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The Lamplighter

The Newsletter of Emmanuel United Methodist Church

WELCOME JULY

May your heart and
mind to open enough to
receive the **Blessings of**
New Month!

Delight yourself in the LORD, and He will give
you the desires of your heart. - Psalm 37:4



The Lamplighter



The Newsletter of Emmanuel United Methodist Church!

JULY

JULY 2023

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From the
Pastor's
Desk...

Pentecost paraments were the perfect backdrop for the students who posed for this "class photo." Emmanuel UMC in Beltsville, Maryland issued an invitation to church members and the community to a Spiritual Gifts Seminar, featuring S.H.A.P.E. (a book by Erik Rees), which helps us to explore how we were "shaped" to serve God by the spiritual gifts that we have been given. The study group met once a month over three months, even with some members who worked remotely to cover the course.

Not only did members from EUMC participate, but so did St. James Memorial UMC, St. Michael's Interdenominational, and New Psalmist Baptist Church. While not all of the students are featured, the impact of their completing this study will reverberate throughout the community!



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

Lay Servant Lectern: July 2023 Edition

By Ricky Whitecotton



Greetings Sisters and Brothers! Fifth in a series. In this edition, I will describe “Living Our United Methodist Beliefs”, a course on our heritage; and note some of the ministry experiences from Virginia Beach and my shore duty assignment. Note these are not United Methodist experiences. Here is the brief description of the course from the Be Disciple website:

The history, heritage, beliefs, mission and culture of the United Methodist Church for anyone – newcomer or longtime member – who wants to know what’s distinctive about being a United Methodist Christian. We’ll explore the special gifts of theology and witness that the Wesleyan tradition brings to the Church universal, how we got where we are today and how our distinctive emphases are still needed in the 21st Century church. No matter what happens this summer, or at or after General Conference in 2024, this bedrock of all groups in Methodism will still be relevant!

This class is one of the core Lay Servant Ministries classes, but everyone is welcome! I really enjoyed this class. This is again a required course for Certified Lay Speaker. It was taught by Rev. Beth Galbreath whom I mentioned last month. She is a Deacon in the Northern Illinois Conference. There was a condensed version of the comparison of the proposed denomination the Global Methodist Conference. It was annotated. This was pertinent due to both our and the new denomination having a shared heritage. While this was a focus on our polity class and was studied daily we only referred to this twice during the course.

I appreciate history and feel fairly well versed in our United Methodist history. So, this was “in my wheelhouse” as they say. One thing I cannot adequately convey is the opportunity to meet new people, from all across our nation, all with similar but different stories. Everyone is excited to be in the course and ready to learn and apply our knowledge. We are like any organization or perhaps family that has been existent for over 200 years. We have some wonderful history, and some trying times as well.

Some biography 1985 - 1988

Shore duty, not all one may expect. In the Navy one has the opportunity for 3 basic assignments as an enlisted person. Training, Sea Duty, and Shore Duty. With few exceptions that is the order. I reported to NAVCAMSLANT on the Norfolk Naval Station sometime in 1985. Now, this was my choice, and I chose it for the location, Norfolk, which is a neighbor to Virginia Beach. The second portion of my tale will introduce you to Gateway FreeWill Baptist church in Virginia Beach. NAVCAMSLANT (an awkward acronym) stands for Naval Communication Master Station Atlantic. It is where all Naval East coast secure communication originates and is routed through. It is the land of some intelligence and spy types also...not me for sure. There was high security with armed marine guards to enter the communication building. We had occasional details to destroy classified materials by shredding and burning. This is how important the Navy felt about classified material. Like many military facilities there had been spies found acting against the U.S. interests on the property over time. Every time they were caught it brought many changes to get us to the point where I experienced the place. I had to hold a Top Secret NATO Clearance to work there, which is fairly high level. While there I learned Metrology, which is the calibration of test equipment and was the Materiel Maintenance Manager. It was a strained relationship, they treated me as an outsider for the whole time because I was a Nuke.

