



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

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Rev. Dr. Andrea M. King
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The Lamplighter

The Newsletter of Emmanuel United Methodist Church



**May the wings of the butterfly kiss the sun
And find your shoulder to light upon,
To bring you luck, happiness and riches
Today, tomorrow and beyond.**

~Irish Blessing

The Lamplighter

The Newsletter of Emmanuel United Methodist Church!

APRIL 2024

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The UMC Conferences

The United Methodist Church is organized in various "conferences." The General Conference is the largest overarching conference, where delegates from across the globe meet typically every four years to make legislative decisions for the whole denomination. The upcoming General Conference is postponed from 2020 because of the COVID-19 restrictions, but much of the legislation that was slated to be voted upon still remains the same (with some exceptions). Although the General Conference is being held in 2024, it is officially considered the Postponed 2020 General Conference. The 2024 General Conference will be decided as a different matter altogether.

Following the General Conference, the Jurisdictional Conferences will be held. Jurisdictional Conferences are composed of multiple Annual Conferences, which will gather in their respective geographical areas (Northeastern, Southeastern, North Central, South Central, Western) for the primary purpose of electing new bishops. During Jurisdictional Conference, retiring bishops are honored, and bishops who are newly elected or continuing are assigned to serve in their respective episcopal areas. Each bishop is given oversight of a region, which can be one or more Annual Conference.

The Annual Conference is a collective of local United Methodist Churches in a given geographical area (for example, Baltimore-Washington, Virginia, California-Nevada, Florida, etc.). "Annual Conference" is also the term used for the annual gatherings of Lay and Clergy delegates at the local church level, where legislative proposals are sent to the General Conference for denominational consideration, which will impact every church. Annual Conferences are where elections are held for the delegates who vote at the General and Jurisdictional Conferences.

At the local church level, each congregation has voting representatives who are eligible to attend the Annual Conference, which is usually held in May or June. The laity who vote are referred to as Lay Members to Annual Conference.

For Emmanuel UMC, please note that (as of this writing) Susie Mendolsohn and Ted Ladd are the official Lay Members to Annual Conference. Susie's position became effective January 1, 2024.

Previously, Roy White served as one of the Lay Members to Annual Conference while he was also serving as the Lay Leader. Being the Lay Leader does not automatically make one the Lay Member to Annual Conference because those positions have different roles.

The Lay Member to Annual Conference votes on behalf of the local church. Each local church gets at least one laity vote and one clergy vote (if the Pastor is recognized by the Annual Conference as a voting Clergy Member). The number of voting delegates for a congregation is decided by the Annual Conference and impacts the voting delegates.

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

From the Pastor's Desk continued from the previous page

The matters that will go before the Postponed 2020 General Conference were voted upon or submitted before 2020 (with some exceptions made for the timeline delay). All UMC "conferences" impact the life of the local church at some level, so please cover the delegates to upcoming conferences with your prayers.

Pastor King

Thank you to all who have helped with service during Pastor King's Sabbatical

Thank you to all who have helped with worship during Pastor King's Sabbatical. We couldn't have done it without you. A special thank you to Ricky Whitecotton who has put together the order of worship every week.

Here are all who have helped:

Guest Speakers and Pastors

Rev. Sandra Demby
Ricky Whitecotton
Thea Becton
Rev. Gertie Williams
Melissa Melton
Frank Robert

Musicians

Theresa Garza
Byron Bobo
Steven Garcia
Sonia Kassambara
Donna Williams
Lynne Streeter
Korliss Britt

Guest Presentations

Levi Martin
Binta Kassambara
Mekai Nicholas
Becky Cavallo
Jenny Kresge
Scout Troop 1033

Thank you



What's next for UpStage Artists?

UPSTAGE ARTISTS MUCH ADO ABOUT NOTHING

UpStage Artists opened their 2024 season with "A Raisin In The Sun," selling out four of six performances over two weekends! It was a huge success for all involved. They are following it up with their first foray into the world of William Shakespeare with Much ADO About Nothing, one of the most renowned romantic comedies of all time!

