



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

301-937-7114
www.eumcbeltsville.com

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



The Lamplighter

The Newsletter of Emmanuel United Methodist Church

I will open the windows of heaven for you. I will pour out a blessing so great you won't have enough room to take it in.

(Malachi 3:10)



Hello June

iBelieve.com

The Lamplighter

The Newsletter of Emmanuel United Methodist Church!

June

JUNE 2023

IN THIS ISSUE

- + Historian urges bishops: Reclaim 'vile' heritage p. 2
- + Thank you from UWFaith p. 4
- + The Women of Emmanuel p. 5
- + Lay Servant Lectern: June 2023 Edition p. 6
- + Church Meme Showdown p. 7
- + History of Hymns: 'Spirit of the Living God' p. 8
- + A Prayer for Graduates p. 9
- + Cooking with Pastor King p. 10
- + June Calendar p. 11



From the
Pastor's
Desk...

Legacy: Left Behind

Jesus said to the Disciples: Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things...."

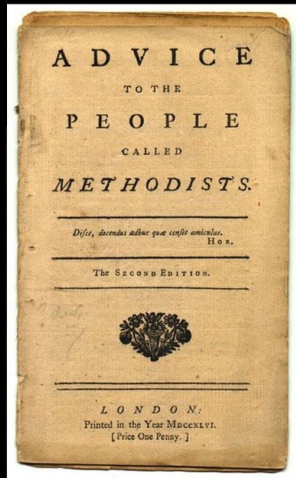
As a modern era, disciple of Jesus, the Reverend Junius Boyd Dotson served as General Secretary of Discipleship Ministries, which is a general agency of The United Methodist Church. Rev. Dotson was considered a pioneer who revitalized the Discipleship Ministries. He was an impactful pastor, a author, and a spokesperson for Christianity. Rev. Dotson spoke about what it meant to be a disciple:

"For me, to be a disciple in its simplest form, it means to be a follower of Christ. I will never forget when I became a disciple of Jesus Christ, when I publicly accepted Christ as my Lord and Savior. But there are some things that I learned along the way that have been very helpful for me and I think are very characteristic of the life of a disciple, of a person who has committed their life to Christ. One of those things is spiritual discipline. Practicing spiritual disciplines, I think, is a very important part of growing in our faith. Praying on a daily basis, reading Scripture, giving on a regular basis, being in worship, making worship a priority as we seek to be in the presence of God. I think we all have been given at least one spiritual gift. And to be able to share those gifts in the building of the Kingdom, to be able to share those gifts in helping others who don't know Jesus to come to know Jesus, sharing those gifts to be transforming agents, to be difference makers, to be leaders in and through our community. I think for me, another significant part of being a disciple is being able to share your faith. Every single day, I pray for divine opportunities. Those are simply moments where somebody will come across my path, where I can engage them in conversation, and you never know who's gonna come across your path who needs to hear an encouraging word or who may need to be offered the life-saving grace of Jesus Christ. So, I think those are the most important aspects of what it means to be a disciple."

These words have become a part of Rev. Dotson's legacy. After a short unsuccessful battle with pancreatic cancer, Rev. Dotson passed away in February 2021, but he left a great legacy of faith behind. He was 55 years old. Jesus Christ was 33.

As a disciple of Jesus Christ, what legacy are we leaving? What great things are we doing?

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



- 1) "you are a new people;"
- 2) "do not imagine that you can avoid giving offence;"
- 3) "trust God with your all, then go on in the power of [God's] might;"
- 4) "Keep in your path...and be true to your principles;" and
- 5) "not to talk much of what you suffer."

Ashley Boggan, the top executive of the United Methodist Commission on Archives and History, urged the Council of Bishops to do a new thing as John Wesley did. She said the resources of the past, such as Wesley's advice to Methodists, can be used to envision the future. Graphic courtesy of the General Commission on Archives and History.

Historian urges bishops: Reclaim 'vile' heritage

By Heather Hahn

John Wesley was no fan of the title "bishop."

"How can you, how dare you suffer yourself to be called Bishop?" Methodism's founder wrote to Bishop Francis Asbury in 1788. "I shudder, I startle at the very thought! Men may call me a knave or a fool, a rascal, a scoundrel, and I am content; but they shall never by my consent call me Bishop!"

Historian Ashley Boggan admitted that whenever she reads Wesley's blistering words, "I still feel like I'm in trouble."