The reason I chose the area was for the church which I noted above. Gateway was, at that time, the largest church in that denomination and had a lot of ministry opportunity. We had a regular attendance of 2,500 people with 4,000 or more on Easter or Christmas. There was a fleet of buses for children, there was an independent Bible college on the property, and a Christian school. Our children attended the Christian school and Ruie taught music and typing there. I was asked to lead a Children’s church, for the first 18 months I had K4 and K5, around 500 kids per week, we had a small ministry team and did it all. The last 18 months we had 1st and 2nd grade Children’s church, that group had around 300 kids per week. Ruie was with me along the whole path. We sang in the choir, did evangelism (home visits). We were asked to start a Patch the Pirate Club. This was a children’s club with integrated songs, so thus a choir also. The concept came from the independent Baptist movement. It was started by Rev. Ron Hamilton. He lost an eye to cancer as a young father, his children thought he looked like a pirate. It became a neat thing.

Continued on the next page

Lay Servant Lectern continued from previous page

Gateway was a training ground for many, it was also a very conservative place within a conservative denomination. While we, as United Methodists, would agree with most of the theology, I would now balk at the list of rules that must be obeyed. There were many. One of the things I recall are the various pastors at the church. Rev. Dale Burden was lead pastor, he was a decent preacher and loved everyone but was severe in upholding the rules. Rev. Raymond Coffey was a younger man, and very bright. He always had new concepts he was reading on and informing us through Wednesday services. Rev. Nate Ange and his father whose name I forget, very spirited preachers. I really appreciated Rev. A.B. Brown, a very common person from whom I learned a lot of everyday wisdom. We had many guest preachers who were prominent in independent Baptist circles. There was much to appreciate, but so many rules. We were tired and spiritually drained at the end of three years.

If you want more information on the Lay Servant program, please ask me!

May God continue to richly bless you all!

Ricky



Cooking with Pastor King: Cheesy Cornbread Casserole

Ingredients:

1 cup cornmeal

(Please note that corn muffin mix is not corn meal. If you use a mix, you may need to adjust other dry ingredients for the recipe).

1 tablespoon baking powder

1 cup all-purpose flour (or substitute GF flour)

1 1/2 tablespoons sugar

3/4 teaspoon salt

1 (16 ounce) bag frozen corn, thawed and drained

(Use fresh corn when in season)

1 cup milk

1 cup sour cream (or plain yogurt)

6 tablespoons butter, melted (or butter substitute)

ground black pepper, to taste

8 ounces bacon (or turkey bacon), crispy, diced, and divided

1 1/2 cups grated cheese (cheddar, pepper jack, or a combination thereof), divided

Directions:

Preheat oven to 350 degrees F

~Generously grease a 9x13-inch baking dish, and set aside.

~In large bowl, whisk together following dry ingredients: Cornmeal, baking powder, flour, sugar, and salt.

~Add in the corn, milk, and sour cream (or yogurt). Stir to combine.

~Mix in the butter, black pepper, 7 ounces of the bacon, and 1 cup of the cheese until just combined.

~Pour the mixture into the greased baking dish, and smooth the top.

~Finish by sprinkling the top with the remaining bacon, and cheese.

~Bake until golden brown, about 40-45 minutes.



***This is a side dish that serves 10, but if you decide to first layer your baking dish with shredded poultry or pork (barbecue sauce or not), the cornbread topping could make it a one dish meal!

History of Hymns: “O Beautiful for Spacious Skies”

By C. Michael Hawn

"O Beautiful for Spacious Skies" by Katharine Lee Bates
The United Methodist Hymnal, 696
*O beautiful for spacious skies,
For amber waves of grain;
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea.*



**Katharine Lee
Bates**

Katharine Lee Bates (1859-1929) offers iconic images in “America the Beautiful” that capture the variety of landscapes found throughout the continental United States. Her hymn has inspired many singers to nationalistic devotion and gratitude to God for this land.

Cornelia Bates, Katharine’s mother, was a graduate of Mount Holyoke Seminary, a school for young women in Massachusetts. As a graduate, along with the famous poet Emily Dickenson, of one of the most demanding academic institutions for women, Cornelia provided a model for her daughter, who entered Wellesley College, graduating in 1880 with a B.A., and serving as president of the institution’s second graduating class.

