



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

THE LOVELIEST MASTERPIECE
OF THE HEART OF GOD
IS THE THE HEART OF
MOTHER

St. Therese of Lisieux

The Lamplighter

The Newsletter of Emmanuel United Methodist Church!



MAY 2023

IN THIS ISSUE

- + Easter Weekend at Emmanuel p. 2
- + Trustees Update p. 3
- + May is National Mental Health Month p. 3
- + Lay Servant Lectern p. 6
- + UMFaith Spring Treasure Hunt p. 8
- + Troop 1033 Update p. 8
- + UpStage Artists Presents Arthur Miller's *A View From The Bridge* p. 9
- + History of the Hymns "Down To The River To Pray" p. 10
- + Helping kids heal from the trauma of gun violence p. 12
- + The Value of Generosity: ESL p. 13
- + Cooking with Pastor King p. 14
- + May Calendar p. 15



From the
Pastor's
Desk...

In recent months several new members have come forth to join Emmanuel UMC. We celebrate those who have already come and those who are preparing to become members.

Membership Definitions:

The 2004 General Conference redefined membership in the United Methodist Church. It abolished the old classifications – Full Members and Preparatory Members – and replaced them with new ones: Professing Members and Baptized Members.

- **Baptized member:** A baptized member is a person who has received the sacrament of baptism in a United Methodist Church or has received Christian baptism in another denomination and later transferred to a United Methodist Church.
- **Professing member:** A professing member is a baptized person who has taken vows declaring the Christian faith.
- **Affiliate members:** Affiliate members are already professing members of The United Methodist Church, but they hold their primary membership at another United Methodist Church.
- **Associate members:** Associate members are not seeking membership in The United Methodist Church but hold their primary membership in another Christian non-UMC denomination although they currently attend a UMC.

Understandably, many churches use church management software programs to keep records digitally to make record-keeping quick and efficient. An annual membership audit is required by the Discipline. The pastor is responsible for ensuring that all membership records are accurate and up to date. This report covers the period from the last church conference to the present church conference. (2012 Book of Discipline, ¶231 (page 163-164).

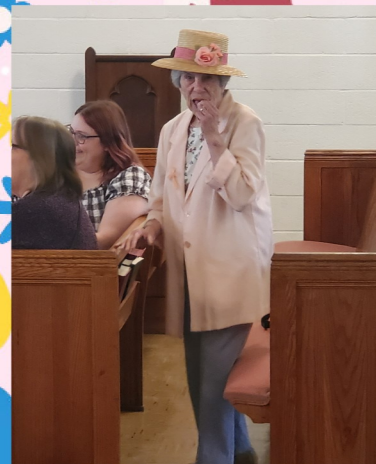
The 2009-2012 United Methodist Membership Records Manual from Cokesbury, developed by the General Council on Finance and Administration, can be helpful in collecting the data. Available from Cokesbury.

Each church is also to maintain a Constituency Roll with the names and addresses of nonmembers for whom it has pastoral responsibility. This includes children and adults who are in relationship with the church as their primary place of pastoral care in the absence of a formal membership.

Continued on page

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

EASTER WEEKEND AT EMMANUELI



Trustee Update

By Rick Bergmann



The trustees are hard at work keeping things going around the church. Currently we are working on fixing a few things in the education building. There is a broken window that will be repaired soon. The fence surrounding the playground needed some maintenance. Willie Taylor fixed the fence, an interior bathroom door, and one of the locking bars in the glass corridor. Going forward, the playground will be

locked after the school leaves for the day. There will also be no trespassing signs placed on the fences. The reason for this is twofold, to stop damage from happening to the fence and equipment and protect the church from any liability if someone were to get hurt.

We are in the process of getting the lawn care team back. Last year we hired a local company, BEE Landscaping, to cut the grass and keep the grounds looking nice. The owner, Boris Espana, did a terrific job and we are working on the contract to have him continue to do our lawn maintenance. Karen Mackey will take over maintenance of the scripture garden. If you would like to help her, you can email her directly.

The current tenants in the parsonage will be moving out and we are working on next steps. At the moment we have nothing to report. We will let the church know as soon as we have information to share.

Finally, the most important topic: air-conditioning! Cale Fuller and the trustees will be doing the change over from heat to A/C on Saturday, May 20th.

That's all for this month. If you have any questions, don't hesitate to ask a trustee!

May is National Mental Health Month

By Judy Dietrich

May is National Mental Health Month. Mental Health is a very serious issue, especially since the Covid pandemic. Our children have really suffered from not be able to go to school. Suicide is a big problem especially for our youth. Take a few minutes and check in with family and friends you think might be struggling. Sometimes it's just a kind word or ask "Are you okay" that can change a person's day. Remember BE KIND to be each other!

Below is an article from www.umcjustice.org about Mental Health and how the church can lead the way.

May is Mental Health Awareness Month—The Church Should Lead the Way

Jesus did not tell us to pray for the sick. Jesus tells us to heal the sick. Changing our mental health care systems is how we participate in healing the sick

In my experience well-meaning people have a difficult time distinguishing between myths and facts related to mental health care. Here are few.