It was the last letter Wesley in England sent across the Atlantic to Asbury, a crucial organizer and one of the first two bishops in the newly established Methodist Episcopal Church in the U.S.

The new denomination that Asbury helped form would eventually develop into today's United Methodist Church, which still has 59 bishops in active service across four continents. But it also is a denomination with plenty of troubles, including a mounting number of church disaffiliations after decades of debate over LGBTQ inclusion.

Boggan, top executive of the United Methodist Commission on Archives and History, challenged the Council of Bishops during the group's recent in-person meeting to use the church's past to envision a brighter future.

Her presentation was part of the bishops' long-term efforts to rethink the role of the episcopacy amid the denomination's financial constraints and changing landscape.

Boggan suggested the bishops release some of Asbury's formality and renew Wesley's rascally adaptability in spreading scriptural holiness.

"Once we became established as a mainline denomination, we lost our willingness to be proactive, provocative and prophetic, and became merely reactive to organizational and ecclesial needs," she said.

"I want to propose some ways in which we might reclaim our Wesleyan heritage of prophetic vision, mission and ministry."

That starts with recognizing that Asbury had reason to pivot away from the wishes of the aging Wesley, who had little understanding of the sensibilities of the new nation where Asbury ministered.

Boggan pointed out that Asbury was building an institution, while Wesley was leading a movement. Asbury and other bishops' institution-building was critical to the spread of Methodism — and its form of Christian discipleship — across the burgeoning United States.

Over its first 150 years, that institution grew and Methodism in the U.S. saw significant changes, including a split over slavery in 1844.

Continued on next page

Vile continued from previous page



Ashley Boggan, a United Methodist historian, leads a teaching session with the Council of Bishops on the history of the episcopacy. She discussed how the role of bishop has changed from the days of Bishop Francis Asbury to now, while challenging bishops to embrace the risk-taking leadership style of Methodism's founder John Wesley. Photo by Heather Hahn, UM News.

However, Boggan argued that it was the creation of the jurisdictional system for electing bishops in 1939 — with its segregated Central Jurisdiction — that put a full stop to any semblance of the prophetic mission of the Methodist tradition.

“It was through this system that Methodism institutionally and broadly catered to white supremacy,” she said.

The Central Jurisdiction officially ended with the formation of The United Methodist Church in 1968. But Boggan said the denomination’s current jurisdictional and central conference system has brought its own problems.

Today, amid growing distrust of institutions and rising numbers with no religious home, Boggan encouraged United Methodist leaders to take a page out of Wesley’s playbook.

“Y’all, The United Methodist Church is an institution in need of some movement,” she said.

John Wesley’s 18th-century mission field of rapidly industrializing Britain was not that dissimilar from the United States of today, with its own near-constant technological changes and highly mobile populace alienated from church life.

“Many of the people in the 18th century were ‘nones’ and ‘dones,’” Boggan said.

“They were tired of the institutional church because it did not meet their everyday needs, and it refused to change in order to do so.”

But Wesley himself was willing to change, at least after some reflection and prayer.

When his friend George Whitefield invited him to the teeming seaport city of Bristol, England, Wesley was astonished to find Whitefield preaching to thousands outside in the fields.

Less than a century after Puritan field preaching had helped inflame the bloody English civil wars, Wesley thought the saving of souls “almost a sin if it had not been done in a church.”

However, two days after his arrival, Wesley chose to follow Whitefield’s example.

“At four in the afternoon, I submitted ‘to be more vile’ and proclaimed in the highways the glad tidings of salvation,” Wesley wrote in his journal on April 2, 1739. That day, he preached to 3,000 people about Luke 4:18-19.

Field preaching became a key way that Wesley and others in his nascent movement preached “good news to the poor,” proclaimed “release to the captive” and promoted Christian revival.

Wesley’s ministry was not just bucking convention. By preaching in a diocese that was not his own, Boggan said, Wesley directly and openly violated the church law of his day.

Still, Wesley’s transgressive commitment to mission continues to inspire. Boggan recounted how some United Methodist young adults in Tennessee were so captivated by Wesley’s daring that they designed T-shirts that said “Vile. It’s Four O’Clock Somewhere.”

“If we want to be vital again, if we want to reach young people in new ways, if we want to pivot and reclaim, revive and renew our sense of Wesleyan mission in this world — perhaps we first need to submit to be more vile,” Boggan said.

