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The Lamplighter

The Newsletter of Emmanuel United Methodist Church

Live in me
and let me live
in you,
says the Lord;
my branches
bear
much fruit.

JOHN 15: 4,5

The Lamplighter

The Newsletter of Emmanuel United Methodist Church!



JUNE 2024

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



From the
Pastor's
Desk...

Countering the Spirit of Rebellion

1 Samuel 15:23 says, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

As a Spirit-filled Christian, an ordained clergy person, and especially a native South Carolinian I am well-acquainted with matters that are spiritual in nature. Matters that others may simply label as acts of sexism, racism, ageism, or whatever-ism are in actuality acts of spiritual wickedness rooted in what the Priest, Prophet, and Judge Samuel termed the "sin of witchcraft," which manifests itself in rebellion.

The spirit of rebellion, at its roots, is disobedience to God. According to the Biblical record, the first act of rebellion occurred in heaven when Lucifer led a scheme to usurp the power and authority of God. Lucifer's plan failed, and he along with one-third of all the angels were cast out of the highest heaven. The second act of rebellion occurred on earth in the Garden of Eden, and notably the same fallen angel that plotted the first uprising against God was also the same schemer who plotted the downfall of humanity and for the same reason: To usurp and undermine the power and plans of God.

When anyone practices witchcraft, that person is saying, "I am in the position of control and power, not God. I am the authority, not God. I am the influencer of the people, not God. I am the one to be glorified, not God."

This is not so for the obedient followers of Christ.

As a telecommunications manager climbing the corporate ladder to a six-figure income, the voice of God began to speak to me through the Books of Samuel, and I was certain God had made a mistake because I was not that "Holy-Roller type."

Accordingly, I resisted because I thought I knew better than God. That resistant spirit to what God wanted for my life was a spirit of rebellion; that spirit wanted my obedience and submission so that I would reject the will of God for my life. The spirit of rebellion shows up in our personal lives and elsewhere with its purpose to block the blessings God has designed for us and for the blessings we are designed to be for others.

Think about that for a moment: Where have you witnessed or experienced instances where your or someone else's plan, agenda, purpose, or vision was more important than the plan, agenda, purpose, or vision of God? When were the instances that your personal motives were more important than the relationship you were in, the business that you worked for, and especially the church in which you served? The mindset of being overly important is one of rebellion.

Continued on next page

From the Pastor's Desk continued from the previous page

Rebellion is ubiquitous. That spirit can be present in almost every situation you can think of (businesses, social settings, schools, churches, etc.). When one or more people within an organization or relationship overtly and clandestinely try to use their personal authority to influence others into following them into undermining authentic authority, that's rebellion.

A rebellious person plants seeds of misinformation and malcontent, makes false and inflammatory accusations without offering any platform for truth or resolution. My long-standing practice has been that anyone who directly voices a complaint must also come with 1-2 solutions to demonstrate that they have considered both sides of an issue.

At the heart of a rebellious person is to hurt and agitate other people into a state of rebellion. The average person does not stop to analyze the information that they are hearing because the rebellious person is often one who presents themselves as a benevolent person. Lucifer had the appearance of "an angel of light," had a position of authority in the kingdom of God, and even led the worship and singing in heaven. Is it any wonder how one third of the angels elected to follow the voice of rebellion instead of the voice of God?

What's more: Did any of the angels who fell with Lucifer stop to consider that it may have been a good idea to have a conversation with the God?

Even now in our earthly condition, we have the capacity to have conversation with God through prayer and meditation. In that time of prayer, we can ask God for wisdom and direction when we encounter a rebellious spirit. The cure for rebellion is confession and repentance, to which God responds with forgiveness and compassion. After I finally confessed that God had indeed called me into the ministry, and I repented of my rebellion against God's will for my life, God has used me for God's glory.

May God get the glory out of your life!

Pastor King



*Ready for Summer?
Come and celebrate at the
Ice Cream Social on
Sunday, June 23, at 11 am
in the Fellowship Hall.
Ice Cream will be provided by
"United Women in Faith."*

The Memorial Patio

By Ted Ladd

Consider placing an engraved brick in Emmanuel's memorial patio in honor of a dearly departed person you have known. The cost in 2024 is just \$50 per brick, and the cost is tax deductible.

