live in a world where we value religious tolerance, we should not let our aversion to unethical forms of proselytizing force us to go to the other extreme and completely abandon evangelism," Papandrea said.

Patrick's ministry, the professor added, is a reminder that Christ's commission to make disciples of all nations "is a form of loving our neighbor."

Snakes and pirates

The most famous story about St. Patrick - that he drove the snakes out of Ireland — has no basis in history. Scientists have found no evidence that Ireland was ever home to the slithering reptiles, aside from those found in zoos or kept as pets.

However, even without any battles with serpents, Patrick led a life that was plenty exciting. His early years read like something out of a Robert Louis Stevenson novel.

The son of a Roman imperial official in Britain, the saint who would be Patrick was born around A.D. 387, just a few years after Christianity became the official state religion of the Roman Empire. His birth name was Magonus Sucatus, according to some sources.

At about 16, he was kidnapped by Irish pirates who sold him into slavery in their native land. That was his first encounter with the island he would later transform.

Prayer, Patrick later recounted, was his main comfort during a lonely captivity tending his master's flocks. After six years, he managed to escape.

Following his sense of call to become a priest, he eventually made his way to Gaul (modern-day France), where he studied at the monastery founded by St. Martin of Tours. The future saint eventually became known as Patricius, the Latin version of Patrick.

Patrick no doubt drew inspiration from his time at the monastery, said the Rev. George Hunter III, distinguished professor of evangelism and church growth at Asbury Theological Seminary in Wilmore, Kentucky. Hunter, a United Methodist, is also the author of "The Celtic Way of Evangelism: How Christianity can reach the West ... Again."

St. Martin of Tours was an influential leader in the early church who "had demonstrated what was widely thought to be impossible," Hunter said. He started the first widespread Christian movement among the rural people of Europe, those the cosmopolitan Romans called "paganus" (meaning rustic or of the country). From that Latin word comes the English term "pagan."

Like Martin, Patrick discerned his own calling to share the gospel with pagans — but this time in Ireland. In a dream, he heard the Irish people calling out for him to return to the land of his captivity. His bishop shared Patrick's vision with other bishops. Eventually, the pope appointed the former slave to be the first bishop of Ireland.

"As far as we know nobody in history had ever escaped from slavery and voluntarily returned to those who still owned him at great personal risk, loving them and telling them of the high God whom they had only dimly known," said Hunter. "He loved them, he cared for them and he redeemed them."

Continued on page 6

Virtual worship is here for good

By Jim Patterson

Originally published by UMNews.org



The Rev. Amy Wilson Feltz, pastor of St. Paul's United Methodist Church in El Paso, Texas, sets up computer equipment to stream a live sermon in the church's sanctuary in September. Photo courtesy of the Rev. Amy Wilson Feltz.

Her journalism training in college became particularly relevant when the coronavirus pandemic struck, said the Rev. Amy Wilson Feltz of St. Paul's United Methodist Church in El Paso, Texas.

The rise of COVID-19 last March prodded many churches, including St. Paul's, to improve or start from scratch what they offered on the internet.

"I did have the basic knowledge of video editing and graphic design and photography and things like that," Feltz said. "I graduated many moons ago from (Abilene Christian University), but the basic knowledge was helpful."

The Rev. Mark Nakagawa, the West District superintendent in the California-Pacific Conference, said the coronavirus offered "a Kairos moment for the church."

"Kairos" is a Greek word meaning a right, critical or opportune moment.

"For the church, (COVID-19) has brought the future to our doorstep and it has compelled churches to make changes they've been meaning to make for decades," said Nakagawa, who is also currently serving as the administrative pastor of Centenary United Methodist Church in Los Angeles.

"At the same time, it has given churches opportunities to be creative in ways that we never thought we would have to be."

The Rev. Matthias Fankhauser, who leads the Church Development Department of The United Methodist Church in Switzerland and France, said it's an important aspect of the pandemic crisis that churches were pushed to bolster their online presence.

