



Emmanuel United Methodist Church  
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## The Lamplighter

The Newsletter of Emmanuel United Methodist Church

### **A Prayer for Black History Month**

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

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

Amen



# The Lamplighter

The Newsletter of Emmanuel United Methodist Church!

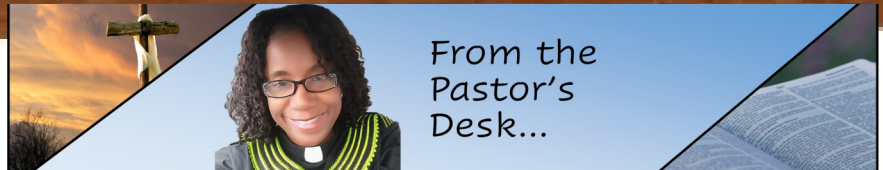
February

FEBRUARY 2025

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Do you have something for our newsletter? Send items to the editor, Rick Bergmann at [lamplighter@eumcbeltsville.com](mailto:lamplighter@eumcbeltsville.com)



From the  
Pastor's  
Desk...

### A Time To Pray

My cousin Lawrence was heavily on my mind. He was the son of my Uncle Melvin and Aunt Ruby. When I was growing up, they lived in California, but they would make annual Christmas visits to South Carolina. Uncle Melvin (whose family nickname was "Po' Boy") served in the military, and Aunt Ruby was a doctor. At the time Lawrence was their only child. Lawrence looked a lot like his mother, but he also weirdly looked like my brother Nate: Tall, thin, narrow features, and almond shaped eyes. Both boys were about the same age and had the same high-level energy. I think the last time I actually saw Lawrence, he and Nate were about 12 years old. That would have been some time in the early 70's.

Years later in the late 1980's, I'm living in DC, just off Alabama Ave., not too far from where the old Sears store used to be. I lived on the top floor of my apartment building, and my bedroom windows aligned with the corner where two streets intersected. I slept in a teakwood platform bed that was close to the floor, which was a serendipitous blessing because late one night I heard the laughter and chatter of some young people on the street below. The next thing I heard were gunshots. young girls screaming, then the sound of running feet. I rolled out of my bed right onto the oriental rug that lined my parquet floor and slept there for the rest of the night. The next day the news reported that a body had been found in the Sears parking lot. That was the same day I understood why Southeast DC parents kept their lights turned off at night and the family slept on the floor because it was their only protection against being randomly targeted or having stray bullets come through their windows, so my oxymoronic "platform" bed being close to the floor tuned into a means of safety. Some years later, I was lying in the same bed when I heard the voice of the God say: Pray for your cousin Lawrence.

I was in a DEEP sleep when I heard this instruction. Nonetheless, in obedience, I rolled out of my bed and onto the floor, prayed for Lawrence. and crawled back into bed. However, I remember looking at the clock as I was getting into bed; it was 3:00 a.m.

The very next day I was talking to my father, and it must have been a Sunday because that was one day of the week, we always scheduled time to talk. So, I started telling my father about the strange events of the prior evening, and my dad was startled, "Po' Boy called me and said that Lawrence and his family were in a fire in California last night. Lawrence lost his wife and two of his [kids], but Lawrence and the other kids made it out.... It happened at midnight."

*Continued on the next page*

## *A Time To Pray Continued*

I was dumbfounded. Midnight in California was 3:00 a.m. in DC. At the exact same time that my Cousin Lawrence was in a fire, God woke me up to pray for him. By this time, it was well into the 1990's, at least two decades since I had seen or spoken to Lawrence, but God dropped him in my spirit exactly when I needed to pray for him most.

In recent years, my Cousin Lawrence passed away, but my memory of him and especially that call to prayer never did. Even now as we have been blessed to see a New Year, I have felt led by the Lord to dedicate a particular period for each member of Emmanuel UMC as the Lord leads.

