

## “Conduct Becoming a Woman”<sup>1</sup> Women in the Methodist Movement

By The Rev. Dr. Joye Jones

Even though the first people to encounter the risen Christ were women, even though the 1<sup>st</sup> century church valued the role of women, the voices of women in the church were officially silenced once Christianity became organized into an institution in the 4<sup>th</sup> & 5<sup>th</sup> centuries. When the Methodist revival began in England in the 18<sup>th</sup> century, this prohibition was still in place. But women would not be quiet, even when told to stop, even when told to behave.

The most influential woman in the early days of Methodism was Susanna Wesley, mother of John and Charles. Her husband Samuel, a priest in the Church of England, was often away from home, so Susanna held “prayer meetings” in the parsonage at Epworth, sometimes attracting more than 200 participants. Complaints about her actions reached Samuel, who told her to stop. She replied:

*“At last it came into my mind; though I am not a man, nor a minister ... yet if my heart were sincerely devoted to God, and if I were inspired with a true zeal for his glory ... I might do somewhat more than I do.”<sup>2</sup>*

Her son John Wesley came to accept that God sometimes called women to preach. During his lifetime, Hester Ann Roe Rogers, Sarah Crosby, and Mary Bosanquet-Fletcher became well-known preachers throughout England. After Wesley’s death, however, women were sent back to their “rightful” place--the home.

Many colonists who came to America were Methodists, including Barbara Heck who came to New York from Ireland around 1760. She has been called the “mother of American Methodism”. She convinced her cousin Philip Embury to become a Methodist circuit rider. Heck also helped start one of the earliest Methodist meeting houses, John Street Church in New York City.

Another immigrant, Elizabeth Strawbridge, worked tirelessly with her husband Robert in Maryland (near New Windsor), leading prayer meetings that attracted both free and enslaved people.

But for most women, the home remained their major sphere of influence. One of the best known was Catherine Livingstone Garrettson, who was a spiritual advisor to her husband, Freeborn Garrettson, a circuit rider. She also offered her home in Upstate New York as a place of rest and refuge for travelling Methodist preachers, including Francis Asbury.

Weekly class meetings were the core of the Methodist movement from the beginning. They became even more important in the American frontier, where people lived far apart, there were no meeting houses, and maintaining spiritual discipline and commitment was difficult.

Every Methodist was part of a group of about 12 people who met weekly under the guidance of a class leader. Class members held each other accountable for their faith life, cared for each other in times of trouble, and served as a community of spiritual nurture. Since Class Meetings were segregated by sex and race, they provided extraordinary opportunity for women to become leaders. As early as 1770, Mary Thorne served as a class leader in America.

- Cont. on p. 12



Susanna Wesley  
1699-1742



L-R: Mary Bosanquet-Fletcher, Barbara Heck,  
Catherine Livingstone Garrettson



- 2 Karen Noguez
- 5 Marvin Burt
- 13 Michael Donigian
- 15 Linda Thompson
- 15 Allison Ghaman
- 15 Diane Tabatabai
- 16 Michele Craig
- 20 Kwame Amoa-Awua
- 28 Dinah Taylor
- 29 A.J. Ow
- 30 John Michael Replogle
- 31 Jennifer Fellows



- 2 Georgia Campbell
- 13 Beth Wason-Blair
- 17 David Poole
- 19 Rose Akpebu
- 22 Daniel Blair
- 24 Armin Tabatabai
- 27 Jeffrey Colbert
- 28 Virginia Nanzetta

If you have corrections or additions, please contact Diane Tabatabai at [diane@linktech.org](mailto:diane@linktech.org) or 301-983-6878

**END NOTES:**

**“Conduct Becoming a Woman”<sup>1</sup>  
Women in the Methodist Movement**

<sup>1</sup>Title from the book of the same name written by Elaine Magalis; published by the Women’s Division of the Board of Global Ministries of the UMC.