In today’s context, she said, that could mean looking for opportunities to engage more people online and getting beyond the usual Sunday worship schedule. She noted that the physical act of going to church on a Sunday morning doesn’t always align with people’s needs.

She used the example of her sister’s family — where both parents have full-time jobs; both kids have a host of school and weekend activities; and the time to just be together as a family is rare. During the pandemic, the family got in the habit of spending Sundays in a boat on a nearby lake. Boggan said her younger nephew named the boat, “Better Than Church.”

“My sister is one of many, including myself, who is looking for new ways to do church,” Boggan said.

“Wesley was not reaching persons sitting in the pews on Sunday morning. He was reaching people, connecting with them and connecting them to each other and to God, where they were — which was outside of the church on a Sunday morning.”

Bishop LaTrelle Easterling, who leads the Baltimore-Washington and Peninsula-Delaware conferences, said Boggan gave the bishops some important things on which to ponder.

“Some people will wrestle with the term ‘vile,’” Easterling acknowledged. But she sees it as a call to be subversive in the same way Christ was subversive.

Continued on next page

Vile continued from previous page



Wesleyan vile-tality

Young adults at Grace United Methodist Church in Jackson, Tenn., were so inspired by John Wesley's willingness to be 'more vile' with his field preaching that they made a T-shirt for their upcoming beach trip that said: "Vile: It's Four O'Clock Somewhere"

"Christ was subversive to those oppressive forces that were privileging some at the expense of others," Easterling said. "I think she calls us back to that kind of theology, that kind of advocacy, that kind of bold, innovative action."

Upper New York Conference Bishop Héctor A. Burgos-Núñez said that going forward, bishops today should work to be facilitators of relationships and conversations that reveal where God is guiding the church.

"What is the leadership that we need at this time?" he said. "I think it will require us to create spaces for deep listening so God's vision can come out in the hopes and the aspirations of the people."

Boggan told the bishops that United Methodists must start to do church differently.

"Our job here is not to set up The United Methodist Church for today or even tomorrow," she said. "It's our job to set up The United Methodist Church for 100 years from now. ... In 100 years, I don't want future generations to think, 'Wow, 2023, they really had a shot if only they would have taken it.'"



The UW of Faith would like to thank everyone for making our Indoor/Outdoor Treasure Hunt and yard sale for making our fundraiser successful! Thank you for your donations of time, baked goods, lunch preparations, purchases, setting up and cleaning up! The kittens were so cute! We hope you enjoyed your time with us! Peace and joy, Debbie Mc Nitt

Please pray for our homebound

Home bound

Glen and Pauli Colburn
Bob Humphrey
Ernie Kilbourne

Out of state

Lil Mizzer



Christian Love and Sympathy to

The Oluwafemi family and the families of Tom Isherwood, Jim Butcher, and Ray Morrison (relative of former member Roger's Beasley)

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



-
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



CAN YOU HELP?

Share your talents at Emmanuel by sharing the Word as a Scripture Reader during our Sunday Service! *Help for a single Sunday or choose several.* You choose how many Sundays you are able to help. Just email the office at office@eumcbeltsville.com and they will let you know which weeks are available!

No experience needed! We will train you on the job!

The Women of Emmanuel



Join us on Sunday mornings in hybrid worship in person or through Zoom. Worship begins at 10 am.

Use this link if you wish to attend virtually:

<https://zoom.us/j/97839889289?pwd=YzUxZjJKTzUybTJnZEt4UC9qTkI4OT09> 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

Worship in Giving: How Can I Give?

Online: You can now give online through Emmanuel's website at www.eumcbeltsville.com/giving or scan the QR Code below. This is a great way to keep up with your giving if you are out of town, are sick or if you can't come to church.

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



Lay Servant Lectern: June 2023 Edition

By Ricky Whitecotton



Greetings Sisters and Brothers! Fourth in a series. In this edition, I will describe “Life in the United Methodist Connection” and note some of the ministry experiences from Virginia Beach and briefly while in Detroit. Note these are not United Methodist experiences, so I will briefly explain the denominational distinctions. Here is the brief description of the course from the Be Disciple website:

What will happen at General Conference 2024? What is happening in the United Methodist connection now, and with the new Global Methodist Church?