In Much ADO About Nothing, everyone can see that confirmed bachelor Benedick and headstrong Beatrice are meant for each other—except for Benedick and Beatrice themselves! While their friends try to trick the bickering pair into admitting they're in love, their young sidekicks Hero and Claudio start a romance of their own. But will false accusations, broken promises, and even a nutty and bumbling police force prevent a happy ending or is all Much ADO About Nothing?

This is one of UpStage's largest casts with 15 performers of all ages including Emmanuel's own Suzie Mendolsohn. You will see a combination of new and returning performers to the stage. Rehearsals begin April 11 and show dates are May 31, June 1, 7, 8 2024 at 7:30 pm and June 2 and 9 at 2 pm. Come out and enjoy this timeless comedy!



Cooking with Pastor King: Key Lime Pie Bars

Ingredients

- 1 cup flour (most any kind but self-rising)
- 1/4 cup powdered sugar
- 1 stick (1/2 cup butter), cut into cubes (make sure it's cold)

Filling:

- 6 large eggs
- 2 1/4 cup granulated sugar
- 3/4 cup key lime juice
- zest of 2-3 limes (please don't zest the white part)

Instructions:

Preheat oven to 350.

In a medium bowl, mix together flour and powdered sugar for crust. Using a fork or food processor, cut in butter until the mixture forms a dough. Pat it into a 9×13 pan. It will be very thin (and that's okay).

Bake the crust for about 10 minutes (depending on your oven) until puffed and golden around the edges.

Prepare filling — in a large bowl, beat eggs, sugar, lime juice, and zest on medium speed for about a minute and a half. Pour over the crust and bake for about 20 minutes or until filling is set (should no longer be "runny" on top). Remove from the oven, let cool.

Chill bars until cold and firm.

Add whipped topping if desired. Cut into bars and serve.



Worship Through Giving: How Can I Give?

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

Through the Mail: mail your offering to 11416 Cedar Lane, Beltsville, MD 20705.



History of Hymns: “It’s Me, It’s Me, It’s Me O’ Lord (Standing in the Need of Prayer)” UMH 352 by Darrell St. Romain

“It’s Me, It’s Me, O Lord” (“Standing in the Need of Prayer”) African American Spiritual
The United Methodist Hymnal, 352; Songs of Zion, 110
It’s me, it’s me, O Lord, standing in the need of prayer.
It’s me, it’s me, O Lord, standing in the need of prayer.

Nothing is more personal than prayer. It is our line of communication to God. Emotions run deeply in this form of devotion. Whether our prayers express joy or sadness, praise or lament, reconciliation or contrition, prayer touches the most inner depths of our being. Enslaved Africans created a genre of song born out of a harrowing experience of daily struggle yet filled with the hope that God was in control and would deliver them out of their bondage.

“It’s Me, It’s Me, O Lord” reveals the intimate nature of prayer. It’s not my mother or father, sister or brother, or the preacher or deacon that needs prayer: it’s me. After praying for everyone else, it’s my time to make my petition. I need God to do what I know God can do. St. Augustine of Hippo, a fifth-century saint of African descent, describes prayer in this manner: “For in most cases prayer consists more in groaning than in speaking, in tears rather than in words. But He setteth our tears in His sight, and our groaning is not hidden from Him who made all things by the word, and does not need human words” (Letter 130 to Proba, X.20). With all that the enslaved Africans endured, tears and groanings were likely commonplace in their prayer. Sr. Thea Bowman notes:

When African Americans met or congregated, they consoled and strengthened themselves and one another in sacred song—moans, chats, shouts, psalms, hymns, and jubilees, first African songs, then African American songs. In the crucible of separation and suffering, African American sacred song was formed (Bowman, 1987, p. i).