<sup>2</sup>From “Women And The Nature Of Ministry In The United Methodist Tradition” by Rosemary S. Keller, p 101; found on <http://archives.gcah.org/pdfpreview/bitstream/handle/10516/5249/MH-1984-January-Keller.pdf?sequence=1>

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**PRAYERS FOR RECOVERY**

All are invited to prayer daily for the future of North Bethesda UMC. Change is never easy, but praying that God will go with us and lead us in new directions is very important. The prayers can be for yourself as well, to find God’s help in the time of change for you.

Prayers for the new pastor. We will announce who that is as soon as we know.

Prayers for the challenges related to returning to our space in the wake of pandemic/Covid struggles. Things simply won’t pop back to the way they were. Habits have been changed during this year away and we will need a renewed focus on what God wants for us.

- Pastor Jeff

**UMC GENERAL  
CONFERENCE POSTPONED**

The 2020 General Conference has been postponed (again) until August 29 – September 6, 2022, in Minneapolis, MN due to the pandemic.

The Council of Bishops has called for a special session of the General Conference for May 8, 2021 via Zoom to address matters related to the postponement and other procedural issues.

*Contact Deadline for Pentecost Issue: April 15, 2021*

Let us all remember to observe Pastor Jeff’s Days of Rest: Thursday afternoons, Fridays and Monday mornings.



## Preacher Feature

I've been writing Lenten pastor's letters since 1977 when I was serving three small churches along the Mason-Dixon Line dividing Maryland and Pennsylvania. In those early days, I had to cut blue stencils, fill in any mistakes with correcting fluid, and crank them out on an electric mimeograph machine. It was a lot of work. But it also gave me a chance to learn how we share God's Story with others in yet another way.

It is so much easier now: we send articles to Ardoth and Chris and they do "typesetting" that I used to have to do. Before we had computers and if we had a decent copier, I would cut and paste clipart, and use rub-on letters in fancy fonts to give the newsletter a better visual presentation. Still a lot of work, but again a different way to share the news of God's Story.

Lent is a time when we discover/rediscover God's Story and how it can be a blessing for our lives. Jesus not only gave us a good glimpse of God, and God's nature and qualities, but also gave us a glimpse of human nature and what we can be like. Lent is one of those times when we can explore creatively what God wants for our lives, and have the time to develop those qualities in how we live and love one another.

As I find myself winding down from my seven years of ministry at North Bethesda, I find my mind going over many of our stories together. I find myself wondering whether I've encouraged you to grow in your Christ-like nature and journey. I review what I have done and hope that it made a difference to you. Seven years in the life of our church have been quite dramatic. The pandemic added a whole new layer of experience to what we have done. I continue to pray for you as you prepare for the next chapter in your journey. I, too, wait for an appointment in retirement to see what my next journey will entail.

One of my best memories is the study we shared on the life of St. Benedict. He helped develop and sustain people of faith in the 500's during a very dark time in the life of people in deep stress. He created and nurtured a gathering of people for the sole purpose of nurturing the soul in hard times. He knew the benefit of community and created rules for that nurture. It included prayer and study, worship and community, as well as work, and teaching the villagers the faith.

We live in a time where the darkness is surely here, clear in the divisions in our ways of doing life, government, attitudes about people who are different than we are, etc. This division even occurs in the life of the church, as the UMC is still debating whether we will break apart over numerous concerns. Those differences can even occur in a local congregation, as we seek to find God's vision and the implications for that direction. Younger adults have ideas that are different than those their elders thought or grew up with. Concepts of "truth" are being challenged, too. That's why we need to pray, and it helps if we have God's love as the dimension of our decisions.

There are four or five different types of churches, and no one congregation can be all things to all people. St. Paul was quite clear that we are all part of the body of Christ, but we have different skills and talents and situations to deal with as a part of the body. Remember he said "the hand can't say to the foot, I don't need you. Nor does the foot say to the hand you must be a foot." Who we are is determined by God. So, I encourage you during this Lenten season to seek God's direction in determining what type of church to be, or not to be. The differences sometimes are minor and clearly negotiated, others require the divine influence.

Churches whose emphasis is recruiting people to join are sometimes called "attractional" churches. Other congregations have a clear mission to work with the poor or on social issues, have a strong political involvement agenda, or are oriented to a cause. This kind of church is sometimes called a "missional" church. The measures of what is important to a church are very different: more people or more service. Each focus will move people in or move people out of the congregation.