According to the Songwriters Hall of Fame, Katharine Bates taught at her alma mater from 1880-1925, furthering her study at Oxford. In addition to collections of poetry, she published books on the religious themes in Shakespearean and pre-Shakespearean drama. Besides her teaching and literary activities, Bates was known for her advocacy of labor reform, manifest through her involvement in The College Settlements Association, formed in 1890 as an organization “to bring all college women within the scope of a common purpose and a common work.” Katharine Bates never married, but lived for twenty-five years with Katharine Coman.

In an article published in Boston Athenaeum (1918), the poet provides details of the hymn’s composition. Bates began composing this hymn in Colorado Springs, Colorado, while traveling west in 1893 with a group of teachers from New England. After a long ride to the summit by horse- and finally mule-drawn wagon, a brief view of Pike’s Peak provided a panoramic spectacle that was the inspiration for “purple mountain majesties.” A visit to a lagoon at Chicago’s Columbian World Exposition in celebration of the 400th anniversary of the “discovery” of America by Christopher Columbus inspired the image of “alabaster cities” in the final stanza. The white neoclassical designed exhibition buildings at the Exposition became known popularly as “The White City.” A vision of Kansas wheat fields observed by train on July 16 stimulated the memorable phrase “amber waves of grain.”

Making sketches in four stanzas on sight, her work as a professor of English at Wellesley absorbed her attention, and the hymn was not published until July 4, 1895, in The Congregationalist with the incipit “O beautiful for halcyon skies”:

*O beautiful for halcyon skies,
For amber waves of grain,
For purple mountain majesties
Above the enameled plain!
America! America!
God shed His grace on thee,
Till souls wax fair as earth and air
And music-hearted sea!*

A revision appeared in the Boston Evening Transcript on November 19, 1904. The only pay that the author ever received for her poem was a small check for its appearance in this periodical. Bates continued to make changes until it was published in its final form in 1911.

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History of the Hymns continued

The first four lines of the original second stanza have been omitted from The United Methodist Hymnal because, according to Carlton Young, it has suggested to some the notion of “white manifest destiny” (Young, 1993, 210):

*O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!*

Treatment of Native Americans by European immigrants and their descendants reminds us that the “thoroughfare for freedom” came at a high cost for the earlier inhabitants of our land.

In addition to omitting the original second stanza, The United Methodist Hymnal (1989) maintains the first four lines of the original final stanza – “O beautiful for patriot dream . . .” – and concluded the hymn with the final four lines of the original second stanza:

*America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law.*

There is a subtle irony in the text for the twenty-first-century singer: stanzas one and four (of the original four-stanza text) include: “and crown thy good with brotherhood” only a little more than two decades after the conclusion of the Civil War and during the Reconstruction period, a time characterized by many atrocities against African Americans. However, perhaps the realities of this national injustice underlay the petition at the end of the original stanza two: “God mend thy every flaw . . . Thy liberty in law.”

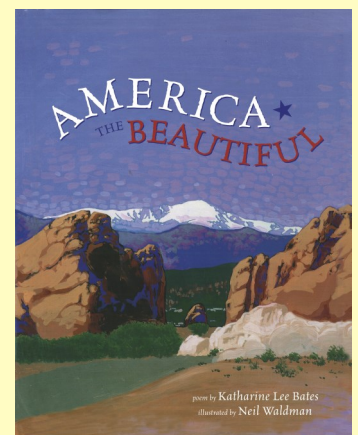
The search for a tune for this text was not easy. Fellow New Englander and composer Silas G. Pratt (1846-1914) published the first tune in a collection in 1904. The text was also sung to a variety of folk songs, including the pentatonic Scots melody “Auld Lang Syne.” In her 1918 account, Bates noted that more than sixty tunes had been written for her text. In 1926, the National Federation of Music Clubs held a contest for a tune, but none of the approximately six hundred entries were deemed suitable.

Today “America the Beautiful” is almost exclusively sung to Samuel A. Ward’s Materna. Ward (1847-1903) was a New Jersey-born musician who served as organist at Grace Episcopal Cathedral in Newark beginning in 1880. He formed a male glee club that evolved into the Newark Orpheus Club.

A movement in 1926 to adopt the hymn as the national anthem lost out to the older and more established “Star-Spangled Banner,” which won official status when President Herbert Hoover signed a bill on March 3, 1931, proclaiming it the national anthem. For decades since that time, advocates of the hymn push for official anthem status.