Send your engraving instructions to Emmanuel United Methodist Church, 11416 Cedar Lane in Beltsville, 20705 along with your check for \$50 per brick payable to Emmanuel United Methodist Church. You may also place your order in the collection plate any Sunday.

The brick may have up to three lines of text, limited to 20 letters and spaces per line. Here is an example of one of the bricks in the memorial patio:

IN LOVING MEMORY
WILLIAM E. RAULIN
"BAKER BILL"



Historic assembly sets United Methodists on new path

By Heather Hahn

For the first time in its 240-year history, the denomination now known as The United Methodist Church has no category of people it officially excludes from some part of its ministry.

That is how historian Ashley Boggan D. describes the impact of the recently completed General Conference in Charlotte, North Carolina.

“This is finally our chance to be the PEOPLE called Methodist,” the top executive of the United Methodist Commission on Archives and History said by email. “And that means ALL of us have the same opportunities for mission and ministries at any and all levels of the church.”

After more than a half century of debate and defiance over the place of LGBTQ people in the denomination, General Conference delegates — by sizable majorities — voted to end decades-old bans on the ordination of “self-avowed practicing” gay clergy and the officiation of same-sex weddings.

The more than 700 delegates from four continents also adopted a whole new slate of Social Principles. The overhaul represents a culmination of an international, 12-year process to make the denomination’s teachings on contemporary social issues more globally relevant, theologically grounded and succinct. Among other things, the revised Social Principles remove a 52-year-old assertion that “the practice of homosexuality... is incompatible with Christian teaching” and broaden the description of marriage as a sacred, lifelong covenant between an “adult man and adult woman of consenting age or two adult persons of consenting age.”

In what could be the most far-reaching change for United Methodist governance, the delegates also passed amendments to the church’s constitution that would restructure the denomination. To come to fruition, the amendments need to be ratified by at least two-thirds of the total voters at the denomination’s 133 annual conferences around the world.

Under the regionalization amendments, the denomination’s presence in the U.S. and eight central conferences in Africa, Europe and the Philippines would each become regional conferences with equal authority to set many ministry policies for their missional contexts. That includes setting their own standards for clergy ordination and church marriage rites, so long as those standards are in line with local laws and the denomination’s doctrinal statements.

In short, General Conference has moved forward all of what many labeled “the three R’s” — regionalization, revised Social Principles and the removal of exclusionary language against LGBTQ people in the denomination’s Book of Discipline. While regionalization will take effect only if ratified over the next 18 months, the revised Social Principles take effect in January and the lifting of the clergy and wedding bans is already in effect.

“This has been truly a historic conference,” said Council of Bishops President Tracy S. Malone at a press conference immediately following the assembly’s conclusion. Malone, who also leads the East Ohio Conference, is making history herself as the first Black woman elected as the council’s president.

Malone celebrated the elimination of prohibitive language that marginalizes LGBTQ people. Still, she acknowledged that the actions by the denomination’s top legislative assembly have already engendered a mixed reaction among United Methodists.

Many United Methodists delight in the changes as fulfilling Jesus’ call to treat people as they would want to be treated. At the same time, many church members denounce the changes as a rejection of biblical strictures against same-sex relations. Still others wonder what all these changes will mean for the denomination’s future.

United Methodists long have held differing biblical interpretations when it comes to homosexuality and operated in a variety of legal and cultural contexts. Malone sees regionalization — along with protections of conscience that this General Conference adopted — as a way for the denomination to live into its diversity while maintaining unity.

“I think what is important that we all hear is that as The United Methodist Church, we are very diverse. And although we don’t ‘all think alike,’ the promise and the principle that we stand on is that ‘we love alike,’” Malone said, quoting one of Methodism founder John Wesley’s most famous sermons.

“The United Methodist Church is a church for all persons regardless of where one is on the theological spectrum,” she added.

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Broadening ministry

In previous groundbreaking sessions, the Methodist Church's General Conference voted to ordain women with full clergy rights in 1956 and officially ended the segregation of Black clergy and members during the same 1968 Uniting Conference that saw the union of Methodists and Evangelical United Brethren into today's United Methodist Church.