MENTAL ILLNESS IS RARE

Fact: One in 4 people including youth will experience a mental health problem in any given year and one half will receive treatment.

MENTAL HEALTH IS A PRIVATE MATTER BEST DISCUSSED IN OUR OWN FAMILY.

Mental health is both a personal challenge and a public health crisis. Depression alone affects 264 million people world-wide. While around half of all mental health conditions start by age 14, with suicide as the second leading cause of death in young people 15 to 29.

PEOPLE WITH MENTAL ILLNESS ARE NOT ABLE TO WORK.

Fact: We all probably work with someone suffering from mental illness. The UN reports that depression and anxiety before the COVID-19 pandemic cost the global economy more than \$1 trillion per year in lost productivity and treatment.

Continued on the next page

Mental Health Awareness Continued from previous page

YOUNG PEOPLE JUST GO THROUGH UPS AND DOWNS AS PART OF PUBERTY, IT IS NOTHING TO WORRY ABOUT.

Fact: One in 10 young people will experience a significant mental health challenge. It is important to pay attention and notice changes in behavior that may be symptomatic of a more serious underlying mental illness. Caregivers must educate themselves about the difference between mild anxiety and chronic mental suffering.

IT IS EASY FOR YOUNG PEOPLE TO TALK TO THEIR FRIENDS ABOUT THEIR FEELINGS.

Fact: Three in four young people fear their friends' reactions when they talk about their own mental health. LGBTQI youth are at an even greater risk of suffering depression, anxiety, and suicide because of the increased stigma and social isolation resulting from COVID-19.

MENTAL ILLNESS IS AN ADULT PROBLEM.

Fact: Fifty percent of all lifetime mental illnesses begins by age of 14 and 75% by the age of 24. Signs of mental illness may start to show up early in life. Left untreated people suffer needlessly.

PEOPLE WITH MENTAL ILLNESS ARE UNPREDICTABLE AND VIOLENT.

Fact: People with a mental illness are more likely to be the victims of verbal and physical violence rather than a perpetrator.

PEOPLE WITH MENTAL ILLNESS DO NOT EXPERIENCE REAL DISCRIMINATION.

Fact: Nine out of 10 people with mental illness experience some form of public stigma, institutional discrimination, and social isolation.

For people of color systemic discrimination is even more pronounced. Only 9% of African Americans and Latinos receive mental health treatment as compared to double that of white people. White adults access prescription medication for mental health at twice the rate as African Americans.

The number of suicide attempts by adolescent Latina girls is 40% higher than that of white girls.

Only 6% of Asian-Americans sought out mental health care as compared with almost 19 percent of white adults.

Over 20% of Indigenous people report suffering from mental illness including severe depression. Suicide is the second-leading cause of death among Native American youth and young adult.

MENTAL ILLNESS IS ONLY ABOUT DIAGNOSING AND CURING PSYCHOLOGICAL AND COGNITIVE DISORDERS.

Fact: Mental health is also about promoting our emotional, cognitive, and spiritual need for communion, because we are each made both in body and mind, in the image of God. We have sacred worth as members in the household of God.

We can respond to a single myth. But taken together, these myths justify the aggregate marginalization, stigmatization and unquestioned social isolation of persons who already suffer in body, mind, and spirit. More is needed. It is important to be clear by what we want to achieve, which is mental health for all who suffer.

The World Health Organization defines mental health as a state of well-being in which every individual realizes her or his own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community.

My heart is in anguish within me; the terrors of death have fallen me. Fear and trembling have beset me; horror has overwhelmed me. Psalm 55:4-5 (NRSV)

Our Sunday liturgies and especially the hymns and the Psalms are intended to help us lament and grieve when we perceive life to be beyond our control. As a community, we create space to process what persons would otherwise endure alone. Because mental health affects the whole person and the whole of society including how we think and feel about ourselves and others, how we respond to periodic adverse life experiences, and how we sustain healthy relationships beyond fear and shame, it's important for the church to then advocate for and promote mental health. 1 in 5 unsheltered people suffer from mental illness and among chronically unsheltered people it is as high as 1 in 3 people.

Incarceration is another obstacle. Two million people with mental illness are arrested and incarcerated every year for non-violent offenses and 44% suffer from some form of mental illness. Eighty-three percent do not have access to treatment. They are also incarcerated longer. When they are released their social dislocation is compounded because they lack access to mental healthcare, as well as affordable housing and work with a living wage.

Continued on the next page

Mental Health Awareness Continued from previous page

Undocumented workers also have higher rates of depression, anxiety, and suicide. Margarita Alegria, chief of the Disparities Research Unit at Massachusetts General Hospital in Boston says, “Child poverty in the Hispanic community causes them a worsened state of mental health, children whose parents lose jobs have a low sense of well-being, feel hopeless and depressed. Because of their parents’ economic downfalls, they suffer.”

John Wesley tells a particularly poignant story that can provoke us to action.