How a congregation decides should include the actual location of the congregation, the community needs and settings, and the concerns right outside your doors. Warning: this is not an easy decision, and it needs a lot of prayer and a lot of Lenten Devotion, drawing closer to God's love and Christ-like actions and being filled with wisdom from God, and the power and energy of the Holy Spirit. I pray for those things for you.

I need to say over and over again, how grateful I am to you as the people of North Bethesda UMC. We have tried to be a North Star, drawing people to focus on the work of the United Methodist church in its purpose of making disciples for the transformation of the world. We do this with our prayers, presences, gifts, service and witness. May God bless you in those endeavors.

- Pastor Jeff

# Worship Themes

Join us on Wednesdays for a Lenten Journey called **Worship in the Wilderness**. This is our theme for the AWE services. Sunday Mornings, we will follow the lessons from the Lectionary and a few of the pastor's favorite passages.

3/7 Holy Communion. Exodus 20: 1-17 "God's Top Ten"

3/14 Ephesians 4. "How To Grow Up".  
A Favorite Passage

3/21. Mark 14:3-9. "In Remembrance of Her"  
Rev. Joye Jones

3/28 Palm Sunday

4/1 Maundy Thursday  
In the Upper Room with Bread and Cup

4/2 Good Friday  
The Connection to Psalm 22 on the Cross

4/4 Easter

4/11 Ephesians 3:20. "God Can Do Far More"  
A Favorite Passage

4/18 I John 3: 1-7 "A Source of Love for One Another"

4/25 Psalm 23. "The Lord's My Shepherd"

Remember when we gather for worship we usually are bringing with us some pain, or challenge, or a need to gain support. As in Isaiah 6:1-8, we come to the sanctuary or to the presence of God on Zoom to ask for help. We recognize God's greatness, we see ourselves in comparison, and need restoration and renewal. God's mercy grants forgiveness and new life, and through the Word of God, we are energized to be the ones who share God's message of compassion with our world. Especially in the Lenten and Easter Seasons, we see that God moves upon our lives. Invite a friend you know who could use a boost, and let them know God's love is with us.



## The Lectionary

March 7: 3rd Sunday in Lent

- Exodus 20:1-17; Psalm 19
- 1 Corinthians 1:18-25; John 2:13-22

March 14: 4th Sunday in Lent

- Numbers 21:4-9; Psalm 107:1-3, 17-22
- Ephesians 2:1-10; John 3:14-21

March 21: 5th Sunday in Lent

- Jeremiah 31:31-34;
- Psalm 51:1-12 or Psalm 119:9-16
- Hebrews 5:5-10; John 12:20-33

March 25: Annunciation of the Lord

- Isaiah 7:10-14
- Psalm 45 or Psalm 40:5-10
- Hebrews 10:4-10; Luke 1:26-38

March 28: 6th Sunday in Lent - Palms

- Psalm 118:1-2, 19-29;
- Mark 11:1-11 or John 12:12-16

March 28: 6th Sunday in Lent - Passion

- Isaiah 50:4-9a; Psalm 31:9-16;
- Philippians 2:5-11
- Mark 14:1-15:47 or
- Mark 15:1-39, (40-47)

April 1; Maundy Thursday

- Exodus 12:1-4, (5-10), 11-14;
- Psalm 116:1-2, 12-19
- 1 Corinthians 11:23-26;
- John 13:1-17, 31b-35

April 2: Good Friday

- Isaiah 52:13-53:12; Psalm 22
- Hebrews 10:16-25 or 4:14-16; 5:7-9;
- John 18:1-19:42

April 3: Holy Saturday

- Job 14:1-14 or
- Lamentations 3:1-9, 19-24;
- Psalm 31:1-4, 15-16; 1 Peter 4:1-8
- Matthew 27:57-66 or John 19:38-42

April 4: Easter Resurrection of the Lord

- Acts 10:34-43 or Isaiah 25:6-9;
- Psalm 118:1-2, 14-24; 1
- Corinthians 15:1-11 or Acts 10:34-43
- John 20:1-18 or Mark 16:1-8