If God is calling you to pray for someone (even if it may seem random), trust and believe that there is a need to be met in that person's life, and God is calling you to pray!

*Pastor King*

## **Prayer for the Victims of Fire**

Gracious and loving God,

You are our refuge and our strength in times of trouble and crisis. We ask that your continued guidance, direction, and mercy be upon the people, the first responders, and those who have died from the devastating fires that continue to rage across the Los Angeles area [and indeed in other areas devastated by fire].

Have mercy on the lands and the people where fires have destroyed the lives, lifestyles, and livelihoods of those in the eye of this storm. Protect those who have evacuated their homes and offer them your peace which surpasses all understanding.

God of love, keep us from calling this horrific disaster, your justice, for we know and understand that your love and compassion are beyond human comprehension, and that you desire no retribution for your creation. We pray for the victims who have been killed in these wildfires, and for their families; we ask that you pour out your healing balm upon their surviving parents, siblings, relatives, and friends to offer them hope, strength and courage in these times of crisis.

God of love, we give you thanks for the fire fighters and the first responders who are working diligently for the betterment of humanity in California [and elsewhere]. Strengthen and rebuild the communities facing this devastation.

God of love, allow us to be hands and feet of Christ, even in some small way, for the victims of this tragedy.

Help us all, in good times and in distress, to trust in your mercy and to yield to your power. May we face the future with all of its challenges, difficulties, and crises, without fear. Amen.



## **Super Bowl Sundaes**

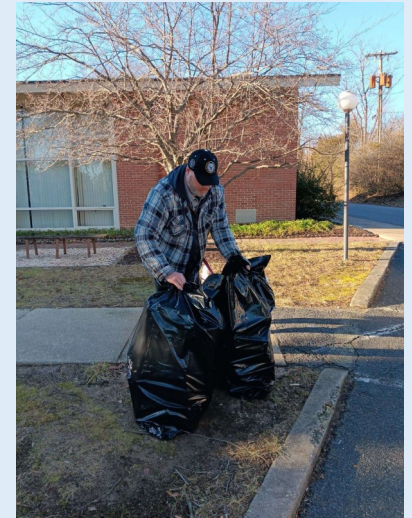
**Reminder: Following the service on February 9, 2025 there will be soups AND sundaes fixings for the congregation and visitors served in the fellowship hall.**





## Pictures from Emmanuel's Holiday Toy Drive

*Thank you to Cale and CJ Fuller for all their help with the toy drive and to everyone who donated.*





**Thank you to everyone who helped out during our Advent and Christmas Eve Services! We couldn't have done it without you!**







## Pastor's Annual Valentine's Day Luncheon

Pastor King will be hosting a luncheon on February 14 during the day (time to be announced). If you are interested in attending, please email or call the office with your name and the number of people attending by February 9.



## Soup and Cracker Donation Drive

We will be collecting donations of Soup and Crackers for care packages to take to the sick and shut-in during the month of February. Place donations in the basket in the hallway!

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



HAPPY Anniversary

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

Emmanuel is on Instagram!  
Follow @eumc\_beltsville



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

## Worship Through Giving: How Can I Give?

**Online:** [www.eumcbeltsville.com/giving](http://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.

Join us on Sunday mornings at 10 am. Use this link if you wish to attend virtually: <https://bit.ly/3SVutjU> 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**



## Virtual Bible Study

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

## Please pray for our homebound

- Glen and Pauli Colburn
- Ernie Kilbourne
- Emmy Lear
- Elsie Cline



## Christian Love and Sympathy To

- the family of Pastor Wes Davis
- the family of Daniel Pavelka
- the family of Nanette Harleston (Sister-In-Law of Willie Taylor)
- the family of Dawn Link (cousin of Susan Gallo)
- the family of Christopher Higgins

## February Food Distribution

Saturday, February 22, 2025







## December 2024 Newsletter from Nan and Miguel

Dear Covenant Friends:

We feel especially grateful for you and all of your United Methodist churches; your mission work, your prayers and your support of missionaries. It would be nearly impossible for the UMC to have as many missionaries serving in so many countries without your support. We have a wonderful system: you make a covenant with a missionary and donate in their name. The money is pooled to support all of our missionaries. After 40 years for Nan and 28 years for Miguel we can tell you that it is a good system that works.