Ward wrote Materna in 1888 for the words “O Mother Dear Jerusalem” by a sixteenth-century poet known only as “F.B.P.” This proved to be a moderately popular hymn and tune in hymnals published between 1860-1950. It is no wonder that Materna would eventually become the preferred tune for “America the Beautiful” for at least two reasons: First, it is a Common Meter Double (C.M.D.) tune, and these are not as plentiful. Second, the rising C Major melody in the second half captures the energy of the quasi-refrain beginning with “America! America!”

It appears that Ward neither met Bates nor heard the hymn in its completed form with his tune (1912) before his death in 1903. The pairing of his tune with Bates’ text eventually placed him in the Songwriters Hall of Fame. Note of his induction appears at https://www.songhall.org/profile/Samuel_A_Ward.

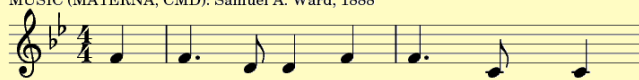


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History of the Hymns continued

696 America the Beautiful

WORDS: Katharine Lee Bates, 1904
MUSIC (MATERNA, CMD): Samuel A. Ward, 1888



1. O beau - ti - ful for spa - cious skies,
2. O beau - ti - ful for he - roes proved
3. O beau - ti - ful for pa - triot dream

The role of patriotic songs in hymnals and in Christian worship, though common, is not without controversy. “The Star-Spangled Banner” does not appear in The United Methodist Hymnal, while “America the Beautiful” does. Most stanzas of “The Star-Spangled Banner” chronicle a historical event in a romantic poetic narrative and barely address God, although the final stanza, virtually never sung, does make a fleeting reference to deity:

*Praise the Pow’r that hath made and preserv’d us as a nation!
Then conquer we must, when our cause is just,
And this be our motto: “In God is our trust”...*

“America the Beautiful,” by contrast, has a much more pervasive sacred tone with petitions (imperative verbs) to God at the conclusion of every stanza in the 1911 publication:

*“1. God shed his grace on thee,
And crown thy good with brotherhood . . .*

*“2. God mend thy every flaw,
Confirm thy soul in self control . . .*

*“3. May God thy gold refine,
Till all success be nobleness. . .*

*“4. God shed his grace on thee,
And crown thy good with brotherhood . . .”*

The amended final stanza as printed in The United Methodist Hymnal suggests a more humble patriotic posture following the United States’ role in two world wars and major conflicts in Korea and Viet Nam in the intervening years between the hymn’s composition and the conclusion of the twentieth century. It was with this perspective that Carlton Young defends the change of the final four lines as a corrective for the country’s “nationalistic warring instincts” (Young, 1993, 210). These four lines implore God to “mend thine [America’s] every flaw, confirm thy soul in self-control, thy liberty in law” – a prayer even more valid in the twenty-first century.

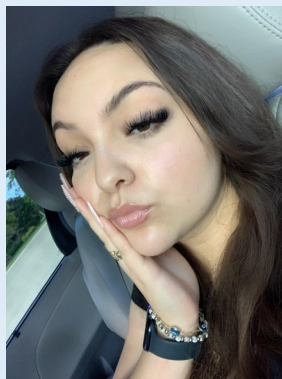
Congratulations to the Graduates of 2023!



Cale W. Fuller Jr.
Graduated from
(8th grade)
Beltsville Academy
2023
Headed to DeMatha



Margaret Elizabeth Fuller
Patrick Henry High
School
Roanoke Va.
(Tracy and Cale’s Niece)



Gabriella Elizabeth Montano
Eleanor Roosevelt High
School
(Tracy and Cale’s Friend)



Glendy Aguilera
Graduating from Laurel High
School

Trying to heal after church disaffiliation votes

By Heather Hahn



Worshippers at Market Street United Methodist Church prepare for Sunday service and Holy Communion. The new church, chartered in the North Texas Conference on March 26, was formed by United Methodists whose previous church homes disaffiliated. Forming the new church was part of their grieving process. Photo courtesy of the Rev. Eston Williams.