Eileen Guenther has identified over forty primary themes that encompass the body of work that is spirituals (Guenther, 2016, p. 354). “It’s Me, It’s Me, O Lord” falls into several categories. The text reveals that accountability and humility are required to live a Christian life. Familial and community relationships are present in the stanzas of this spiritual. Guenther states, “in Spirituals, ‘I’ equals ‘we’ in the African sensibility, where individuals are responsible for the whole community, not only for themselves” (Guenther, 2016, p. 355). St. Cyprian of Carthage, a third-century saint of African descent, echoes this sensibility:

Before all things, the Teacher of peace and the Master of unity would not have a prayer to be made singly and individually, as for one who prays to pray for himself alone . . . Our prayer is public and common; and when we pray, we pray not for one, but for the whole people, because we the whole people are one (Treatise IV.8).

Enslaved people turned to God for hope or deliverance. Below is a testimony of an unknown enslaved African:

I pray now and just tell God to take me and do his will, for he knows every secret of my heart. He knows what we stand most in need of before we ask for it, and if we trust him, he will give us what we ought to have in good season (Johnson, 1969, p. 58; cited in Guenther, 2016, p. 124).

Former slave William H. Robinson recalls this about prayer:

My mother had taught me to get on my knees and say my prayers, as far back as I could remember, yet I never knew the power there was in prayer. (Robinson, 1913, p. 58; cited in Guenther, 2016, p. 124)

These testimonies reveal how prayer links us to God and how familial bonds teach and pass down prayer.

This widely known Negro spiritual comes from the perspective of the first person singular. William B. McClain notes, “The slaves saw the assurance of salvation as largely a personal responsibility. Realizing imperfection, the people affirmed in this song a total and complete reliance upon the grace of God” (McClain, 1990, p. 101). Liberation theologian James Cone reveals, “If God is known as the liberator of the oppressed from bondage, and Jesus is his Son who is still present today, then the ‘Sinner Man’ is everyman, who is in need of divine liberation. He is the person who needs ‘dat ol’ time religion’ or the one ‘standin’ in the need of prayer” (Cone, 1972, p. 82; cited in Young, 1993, p. 436).

Continued on the next page

History of hymns continued from previous page

Like most Negro spirituals, this text has many variations, and the music has many arrangements. This Negro spiritual is sometimes referenced by the title, “Standing in the Need of Prayer.” The text appeared in James Weldon Johnson and J. Rosamond Johnson’s *The Book of American Negro Spirituals* (1925) with the stanzas as follows:

*Tain’t my mother or my father, But it’s me, O, Lord, Standing in the need of prayer.
Tain’t my deacon or my leader, But it’s me, O, Lord, Standing in the need of prayer.*

Another version of the text appears in a collection edited by Natalie Curtis-Burlin (2001, p. 51):

*‘Tis me, ‘tis me, O Lord Standin’ in de need of prayer— O Lord!
‘Tis me, ‘tis me, O Lord, Standin’ in de need of prayer.*

*‘Tis not my Mudder but it’s me, O Lord, Standin’ in de need of prayer— O Lord!
‘Tis not my Mudder but it’s me, O Lord, Standin’ in de need of prayer.*

These variants transcribe the dialect, reflecting the speech of the enslaved Africans. Using the dialect created a performance that closely resembled slaves singing their indigenous song. Singing spirituals in dialect by Caucasian choirs remains a topic of much debate. This article will not address this, but it should be noted, not using the dialect may change the rhythms of certain spirituals.

Source: *Old Songs Hymnal: Words and Melodies for the State of Georgia* (1929).

worship (Young, 1993, p. 834). Whereas the version in *Songs of Zion* is almost totally diatonic, Farley Smith’s arrangement approaches that of the concertized spiritual with chromatic harmonies and, at one point (m. 5), an independent bass line.