But the 2024 General Conference — postponed from 2020 by the COVID pandemic — may be the most productive yet for the denomination's top policymaking assembly, Boggan said.

This year's session also saw delegates pass amendments to the denomination's constitution intended to welcome people into church membership regardless of "gender" or "ability" and to strengthen the denomination's stance against racism and colonialism. These amendments, too, will need to be ratified by annual conference voters to take effect.

Many see this assembly as the dawn of a new day for the denomination after decades of infighting. The upbeat gathering — where many changes passed without debate on the floor — certainly marks a stark contrast from the tumultuous 2019 special General Conference. That session saw the denomination tighten its LGBTQ restrictions and made a way for multiple churches to exit.

Poonam Patodia, chief marketing officer for United Methodist Communications, said the changes will help congregations, whatever their perspective, live more fully into the popular tagline — long used in United Methodist branding — of "Open Hearts, Open Minds, Open Doors."

"Every local church that wishes to be fully inclusive and affirming can do so now," she said. "Every pastor who wishes to officiate at a same-gender wedding can do so now — there is no longer a line that couldn't be crossed to live into that mission. It's a step forward, but in some ways not so, as we have basically adopted where we were pre-1972. We also recognize that our congregants and churches vary vastly on the theological spectrum."

However, just opening church doors wider doesn't mean more people will automatically come in.

Discipleship Ministries, the United Methodist agency that provides resources on evangelism and new church development, is expanding its offerings to help congregations reach people where they are. That includes helping United Methodists to start Fresh Expressions — Christian communities developed outside conventional church walls.

"Many of those who have been involved in the Fresh Expressions UM movement feel like General Conference validated the work they've been up to," said the Rev. Michael Adam Beck, who leads Fresh Expressions UM through Discipleship Ministries.

"In essence, decisions at General Conference helped the denomination catch up to what the Holy Spirit has been doing out in the fields with United Methodists for some time."

Many see the potential for church members to embrace an additional set of three R's: reclaiming, renewing and reviving The United Methodist Church to reach new people with the love of Christ.

"For so long we've either 'othered' or barred either Black persons, women or LGBTQ+ persons," Boggan said. "The challenge we have is: Can we take the inclusion that now exists on paper and implement it in the world?"

'Bittersweet moment'

Helen Ryde, a delegate from the Western North Carolina Conference, has been thinking about that question for a long time.

Ryde — who uses they/them pronouns — is a United Methodist home missionary and an organizer with Reconciling Ministries Network, which has long advocated for full inclusion of LGBTQ people in church life.

"It was a huge relief that we were able to achieve all that we set out to achieve at General Conference," they said. "We weren't at all sure that would happen when we arrived."

Yet even amid the celebration, Ryde also mourns that the changes took so long.

"It's a bittersweet moment because there is the sweetness that all of that language is now finally gone," they said. "There's also the sadness for all those who are no longer here, who left for all kinds of reasons."

Ryde specifically mentioned openly gay clergy who are now sharing their gifts with other denominations because they could not serve in The United Methodist Church.

However, Ryde also is dealing directly with the aftermath of other departures that happened before this General Conference. Ryde is part of an emerging United Methodist faith community just beginning in Haywood County, North Carolina — started by people who wanted to stay United Methodist after their church disaffiliated.

Continued on the next page

New Path continued from previous page

More than 7,600 U.S. churches — a quarter of the denomination's U.S. churches — have left The United Methodist Church under a disaffiliation policy passed by the 2019 special General Conference. That provision allowed U.S. congregations to leave with property, "for reasons of conscience" related to homosexuality, if they met certain financial and procedural obligations.

From the beginning, most of the congregations that withdrew were theologically conservative and supported the LGBTQ-related bans. Departures accelerated with the 2022 launch of the Global Methodist Church, a theologically conservative denomination that has recruited mostly from the United Methodist fold.

The disaffiliation policy expired at the end of last year, and General Conference delegates voted to delete it. Annual conferences still have other ways to work with churches that want to leave, but the hope is that the vast majority of congregations will want to remain.

In fact, this General Conference passed legislation requiring annual conferences to develop church reaffiliation policies. Ryde was one of the delegates who spoke in favor of the legislation.