“Reflecting today on the case of a poor woman who had a continual pain in her stomach, I could not but remark the inexcusable negligence of most physicians in cases of this nature. They prescribe drug upon drug, without knowing a jot of the matter concerning the root of the disorder. And without knowing this they cannot cure, though they can murder the patient. Whence came this woman’s pain. (Which she would never have told, had she never been questioned about it.) From fretting from the death of her son. And what availed medicines while that fretting continued? Why then do not all physicians consider how far bodily disorders are caused or influenced by the mind?”

This could well have been written today. The story is illustrative of medical and social systems that do not look at people with mental illness as whole people. Are we asking those who suffer mental illness how best we can achieve what the WHO aspires to? “A state of well-being in which every individual realizes her or his own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community?”

The Psalms points to what full access to a continuum of mental health care can look like. *I waited patiently for the LORD; he inclined to me and heard my cry. He drew me up from the desolate pit, out of the miry bog, and set my feet upon a rock, making my steps secure. Psalm 40:2 (NRSV)*

In this pandemic there are powerful examples of society promoting security, recovery, solidarity, and the highest quality of life. Egypt, Kenya, Nepal, Malaysia, and New Zealand have increased emergency telephone lines providing mental health access to mental health professionals. In the Bahamas, which was devastated by Hurricane Dorian, awareness of trauma informs mental health care. NGOs in Pakistan provide vocational training for persons with mental health disabilities.

Jesus did not tell us to pray for the sick. Jesus tells us to heal the sick. Changing our mental health care systems is how we participate in healing the sick. This includes affirming the human rights and economic needs of all who live with mental illness. The empowered voice of persons living through mental illness must be heard and respected in our political, economic, and cultural spheres of influence. Access to persons who have been historically denied mental health care is a moral imperative. Advocacy for holistic care means ensuring equitable and affordable mental health care, comprehensive health insurance coverage and for a continuum of behavioral health services that are culturally and linguistically appropriate, person and community centered.

Membership continued from page 1

All professing and baptized members should have an individual “Record of Faith Journey.” The Record of Faith Journey tells the story of how each member came to be a member of the church.

Are you are to share the story of your faith journey? Do you know the story of your baptism? Do you remember when you came to understand who Jesus was and why he was important to the story of your life?

Every member of Emmanuel UMC is invited to share the story of their faith journey in a written document. When and where were you born?

What is your earliest recollection of the church? When and where were you baptized? Who were your sponsors or godparents? How when did you receive Jesus into your life? How and when did you become a member of a church?

Give these questions some thought. They share your faith journey with the Pastor by the end of the Summer. You can update your information and share your faith journey at <https://forms.gle/vvBwKEKcF4Xsez3t9>



Lay Servant Lectern

By Ricky Whitecotton



Greetings Sisters and Brothers! Third in a series. In this edition, I will describe “Your Ministry of Planning and Leading Worship” and note some of the ministry I was engaged in while in the Detroit area, part two.

I did not know what to expect beyond the brief information included in the course overview. I was beyond surprised with the breadth and depth of information presented.

It is a 4 week course and costs a bit more. The book requirements are the United Methodist Book of Worship and Hymnal. Fortunately, we had both in the house. BeADisciple points to these areas of study in the class:

- United Methodist worship history
- the logic of “The Basic Pattern of Worship”
- skill development in planning, reading Scripture, and assisting with sacraments
- settings where Lay Servants may lead worship
- other roles in worship leadership

Our instructor was Daniel Benedict, a United Methodist Pastor, former Director of Discipleship Ministry of the UMC and a member of the Order of St Luke (a United Methodist spiritual order)

To describe it as mind-blowing may be an understatement. He presented us with several concepts, historical readings, ancient perspectives on worship. Many of which I had not considered. So, I would label all this as being positively challenged to get outside my self-created box of understanding, to push against my barriers and allow new ideas in. I am very grateful to have taken this class. My mind is still consumed with some of the concepts. Here are a few of the things that are clearer to me today.

1. Communion is to be communal. This seems obvious, but doctrinally and historically means something a bit different than all our current practices. I have long carried a few related phrases, so the seeds were there. “I believe in a Big C church.” (Meaning we should all be on the same team.) and a complementary thought, “all worship, like politics is local.” He stressed that communion is not authentic if not performed with blessed elements, and there is no such thing as long distance blessing...hmm, this has posed several questions in our circumstances.

2. The purposes and mystery (yes, I wrote mystery) of communion are multiple, but distilled to its essence, it is a celebration feast of remembrance where our salvation is assured, and our spiritual cups are filled with Grace. This Grace is to be shared throughout the following week at which time we again celebrate communion. (I had no such view of communion before the class, this is much deeper than I had considered) Part of the Mystery is the presence at once during communion of God, Jesus and Holy Spirit. Again, not what I thought or even considered.

3. Worship, as a process, is more like art or a dance than an agenda. There is a dynamic between the portions, he described it as a dance among the Baptismal Font, the Word and the Table (spoken word and communion).

4. The liturgy, in what ever form is to be of the people, it carries the same spiritual power as the message. The Liturgist is ministering to everyone through the word...it IS worship. Worship is a dynamic, a give and take among all the participants at once.