The liturgical uses for this spiritual are numerous and varied. It works well as a simple prayer response or an invitational response to an altar call. The singing of the spiritual would be effective during the ritual gesture of the imposition of hands during the Service of Ordination as the ordinands recognize that they are “standing in the need of prayer.” Sr. Ester Mary, N.C.T. recalls this spiritual used during a baptismal celebration:

It is solemn Evensong at the mission of St. Simon of Cyrene, near Cincinnati, Ohio. Fr. Wilson, the priest in charge, has just announced, “The service of Holy Baptism will be found on page 273 of the Prayer Book.” With the acolytes he goes to the center of the sanctuary. As he turns to the font, the words ring out: “It’s me, it’s me, O Lord.” Like an answering wave comes for the congregation of colored people— “Standing in the need of prayer.” (Mary, 1990, p. 40)

National Jubilee Melodies (1916) printed the first version of this text as “Standing In Need Of Prayer.” Appearances in *Golden Bells* (1923), *Songs of the Cross* (1924), and Seth Parker’s *Hymnal* (1930) soon followed. After 1930, only *The Hymnal* (1942) published the text until it appeared in *Songs of Zion* (1981). Since its inclusion in *Songs of Zion*, more than twenty hymnals included it in collections. *Come, Let Us Worship: The Korean–English Presbyterian Hymnal* (2001) translated “It’s Me, It’s Me, O Lord” into Korean.

The various texts that appear in hymnals since 1981 may use dialect for standing—standin’. The stanzas may vary in small ways, for example: “Not my brother, not my sister,” or “Not my brother, nor my sister.” In the second stanza, sometimes “elder” replaces “preacher.” A fourth stanza appears in most current hymnals that does not appear in *The United Methodist Hymnal*: “Not the stranger, nor my neighbor.” *The Psalter Hymnal* (1987) arranges the stanzas of this Negro spiritual as a call-and-response. Leader: “Not my brother, nor my sister, but it’s me O, Lord,” All: “standing in the need of prayer.”

Harry T. Burleigh’s arrangement, “‘Tis me, O Lord; Standin’ in de need of prayer” (1918), sets the text in D minor for the first nine measures. Burleigh changes to F major in the refrain. The shift from minor to major denotes a subtle rhetorical change as the singer becomes aware of the need (Moon, 2004, p. 293).

William Farley Smith (1941–1997) arranged most of the spirituals, including “It’s Me, It’s Me, O Lord,” in 1986 for *The United Methodist Hymnal* at the request of the Hymnal Revision Committee for which he served as a consultant in African American music and

History of hymns continued from previous page

We all need prayer. This spiritual acknowledges this need. When singing this text, let us remember that the use of “me” really means “we.”

The Clark Atlanta University Choir sings Moses Hogan’s (1957–2003) arrangement of “Standing In the Need of Prayer.” This is straightforward homophonic setting of the text with few embellishments except the addition of “have mercy” and “good Lordy” by the basses to the refrain.

A Black-gospel arrangement of “Standing in the Need” by gospel recording Artist John P. Kee (b. 1962) is popular among some Black congregations. This is a call-and-response arrangement with the text of two or more stanzas combined to create one stanza. This recording is complete with a testimony of how prayers produced a medical miracle.



- 4. Monica Hatton
- 8. Lea Claye
- 9. Deji Bello
- 11. Lacey Fadely, Dan Webb
- 15. George Urick
- 16. Cale “CJ” Fuller Jr., Grace Rodeffer
- 18. Ernie Kilbourne
- 19. Ted Ladd
- 25. April Ademiluyi
- 26. Glenna Pavelka

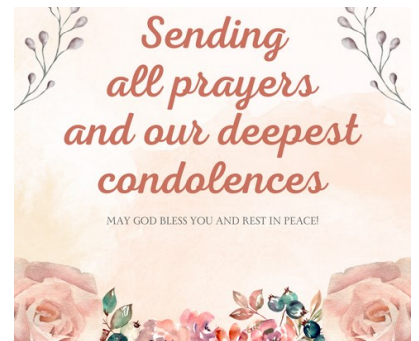


Please pray for our homebound

Glen and Pauli Colburn
Bob Humphrey
Ernie Kilbourne

Christian Love and Sympathy to

Naffi Morou who had a family member pass away
The family of Manly Peters (friend of Sonia Kassambara)
The family of Leila Middleton (Sally Rhodes mother)