Ryde also wants to help the Haywood County emerging faith community reach new people who long have felt disconnected from church. The faith community, launched in December, already has seen some success in that regard, but Ryde sees more potential.

"One of the things I'm curious about, now that we've removed the harmful language, is how can we more comprehensively bear witness to being church in an inclusive way in our communities?"

Concerns about marriage

Both before and during General Conference, the Reconciling Ministries Network and like-minded delegates advocated for getting the Book of Discipline "to neutral" — so that it neither affirmed nor condemned LGBTQ people.

General Conference delegates also approved a measure that explicitly allows current central conferences to set their own standards for marriage and clergy ordination. If regionalization is ratified, regional conferences would have the same leeway.

However, a number of United Methodists worry that this year's General Conference went too far in reversing course. That's especially true for United Methodists who live in countries where laws and/or culture strictly forbid same-sex relations.

"The danger is the excitement and celebration that took place without considering that it would hurt others, and I am concerned that our actions could have literally donated Africa to other sects and religions," said Shepherd Mpemba, a delegate from the West Zimbabwe Conference. He is also a newly elected member of the commission that plans General Conference.

"I still believe sin is sin and cannot be wished away," he added.

For Mpemba and others, a particular sticking point was how General Conference broadened the church's position on marriage in the Social Principles. Unlike many matters of church administration, the Social Principles themselves are not adaptable by either central conferences or the proposed regional conferences.

After the vote on the Social Principles, about 65 African delegates and Bishop John Wesley Yohanna of Nigeria joined in a protest against the expansive language.

Notably, Molly Hlekani Mwayera — a delegate from the East Zimbabwe Conference — made the proposal from the floor that General Conference adopted to recognize marriage by both a man and a woman and by two adults. As submitted, the legislation originally only mentioned "two people of faith."

She told delegates the "double-barreled" description would make the church's position on marriage in line with nations' laws both where same-sex marriage is permitted and where it is prohibited.

Zimbabwe Bishop Eben K. Nhwatiwa and all three bishops in the Philippines have released statements reiterating their commitment to The United Methodist Church and that their areas would only solemnize marriage between a man and a woman.

"We are not in favor of same-sex marriage, and we do respect the LGBTQ community, but we are not in favor of ordaining practicing, self-avowed homosexuals," said the statement by Filipino Bishops Rodel M. Acdal, Ruby-Nell M. Estrella and Israel M. Painit. "We will continue to be traditional in spirit and principle and protect the interest and welfare of the United Methodist Church in the Philippines."

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Similarly, Nhiwatiwa's statement said the church in Zimbabwe would maintain its current stance against homosexuality. He also credited delegate and Zimbabwe Supreme Court Justice Hlekani Mwayera for ensuring the Zimbabwean position is upheld. She is also a newly elected member of the Judicial Council, the denomination's top court.

"The future of The United Methodist Church in Africa and in Zimbabwe in particular is bright," he said. "We want to develop and continue a United Methodist type of brand in Zimbabwe."

Staying a big tent

The Rev. John Stephens, a delegate from the Texas Conference and senior pastor of the theologically diverse megachurch Chapelwood United Methodist Church in Houston, is dealing with lots of questions.

"One of the big things I want our church to know is this: The UMC didn't change the definition of marriage; The UMC changed who is allowed to be married in the church," he said.

He pointed out that the Social Principles are not doctrine — a distinction reserved for United Methodist belief in such timeless truths as Christ's resurrection and the Triune God. Instead, the revised Social Principles speak to contemporary concerns, and Stephens said that means recognizing how marriages exist in the world.

Stephens, who describes himself as a "a self-defined conservative," also sees the protections added by this General Conference as enough to ensure the denomination can remain a big table.

General Conference passed explicit protections to ensure clergy would not be compelled to officiate at any wedding, same-sex or otherwise. On General Conference's final day, the Judicial Council upheld that church boards of trustees could still set policies banning same-sex wedding services within their walls.

"You can be United Methodist and be traditional, believing marriage was instituted by God between a man and a woman," Stephens said. "You can be a United Methodist and be progressive, believing marriage may include those of the same sex. Unity of the Body of Christ does not require uniformity, but it does require love."