There are many more revelations than I can give space to here. I really appreciated this class.

Continued on the next page

Lay Servant Lectern continued from previous page

Some biography 2008 - 1999

This period was a return to my United Methodist roots. I had a period of time, which I will note in the next missive where I was away from the church. That is a more complex story we can grapple with in May. 1999 was an interesting time in my life. I had just changed jobs at work. I was previously an elected Union leader, a Bargaining Unit Chairperson. I was the leader for around 200 members in the Fermi 2 Bargaining Unit of UWUA local 223, Detroit. Our whole union had around 2,800 members and had 11 Bargaining Units. I bid on a new union position of Partnership Consultant. This did change my life, it gave me many new skills and allowed me a broad opportunity to meet people across the company. I was trained as a formal facilitator (also called a “stand up facilitator”) and a consultant. I was now working on programs of mutual interest between my union and the company, DTE Energy. At my spiritual level there was an emptiness though. We had left our last church in 1997 and I felt dry. I struck out one Sunday and visited a fairly close UM church in Riverview, Michigan. It did not feel right. My next stop in a few weeks was at Trenton Faith, UMC, I felt an instant bond. There were lots of ministry happening. In a few weeks I found several things to sign up for. Christnet, Bible study, one event after another. Around a year later Ruie and I joined this body. I went on 3 youth mission trips, one to Racine, WI; one to Cairo, IL; one to the Awakesane Reservation in Up State New York. I had many new concepts from the latter trip.

Along the way, I completed the 2 year training process to certify as a Lay Speaker and volunteered to be a trainer. This all worked well together. I was engaged, busy, feeding and being fed. In recent language, I was grace filled and grace sharing.

Next month, I will note some other denominations I was associated with and give you all a primer on them. If you want more information on the Lay Servant program, please ask me!

May God continue to richly bless you all!
Ricky

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 families of

Manzour Traoré (Cousin of family friend of Sonia Kassambara)
Rose Howerton (friend of Ricky and Ruie Whitecotton)
Willis Mann (friend of Roy White)
Oliver Morris's Mother (Abel Martin's cousin)
James Claggett (Tammy White's Friends Brother).
Cliff Thompson (friend of Cale Fuller)
Sheila Montana (friend of Cale Fuller)
the parents of Kelly (friend of Tammy White)
Gary Williams Aunt

- 1. Joelle Onukwubiri
- 5. Pam Midkiff
- 6. Joel Tyler
- 8. Emmy Lear
- 12. Megan McNitt
- 13. Nancy Thrush, Jason Kresge
- 14. Diane Embrey
- 17. Scarlet Robertson
- 19. Kevin Kresge
- 20. JoAnne Blakley
- 22. Nancy McNealy, Roy White
- 29. Preston Gregory, Sr.
- 30. Darwin Aguilera



- 4. Lynne & Robert Miller
- 6. Karen & James Mackey
- 15. Nancy & Michael McNealy



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!

UW Faith Spring Treasure Hunt

By Debbie McNitt

Saturday, May 20 from 10:00 am to 1:00 pm is the United Women of Faith's Treasure Hunt/Indoor and Outdoor Yard Sale! We need donations of items and of your time please. You can bring your donations to church Sundays after service.

We request that items be small enough that we can carry leftover items to the AmVets truck. (We are not accepting TVs or computers.) Please put a note on your donations with pricing recommendations. We are requesting jewelry, accessories, household items, books, DVDs, games, hobby items, decorations clothing and more! We are also taking donations for our bake sale.

How Can You Help?

We need help setting up tables on Wednesday evening 6:30-8:00. We need people to price and display items on Thursday and Friday. We need greeters, cashiers, packers, and a good number of people for cleaning up when we are finished raising mission money for women and children. Table rentals are available for \$20.00 if you want to sell your items. Call Karen Mackey for table rentals at (301) 646-4192. Volunteers please don't walk through the daycare during the business hours. Tell your friends and acquaintances about our event please. Our success depends on your prayers and promotions! We had fun last year, come join us again!

Treasure Hunt (In-door / Out-door Yard Sale)

Saturday, May 20, 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*

Troop 1033 Update

By Jenny Kresge



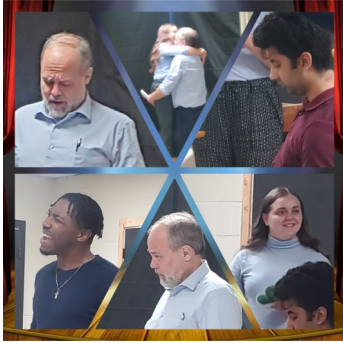
Scouts learn about different kinds of invisible ink at I Spy Camporee.

Troop 1033 would like to say a big "Thank you!" to everyone in the community who supported us by purchasing mulch and other garden products through our fundraiser! We sold over 1400 bags of products! The scouts learned first hand the adage "Many hands make light work" as they worked together to deliver everyone's orders.