"Isn't it Open Hearts, Open Minds, Open Doors?" Fankhauser said. "So let's try to find a new way to live the Gospel."

Nakagawa said that only a handful of the 80 churches he oversees offered virtual worship before the pandemic. Some do specially prepared productions for the internet, while others just livestream church services, even if they take place in a sanctuary without worshippers. Some do both.

"Now the situation's reversed," he said. "I have maybe a handful of churches who aren't doing some sort of virtual worship. So the majority of the churches, at least in this district, have made the leap from on-site to online worship."

Online responsibilities have increased the workload of pastors, who will get even busier as churches return to normal after the pandemic eases.

"I've had to learn to upload videos to Facebook and schedule posts," said the Rev. Jeff Vanderhoff of Trinity United Methodist Church in McMurray, Pennsylvania. "It's neat to be able to find a new avenue to share the Gospel, and that's what this has done for us."

The online services at Trinity have attracted former members who have moved away and extended family of church members and staff, Vanderhoff said.

"We've had some from as far as California and we actually had another family that moved to Okinawa, Japan, for a few years, and they tuned in from Okinawa."

Churches in Zimbabwe have gone online and response has been positive, said Kudzai Chingwe, a communicator for the Zimbabwe East Conference of The United Methodist Church in Africa.

"Zimbabweans are worldwide, and they attend virtual services," Chingwe said. "They are ... rekindling their memories. They also see their relatives during livestreaming."

The building of University United Methodist Church in Lake Charles, Louisiana, was heavily damaged by Hurricane Laura on Aug. 27. After the tragedy was publicized on the church's Facebook page and website, more than \$40,000 in donations were received online.

Continued on page 8

Fabulous Flashbacks

The Pancake Supper is an annual tradition before Lent at Emmanuel. Even though we couldn't have one this year, here are some pictures of past suppers.



From the Tree of Life
each leaf must fall--
the green, the gold,
the great, the small...
each one in God's own time
He'll call--with perfect love
He gathers all.

Thank you to Margie Mock for this poem submission

St. Patrick continued from page 3



This sculpture of St. Patrick stands in a Aghagower, County Mayo, Ireland. A web-only photo courtesy of Andreas F. Borchert.

Green evangelism

Christians had some presence in Ireland before Patrick's arrival, but most were expatriates from Britain or the Roman Empire who had little interest in sharing the gospel with the natives.

Patrick helped initiate Ireland's first indigenous Christian movement, Hunter said. To do that, he adapted pagan traditions to reach new converts. "Patrick seems to have believed that just as Jesus said he came not to destroy but to fulfill the law and the prophets, so (Jesus) comes not to destroy but to fulfill the religious aspirations of all people of the earth," Hunter said.

"Patrick built on everything that he could."

For example, if people in a Druid settlement worshiped at a large standing stone, that is where Patrick and his team of missionaries placed a church. The new Christians would then carve the great stone into a cross.

He also preached in the native language, Irish Gaelic.

One popular legend is that Patrick superimposed the Christian cross on the popular Celtic ring symbol, which stood for the sun or the world, to demonstrate Jesus' redemption of the world. He thus created the Celtic cross that churches continue to use.

Another legend says that Patrick used the three-pronged leaf of the shamrock, a native Irish plant, to help teach the "three-in-one" doctrine of the Trinity.

It's not really a good analogy, even St. Patrick's fans acknowledge, since each shamrock prong does not have the fullness of the whole in the way that each of the three persons of the Trinity does.

Still, a common prayer called the "Breastplate of St. Patrick" contains some great Trinitarian theology, said Debra Dean Murphy, assistant

professor of religion and Christian education at United Methodist-affiliated West Virginia Wesleyan College. The prayer likely owes at least some of its wording to Patrick himself.

"It's Trinitarian, and I think that's what can bind all Christians together - Methodist, Catholic, other Christian traditions," Murphy said. "We can have all these other disagreements, which is sort of sad that we do, but we are all Trinitarian at heart. St. Patrick can be an avenue to more grace-filled relationships among Christians."