The Rev. Sandra Bonnete-Kim, the pastor of Carter Memorial United Methodist Church in Needham, Massachusetts, said this year's assembly was unlike any of the other three General Conferences she attended before.

"People are more collaborative, respectful, and wanted to create a new United Methodist Church," said Kim, who is also president of the National Association of Korean Clergy Women. "Many were already living into regionalization, recognizing and acknowledging that we all live in different cultures and with different theologies."

She said she still feels the church has work to do in addressing racism. As a Korean American, she said she has witnessed how Koreans are often made invisible in denomination-wide discussions.

"To me, this is the next area we must work on to truly create a welcoming United Methodist Church where everyone has a place."

For her part, Boggan — the historian and head of Archives and History — plans to immediately begin collecting, preserving and telling stories of LGBTQ United Methodists. She regrets that it took the denomination 36 years to intentionally collect and preserve the stories of Black United Methodists who experienced the segregated Central Jurisdiction.

"We've now lived up to the standard of inclusion that both Jesus Christ and John Wesley set (in different but comparable ways) and now we get the opportunity to work together, build relationships and rebuild connection," Boggan said.

"We can open our doors and proclaim the good news," she added. "But unless we actually step out of those doors and take the good news to people, all we're going to end up with is well-ventilated sanctuaries."

Update from the Trustees

The A/C has been turned on for the summer. So keep an eye on the temperature, you may need to bring a light jacket with you to church occasionally. Thank you to Cale and CJ Fuller for all their help in making this happen.

There were two broken windows in the education building, they have been repaired. If you notice any other broken windows, please let a trustee know as soon as possible.

Earlier this year we discovered a small roof leak above the handicap bathroom in the sanctuary building. It and the minor water damage it caused have been repaired.

Our groundskeeper, Boris, and his company have been doing a wonderful job of keeping the church look beautiful. They have cleaned up many of the flower beds and spread new mulch. We thank them for all their hard work.

History of Hymns: 'Change My Heart, O God'

By Bora Cho, Guest Contributor, and C. Michael Hawn

“Change My Heart, O God”

by Eddie Espinosa

The Faith We Sing, 2152

Zion Still Sings, 178

Refrain:

**Change my heart, O God,
make it right and true.**

**Change my heart, O God,
may I be like you.**

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An educator, counselor, administrator, musician, worship leader, composer, and producer, Eddie Espinosa (b.1953) was born in Los Angeles, California. His family moved to Phoenix when he was in first grade. Though raised a Catholic who served as an altar boy, he made a profession of faith on August 24, 1969. Soon afterward, he attended a Dave Wilkerson Youth Rally and experienced Andraé Crouch “taking people into the presence of God.” At that point, he understood his calling (Westermeyer, 2010, p. 674 cited in Canterbury Dictionary, <http://www.hymnology.co.uk/e/eddie-espinosa>). According to Espinosa’s biography in the Canterbury Dictionary, “He received degrees from California State University, Fullerton (BA, 1976, in Spanish Linguistics and Education) and two graduate degrees from Azusa Pacific University (MA in Counseling, 2003; MA in Administration, 2007).

Though he has spent much of his career in public school education in southern California, he has served as a pastor and traveled the world as a worship leader, including England, Scotland, Ireland, Canada, South Africa, Australia, Germany, Korea, Mexico, Honduras, Costa Rica, Colombia, Chile, and throughout the United States. In addition to serving many years as a worship leader at the Vineyard in Anaheim, he and his wife, Elsie, have led Spanish-speaking congregations as pastors. Espinosa was on the worship team for Promise Keepers stadium conferences in the mid-1990s.

In the late 1960s and early 1970s, Espinosa participated with the worship leadership of Faith Assembly Revival Fellowship, a California Pentecostal church. In 1979, he was recruited by Vineyard founder John Wimber (1934–1997) and joined the worship team at Anaheim Vineyard Christian Fellowship, working as a bi-vocational church musician. The name “Vineyard” comes from Isaiah 27:2–3 and John 15:5. Vineyard-associated churches took a central role in the Jesus People movement, rooted in Pentecostal and charismatic renewal.