We are reminding you of this because Miguel retired at the end of December. Nan doesn't retire until mid-March.

Please share with your mission team/treasurer – you know who the right person is! Please share that the support you were providing in Miguel's name should now go to Nan's name.

Instead of Miguel Mairena ADVANCE #12877Z, you will make your covenant gift to Nan McCurdy, ADVANCE #10801Z. Most of your churches know the process of giving to an ADVANCE number and name. But please email me if you need help: [nanmigl@yahoo.com](mailto:nanmigl@yahoo.com)

There will be a new missionary couple at Give Ye Them to Eat in the state of Puebla, Mexico beginning sometime next summer. We've had a few long talks with them and we think they will be terrific. Their names will be available soon.

You should still be receiving photo-newsletters from GYTTE sharing all their good work! If you aren't please write to [gyttephm@aol.com](mailto:gyttephm@aol.com).

My email will remain the same: [nanmigl@yahoo.com](mailto:nanmigl@yahoo.com). Miguel's will also: [nanmig@msn.com](mailto:nanmig@msn.com)

We apologize to all the churches we weren't able to visit this fall, we know you understand.

We hope you had a meaningful Advent season and also wish you a happy New Year.

We are at 1705 Woodman, Silver Spring, MD 20902 until June when we will return to Nicaragua. Daniel and Nora (our kids) came for Christmas to visit and stayed until early January. That was a gift!

Thank you for being part of the six ministries we've been privileged to serve with.

Big hugs! May you feel the peace of Christ always.

*Nan and Miguel*





## UpStage Artists Invites You To The Perfect Murder This February!

UpStage Artists is at it again, bring quality theater to Beltsville right here at Emmanuel. Their first show of the 2025 season is *Rope* by Patrick Hamilton! This classic play was the basis of the classic Alfred Hitchcock movie starring Jimmy Stewart.

For the mere sake of adventure, danger, and the “fun of the thing,” Wyndham Brandon persuades his weak-minded friend, Charles Granillo, to assist him in the murder of a fellow undergraduate, a perfectly harmless man named Ronald Raglan. They place the body in a wooden chest, and to add spice to their handiwork, invite a few acquaintances, including the dead youth’s father, to a party, the chest with its gruesome contents serving as a supper table. Will the guests find out what's in the chest? Find out when you come to see *Rope*!

You have 6 chances to see this amazing show, February 21, 22, 28 and March 1 at 7:30 pm and February 23 and March 2 at 2:00 pm. Tickets are just \$10 and can be purchased at [www.upstageartists.com/tickets](http://www.upstageartists.com/tickets)

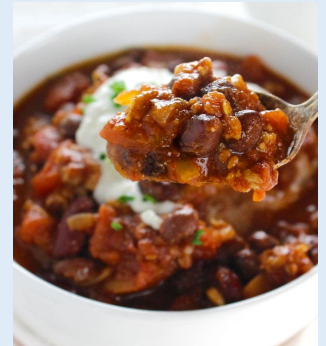




## Cooking with Pastor King: Not Strictly Vegan Chili

### Ingredients

1 can (about 8 oz.) pumpkin purée (NOTE: You can also substitute 1 cup of sweet potato or acorn squash, baked and pureed)  
1 can red beans, drained and rinsed  
1 can chickpea, drained and rinsed  
1 can diced tomatoes  
1/2 can or small can (about 4 oz) kernel corn, drained and rinsed (NOTE: If you are unable to digest corn, try sliced mushrooms instead or possibly diced celery for texture. Of course you can skip this ingredient altogether.)  
1 small onion (about 1/4 cup), chopped  
4 garlic cloves, chopped  
1 medium (about 1 half cup) red bell pepper, diced  
1/3 cup tomato purée  
Juice of 1/2 lemon  
1/4 teaspoon pumpkin pie spice  
1 teaspoon ground cumin  
1 tablespoon cayenne pepper  
1/2 cup vegetable broth (or substitute chicken or beef if you're not strictly vegan)  
3 tablespoons avocado oil (or substitute olive oil)  
1 - 2 teaspoons salt  
1 teaspoon black pepper