This session of the official U.M.C. polity course will include structural realities and principles affecting our annual conferences and local churches right now and in the future. It will help church leaders and longtime members answer questions, and help newcomers get their bearings.

Our goal will be to understand how we can all serve and fulfill God’s call, wherever our various congregations find ourselves in the future, as both denominations carry forward defining Methodist organizational principles. And we’ll explore how such principles help our congregations be a place and a people that embody the Kingdom of God.

As you may suspect, this required course for Certified Lay Speaker had a lot of emotion in it. I will note that the instructor, Rev. Beth Galbreath, was both wise and balanced. She is a Deacon from the Northern Illinois Conference (think Chicago area) She needed to have both attributes to keep us on track. She informed us of the history of our connection, which is long and rich. She also needed to inform us on the facts (as available) of the causes and process of disaffiliation, the Global Methodist Church and the Wesley Covenant Association. I will spare you the details on the latter. You may choose to research it, I will just COMMENT here that if you are seeking meaningful, well considered reason, it will be difficult to find.

In short, it was a daily struggle for me in the class, and perhaps surprisingly not from any participant. It was more about the chasm that has appeared in our own brothers and sisters related to such basic topics as the great commission, the great commandment, communion, recognition of who my neighbor is and much more. What was settled in discipline was insufficient in the minds of some (on both sides of this debate). We had a faithful church member in class that voted for disaffiliation, and I will aver she is devout and a faithful Christian. The issue resides not with the sheep, but those who are leading some astray. We are blessedly not plagued with these issues and have a traditional United Methodist expression of all these issues, so no disagreement in our midst. I am grateful and humbled to be a member here.

Some biography 1999 - 1988

I was discharged from the Navy in November of 1988. I will recount this time period next month. We left Norfolk and the Navy behind us. I had found a job with Orange and Rockland Electric Company, in Rockland County, New York. I was a Fossil Operator; this was a coal/oil unit. Boilers are basically a tea kettle (maybe a little more complex than that...). The water can be heated by a variety of means, nuclear fission reaction, burning carbon of any type, etc. It was a dirty, grimy job, but a decent one. The most remarkable event in this very short period from December 1988 to April 1989 was in our church. We went up to the area to do some scouting earlier and stopped at a church one Sunday. It was very close to the plant, and we hoped, a residence. It was a non-denominational church; we could not find one that seemed like our “type” at the time. It was an excellent choice. The pastor and his wife were wonderful and welcoming. The body was also. In those few short months, we had so many positive experiences through the church. We had trouble finding housing, and had to settle in Newburgh, NY which was about 45 minutes away or more. The drive was trying, especially through the winter months. However, until we could find some housing, the Pastor asked us to stay in the parsonage with them, they had two young ones and we three, it was a houseful. The most grace filled time of my life. I have such fond memories of that. We also had a unique experience, our pianist/organist worked on Broadway. Yes, THAT Broadway. When the cantata did not sound right for us, he simply rewrote the tune in front of us and not surprisingly, it sounded great. The Pastor and his wife were from the Christian and Missionary Alliance denomination. Regardless of any other theology, Jesus was alive in their ministry.

Continued on the next page

Lay Servant Lectern continued from previous page

While time was passing, the slow process of Detroit Edison was still cooking, and I got a job offer from them. We left New York for the Detroit area in early May 1989. I was hired in as a “Nuclear Instrument Repairman A” at Enrico Fermi 2 Nuclear Plant. This was a great company, solid benefits and decent pay. We moved to an area called “Downriver” which is a physical description of the area south of Detroit or down the river. It comprised 11 communities mostly styled as bedroom communities where commuters lived. We lived in Brownstown. There are far too many experiences at work to convey here, but a short history is, a labor lockout, a year with no contract, a few major labor campaigns. I became interested in labor and gained more insight. I ran for an office and got elected to my Division I worked and learned about many things and became more well-rounded. At the end of the period, I had entered my training as a Partnership Consultant and started working across the corporation and our Union.