After their church voted to disaffiliate last fall, Ed Cunningham and his wife, Jackie, tried visiting other United Methodist churches near their East Texas community.

However, he said none of those other congregations really comprehended their sense of loss.

“Unless it happens to you, you don’t understand,” he said. “You don’t have the same feeling.”

When a congregation votes to break up with The United Methodist Church, often left behind are people with broken hearts.

Across the U.S. are United Methodists who, like Cunningham, need healing after bruising battles over whether their churches should leave the denomination. The resulting polarization in the pews has strained family ties, fractured friendships and left many people feeling their faith impugned.

Cunningham and his wife had almost given up on church altogether. But then they learned of a new faith community being started by people like them — United Methodists who felt evicted from their longtime church homes.

“This just felt like a natural fit,” he said. “I mean, a lot of people in pain coming together.”

The roughly 30 people who came together on that chilly December night included grieving members of First United Methodist churches in the East Texas towns of Mabank and Athens, both then in the process of disaffiliating. But in recounting their experiences, the churchgoers’ hurt soon gave way to hope for a new faith community. The group has now formed Market Street United Methodist Church, which is currently meeting in Eustace, Texas. The North Texas Conference chartered the congregation on March 26.

The church is named for Market Street in Mabank, where the fellowship held that first December meeting in a music studio. Even then, it was clear the burgeoning faith community would need more space.

Market Street is already outgrowing its current space — a formerly vacant church building in Eustace. The new church is now averaging well over 80 in attendance each week and is still adding newcomers. More than 100 attended on Easter Sunday.

The congregation has plans to move back to Mabank, a growing community on scenic Cedar Creek Lake that draws some Dallas commuters. But the Eustace location has already proven crucial to the new church’s development. The Eustace building had been vacant since the start of the COVID-19 pandemic and required multiple repairs, including new flooring and plumbing. For the Cunninghams and the dozens of Market Street charter members, getting the building in shape for a new congregation proved a good start to the healing process.

“We did a lot of work on it,” Cunningham said. “I think that’s one way we got away from the experience of hate, anger and pain. We took positive actions.”

But many hearts are still in need of mending and faith communities in need of restoration.

After decades of increasingly rancorous debate about LGBTQ inclusion at the denominational level, the 2019 special General Conference added a church law that allows U.S. congregations to leave the denomination with property if they meet certain financial and procedural conditions.

As a result, what largely had been a debate among denominational leaders has seeped into local congregations as well as false accusations that The United Methodist Church is abandoning core Christian doctrines.

Church exits have accelerated since last year’s launch of the Global Methodist Church, a conservative, breakaway denomination that aims to maintain bans on same-sex marriage and noncelibate gay clergy.

Since the church law took effect, more than 5,500 congregations — or about 18% of U.S. churches — have cleared the necessary hurdles to withdraw from the denomination. United Methodists expect more departures before the church law expires at the end of the year.

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Healing from previous page

The church law requires that at least a two-thirds majority of the church's professing members present vote for disaffiliation. However, not every congregational vote on disaffiliation crosses that required two-thirds threshold. Even the votes that do can still leave a sizable number of congregants who want to remain United Methodist.

"No matter what, it splits the church," said Cheryl Nekuza, a former administrative board member at First Methodist in Mabank and one of the founders of Market Street United Methodist Church.

At the Mabank church, 58 people voted against disaffiliation, including Nekuza. After the vote, she shared her grief with her friend, the Rev. Eston Williams. The retired North Texas Conference pastor committed at that moment to help the continuing United Methodists get a new church off the ground.

"Many new churches have started with fewer than 58 members," he said.

United Methodist conferences, the denomination's regional bodies, are reaching out to people who want to stay United Methodist and helping them find a place to land and belong.

Multiple conferences have designated "Lighthouse Congregations" — churches committed to remaining United Methodist and providing a beacon of hope for churchgoers whose previous congregations disaffiliated. Some United Methodist churches are already growing by welcoming people looking to stay part of the denomination.

In many ways, The United Methodist Church is seeing a realignment as committed church members find ways to renew existing ministries or start new ones like the Market Street congregation. Ultimately, church leaders expect to see a reinvigorated, inclusive and more mission-focused denomination moving forward.