Murphy, a lifelong United Methodist, said that prayer helped inspire her and her husband to name their son, now 20, after Ireland's most famous saint.

Great credibility

Legends about Patrick started to spread during his lifetime. In fact, that other world-famous Irishman, Bono, has nothing on St. Patrick, Hunter said.

"He had rock star status times 10," Hunter said. "You can't buy that kind of credibility."

As John Wesley would some 1,300 years later, Patrick combined evangelical zeal with social teaching. Hunter noted that Patrick was the first well-known man in Europe to stand publicly against slavery.

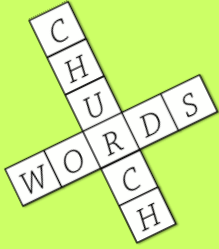
But it's for his evangelism that Patrick is most often remembered. Even that famous story about the snakes may be a reference to how Patrick's ministry supplanted the serpentine symbols favored by Druids.

"Most churches assume that their main priority is taking care of the people we've got, and, of course, that job is never finished," Hunter said. But the calling to make disciples also persists.

According to the Pew Forum's U.S. Religious Landscape Survey in 2007, some 16.1 percent of U.S. adults — more than 37 million people — say they are unaffiliated with any particular faith.

Like Patrick, Hunter said, today's United Methodist churches in the United States need to reach the "pagans in their own communities who are looking for life in all the wrong places."

CHURCH WORDS



It's been awhile since we have had a *Church Words* column. So, as we are going into Lent, I figured it would be a good time to look at a word that we hear all the time: **AMEN**

The word “amen” has ancient Semitic roots and is used in many languages and religions in the greater Middle East. The spread of Christianity and Islam, which both started in that region, expanded the use of the term worldwide.

“Amen” is spoken as a response to a prayer or blessing as a sign of affirmation, agreement and hope for fulfillment. The Hebrew words for “true,” “trustworthy” and “faithful” share ancient-Semitic roots with “amen.” Those praying respond “amen,” adding their affirmation and, in effect, saying, “Let this be true,” “We believe this is a trustworthy/truthful assertion or request” or “So be it.”

“Amen” is used this way throughout the Bible. “Amen and Amen” marks the end of several collections of Psalms within the Book of Psalms (Psalm 41:14, 72:19, 89:52). Paul often ends his epistles with “amen.” In Revelation, Jesus is called “the Amen, the faithful and true witness, the beginning of God's creation” (Revelation 3:14). And throughout history, Christians have responded to statements in sermons or testimonies, or upon receiving the elements of communion, with “amen.”

The word “amen” may also precede a statement as a means of emphasizing and calling attention to a declaration of truth. Jesus’ words “Verily, verily” or “truly, I say to you” in the Gospels — written in Greek as AMHN, AMHN (pronounced Ah-meen, Ah-meen) — indicate to the listeners that what follows is true and the one making the statement has authority to make that claim.

Does the word “amen” refer to males?

No. Although it has a similar sound, the term is not related in any way to the English word “men” for adult males. Going back to Hebrew, the word for an adult male is “ish,” having neither letters nor sounds in common with “amen.”

The pronunciation with a short E in English has created the possibility for some confusion for English-speakers. The word “amen” in English can sound like a reference to adult males. In addition, for many generations, in public prayer among Christians, the only voices speaking were male. This may have contributed to an association, even if unintentionally, between the terms “amen” and “men.”

Although changed over time in written form and varying a bit in pronunciation, “amen” has remained for centuries across many cultures and religions an expression of truth, trustworthiness and hope for fulfillment of what has been said or prayed.

This content was produced by Ask The UMC, a ministry of United Methodist Communications.



From the original Hebrew, the word amen has been translated into multiple languages. Photo by Andrey Grinkevich, Unsplash.com; graphic by Laurens Glass, United Methodist Communications.

Amen!

Virtual Worship continued from page 4

“That was when we didn’t even have the ability to get our mail yet,” said the Rev. Angela Cooley Bulhof, University’s pastor. “We (scrambled) to make payments possible on the website.” Measuring the effectiveness of online services is best done by looking at engagements instead of views, Vanderhoff said.