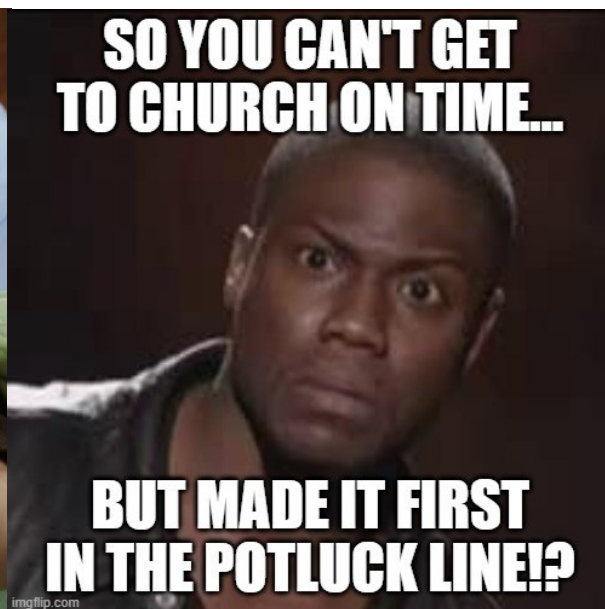
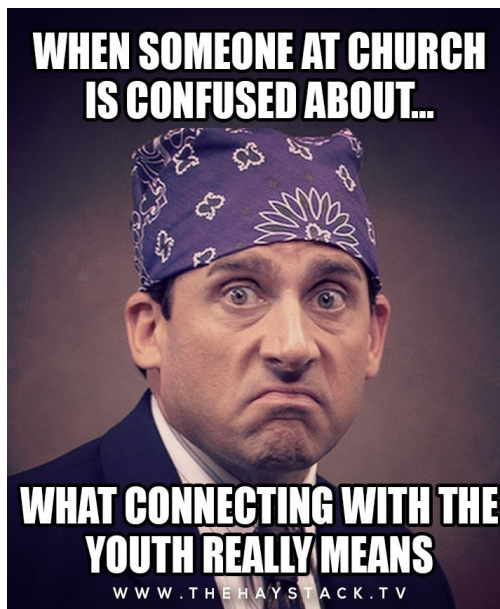
We settled in Brownstown because it was close to a church, we were interested in. I will go into more detail of the link next month. It was a FreeWill Baptist church. So, to consider this denomination, look at our core theology, that of an Arminian view, a perspective that Jesus paid the sin debt for ALL, a strong conviction that Grace was free and available to everyone. That point is exactly the same. The FreeWill Baptist faith differs from most Baptists in that they are strongly Arminian, versus Calvinistic. They have a belief in baptism by immersion as the only acceptable form, they also have practiced foot washing (noted in John 13:2-17), this practice of humility is aligned with communion. Otherwise, they tend to be very conservative, socially, politically, etc. (So was I at this time) They tend to (or at that time did) have many rules. We knew this particular pastor and thus sought to be close to that church. However, he was now preaching in a very different fashion than we had experienced in the past, and it just did not align with us any longer. We struggled for a few years in that church, and then chose to leave. We went on a very thorough church search process and visited many churches, all protestant, of many varieties. We did skip United Methodists, and I don't recall why. After a long period of this, we found a new church start, so called non-denominational, but was in reality a Missouri Synod Lutheran church start. That worked for a few years. It all fell apart when we realized the Pastor plagiarized, in whole, a sermon we heard on the radio, oops... Then we had a period of once again, wandering in the desert. We ended up in Faith United Methodist, Trenton, MI.

Next month, I will speak of my time in the navy and my related church experiences. They are all FreeWill Baptist so I will be building on the basic information I wrote in this missive. If you want more information on the Lay Servant program, please ask me!

May God continue to richly bless you all!

Ricky

CHURCH MEME SHOWDOWN



History of Hymns: 'Spirit of the Living God'

By C. Michael Hawn

"Spirit of the Living God"
Daniel Iverson
The United Methodist Hymnal, No. 393

*Spirit of the living God,
Fall afresh on me.
Melt me, mold me, fill me, use me.
Spirit of the living God,
Fall afresh on me.*



This is one of the most long-lasting and widely used choruses in Christian worship. Every aspect of the song embodies a simple sincerity.

The melody encompasses only five notes, with every pitch in its place. The harmonies can be played by a very modestly skilled pianist, and three of the four lines repeat the same nine words. Yet for many, the straightforward petitions of this song draw the singer into an attitude of prayer.