These churches followed the “neo-Pentecostal” worship style and developed what has become known as “Praise and Worship.” According to the Canterbury Dictionary Espinosa left teaching from 1984 to 1996 to focus on “training worship leaders and nurturing fellowship through guitar classes in home groups. By the mid-1980s, he developed models to guide the sequencing of songs in worship to achieve flow. He used John Wimber’s five-phase pattern—invitation, engagement, intimacy, visitation of God, and giving of substance—to shape his worship leading and to train new leaders. Espinosa is credited as one of the first contemporary musicians to add lead guitar to the band’s sound during the early Vineyard movement and is considered one of the pioneers of the modern worship movement. As a songwriter, he wrote many songs from the late 1980s to the early 2000s, including “Change my heart, Oh God,” “Worthy is the Lamb” (1993), and “You are the mighty King” (1996).”

Written in 1982, “Change My Heart, O God” is arguably Eddie Espinosa’s best-known song. Espinosa tells the song’s story: “The year was 1982. I had been a Christian since 1969, but I saw a lot of things in my life that needed to be discarded. I had slowly become very complacent. I acknowledged my complacency, and I prayed to the Lord, “The only way that I can follow you is for you to change my appetite, the things that draw me away. You must change my heart!” . . . Shortly thereafter, I was in my car on the way to my work, feeling a desire to draw near to God and with the wrestling still going on in my heart. Suddenly, a melody and some words began to flood through my mind. As I stopped at a stop sign, I reached for something to write on. The first thing I found was a small piece of yellow paper, which, by the way, I still have, and began to write as rapidly as I could. It was like taking dictation. I wrote the words on the paper and kept the melody in my mind. (Terry, 2008, pp. 40–41 cited in The Canterbury Dictionary, <http://www.hymnology.co.uk/c/change-my-heart,-o-god>)”

Continued on next page

History of Hymns continued from previous page



Vineyard worship team in the early 1980s with John Wimber (keyboard), Carl Tuttle (standing with acoustic guitar), and Eddie Espinosa (partially behind cymbal with electric guitar), courtesy of *Worshiping with the Anaheim Vineyard* (cover)

Espinosa shared the song with a Bible study group that was meeting in his home. Someone in the group mentioned the song to the pastor at the Vineyard Christian Fellowship in Anaheim, California, and suggested that it be a song of invitation. The pastor invited Espinosa to sing the song with his congregation. Within a short time, Espinosa heard his song in San Diego and Los Angeles area congregations. Vineyard Music included it on an album. The song was a personal prayer of confession and “[I] never intended for anyone but God to hear it. It was my Psalm 51.” (Westermeyer, 2010, p. 674 cited in cited in *The Canterbury Dictionary*, <http://www.hymnology.co.uk/c/change-my-heart,-o-god>)

“Change my heart, O God” is a first-generation contemporary worship song with a refrain and single stanza in a simple ABA musical structure. Many worship leaders use it as an invitation or welcoming song at the beginning of worship. However, it can be heard in many different places of worship depending on the arrangement or season in which it is sung. This may be seen in the various sections of hymnals in which it has appeared. Hymnal editors have classified it as a song for stewardship, confession, and aspiration.

As Espinoza intended, the tuneful and repetitive melody and simple chord progressions enable worshipers to learn this song quickly without using printed materials. Because of its short length and open-ended structure, it has frequently been performed as a part of praise and worship medleys.

The *Canterbury Dictionary*’s exposition of this hymn notes “The text of the refrain draws upon Psalm 51:10 and Ezekiel 36:25–27 with images of renewal and repentance, making it well-suited for use during the Lenten season. Psalm 51, believed to be written by King David after the prophet Nathan reminded him of his sin with