“We find that views can be deceiving,” he said. “You can have hundreds of views, but it’s basically that somebody scrolled past. If you get an engagement, that means somebody liked it or shared it or commented or something like that.”

The next step is to reach out to the folks who have engaged with the website, “and maybe make a personal connection beyond online with some of those folks,” Vanderhoff said.

“That’s been a real blessing, to extend the reach.” Feltz has found interactive activities with online viewers to be helpful.

“Last week we talked about baptism in general, and invited people to have a bowl of water with them,” she said. “We tried to make it very clear that we weren’t baptizing anybody on the internet, but we were using the water as this remembrance of God’s faithfulness.” Church staff also made cards that could be printed out at home or mailed to online churchgoers.

“It reminded them to remember God’s grace in that way every time they washed their hands,” Feltz said. “That has received some feedback.

Online churchgoers have started to give to the churches they follow. In France and Switzerland, donations have held steady through the pandemic.

“There are donations from people (who) never attended services before,” Fankhauser said. “They were touched by the service they saw on the internet and so they decided to donate.”

Vanderhoff said e-giving at Trinity United has increased.

“That has been from our current members who were already giving, but in the pandemic they decided to try the e-giving as an option since they weren’t attending,” he said. “We’ve also seen some of the people we have reached through the online service who were not part of our church before. We’ve had some of those begin to give online, which of course is a nice thing.”

The question of whether online church alone can constitute a United Methodist’s worship experience hasn’t been resolved yet.

“I don’t think there’s a ‘one size fits all’ there,” Feltz said. “If they’re growing in their faith, they’re growing in their spiritual development and their ability to turn outward and serve in the community, ... I don’t see why that would be a problem.”

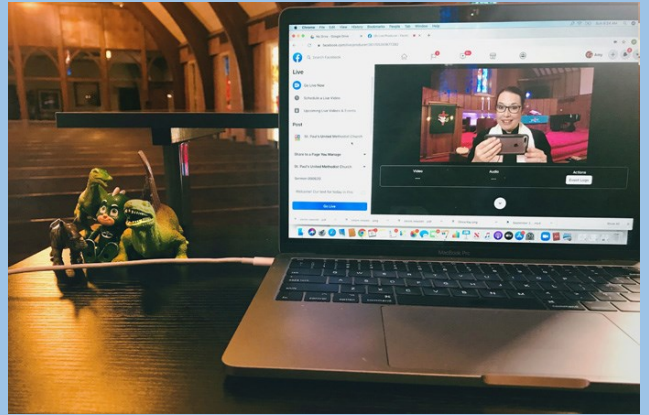
It is “out of the question” to stop online efforts after the pandemic passes, Fankhauser said.

“But it is also clear that we need both formats, online and on-site,” he said. “That’s why we are expanding online formats and have added new jobs to put more resources into digital formats. We also invested in technology. We are eager to push what we call a hybrid church, face-to-face and digital formats.” Feltz agrees.

“Even when the restrictions are lifted, we’ll continue to work hard on our online presence as well, because it’s a valid way for people to connect,” she said.

“It really isn’t the strong who survive,” Feltz said, quoting an axiom she first heard from the Rev. Donita Lea of St. James United Methodist Church in Abilene, Texas.

“It’s really those who adapt.”



A small group of dinosaurs guard a laptop used by the Rev. Amy Wilson Feltz, pastor of St. Paul’s United Methodist Church in El Paso, Texas, to stream virtual services. The Rev. Feltz’s 5-year-old son, Auggie (Augustus), sent the toys with his mother as she left for church that morning. Photo courtesy of the Rev. Amy Wilson Feltz.



Videographer Walter Tumba monitors the camera to keep the subject centered in the viewfinder while taping at Cranborne United Methodist Church in Harare, Zimbabwe. Photo courtesy of Rutley Productions, a YouTube Channel offering United Methodist-related videos.