- 4. Chris and Virginia Butcher

Join us on Sunday mornings at 10 am. Use this link if you wish to attend virtually: <https://zoom.us/j/97839889289?pwd=YzUxZjJKTzUybTJnZEt4UC9qTkI4QT09> or go to zoom.us and click join a meeting.

The meeting number is 978 3988 9289. The Password is EUMC
You can call in on any telephone (cell or landline) at 1-301-715-8592
If you’re calling on the telephone the information is
Meeting ID: 978 3988 9289 Passcode: 479360



January 2024

Dear Friends of GYTTE,

We hope you are having a good beginning to 2024 and that it is not too cold where you are.

In this newsletter you will read about an ecological (stewardship of the earth) retreat we made with members of "El Buen Pastor" church. You will also see photos and hear about our fall regional meeting with Health Promoters. Finally we share about the November AWARE group, with photos, and a letter from team member Sue Harriss who is the Cal Pac UMVIM Coordinator.

In November of 2023 we hosted a wonderful AWARE team led by our good friend Rev. Marian Hartman. The group of 13 people were from 5 states and varied in age from 17 to 86. They worked on a house hand in hand with Alejo, wife-Carolina and daughter Alexa high up on a mountain in the town of Tlancualpican. They painted two buildings and a cement couch, and built a stone walkway.



They learned two ancient techniques that our ancestors used for building walls. Pajarcilla uses cut up straw, then adds mud with a high clay content and water. This gets mixed up well. The other kind is called Cob: Once again they use mud with a high clay content and they make sort of a dough. The straw has to be very well cut up. These two items have to be integrated well. Although they got dirty, they enjoyed learning these techniques.

One more very interesting thing the group did was take the seeds out of the calabaza - like a pumpkin. The seeds will be dried and toasted with a little salt as a snack. They also took the Jamaica flowers off of the stalks. This is time consuming and not easy. We make



a kind of juice out of the Jamaica flower and also grow it and sell it. This year we didn't get much of a harvest so we won't sell any. There wasn't enough rain.



Our Health staff had a great activity on November 11 with the General Regional Meeting for our health promoters. 58 women participated and learned about the care of pets. They also had a beautiful time of remembrance of Muriel Henderson, whose started this wonderful program in 1996.



Before Christmas the people of "El Buen Pastor" church from Puebla City participated in a "Dehydration of Fruits and Vegetables" workshop as well as the "Stewardship of Creation" workshop. They had a great experience at the Tree of Life Center.



We thank God for you and your work to build the reign of God here on earth. Please consider a visit to GYTTE soon.

In Christ,

Nan, Miguel, Clara, Cata and the whole team of GYTTE.

Give Ye Them to Eat in Tlancualpican, Puebla, Mexico

By Susan Harriss CalPac (California-Pacific) UMVIM Coordinator

I was recently privileged to join a composite mission team in a 10-day journey to Tlancualpican in the state of Puebla, Mexico. We participated in the AWARE program conducted by the Give Ye Them To Eat Mission project. The program is a cross-cultural experience through work and study designed for teens and adults. The AWARE program immerses you in the reality of life in rural Mexico as it relates to the issues of hunger, poverty, development, and global awareness. The program introduces you to the complexities and root causes of mass migration. We were able to reflect on and participate in tasks that are part of rural life. The Tree of Life Training Center run by the GYTTE Mission is where we lived and worked for 5 days with a team of twelve that ranged from 17 years to 86 years old. Our training included ecological construction techniques using local materials which we put to use at the training center. We were also fortunate enough to further our usefulness with these skills to help in the construction of a house for a local family.