Spring camping season is off to a great start! The troop attended the Patuxent District Spring Camporee in mid-April. This year's theme was "I Spy." Scout troops from across Prince George's and northern Charles Counties gathered together to camp and participate in activities learning about codes, building spy gadgets, and solving clues. In early May, the troop plans to go camping at Manidokan, where they will enjoy hiking and exploring Harpers Ferry.

Participating in Scouts is a great way to learn outdoor and life skills, have opportunities to perform community service and to have fun! Our troop is open to boys ages 11-17 and we always welcome new members.

UpStage Artists Presents Arthur Miller's *A View From The Bridge*



UpStage Artists is preparing its second show of the 2023 season, Arthur Miller's Tony Award Winning Play *A View From The Bridge*. This will be UpStage's first full dramatic and tragic show. Up until now their shows have either been straight comedy or comedic dramas. *A View From The Bridge* will change that. The limits of family bonds and personal honor are tested in Miller's gripping tragedy. The poverty of an American working class family comes face to face with the sheer destitution of their immigrant cousins, desperate to make a new life.

Eddie Carbone is devoted to his wife Beatrice and his niece Catherine. When Beatrice's cousins Marco and Rodolpho enter the US illegally, desperate to find work having fled the poverty of Sicily, the pair is welcomed into the Carbone home. But as Rodolpho and Catherine fall in love, Eddie's adoration of his niece is no longer touching, but terrifying.

Simmering with jealousy and obsession, Italian-American immigrant life of 1950s Brooklyn colors Miller's searing drama of tragic proportions. The universal story of family, immigration and justice cuts deeply.

As always, UpStage Artists invites you to come see this powerful performance. Tickets are only \$10 and can be purchased at www.upstageartists.com/tickets. If you have any questions contact Rick Bergmann at rick.bergmann@upstageartists.com.

UPSTAGE ARTISTS
Arthur Miller's
**A View From
The Bridge**

June 2, 3, 9, 10 at 7:30 pm
June 4 and 11 at 2:00 pm

Emmanuel United Methodist Church
11416 Cedar Lane Beltsville, MD 20705

Price: \$10.00

Get your tickets at www.upstageartists.com/tickets

A VIEW FROM THE BRIDGE is presented by special arrangement with Broadway Licensing, LLC, serving the Dramatists Play Service collection. (www.dramatists.com)

History of Hymns: 'Down To The River To Pray'

By C. Michael Hawm

“Down to the River to Pray”
African American Spiritual
Worship & Song, 3164

*As I went down to the river to pray,
studyin' about that good ole way and
who shall wear the starry crown [robe and crown],
good Lord, show me the way.
O sisters, let's go down,
let's go down, come on down.
Come on, sisters, let's go down,
down to the river to pray.*

When the film *O Brother, Where Art Thou?* was released in 2000, “Down to the River to Pray” captured the imagination of the musical world. In a poignant scene, the performance by bluegrass singer Allison Maria Krauss provides the backdrop for a white-robed throng slowly processing past the lead characters down to a tranquil river in rural Mississippi to be baptized. Since the film debuted, numerous choral arrangements have appeared. Many choral groups throughout the United States and beyond (including The King’s Singers) have renditions available on YouTube.

Attributions in hymnals published since the film range from “American folk song” and “Southern folk song” to African American spiritual. Because of the song’s “river” language and its context in the film, “Down to the River” appears in the Baptism or Christian Initiation sections of collections, beginning with the Catholic hymnal *Gather Comprehensive: Second Edition* (Chicago, 2004).

84
104. THE GOOD OLD WAY.
As I went down in de valley to pray, Studyin' about dat
good old way, When you shall wear de starry crown, Good Lord,
show me de way. O mourner, let's go down, let's go down, let's go down,
O mourner, let's go down, Down in de valley to pray.
* Sister, etc.

Slave Songs of the United States (New York, 1867), the first collection of folk songs published in the United States and containing the earliest printed version of the song, includes an early version titled “The Good Old Way.” Though published after the Civil War, this collection is a primary source for antebellum African American songs. *Slave Songs* was compiled by Northern abolitionists William Francis Allen, Lucy McKim Garrison, and Charles Pickard Ware during the early years of the Civil War in the 1860s, primarily in the Sea Islands off the coast of South Carolina. White plantation owners fled the islands as the Union Army advanced near the beginning of the war. They left their property in the hands of the Union forces and the formerly enslaved Africans who had toiled previously in bondage under their masters. Ascribed in the index (No. 104) to “Mr. G[eorge] H. Allan,” Nashville, it is included in section “III. Inland Slave

States: Including Tennessee, Arkansas, and the Mississippi River.” Allan most likely transmitted the song orally or transcribed it for the compilers by memory rather than composing it himself.

J.B.T. Marsh, the historian for the Fisk Jubilee Singers, included a second version of the song a decade later in *The Story of the Jubilee Singers with Their Songs* (London, 1876) under the title “Come, Let Us All Go Down” (No. 33).

Comparing the melody in recent versions and *Slave Songs* and the Fisk Jubilee Singers’ publication indicates that the tune now sung has similarities with the earlier versions. There are many distinct differences, however. The earlier text does not have a baptismal theme but draws upon the “valley” trope found in numerous folksongs.