### Instructions

Heat a pot over medium heat on the stove with a drizzle of avocado oil (use olive oil or vegetable oil if need be). Once heated, saute the bell pepper, onion and garlic until tender.  
Add the spices (to suit your taste) to the sauteed vegetables. Stir to combine. Allow the vegetables and spices to cook briefly to bring out the flavors.  
Add corn, red beans and chickpeas to the sauteed and seasoned vegetables. Stir to combine.  
Add the pumpkin purée, tomato purée, diced tomato, lemon juice and broth to the mixture. Mix well to fully incorporate the ingredients throughout.  
Allow the chili to cook for 10 minutes on medium-low heat.  
Adjust the taste of your chili with salt and pepper, as desired, just before removing from heat.  
Serve the pumpkin chili hot with rice (white, brown, wild) or with your favorite bread. NOTE: If you were inclined to do so, you could use a crock pot for a slow simmer while you prepared any side dish or alternatively, simply have a crockpot meal waiting when you got back home from church!

### History of Hymns: “Siyahamba”

By C. Michael Hawn

“Siyahamba” South African Freedom Song;

*The Faith We Sing*, 2235

*Siyahamb’ ekukhanyen’ kwen khos’*. (Zulu/Xhosa)

South African freedom songs have become more common in North American hymnals. “Siyahamba” is among the easiest learned of all Christian songs from sub-Saharan Africa. An understanding of the use and meaning of the freedom songs in their original context may increase their significance for us.

The freedom songs give voice to protest, struggle, and solidarity. The process of protest, struggle, and solidarity for black South Africans reached its zenith from the 1960s through the 1990s. One of the most infamous massacres against black South Africans took place in the township of Sharpeville on March 21, 1960 (see picture), when the police opened fire on a group demonstrating against pass laws, killing sixty-nine people. Later, the anti-apartheid struggle in South Africa captured the world’s attention during the 1980s. News reports from CNN often included black South Africans and their supporters singing songs of freedom in the years immediately preceding Nelson Mandela’s election as the first black president of South Africa in 1994.

*Continued on the next page*

*The History of Hymns continued from the previous page*

The musical roots of these songs may be found in the long history of trade, commerce, and European missions with South Africa, beginning with the Dutch in the middle of the seventeenth century. The musical result was a synthesis of traditional African music and Western hymnody. South African freedom songs like “Siyahamba” often originated with Amadodana, a Methodist young men’s group.

Usually translated as “We are marching in the light of God,” “Siyahamba” contains layers of meaning. “We” is a word of community—the community of those living and the community of the living dead. In African traditional society, those who have died are still with us, and their witness may influence the actions of the living. “Marching” is an action that unifies the community, as they move physically and spiritually in the same direction. It is a bodily, kinesthetic response to the leading of the Spirit rather than a passive acquiescence. (See the Mwamba Children’s Choir demonstrating a spirited musical and physical interpretation of the song.)

“The Light of God” has meaning on several levels. While it is a symbol of creation and of Jesus Christ, the light of the world, it is also a common refrain in songs of healing or ngoma throughout Southern and Central Africa. According to Christian anthropologist John Janzen, “Let darkness be replaced with light” is coded language for “seeing clearly” (Janzen, 1992, 111–118). God is the source of clear sight in the midst of the struggle, the source of discernment and truth. As we march, we can see our way ahead. Our path is clear. Where there is light, there is hope.