Leading during turbulent times

By Doug Powe, Ann A. Michel and Lovett H. Weems, Jr.



A crowd pressing up the steps towards the Senate Chamber of the Capitol. Photo by Tyler Merbler at Flickr. 2021.

Lewis Center Director Doug Powe writes that the tragic events of January 6 demand our best leadership. He outlines ways church leaders can respond to the fallout from the ongoing political upheaval.

Most of us were shocked by the events of Wednesday, January 6, 2021. Not in our wildest imaginations did we expect to see the U.S. Capitol building breached. The political fallout ever since has been rapid and constant. In this season when our communities are already beleaguered by the crises of coronavirus, racial tension, and economic distress; and when faith leaders are already over-taxed, it feels like the straw that broke the camel's back. But leadership is about opportunities, and this tragic event is an opportunity that demands our best leadership.

WORDS MATTER

Barry Black, the chaplain of the Senate, astutely said, "Words matter, and the power of life and death are in the tongue." As leaders, our words matter in what we say and how we say it. We are called to be honest and to lead individuals toward God's vision. Being honest does not mean blaming others or pointing fingers. It does mean naming the suffering and fear that occurred and is occurring. Honesty is never easy or convenient but is essential.

GRIEF, LAMENT, AND FAITH

Images of the storming of the U.S. Capitol building will be seared in our collective memories like our memories of 9/11 or the Kennedy assassination. Such dramatic tragedies strip away our sense of security. They undermine our collective confidence in our social order. They create anxiety and fear. Faith leaders have a role to play in lamenting this loss of innocence and helping communities grieve other losses. But most importantly, we can assure people of the abiding presence of God even in tumultuous times.

HONEST DIALOGUE

We can create space for generative dialogues. During COVID-19, this is more challenging because the conversations will likely be virtual. But it is important to create a place where individuals can ask questions and talk with others who disagree and agree with them. The goal of the conversations is not to convince others to see the world as you do, but to provide a place of sharing stories and listening to the stories of others. Whether we agree or disagree with someone should take a backseat to hearing their stories and discern the movement of God.

PRAYER

This is certainly a time when prayer is critical. Being intentional about prayer and helping the congregation to pray is important. We often throw out the phrase, "I will pray for you!" This is a time when we need to pray urgently and without ceasing for others and the country. The line from the Lord's Prayer, "your will be done" seems most appropriate. It is not about what we want, but it is about leading others to participate in God's hopes for humanity. The power of prayer cannot be overstated, and this is a time when we as leaders need to practice it.

A NEW VISION

The church is called to lead individuals toward a vision of a new heaven and earth. As faith leaders, we can give a glimpse of how God intends for us to exist. Martin Luther King called this the Beloved Community, a place where all humans flourish together. It is a vision that certainly seems far off at times, but it is a vision that we must continue to share. Chaplain Black is right. Words matter. Our words, our leadership, and our faith are critical at this juncture in history.

The United Methodist Lent Quiz

Answers are on page 12

1. What does the term 'Lent,' which comes from 'lencten,' mean?
 - A. Sacrifice
 - B. Time
 - C. Spring
 - D. March Madness

2. How were ashes imposed in the early church?
 - A. The shape of a cross was drawn on the forehead.
 - B. Ashes were smeared across closed eyelids.
 - C. Ashes were poured or sprinkled over the head.

3. Why do people give things up for Lent?
 - A. To follow the example of Jesus' 40-day fast in the wilderness.
 - B. To help us focus on prayer and devotions.
 - C. To give the acquired savings to the poor.
 - D. All of the above.

4. What snack food has significance during Lent?
 - A. Chocolate
 - B. Pretzels
 - C. Popcorn
 - D. All of the above.

5. Many people fast during Lent. How often did John Wesley fast?
 - A. Twice a week
 - B. Twice a month
 - C. Twice a year
 - D. Rarely
 - E. He did not fast.

6. Why does Lent last 40 days?
 - A. To represent the time Jesus spent in the wilderness, tempted by Satan.
 - B. To recall the 40 days and nights the earth was flooded in the Old Testament.
 - C. To remind us of the 40 years the Israelites wandered in the desert.