Continued on the next page

No. 33: Come, let us all go Down.
1. As I went down in the val-ley to pray, Studyin' a-bout that
2. I think I hear the sinner say, Come, let's go in the val-
3. I think I hear the mourner say, Come, let's go in the val-
good old way; You shall wear the starry crown, Good Lord, show me the way.
ley to pray; You shall wear the starry crown, Good Lord, show me the way.
ley to pray; You shall wear the starry crown, Good Lord, show me the way.
By - and - by we'll all go down, all go down, all go down,
By - and-by we'll all go down, Down in the val-ley to pray.

History of the Hymns continued

For a fuller discussion of this theme, see “History of Hymns: ‘Jesus Walked This Lonesome Valley’”. While the “valley” was a prevalent location/destination in secular ballads and religious folksongs, the scriptural origin of this trope is likely Psalm 23:4: “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.” (KJV) The valley was a place of refuge and prayer in times of deep distress. Congregational minister and Abraham Lincoln biographer William Eleazar Barton (1861–1930) described the importance of prayer in his Old Plantation Hymns (1899):

Several songs tell of going down in the valley to pray. The valley seems to the colored Christian the proper place for all prayer save that of ecstatic fervor; and that fervor voices itself in song rather than in prayer. Prayer, to the negro, was so commonly associated with the thought of trouble that often had no other outlet, that all the drapery of the valley seemed to fit its mental association (Barton, 1899, p. 4).

An undesignated “mourner” is invited to the “valley to pray” in the earlier printed versions. The destination is “the valley” rather than “the river.” “Mourner” may be a designation for “sinner” (Odum and Johnson, 1925, p. 73). Barton reflects on “mourners”: “The ‘mourners’ of these songs are not necessarily those in affliction, but those who frequent the ‘mourner’s bench’ and have not yet ‘got through.’ Some of these songs inform these mourners that, ‘When I was a mourner just like you, I prayed and prayed till I got through.’ . . . A period of ‘mourning’ is counted a prerequisite for conversion” (Barton, 1899, p. 4).

A baptismal destination replaces the valley of the earlier versions. Rather than an undesignated “mourner” who is invited to the “valley to pray,” the singer extends the invitation to family members (brothers, sisters, etc.) to “come down to the river to pray.” Only in more recent versions does the list of family members appear—sisters, brothers, fathers, mothers, children, and so on—a rhetorical feature often employed in spirituals and folk songs. These siblings and parents are not just blood relatives but also family members by virtue of their common faith.

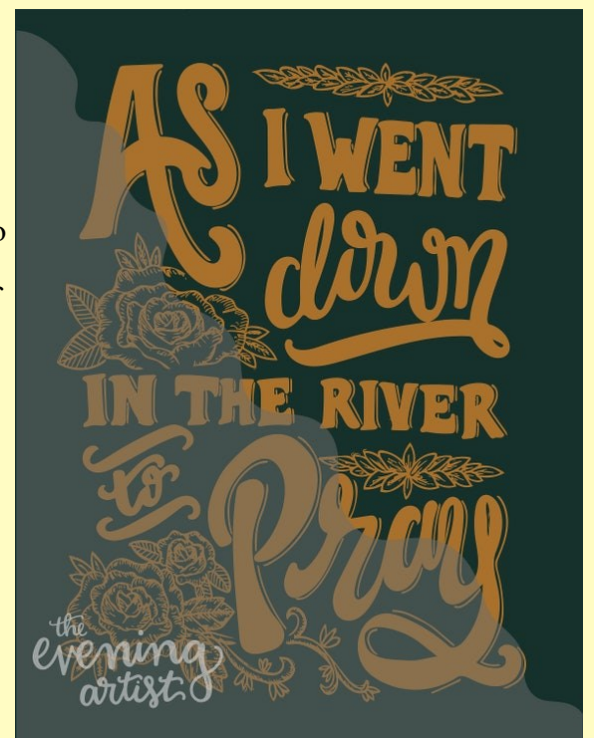
Spirituals that address baptismal practice are rare. The best known is “Take Me to the Water”. More common are spirituals that mention the Jordan River, a conduit to “the promised land,” such as “Deep River” and “I am a poor wayfaring stranger (Going over Jordan).”

The practice of singing during river baptisms is captured in this account by an enslaved person:

All I knows about baptizing is they just took them to the river and plunged them in. They sung someping about “Going to the River to be Baptized.” Us had prayer meetings on Wednesday nights sometimes (Callie Elder, cited in Guenther, 2016, p. 90).

Various interpretations of spirituals abound. African American Baptist scholar Miles Mark Fisher was an ardent subscriber to the philosophy that enslaved Africans retained many African cultural traits in colonial America and the United States. Thus, African cult meetings persisted on the North American continent under the guise of white camp meetings during the Second Great Awakening, beginning in the 1790s and early 1800s. For Foster, “Deep River” expressed a desire to return to Africa. “Steal Away” was a signal to attend a secret cult meeting to plan an insurrection. Citing the “valley” form of the text, Fisher offers a brief but undocumented, contextual preface for this “prayer song,” suggesting that it refers to “secret experiences of Negroes in Nashville, Tennessee, [who] called upon some Civil War missionary to give help which the African cult did not supply” (Fisher, 1953, 77–78).