The North Texas Conference worked with the lay people of Market Street to ensure they had the pastoral care and resources to get started. The Rev. Vic Casad, a retired district superintendent, served as the church's interim pastor. The Rev. Wayne Walters, a father of four who aims to be a collaborative leader, will become the church's pastor on July 1.

The Rev. Owen Ross, the conference's director of church development, was at the faith community's launch in December. He asked those in the room how many had held a leadership role in their previous church, and almost everybody raised a hand.

"Methodism at its finest has always been a lay-empowered movement," Ross said. "What is making Market Street so strong is you have a congregation of leaders. ... If you were picking an all-star team of Methodists in this area of East Texas, this is the team you would have recruited."

Nevertheless, pastors also have a role to play in salving the wounds that linger after the acrimony of many church disaffiliation votes, say two professors of preaching at Southern Methodist University's Perkins School of Theology in Dallas.

"The pain (as it is felt in your ministerial context and as you see it at the conference and denominational levels of the UMC) needs to be named explicitly and honestly," write the Revs. O. Wesley Allen Jr. and Alyce McKenzie in *Preaching to the Left Behind*, a pamphlet that offers advice for sermons that heal.

"A word of good news needs to be offered, but in ways that avoid denial of the significance of what is occurring," the two write. "This would be a good time to read and preach from lament."

Allen is Lois Craddock Perkins Professor of Homiletics, and McKenzie is the Le Van Professor of Preaching and Worship as well as director of the Perkins Center for Preaching Excellence. Allen said the center is willing to host and facilitate conversations with clergy groups about preaching in this time.

In the meantime, the professors urge both pastors and churchgoers not to confuse the views espoused in such fictional works as the "Left Behind" series with the message of the Gospels. The Gospel of Matthew — the focal Gospel of this year's lectionary — makes a point of showing "that our being 'left behind' is not judgment or abandonment but being commissioned for new work and responsibility in a new day," the two write.



United Methodists held early worship services for what is now Market Street Church in the public library in Mabank, Texas. But even then it was clear that the growing faith community would need more space. Photo courtesy of the Rev. Eston Williams.

Continued on the next page

Healing from previous page



Members of Market Street United Methodist Church celebrate the congregation's chartering on March 26. Photo courtesy of the North Texas Conference.

Allen told UM News that he has seminary students in a variety of situations. Some have joined the Global Methodist Church; some have left congregations so they can remain United Methodist; and still others are part of United Methodist congregations that are not only staying but also welcoming new members from disaffiliated congregations.

"It is an odd day, and they are struggling to know what to say and how to lead through what will likely be an extending, painful and confusing time," Allen said. "Their near-constant talk of these situations in class is part of why I wanted us to write this pamphlet."

Many conversations around church disaffiliations use the metaphor of divorce. Allen and McKenzie say a better metaphor might be siblings growing up and going separate ways.

Shifting the metaphor, the two write, "allows us to continue to be in conversation around our common heritage and look for ways to share resources and join forces in certain kinds of ministry (e.g., disaster relief) without demonizing each other."

demonizing each other."

McKenzie noted that this is not Methodism's "first conflict rodeo." The people called Methodist have parted ways before and come back together again.

Both she and Allen hope for a return to Methodism founder John Wesley's emphasis on grace and graciousness. "But it is not helpful to gloss over differences," McKenzie said.

Both professors recognize that with emotions so raw, a Methodist family reunion may not happen anytime soon.

Mindy Sutton, a third-generation member of First Methodist in Mabank, had worked with young parents in the congregation to try to keep that church together in the United Methodist fold. But the effort proved to no avail.

The heartrending disaffiliation vote resulted in Sutton's whole family, including her organist mother, reluctantly leaving behind a church home illuminated by stained-glass windows dedicated to her grandparents.

"My brother made the comment that, when we disaffiliated, it kind of felt like our grandparents were dying all over again," she said.

Now, Sutton, who is associate vice president and dean of students at Southern Methodist University, has found peace in seeing how the Market Street congregation has developed.