April 11: 2nd Sunday of Easter

- Acts 4:32-35; Psalm 133
- 1 John 1:1-2:2 John 20:19-31

April 18: 3rd Sunday of Easter

- Acts 3:12-19; Psalm 4 1
- John 3:1-7; Luke 24:36b-48

April 25: 4th Sunday of Easter

- Acts 4:5-12; Psalm 23 1
- John 3:16-24; John 10:11-18

May 2: 5th Sunday of Easter

- Acts 8:26-40; Psalm 22:25-31
- 1 John 4:7-21; John 15:1-8

"Whom shall I send? And who will go for us?"  
And I said, "Here am I. Send me!" Isaiah 6:8

# FOOD FOR THOUGHT IN LENT

James Emery White

The beginning of the 40 days of Lent. For reasons unknown to us, the length of 40 – whether 40 days or 40 years – has been significant throughout biblical history:

- The great flood lasted 40 days.
- Moses was on the mountain with God for 40 days before he brought down the Ten Commandments.
- The establishment of the Kingdom of Israel was founded on its first three kings – Saul, David and Solomon – and each ruled for exactly 40 years.
- The prophet Elijah fasted for 40 days.
- Jesus fasted and prayed in the wilderness for 40 days.
- Jesus walked the earth for 40 days following His resurrection before returning to heaven.

The common thread tying all of these together is that each period of 40 days or years was associated with something new—a new development in the history of God’s activity or new beginnings. In other words, God led people into various seasons of “40” – usually days, but sometimes years – for the purpose of inaugurating a new era or a new season in their life. Forty days to turn things around. Forty days to change. Forty days to have one chapter of life end and another begin.

In the Bible, every new chapter of God’s work was marked, at the onset, by some period of time related to 40:

- The cleansing of evil from the world through the flood
- The journey of the people of Israel out of bondage and into the Promised Land
- The entire prophetic era
- The beginning of the public ministry of Jesus
- The birth of the Church

It’s a fascinating thing to explore. In each chapter of God breaking out anew – of seeing life change raging through a person, a community, a nation or a world – you find that the number 40 has always been at its heart. This is why throughout Christian history, 40 days has taken on a special significance, particularly through the season of Lent.

The word *Lent* comes from an old Anglo-Saxon word that simply means the Spring season of the year. In Christian history and tradition, it is a period in the Spring set aside for fasting in some way (giving up something for spiritual reasons) in preparation for Easter and the celebration of the resurrection of Jesus.

Traditionally, it starts on Ash Wednesday, which is the Wednesday that falls 40 days before Easter. The purpose for Lent has always been clear: to get spiritually ready. To use the time for life change by taking 40 days to turn away from something or turn towards something that will allow your life to honor God more deeply and to live the life you’ve been called to live.

In other words, take 40 days and use it for your resurrection.

There’s nothing unique or special about doing something like this only during the season of Lent. What is special is the number 40 itself—the length, the time period. Have you ever done a “40” focus before? Have you set aside 40 days to be sure you’re doing what God wants, to prepare yourself to do what God wants, or to address something in your life so that you’re living the way God wants?

Have you ever taken 40 days to fast from something, to turn toward something, or to pray about something you know is critical to who you are and who you are becoming? Have you ever taken 40 days to become a different person, to set a new path, to chart a new course? Forty days to end a bad habit or to start a good habit?

(cont. on Page 13)

# Looking Back: A Connection to the Congo in a Small World

Paul Hurlburt, Church Historian

In 1957, just a few months after our church was founded, a newsletter called *The Synopsis* began to appear. At the time, members were contributing to both a church budget and a building fund, as the church, then called North Bethesda Methodist Church, lacked a building. Worship was held at the Grosvenor Elementary School on Grosvenor Lane.

The June 1957 issue contains a Treasurer's Report by W. R. "Russell" Poole, the late husband of Helen Poole, today's church matriarch. Aside from the building fund, the church raised \$371.70 in May 1957. The church school threw in another \$28.82, which enabled the church to meet its goal of \$400 in receipts per month, with 52 cents to spare. On Mother's Day there was a special offering for "the Asbury Home in Gaithersburg," which netted \$19.00.