Some scholars indicate that the change from “valley” to “river” may suggest that this was a “signal” spiritual. A river provided a source of escape, making it harder for dogs to follow the scent of the fugitive seeking freedom. The “starry crown” may have been an indication to follow the path in the direction of the North Star. “Show me the way” may have been a prayer to follow the path of the underground railroad. However, since no known nineteenth-century versions incorporate the “river” theme, this interpretation seems less likely.



Helping kids heal from trauma of gun violence

By Heather Hahn

“I feel scared.” “I feel hurt.” “I feel numb.” “Is this the new normal?”

Across the United States, children and teens are grappling with such feelings in the aftermath of yet another school shooting — this time in Nashville, Tennessee.

The best way adults can comfort the young people in their lives after such violence is to be there for them, said Patti van Eys, Ph.D., licensed clinical psychologist and lifelong United Methodist.

“Our ability to be fully present with our children is the best tool in our toolbox,” she said. “They take their cues from us, and they will feel safe if they feel like we are safe.”

She was speaking to a group of parents and teachers during an online question-and-answer session hosted by Calvary United Methodist Church late March 30. The church stands down the street from Covenant School, the Christian elementary school where on March 27 a shooter killed three adults and three 9-year-olds before being taken down by police.

The attack was the 19th shooting so far this year at a U.S. school or university in which at least one person was wounded, according to CNN. It also was the deadliest school shooting since last year’s massacre in Uvalde, Texas.

Many of Calvary’s members have friends and family directly affected by the tragedy, and they are still in shock, said the Rev. Eric Mayle, the congregation’s minister of connection and engagement. The church also is home to Calvary Young Children’s School, a preschool where instructors moved quickly to bring the children indoors when they heard the sirens of the shooting’s first responders.

“We’re processing all of these emotions,” Mayle said. “And for those of us who are parents and teachers and grandparents, adding a layer to that is that we’re wanting to help our children to talk about and to process these events and their emotions about these events in healthy ways.”

With that in mind, he and van Eys quickly organized the session to provide people in the wider community with some guidance. With help from van Eys, the church also is now providing resources from the National Child Traumatic Stress Network to help support children after the tragedy.

Van Eys, a member of Calvary and wife of its minister of congregational care, specializes in childhood trauma. She has spent much of her career helping children and adolescents heal.

Her advice includes:

Be present.

She explained what she meant by being “fully present” with kids coping with tragedy. At the minimum, she said, it means that the adult is not distracted by the phone or using some other device with a screen.

“Think of yourself as a mirror,” she said. “And as your child — no matter what their age — comes to you, you can mirror what you are observing.”

She said adults should not force children to talk but they still have ways to check in with their kids.

For example, with a withdrawn child, she suggested a parent might say, “I notice you’re quiet today. Anything you want to talk about? I’ve been kind of feeling wonky today, too.”

She added that parents sharing a bit of their vulnerability with their child can help build trust.

Conversation with children also can give parents an opportunity to correct misinformation, she said.

But more important than words, she stressed, is the tone a parent uses. “If you’re talking to a friend on the phone, or you’re chatting in the other room, your children will be picking up your tone — even if they’re not picking up your words,” she said. “And if your tone is fearful, they’re going to pick that up.”

Help young people take control.

So much about a mass shooting is beyond a child and even a parent’s control. They don’t set gun policy or security measures. But, van Eys said, parents can help children take control of their emotions.

“Whatever the feeling is, name it to tame it. Lean in. Because if we resist it, it’s going to persist,” she said.

And if a child wants to shift that feeling, she said, that child has the ability to do so. One way, she suggested, is bilateral movement — exercise such as walking, dancing and swimming that involves both sides of the body.

That action, combined with listening to a favorite song, has the power to change the brain.

“If we feel like we have some control,” she said, “some of this sense of helplessness and confusion will go away.”

Continued on the next page

Trauma of Gun Violence continued from previous page

Reach out to teachers.

Young people are not the only ones struggling with the evil of school shootings, so are their teachers. Van Eys suggested parents reach out to teachers to see what stress relief they need. Some schools have opportunities for parents to volunteer; others do not. But even in those cases, where parents can't help in the classroom, they can help by sending a letter of support or any unexpected kindness. Just a cup of coffee or a card can go a long way, she said. "There is something really important about just even the little gestures of appreciation," she said. "Humans were created for connection, and so when we connect to each other in kindness, it changes the brain chemicals in our brain in that very moment."

The Value of Generosity: ESL Ministry

By Pastor King



ENGLISH AS A SECOND LANGUAGE

The average American only speaks one language: English. In fact most Americans take for granted that wherever they may travel that someone will have the capacity to speak English. The people who are not English speakers, who live and travel within this country, can be challenged with communication, or they simply want to improve their English skills.

The ESL (English as Second Language) ministry offers English lessons to scores of people (more than 60 applicants at last count) at no cost to students.