Despite its simplicity and sincerity, numerous versions concerning the song's origins developed over the years. Carl P. Daw Jr. offers this account:

When he wrote this text in 1926, the author was the pastor of Howard Memorial Presbyterian Church in Tarboro, North Carolina. He apparently began working on it in his study at the church, because there is now a plaque in that room commemorating the text's origins. The stimulus for the central petitions seems to have been his encounter with Jeremiah 18:1–6, which describes the prophet's visit to the potter's house. From that passage emerged "Melt me; mold me; fill me; use me" (which also sound as if they might have been the organizing points of a sermon). (Daw, 2016, p. 291)

Iverson then traveled to Orlando, Florida, in February of that year where evangelist George T. Stephens was conducting a revival. Another evangelist on the team, Dr. Barron, a physician from Columbia, South Carolina, impressed Iverson with his sermon on the Holy Spirit. Taking the kernel from earlier, the composer when went to First Presbyterian Church in Orlando, and found a piano. Miss Birdie Loes, the pianist for Stephens' evangelistic team, notated the music on manuscript paper. The song leader for the team, E. Powell Lee, introduced it that evening and sang it throughout the evangelistic campaign. (Reynolds, 1976, p. 199)

Daniel Iverson (1890-1977) was a native of Brunswick, Georgia. Ga. He received his education at the University of Georgia in Athens, the Moody Bible Institute in Chicago, Columbia Theological Seminary (Columbia, South Carolina, now in Decatur, Georgia), and the University of South Carolina. As a Presbyterian minister, Iverson served churches in Georgia, South Carolina and North Carolina. In 1927 he organized the Shenandoah Presbyterian Church in Miami, Florida, Fla., remaining with this congregation until his retirement in 1951.

While the inspiration for the hymn is not known for certain, it is likely that Iverson knew a hymn by Adelaide Pollard (1862-1934), "Have Thine Own Way, Lord," based on Jeremiah 18:6: "O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel" (KJV).

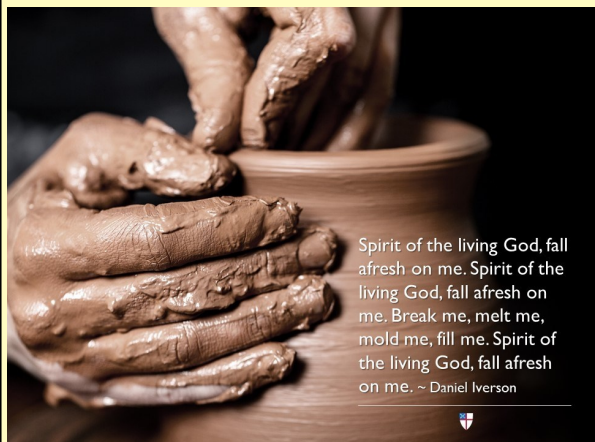
The first stanza of Pollard's hymn uses similar language ("Mold me and make me"). The final stanza also contains a petition to the Spirit ("Fill with thy Spirit"). Pollard's hymn was written about 25 years before Iverson's 1926 composition. Both use a similar musical idiom.

The Rev. Carlton Young, editor of The UM Hymnal, notes that the authorship of "Spirit of the Living God" was lost for a time because the song could so easily be taught without music or even printed words. It first appeared in Revival Songs (1929) in a slightly revised version that was published without the author's permission, according to Dr. Young. (Young, 1993, p. 605)

Southern Baptist gospel song composer B.B. McKinney made slight alterations and published it again in his Songs of Victory (1937). The altered version was solidified when it was published in the Baptist Hymnal (1956) without the composer's name. E. Powell Lee, the song leader for the Stephens evangelistic team, brought Iverson's name to light and his name was restored to the song in later printings of the Baptist Hymnal in the 1960s.

Continued on the next page

History of the Hymns continued



Spirit of the living God, fall afresh on me. Spirit of the living God, fall afresh on me. Break me, melt me, mold me, fill me. Spirit of the living God, fall afresh on me. ~ Daniel Iverson