7. What do some United Methodists not sing at Lent?
 - A. Doxologies
 - B. Alleluia
 - C. "In the Garden"
 - D. The communion liturgy

8. Which hymn, based on St. Patrick's prayer, would be a good Lenten devotion?
 - A. "Jesus Walked This Lonely Valley"
 - B. "Christ Beside Me"
 - C. "O Happy Day, That Fixed My Choice"
 - D. "Come and Find the Quiet Center"

9. True or false? Sundays are not counted in the 40 days of Lent. (circle one)
True False

10. When early Methodists in America sat in a church on a mourner's bench, they would:
 - A. Repent their sins
 - B. Experience a new birth
 - C. Rededicate themselves to Jesus
 - D. All of the above

News from “Give Ye Them to Eat” (GYTTE)



Missionary Nan McCurdy reports that they are currently on a virtual mission journey with about 30 people and will be programming one soon if a Church is interested in joining in or organizing one. January was the worst Covid month in Puebla and for Methodists with some deaths. Estela Jimenez, who works at the Center, had Covid but luckily wasn't too ill. The Tree of Life Training Center has been training a group to make an ecological toilet, another group on construction techniques and there have been various day-long workshops teaching about appropriate technologies. To try to make the goat feed last longer, they dug and cemented a ground silo which will keep the feed from rotting so fast. Heavy flooding last year filled in a lot of the fish pond so they had to dig out lots of mud. Edelma and Manuela, two health promoters, helped a family build a home that was made of compacted earth and straw. The home is partly modern and partly appropriate technology. The GYTTE staff have helped on the more difficult aspects. With irrigation, GYTTE has plots of corn, radishes, carrots, and cilantro as well as various kinds of bananas and papaya. As always, the roads need repairing as does the water system. There are also 3 adult turkeys and 17 babies along with goats and chickens.

Famous Women in Methodist History

In honor of Women's History Month, here is a brief look at two women in Methodist History.



Sojourner Truth,
circa 1870

Sojourner Truth (1797-1883)

She was born into slavery as Isabella Bomefree in rural New York. Her first language was Dutch. By the time she was 9, she had been sold away from her parents. By the time she escaped bondage in 1827 (a year before New York emancipated the state's slaves), she had endured five owners, several beatings and separation from her children.

As a free woman, she successfully sued for the return of her son who had been sold illegally across state lines. She also joined the Methodist Church.

When she became an itinerant Methodist preacher, she took the name Sojourner Truth. She preached for Jesus and the disempowered — advocating freedom for the slave, fairness for the poor and the franchise for women. She also helped persuade abolitionist Frederick Douglass against violent revolt to free slaves, urging him instead to place his faith in God. “Frederick,” she reportedly said, “is God dead?”

Truth was “a woman with a powerful passion for equality,” said Rev. Alfred T. Day III, the top executive of the United Methodist Commission on Archives and History. “She was part of the conscience of the Second Great Awakening in the 19th century in that Methodist spirit and paradigm inexorably linking evangelical piety and social holiness.”

Dorothy Height (1912-2010)

When the Rev. Martin Luther King Jr. gave his historic “I Have a Dream” speech in 1963, Dorothy Height was the only woman, besides Coretta Scott King, on the platform.

When Barack Obama was sworn in as the nation's first African-American president more than 45 years later, she was on the platform again.

Height, who considered Mary McLeod Bethune a mentor, helped finish the work earlier voting-rights activists had begun. As president of the National Council of Negro Women, Height helped organize voter registration in the South, voter education in the North and scholarship programs for student civil rights workers.

The “Godmother of the Civil Rights Movement” contributed to the 1964 ratification of the 24th Amendment, which outlawed poll taxes in state and federal elections. Her hard work also helped pass the Civil Rights Act of 1964 and the Voting Rights Act of 1965.