When this message is amplified with engaging music, the words become embodied in the lives of the community that sing and dance it. The song accommodates and even facilitates a growing, evolving community of believers. “We are marching,” knowing that the living dead are singing with us, giving us courage and hope. When this song is brought into worship as a processional, the walls of the church become permeable, and those who sing it bring with them the struggle of the streets and sanctify that struggle in worship.

Anders Nyberg (b. 1955) disseminated the freedom songs of South Africa to the Western world in the mid-1980s largely under the sponsorship of the Church of Sweden Mission (Lutheran). Nyberg took his Swedish choir, Fjedur, to South Africa in the 1970s. The synergy between the choir from Sweden, one of the most choral cultures in the world, and choirs from South Africa, the most choral culture on that continent, provided the energy to propel these songs throughout the world. Members of Fjedur, in turn, learned songs from South African choirs. Many of these songs were from the liberation movement of black South Africans against apartheid white rule.

Nyberg’s transcriptions were sung throughout Sweden and disseminated broadly through publications in Europe and the United States. International meetings of the Lutheran World Federation and the World Council of Churches provided opportunities for people to hear and sing these songs. The publication of Nyberg’s collection *Freedom Is Coming: Songs of Protest and Praise from South Africa* (1984) captured the imagination of church choirs in the United States. As a result, several of the songs from this collection are now found in many hymnals and hymnal supplements. In addition to “Siyahamba,” the songs “Freedom Is Coming” (The Faith We Sing, 2192) and “Thuma Mina” (“Send Me, Lord”) (The UM Hymnal, 497) are some of the more popular songs known by congregations. Nyberg and his wife, Jennifer Ferguson, hold dual Swedish and South African citizenship, dividing their time between the two countries.

South African freedom songs have become global songs for those who struggle for freedom. I have enjoyed experiencing the spread of South African freedom songs in other places in the world.

The following are personal examples from the author’s experience:

In 1991, I led a group of musicians to Haiti for a music camp. Because of the association with Voodoo, Haitian Christians rarely sing in churches. Working with Haitian missionaries, I taught Creole translations of several South African songs to congregations and those attending the music camp. These songs were enthusiastically received and served as a musical bridge from Africa to the Haitian culture because of the themes of liberation and accessible musical style.

In 1999, while teaching in Matanzas, Cuba, I had the opportunity to teach several South African freedom songs to congregations in the original language and Spanish. The songs included “Siyahamba” or “Caminando en la luz de Dios” in Spanish.

In 2004, I interviewed several members of Nyberg’s Fjedur choir in Uppsala, Sweden. They described their trips to South Africa as transformative. Many in the choir returned to teach South African songs in churches throughout Sweden. Indeed, in several trips to South Africa, I almost always encounter a church group from Sweden that is singing these songs enthusiastically.

In 2004, I was teaching in Taiwan. I encountered a Presbyterian youth choir among the Paiwan people in the south of the country. They wanted to sing for me. The first song was “Freedom Is Coming,” sung in Mandarin. In the context of this country, the freedom was from the oppressive regime of Chiang Kai-shek, whose Chinese National Party (KMT) limited the liberties of the Taiwanese people until they were able to hold their first free elections in 1996.

While studying in South Africa in 2008, I participated in a Black Methodist service where freedom songs were sung alongside translations of Western hymns, South African adaptations of Anglican chant, and songs with more traditional musical roots. They remain an important genre, even in the post-apartheid years.

When we sing these songs in our worship, we capture hopes of South Africans and also join in their struggle for freedom and the hope that comes from singing in solidarity with all who suffer oppression.