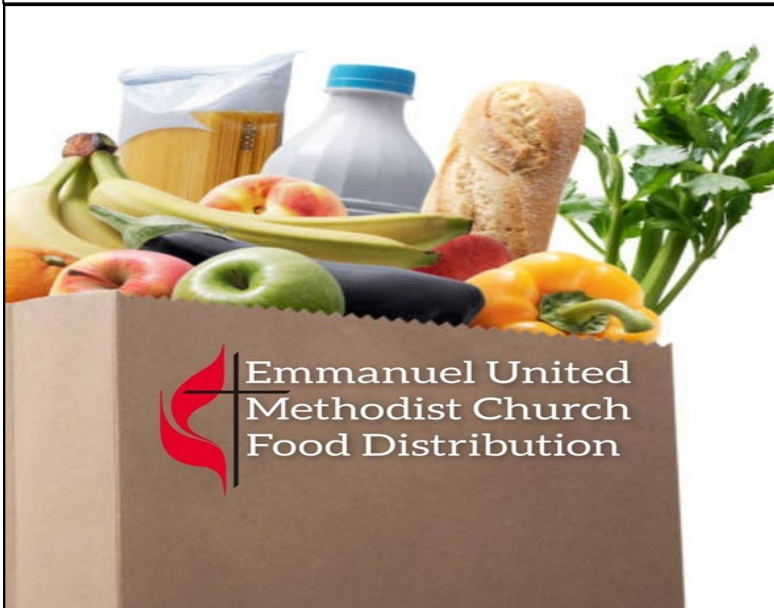
Bathsheba, is the appointed Psalm in the Revised Common Lectionary for Ash Wednesday. It is David’s confession and appeal for God’s grace and forgiveness. Ezekiel 36:25–27, included in the appointed readings for the Great Vigil of Easter, bookends the season with God promising “a new spirit” and “tender, human heart” changed from the “stone heart” and made to “obey my laws.” The last phrase of the refrain, “May I be like you,” is a prayer of repentance seeking God’s grace and forgiveness and the promise of renewal in the relationship between God and God’s people.

The text of the brief stanza draws on other scriptural images. The potter (God) and clay (a human being) motif echoes Isaiah 64:8 and Jeremiah 18:4–6 rewritten from a first-person perspective. Interestingly, Espinosa’s words—“You are the Potter, / I am the clay; / Mold me and make me”—are similar to those by Adelaide A. Potter (1862–1934) in the first stanza of her famous hymn, “Have thine own way, Lord” (1902): “Thou art the Potter, I am the clay. / Mold me and make me after Thy will.” In both scripture passages, the prophets Isaiah and Jeremiah use this metaphor, linking the potter image with a prayer for renewal in the chorus, reflecting God’s sovereignty and will.”

With “Change My Heart, O God,” Eddie Espinosa influenced changes in worship, including less dependence on a printed score, creating a hands-free worship experience, and becoming the model of modern praise and worship with praise bands. The scriptural text is applicable today. The first-person viewpoint makes it personal, a feature of the Pentecostal and Vineyard style. The simple melody, rhythm, and harmony allow musicians and worship leaders to alter the instrumentation, adding harmony, different chord progressions, looping the refrain, and connecting to other songs.

According to the entry in the *Canterbury Dictionary*, the song’s popularity grew outside the church.

“Since its initial recognition, the song has been included in printed resources across denominational lines and recorded numerous times in various arrangements and instruments. The earliest collection to include this song was initially published as an octavo in 1982. *Renew! Songs and Hymns for Blended Worship* (1995) included it, followed by nearly twenty additional hymnals. Several twenty-first-century collections feature the song, including *Baptist Hymnal* (2008), *Complete Anglican Hymns Old and New* (2000), *Evangelical Lutheran Worship* (2006), *Glory to God* (2013), and *Santo, Santo, Santo* (2019), the latter with a Spanish translation by bilingual pastor and composer Marcos Witt (b. 1962). The song is translated into Korean in *Come, Let Us Worship* (2001). It has appeared on several Maranatha! Music and Vineyard albums, including *Change My Heart Oh God* (1996), *Change My Heart Oh God: 25 Top Vineyard Worship Songs* (2002), and *Heart of Worship: Prayer* (2012).”



UPCOMING FOOD DISTRIBUTION DATES
 Saturday, June 22
 Saturday, July 27
 Saturday, August 24
 Saturday, September 28

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.