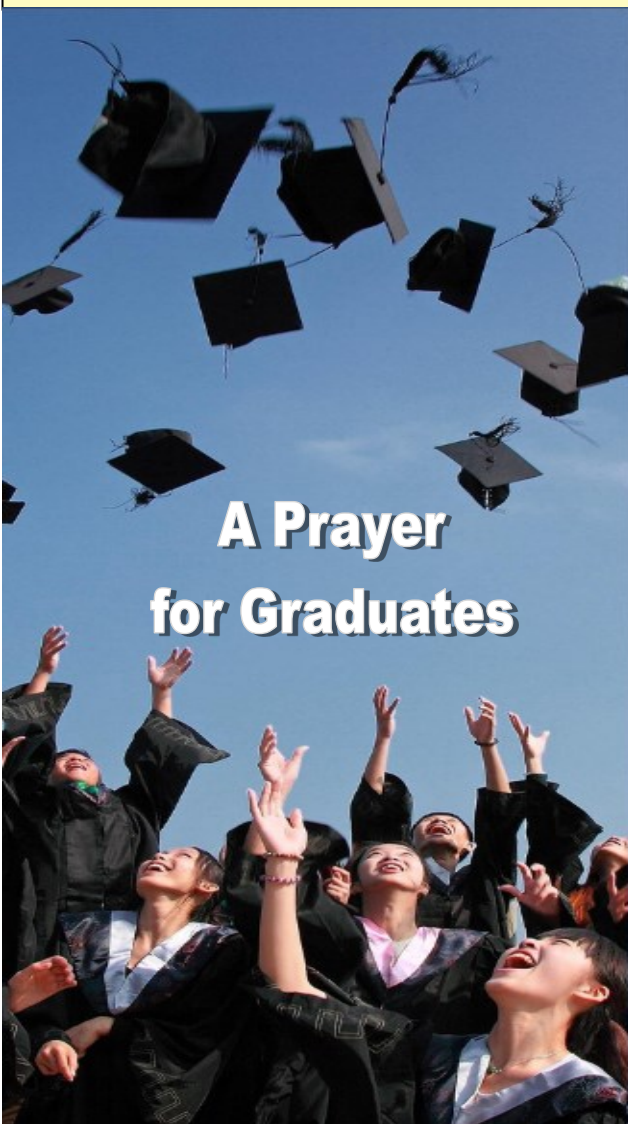
The *Worshiping Church* (1990), edited by Donald P. Hustad, offers a slight modification of the four central petitions: “Break me, melt me, mold me, fill me.” Carlton Young suggests that this may have been the original sequence (Young, 1993, p. 605). This hymnal also contains a complementary second stanza beginning, “Spirit of the living God, move among us all,” by Anglican priest and hymn writer Michael Baughen (b. 1930).

In a 2007 blog post, retired Presbyterian pastor John McCrea described his childhood in Iverson’s congregation: “I was there then, age 4, with my family. We lived a block from the church’s first building, an old rustic dance hall. Daniel’s youngest son, Bill Iverson, recently called together many old-timers to celebrate the 80th anniversary of the church . . . now occupied by a Hispanic congregation dedicated to car-

rying on the same message and mission.”

Undoubtedly, the Spanish-language translation of Iverson’s hymn lives on in this congregation:

*Santo Espiritu de Dios, ven, sobre mí.
Santo Espiritu de Dios, ven sobre mí.
Tómane, cámbiame, lléname, úsame.
Santo Espiritu de Dios, ven sobre mí.*



A Prayer for Graduates

Father God,

We thank you for these graduating students. We pray that you will give them direction, purpose, and perseverance as they enter the next phase of their lives.

Give them clearness of mind to move forward into the plans and purposes that You have for them. May these young people gain wisdom from You and have discernment for proper behavior.

We pray that they will rise above ungodly behaviors and have the boldness to stand up for what is right wherever they work, study, or socialize.

Give them wisdom to spend their time and money wisely. Grant them success for their efforts at every turn and guide their feet to follow.

In Jesus' name,

Amen.



Cooking with Pastor King: Lemon Velvet Cake with Lemon Cream Cheese Frosting

This cake is great for eating during the summer but best baked during a snowy winter's day.

The Cake

Ingredients

2 1/4 cups all purpose flour
4 Tablespoons cornstarch
1 teaspoon baking soda
1 teaspoon baking powder
1 teaspoon salt
1 3/4 cups granulated sugar
3/4 cup vegetable oil
1/4 cup butter-flavored shortening
2 eggs
1-2 teaspoons pure vanilla extract
1 tablespoon pure lemon extract
1 heaping teaspoon lemon zest (from 1-2 lemons)
1 cup buttermilk
1/2 teaspoon white distilled vinegar
1/3 cup hot lemon water (hot water mixed with 2
tablespoons fresh lemon juice)
4-6 drops yellow food coloring