The Tree of Life training center, in addition to providing a facility for community training, is also a working farm. There are chickens and turkeys to be fed and eggs to gather. The goats are always hungry and look expectantly as we pass by wondering if we are there to feed them. If you ask one of the farmhands, they will teach you how to milk a goat. Catching the goat should best be left to the farm workers.

Part of the experience is becoming more aware of the world that we live in. We visited historical sites, museums, and had the opportunity to explore the city of Puebla and gain an appreciation for Mexican culture and history. As a team we worshipped and enjoyed fellowship at the Methodist Church in Tlancualpican where we participated in worship with the local congregation.

Give Ye Them To Eat mission project was founded in 1977 as a social outreach program of the Mexico Methodist church to combat hunger and poverty in rural areas. There are six programs that make up the GYTTE ministry that are focused on the limited-resource families of the rural sector of south-central Mexico. GYTTE offers development opportunities in the areas of:

- Community and Family Health
- Community Development and appropriate technology
- Agricultural Development
- Livestock Development
- Church and Faith Development

AWARE Program – a cross-cultural experience through work and study. This is an exciting and fulfilling mission experience that is very worthwhile for adults and teens. It provides a window into rural Mexico that one would not get by being a tourist to the country.



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<https://www.facebook.com/groups/EUMCBeltsville>

Treasure Hunt (In-door Yard Sale)

Saturday, April 6, 2023
10:00 a.m. – 1:00 p.m.

Treasure Trove
Nice Clothing
Accessories
and Gift Items



Vendor Tables
Available to Rent
Please Call
301-937-7114
For More Details

Homemade Baked
Goods and Hot Lunch
for Sale

*Proceeds Benefit Women and
Children Through Approved
United Women in Faith Mission Programs*

April 2024

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
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EMMANUEL UNITED METHODIST CHURCH

BELTSVILLE, MD

Life is a journey, don't travel it alone

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|---|---|---------------------|---|--|---|--|
| | 1 | 2 | 3 | 4 | 5 9:30-2:30 Office Hours | 6 10 am—1 pm UWF Treasure Hunt 5 pm NA |
| 7 10 am Worship 2:30 pm Zimbabwe Church 6 pm Boy Scouts | 8 9:30-2:30 Office Hours | 9 Office closed | 10 9:30-2:30 Office Hours 7 pm Bible Study | 11 Office closed 7 pm Much Ado About Nothing Rehearsal | 12 9:30-2:30 Office Hours 7 pm Much Ado About Nothing Rehearsal | 13 5 pm NA |
| 14 10 am Worship 6 pm Boy Scouts | 15 9:30-2:30 Office Hours 7 pm Much Ado About Nothing Rehearsal | 16 Office closed | 17 9:30-2:30 Office Hours 7 pm Bible Study | 18 Office closed 7 pm Much Ado About Nothing Rehearsal | 19 9:30-2:30 Office Hours 7 pm Much Ado About Nothing Rehearsal | 20 5 pm NA |
| 21 10 am Worship 2:30 pm Zimbabwe Church 6 pm Boy Scouts | 22 9:30-2:30 Office Hours 7 pm Much Ado About Nothing Rehearsal | 23 Office closed | 24 9:30-2:30 Office Hours 7 pm Bible Study | 25 Office closed 7 pm Much Ado About Nothing Rehearsal | 26 9:30-2:30 Office Hours 7 pm Much Ado About Nothing Rehearsal | 27 5 pm NA |
| 28 10 am Worship 6 pm Boy Scouts in Chester Stewart Room | 29 9:30-2:30 Office Hours 7 pm Much Ado About Nothing Rehearsal | 30 Office Closed | <p>Emmanuel is on Instagram! Follow @eumc_beltsville  Instagram</p> <p>Join us on Facebook! https://www.facebook.com/groups/EUMCBeltsville</p> | | | |



Virtual Bible Study
Wednesdays from 7 pm-8 pm! 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