- 2. Patrick Mackey
- 3. Lori Midkiff
- 4. Linda Hiner
- 5. Angela Hatton
- 8. Ikenna Onukwubiri
- 10. Ann Ladd
- 12. Abel Martin
- 26. Rick Zerbe
- 29. Olivia Heath
- 30. Emma Claye



Please pray for our homebound

Glen and Pauli Colburn
 Bob Humphrey
 Ernie Kilbourne



♥ HAPPY ANNIVERSARY ♥

- 3. Olivia and Gary Heath
- 5. Bill and Emmy Lear
- 21. Mary Ann and Michael Vaughan
- 24. Tracy and Cale Fuller; Beverly and C.J. Huneycutt
- 25. Mary and Richard Plantholt
- 28. Jim and Debbie McNitt
- 29. Ester and Michael Hatton

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: Biscuits (regular or gluten free)

Ingredients:

- * 2 cups of flour (all purpose or gluten free) If using self-raising OMIT next two ingredients
- * 3 tsp baking POWDER
- * 1½ cups heavy whipping cream (ROOM TEMP)

NOTE: If you do not have whipping cream, use half & half, or use 1/2 milk and 1/2 melted butter.



Instructions



- * Preheat oven to 450 degrees
- * Line a baking sheet with wax paper or parchment paper to use later.
- * Place flour in a large bowl. Stir in cream, a little at a time to make the flour into a sticky dough.
- * Scrape the biscuit dough onto a lightly floured surface.
- * Gently knead and roll the dough to about a ½-inch thickness. Dust the top of biscuit dough with flour and fold over. (I know this is not your first time at the biscuit rodeo).
- * Roll or pat the dough out gently to about ½-inch thickness
- * Cut dough with a biscuit cutter or even a small juice glass (be sure you dip it in flour). Alternatively, use a butter knife to cut the dough into squares.
- * Place biscuits on the lined baking sheet. Bake for 10 to 15 minutes. Check the biscuits by turning on the oven light at the 10-minute mark. Do not open the oven door.



**Auditions June 22 & 23
at 2 pm. We are looking for
children ages 9-18. If you are interested
go to www.upstageartists.com/auditions
today!**



June 2024

Sun	Mon	Tue	Wed	Thu	Fri	Sat
 EMMANUEL UNITED METHODIST CHURCH BELTSVILLE, MD <i>Life is a journey, don't travel it alone</i>			Emmanuel is on Instagram! Follow @eumc_beltsville  Instagram Join us on Facebook! https://www.facebook.com/groups/EUMCBeltsville			FH= Fellowship Hall CSR= Chester Stewart Room EB= Education Building
						1 5 pm NA (CSR) 7:30 pm Much Ado About (FH) Nothing
2 10 am Worship 2 pm Much Ado About Nothing (FH) 2:30 pm Zimbabwe Church 6 pm Boy Scouts (CSR)	3 9:30-2:30 Office Hours	4 Office closed	5 9:30-2:30 Office Hours 7 pm Bible Study	6 Office closed	7 9:30-2:30 Office Hours 7:30 pm Much Ado About Nothing (FH)	8 5 pm NA (CSR) 7:30 pm Much Ado About Nothing (FH)
9 10 am Worship 2 pm Much Ado About Nothing (FH) 6 pm Boy Scouts (CSR)	10 9:30-2:30 Office Hours	11 Office closed	12 9:30-2:30 Office Hours	13 Office closed	14 9:30-2:30 Office Hours	15 5 pm NA (CSR)
16 10 am Worship 2:30 pm Zimbabwe Church 6 pm Boy Scouts (CSR)	17 9:30-2:30 Office Hours	18 Office closed	19 9:30-2:30 Office Hours 7 pm Bible Study	20 Office closed	21 9:30-2:30 Office Hours	22 8 am Food Distribution (EB) 2 pm Snow White Auditions (FH)
23 10 am Worship 11 am Ice Cream Social (FH) 2 pm Snow White Auditions (FH) 6 pm Boy Scouts (CSR)	24 Memorial Day Office Closed	25 Office Closed 9:30-2:30 Office Hours 7 pm Much Ado About Nothing	26 9:30-2:30 Office Hours 7 pm Bible Study 7 pm Much Ado About Nothing	27 9:30-2:30 Office Hours 7 pm Much Ado About Nothing	28 9:30-2:30 Office Hours	29 5 pm NA (CSR)
30 10 am Worship 6 pm Boy Scouts (CSR)						