Presents

# ROPE

Directed By Rick Bergmann  
Assistant Directed By Stacey Saunders



**YOU'RE INVITED TO THE PERFECT MURDER**

February 21, 22, 28 and March 1 at 7:30 pm and  
February 23 and March 2 at 2 pm

Tickets are just \$10.00  
Seating is limited so get your tickets early!\*

Emmanuel United Methodist Church  
11416 Cedar Lane  
Beltsville, MD 20705

[www.upstageartists.com/tickets](http://www.upstageartists.com/tickets)  
\*no refunds or exchanges

## February 2025

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p><b>OFFICE HOURS</b> M, W 9:30 am - 2:00 pm</p> <p><b>Calendar Room Key:</b> (FH)- Fellowship Hall (Sanctuary Building) (CSR)- Chester Stewart Room (Education Building) (Zoom)- Virtual (S)- Sanctuary</p>						
<p>2 <b>10:00 am</b> Worship (S) <b>6:00 pm</b> Scouts (CSR)</p>	<p>3 Office Open <b>7:00 pm</b> UpStage Artists rehearsal: Rope (FH)</p>	<p>4 Office Closed</p>	<p>5 Office Open <b>7:00 pm</b> Bible Study (V)</p>	<p>6 Office Closed <b>7:00 pm</b> UpStage Artists rehearsal: Rope (FH)</p>	<p>7 Office Closed <b>7:00 pm</b> UpStage Artists rehearsal: Rope (FH)</p>	<p>8 <b>10:00 am</b> Beltsville Community Cats (FH) <b>5:00 pm</b> Narcotics Anonymous (CSR)</p>
<p>9 <b>10:00 am</b> Worship (S) <b>11:15 am</b> Souper Bowl Luncheon! <b>6:00 pm</b> Scouts (CSR)</p>	<p>10 Office Open <b>7:00 pm</b> UpStage Artists rehearsal: Rope (FH)</p>	<p>11 Office Closed <b>7:00 pm</b> UpStage Artists rehearsal: Rope (FH)</p>	<p>12 Office Open <b>7:00 pm</b> Bible Study (V)</p>	<p>13 Office Closed <b>7:00 pm</b> UpStage Artists rehearsal: Rope (FH)</p>	<p>14 Office Closed</p>	<p>15 <b>5:00 pm</b> Narcotics Anonymous (CSR)</p>
<p>16 <b>10:00 am</b> Worship (S) Noon UpStage Artists rehearsal: Rope (FH) <b>6:00 pm</b> Scouts (CSR)</p>	<p>217 Office Open <b>7:00 pm</b> UpStage Artists rehearsal: Rope (FH)</p>	<p>18 Office Closed <b>7:00 pm</b> UpStage Artists rehearsal: Rope (FH)</p>	<p>19 Office Open <b>7:00 pm</b> UpStage Artists rehearsal: Rope (FH) <b>7:00 pm</b> Bible Study (V)</p>	<p>20 Office Closed <b>7:00 pm</b> UpStage Artists rehearsal: Rope (FH)</p>	<p>21 Office Closed <b>7:30 pm</b> Rope: UpStage Artists Performance (FH)</p>	<p>22 <b>8:00 am</b> Free Food Distribution <b>5:00 pm</b> Narcotics Anonymous (CSR) <b>7:30 pm</b> Rope: UpStage Artists Performance (FH)</p>
<p>23 <b>10:00 am</b> Worship (S) <b>2:00 pm</b> Rope: UpStage Artists Performance (FH) <b>6:00 pm</b> Scouts (CSR)</p>	<p>24 Office Open <b>7:00 pm</b> Depression Bi Polar Support (V)</p>	<p>25 Office Closed <b>7:00 pm</b> UpStage Artists Auditions Guest Who's Coming To Dinner (FH)</p>	<p>26 Office Open <b>7:00 pm</b> Bible Study (V)</p>	<p>27 Office Closed <b>7:00 pm</b> UpStage Artists Auditions Guest Who's Coming To Dinner (FH)</p>	<p>28 Office Closed <b>7:30 pm</b> Rope: UpStage Artists Performance (FH)</p>	