“Dr. Height was the embodiment of leadership in the Wesleyan Way,” said Erin Hawkins, the top executive of the United Methodist Commission on Religion and Race. “She understood that love of God could not be separated from love of neighbor and that love of neighbor was not simply a feeling but an action.”



Dorothy Irene
Height

The United Methodist Lent Quiz Answers

From the quiz page 10

- 1. What does the term 'Lent,' which comes from 'lencten,' mean?**
The correct answer is C. Spring
- 2. How were ashes imposed in the early church?**
The correct answer is C. Ashes were poured or sprinkled over the head.
- 3. Why do people give things up for Lent?**
The correct answer is D All of the above.
- 4. What snack food has significance during Lent?**
The correct answer is B Pretzels
- 5. Many people fast during Lent. How often did John Wesley fast?**
The correct answer is A. Twice a week
- 6. Why does Lent last 40 days?**
The correct answer is A. To represent the time Jesus spent in the wilderness, tempted by Satan.
- 7. What do some United Methodists not sing at Lent?**
The correct answer is B. Alleluia
- 8. Which hymn, based on St. Patrick's prayer, would be a good Lenten devotion?**
The correct answer is B. "Christ Beside Me"
- 9. True or false? Sundays are not counted in the 40 days of Lent. (circle one)**
The correct answer is TRUE
- 10. When early Methodists in America sat in a church on a mourner's bench, they would:**
The correct answer is D All of the above.

How did you do?

_____ out of 10



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. If you have any questions, contact Kemi Oluwafemi.

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



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. To volunteer to serve as a Scripture Reader during our Zoom Sunday Service, 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!



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



Start your week off with Virtual Worship at Emmanuel!

Join us on Sunday mornings in virtual worship through Zoom. Join us for 30 minutes of fellowship from 9:30-10:00 am followed by worship at 10:00. Use this link:

[https://us02web.zoom.us/j/85125785976?](https://us02web.zoom.us/j/85125785976?pwd=bExodVh2SE5XckxGVjB3N3A0ZFd2UT09)

[pwd=bExodVh2SE5XckxGVjB3N3A0ZFd2UT09](https://us02web.zoom.us/j/85125785976?pwd=bExodVh2SE5XckxGVjB3N3A0ZFd2UT09)

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

The meeting number is 851 2578 5976.

The Password is 850888



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



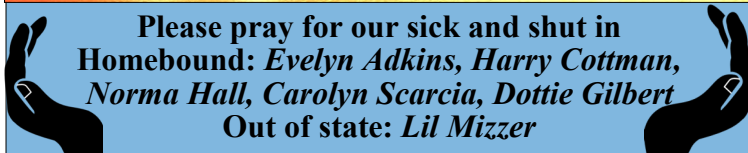
Keep up with the all the latest info on our Facebook page
www.facebook.com/groups/EUMCBeltsville

Happy Anniversary

9. Isaac & Kemi Oluwafemi



Please pray for our sick and shut in Homebound: *Evelyn Adkins, Harry Cottman, Norma Hall, Carolyn Scarcia, Dottie Gilbert*
Out of state: *Lil Mizzer*



APPOINTMENTS available

The Pastor is available for appointments on Tuesdays and Thursdays.
Email office@eumcbeltsville.com
or call 301.937.7114 to make arrangements.

March Memory Verse

For nothing will be impossible with

God.

Luke 1: 37



In Memoriam

Christian Love and Sympathy To:

the family of Alice Pycha (friend of Karen Mackey) on her death
the family of Justin Ellenberger (grandnephew of Hazel Newell) on his death
to the family of Octavia Johnson (friend of Sonia Kassambara) on her death
the Tardif family (former co-worker of Rick) on the loss of their daughter
the Block family (friends of Chris Ademiluyi) on the death of their mother and sister.

to Dela Martin on the death of her uncle and cousin, both were named Kobla Cove. One Sr., the other Junior.

to the family and friends of Paula Winkle (friend of Kim Beach) on her death
to the family of Barbara Hampton (Sister of Jane Grays in the Kairos Ministry) on her death