Ordinarily, a 30-min English language lesson could range on average from \$30-\$65. With the ESL program offering hour-long sessions, the value of generosity to

the community is worth well over \$350,00 annually. The community benefits greatly by student whose improved English skills help them to communicate more effectively, expand their employment opportunities, and boost their personal growth.

The ESL Ministry provides so many benefits for so many families. When one person learns, the student can then teach families members at home; the impact is exponential!

Join the ESL Ministry Facebook group at www.facebook.com/groups/eumcbeltsvilleesl/
To learn more!



Join us on Sunday mornings in hybrid worship in person or through Zoom.

Worship begins at 10 am. Sign Language interpretation and closed captioning is available for online closed captioning is available in-person on our screens.

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

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.





Cooking with Pastor King: Quick Caramel Cake

THE CAKE

Ingredients:

1 cup unsalted butter, room temperature 2 sticks
1/3 cup vegetable oil
2 1/2 cups granulated sugar
6 large eggs room temperature
2 large egg yolks room temperature
1 tablespoon pure vanilla extract
3 cups flour, sifted
1 teaspoon baking powder
1/2 teaspoon salt
1 cup sour cream

BAKER'S SECRET: If you don't want to go to all the trouble and expense of this cake recipe, get a yellow cake mix,

1. Add 1/2 c. sugar and 1 cup all-purpose flour to the dry cake mix
2. substitute buttermilk for the water, add an extra egg, use butter instead of oil.
3. Mix all the ingredients together and bake per Instructions.



Directions:

Preheat oven to 350 degrees.

In a large mixing bowl, cream butter, oil and sugar on high until fully incorporated and light and fluffy, about 5-6 minutes.

Turn mixer to medium speed and mix in eggs and egg yolks one at a time until well incorporated.

Add in vanilla extract and mix.

Sift flour, baking powder and salt into a medium sized bowl.

Mix the wet ingredients into the dry ingredients about 1/3 at a time, then add sour cream last and mix until moist. Do no overmix. Pour batter into greased and floured baking pans. Rectangular pan or round layer pans. Bake for about 30 mins

THE CARAMEL ICING

Ingredients:

1/2 c. butter
1 c. brown sugar ,(i prefer dark brown)
1/4 c. Evaporated milk (use regular milk or cream if that's all you have handy)
2 c. sifted powdered sugar

Directions:

Melt butter and brown sugar together on low heat. Bring to boil and boil 2 minutes, stirring constantly.

Add milk and heat just until boiling again. Remove from heat and cool slightly.

Mix in powdered sugar, using a whisk or hand mixer

The mixture will thicken as it cools (but if you decide to add extra powdered sugar, be sure you've also added extra butter so the final result is smooth)

May 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1 9:30-2:30 Office Hours 7 pm Upstage Artists Rehearsal	2 Office closed	3 9:30-2:30 Office Hours 7 pm Bible Study (virtual)	4 Office closed 7 pm ESL Classes (Virtual) 7 pm Upstage Artists Rehearsal	5 9:30-2:30 Office Hours 7 pm Upstage Artists Rehearsal	6 5 pm NA
	7 10 am Worship 11 am Bible Study 6 pm Boy Scouts	8 9:30-2:30 Office Hours 7 pm Upstage Artists Rehearsal	9 Office closed	10 9:30-2:30 Office Hours 7 pm Bible Study (virtual)	11 Office closed 7 pm ESL Classes (Virtual) 7 pm Upstage Artists Rehearsal	12 9:30-2:30 Office Hours 7 pm Upstage Artists Rehearsal
14 10 am Worship 11 am Bible Study 6 pm Boy Scouts	15 9:30-2:30 Office Hours 7 pm Upstage Artists Rehearsal	16 Office closed	17 9:30-2:30 Office Hours 7 pm Bible Study (virtual)	18 Office closed 7 pm ESL Classes (Virtual) 7 pm Upstage Artists Rehearsal	19 9:30-2:30 Office Hours 7 pm UpStage Artists Rehearsal	20 10 am UW Faith Treasure Hunt 5 pm NA
21 10 am Worship 11 am Bible Study 12 pm UpStage Artists setup 6 pm Boy Scouts	22 9:30-2:30 Office Hours 7 pm Upstage Artists Rehearsal	23 Office closed	24 9:30-2:30 Office Hours 7 pm Bible Study (virtual) 7 pm Upstage Artists Rehearsal 25	Office closed 7 pm ESL Classes (Virtual) 7 pm Upstage Artists Rehearsal	26 9:30-2:30 Office Hours 7 pm UpStage Artists Rehearsal	27 8 am Food Distribution 5 pm NA
28 10 am Worship 11 am Bible Study 6 pm Boy Scouts	29 Memorial Day Office Closed	30 Office closed 7 pm Upstage Artists Rehearsal	31 9:30-2:30 Office Hours 7 pm Bible Study (virtual) 7 pm Upstage Artists Rehearsal	Emmanuel is on Instagram! Follow @eumc_beltsville  Instagram Join us on Facebook! https://www.facebook.com/groups/EUMCBeltsville 