And then there was this item: "A check for \$58.55 was sent to the Conference Treasurer for the work of Kenneth Jones in the Congo. This was our portion of the Lenten Service offerings." Come to find out, Rev. Kenneth Jones is the father of our current pastor, Rev. Jeff Jones.



Helen and Russel Poole and their daughter, Dawn Poole Swanson. (1976 Directory)

Pastor Jeff was 6 years old in 1957 when he arrived with his parents and brother at their mission station in Kindu, a commercial and transportation center, then in Kivu, a province of the former Belgian Congo.

"Kindu is as close to the heart of Africa as you can get—1,500 miles from both the Atlantic and Indian Oceans, and three degrees below the Equator," Pastor Jeff says. With cargo moving by both train and boat, Kindu attracted an ethnically diverse workforce from the surrounding area to work in its boat- and train-making factories. There was also a hospital. About 1,000 Belgians lived in the town.

The Rev. Kenneth Jones supported the work of about 20 small but growing congregations, directing evangelism, training pastors, and supervising church programs. He also managed a carpenter shop that built pews and pulpits for the churches, as well as desks and window frames for the schools being built. "He led Bible studies, taught religion in the local high school, and preached all around the region," Pastor Jeff says. "He was even recruited to lead a Boy Scout Troop."

Pastor Jeff's mom, Edlea, was a grade-school principal. "When we arrived in Kindu, the school had only Kindergarten through third grade with about 25 students in each class," Pastor Jeff said. "My mom added a 4<sup>th</sup> grade, then a 5<sup>th</sup> grade, and finally a 6<sup>th</sup> grade."

Pastor Jeff and his younger brother, Bruce, who also became a United Methodist pastor, now retired, attended the Belgian school in town, where the language was French.

"We used to joke about what language we spoke at dinner," says Pastor Jeff. "If we had just done homework at the table we probably stayed in French. If we had African guests, we spoke Swahili. And, if Americans were visiting, we spoke English. This happened pretty often, since they would fly into Kindu's airport and be transported by car from our house to visit other mission stations." Pastor Jeff's younger brother, Kelly, now a health insurance executive in Tampa, was born in Kindu in December 1959.



Jeff, about 8, is seated between his parents, Rev. Kenneth and Edlea Jones, at the entrance to their mission station in Kindu, the Congo, about 1959. Jeff's brother Bruce is on the left. Their house is in the background

In June 1960 the family returned to the states on furlough, about the same time that the Congo became an independent nation. "When we were home on furlough, we visited a different church every week, telling our stories and helping people to give money for missions," Pastor Jeff said. "That part was pretty cool."

(Cont. on page 7)

## Looking Back: A Connection to the Congo in a Small World (cont. from p. 7)

In 1961, the family returned to the Congo but not for long. Civil war broke out in the young nation, with the mineral-rich Katanga Province seceding. UN Secretary General Dag Hammarskjöld died in a plane crash while enroute to Katanga, in an effort to negotiate a peaceful settlement. Katanga eventually remained in the Congo, but not before some excitement for the Jones family. During this time, the family was living in Elisabethville, now called Lubumbashi. (The city is near Mulungwishi, where our church has long supported missionaries Jeff and Ellen Hoover at Katanga Methodist University.)

“Bullets kept hitting our house while we were in Elisabethville,” Pastor Jeff says. “We left the house at dark, jumped into an army truck, and were escorted by UN troops to the airport. There we slept on canvas cots under a plane in the hangar. Before dawn the next morning we were taken in a plane provided by the U.S. consulate to Southern Rhodesia, now Zimbabwe.”

After eight weeks of waiting and living in university housing, “my dad thought he could do more for missions raising money in America than sitting in an apartment in Southern Rhodesia,” Pastor Jeff says. “We came back to the U.S. in February 1962 with only the clothes we had been given since we left everything behind.”

As a missionary’s child, Pastor Jeff had a lot of responsibility for a young boy. “My mom was on bed rest most of the last half of her pregnancy with Kelly, so I would serve as a translator for bishops and special guests,” he said. “We had a home economics professor from East Carolina University spend the summer to teach classes, so I would be with her all day doing translation from English to Swahili.”