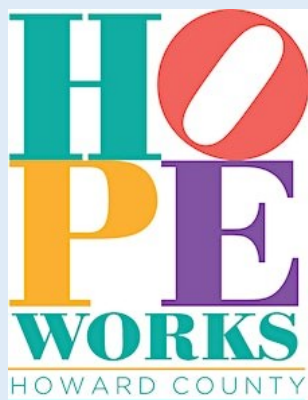
"It's hard not to see the hand of God in all of this, to be honest," she said. "As painful and difficult as the disaffiliation process was, this has just been so joy-filled and promising and hopeful."

Market Street is now full of children eager to get involved in church life. The church plans to hold a vacation Bible camp in July.

Among the kids involved in the new church is charter member Nekuza's grandson.

"My 10-year-old grandson, who could not even catch his breath because he cried so hard after the disaffiliation, is now an usher," the proud grandmother said. "That's his dream job — to be an usher at church."

UpStage Artists Raises \$200 for HopeWorks of Howard County



Our Community Partner, UpStage Artists, raised \$200 for HopeWorks of Howard County during the run of its latest production, *A View From The Bridge*. HopeWorks mission is to support and advocate for people in Howard County affected by sexual and intimate partner violence and engage the community in creating the change required for violence prevention. They provide resources to those affected by sexual and intimate partner violence as well as workshops for both youth and adults, leadership programs and a wealth of community outreach.

THANK YOU!



Thank you to Jennifer Kresge and the Boy Scouts and their leaders for doing a wonderful job with the community cookout on July 11!



Worship Through 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.



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 family of Roseanne "Timmie" Warner



1. Jason Pavelka
2. Whitney Ademiluyi
10. Andrew Onukwubiri
- Gail Belshay
21. Dontae Lytle
23. Crispin Wray
28. Temitope Oluwafemi
31. Edward Mellott

★HAPPY★
BIRTHDAY!

11.

-
4. Beverly and George Urick
 25. JoAnne and Donal Blakley

Happy Anniversary

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!



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

July 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		<p>Emmanuel is on Instagram! Follow @eumc_beltsville  Instagram</p> <p>Join us on Facebook! https://www.facebook.com/groups/EUMCBeltsville</p> 				<p>1 5 pm NA 7 pm UpStage Artists Auditions</p>
<p>2 10 am Worship 11 am Bible Study 6 pm Boy Scouts in Chester Stewart Room</p>	<p>3 9:30-2:30 Office Hours</p>	<p>4 Holiday Office closed</p> 	<p>5 9:30-2:30 Office Hours</p>	<p>6 Office closed 7 pm ESL Classes (Virtual)</p>	<p>7 9:30-2:30 Office Hours</p>	<p>8 5 pm NA</p>
<p>9 10 am Worship 6 pm Boy Scouts in Chester Stewart Room</p>	<p>10 9:30-2:30 Office Hours</p>	<p>11 Office closed</p>	<p>12 9:30-2:30 Office Hours</p>	<p>13 Office closed 7 pm ESL Classes (Virtual)</p>	<p>14 9:30-2:30 Office Hours</p>	<p>15 5 pm NA</p>
<p>16 10 am Worship 6 pm Boy Scouts in Chester Stewart Room</p>	<p>17 9:30-2:30 Office Hours</p>	<p>18 Office closed</p>	<p>19 9:30-2:30 Office Hours</p>	<p>20 Office closed 7 pm ESL Classes (Virtual)</p>	<p>21 9:30-2:30 Office Hours</p>	<p>22 8 am Food Distribution 5 pm NA</p>
<p>23 10 am Worship 6 pm Boy Scouts in Chester Stewart Room</p>	<p>24 9:30-2:30 Office Hours 7 pm UpStage Artists Rehearsal</p>	<p>25 Office closed</p>	<p>26 9:30-2:30 Office Hours</p>	<p>27 Office closed 7 pm ESL Classes (Virtual) 7 pm UpStage Artists Rehearsal</p>	<p>28 9:30-2:30 Office Hours 7 pm UpStage Artists Rehearsal</p>	<p>29</p>
<p>30 10 am Worship 6 pm Boy Scouts in Chester Stewart Room</p>	<p>31 9:30-2:30 Office Hours 7 pm UpStage Artists Rehearsal</p>	 <p>EMMANUEL UNITED METHODIST CHURCH BELTSVILLE, MD Life is a journey, don't travel it alone</p>				