Instructions

Preheat oven to 325 F. Thoroughly grease and flour
2 (9-inch) cake pans. Set aside.
In a large bowl sift together flour, baking soda,
baking powder and salt. Set aside.
In a large bowl mix together sugar, oil, and short-
ening.
Mix in eggs one at a time.
Mix in vanilla extract, lemon extract and lemon
zest.
Combine dry ingredients into wet ingredients, altern-
ating with the buttermilk.
Mix together the distilled vinegar and lemon water
and mix into the batter.
Mix in the food coloring until your desired shade of
yellow is reached.
Pour batter evenly into prepared pans and shake
pans to release any trapped air bubbles.
Bake for 25-30 minutes, checking it at the 25 mi-
nute mark and adjusting the time if needed.
OVEN TEMPS CAN VARY. DO NOT OVER-
BAKE.
When moist crumbs cling to a toothpick inserted
into the center of the cake, remove cake from oven.
Let cakes rest in the pans until pans are cool
enough to touch. The cake will continue to cook as
it cools.
Once cooled, carefully remove cakes from pan and
place on a cooling rack to cool completely.



The Frosting


Ingredients

2 (8 oz) cream cheese room temperature
8 tablespoons unsalted butter room temperature
1 1/2 teaspoons pure vanilla extract
1 1/2 teaspoons pure lemon extract
1 1/2 heaping teaspoons lemon zest (from 2 lemons)
4-5 cups powdered sugar sifted
1-2 teaspoons lemon juice (if needed)
4-5 drops yellow food coloring (OPTIONAL)

Instructions


In a large bowl, mix together cream cheese and
butter.
Mix in vanilla extract, lemon extract, and lemon
zest.
Mix in powder sugar until creamy, adding lemon
juice to thin it out if needed.
Stir in food coloring if using.
Place frosting in the fridge to allow it to firm up a
bit before frosting.
Stir the frosting until it's creamy and spreadable
and frost the cakes.
Garnish with additional lemon zest if desired.

June 2023

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|---|------------------------------|---------------------|--|--|--|--|
|  | | | | 1 Office closed 7 pm ESL Classes (Virtual) 7 pm Upstage Artists Rehearsal | 2 9:30-2:30 Office Hours 7:30 pm Upstage Artists A View From The Bridge in Fellowship Hall | 3 5 pm NA 7:30 pm Upstage Artists A View From The Bridge in Fellowship Hall |
| 4 10 am Worship 11 am Bible Study 2 pm Upstage Artists A View From The Bridge in Fellowship Hall 6 pm Boy Scouts in Chester Stewart Room | 5 9:30-2:30 Office Hours | 6 Office closed | 7 9:30-2:30 Office Hours 7 pm Bible Study (virtual) | 8 Office closed 7 pm ESL Classes (Virtual) | 9 9:30-2:30 Office Hours 7:30 pm Upstage Artists A View From The Bridge in Fellowship Hall | 10 5 pm NA 7:30 pm Upstage Artists A View From The Bridge in Fellowship Hall |
| 11 10 am Worship 11 am Bible Study 2 pm Upstage Artists A View From The Bridge in Fellowship Hall 6 pm Boy Scouts in Chester Stewart Room | 12 9:30-2:30 Office Hours | 13 Office closed | 14 9:30-2:30 Office Hours 7 pm Bible Study (virtual) | 15 Office closed 7 pm ESL Classes (Virtual) | 16 9:30-2:30 Office Hours | 17 1 pm Evangel Christian Child-care Graduation in Sanctuary 5 pm NA |
| 18 10 am Worship 11 am Bible Study 6 pm Boy Scouts in Chester Stewart Room | 19 9:30-2:30 Office Hours | 20 Office closed | 21 9:30-2:30 Office Hours 7 pm Bible Study (virtual) | 22 Office closed 7 pm ESL Classes (Virtual) | 23 9:30-2:30 Office Hours | 24 8 am Food Distribution 5 pm NA |
| 25 10 am Worship 11 am Bible Study 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 (virtual) | 29 Office closed 7 pm ESL Classes (Virtual) | 30 9:30-2:30 Office Hours 7 pm UpStage Artists Auditions in Fellowship Hall | |

Emmanuel is on Instagram!
Follow @eumc_beltsville  Instagram

 Join us on Facebook!
<https://www.facebook.com/groups/EUMCBeltsville>



EMMANUEL UNITED METHODIST CHURCH
BELTSVILLE, MD
Life is a journey, don't travel it alone