There was time for play, of course. “I played soccer and other games with the African kids, as well as the children of the teachers who lived on the mission station and in the surrounding area. We all spoke Swahili.”

Kindu was not without tribal tensions. Because the town drew people looking for work from a wide region, “it always made for touchy challenges between people who may have fought with each other centuries earlier,” Pastor Jeff says. “It may have taught me the importance of trying to see a way forward for those with differences. Faith in the lives of villagers helped soothe some of the struggles.”

He adds, “I think Kindu made faith real to me. We saw miracles and great blessings happen a lot, so it became commonplace for me to think God was going to work all of this out in some fantastic way. I guess that made me the optimist that I am. With God, anything is possible.”

During Zoom worship January 31, Pastor Jeff referenced Mr. Poole’s Treasurer’s Report about the support our church provided to his dad’s work. “Thanks for your support,” he said. “It meant a lot, and I’m glad that I could grow up to become your pastor.”

Kenneth Jones was active in the Baltimore-Washington Conference throughout his ministry until his death in 2017 at age 98. As a first lieutenant in the Army during World War II, he participated in the liberation of Pilsen, now in the Czech Republic. He married Edlea Kelly just before he entered Yale Divinity School as a graduate student in 1948. While doing public relations for the Annual Conference in 1966, the bicentennial of American Methodism, he came up with the idea of having 12 “circuit riders” ride to the conference in Baltimore from all over the country, and then wrote a book about it called *Twelve Came Riding* (Abingdon Press, 1967). The inspiration for his missionary work in the Congo came from Methodist Bishop Newell Booth, who was a guest on a Baltimore television program that Kenneth created and hosted along with Edlea. Edlea died in a car crash in 1989, three years after Kenneth retired as Superintendent of the Annapolis District.

The senior Rev. Jones preached at NBUMC at least twice after Pastor Jeff became our pastor. Maybe even before then. Who knows? The answer may be hidden in our history files.



The District Superintendent of Kivu Province in the Congo is baptizing Kelly, Pastor Jeff’s youngest brother, in 1960. Kelly is in the arms of his mother Edlea, while his father Kenneth looks on. Those attending include Dan and Judy Adams, who were also serving as missionaries in Kindu.

# HAPPENINGS



## Shrove Tuesday: Pancakes at Home and Talent on YouTube



Flora - Jazzercise



Mark - "Hallelujah"

Visit:  
[YouTube.com](https://www.youtube.com) and  
enter:  
'North Bethesda  
United Methodist  
Church' in the  
search bar.



Kim & Samantha - "What a  
Friend We Have in Jesus"



Wah & Katie - Tai Chi  
59 views • 6 days ago



Ardoth - "Climb Ev'ry  
Mountain"

## Love Is... (Part II) Tuesday, February 16, 2021

By Brandon Kesselly

What is love?

A word so powerful, mystical, and misunderstood that it drives people to virtue or vice in its name.

Is it a force of nature?

Can you witness it with fauna?

Some would say yes, pointing to the lioness protecting her cubs or birds feeding their chicks.

What is love?

A concept that encompasses multiple types of affection, passion, and fondness, measured against the syncopated beat beat beat of the heart.

The Bible says it is patient and kind; never boastful or proud; always trusting, protecting, and enduring.

A Japanese legend describes it as red strings connecting destined souls by their pinky fingers.

In my youth, I described it as a bridge.

Now, I, too, vibrate with the strings.

Mine connect lovers by their hearts.

If you close your eyes, you'll see them glowing brightly in the dark with a warm, pink aura.

It is part compass, part blanket, part sword.

It can guide, drive, comfort, and strengthen you.

It can also blind and scar you.

So much power, to build or destroy, in this single word.

Yet, it is always worth the risk.



Brandon - "Love Is... (Part  
II)"



# HAPPENINGS

## CELEBRATING AFRICAN AMERICAN HISTORY



“Rebuilding the Foundation Together”  
Psalm 11  
Rev. Andrew Momolue Diggs  
February 14, 2021



“Speaking Up”  
Numbers 27:1-11  
Rev. Raphael Koikoi  
February 21, 2021

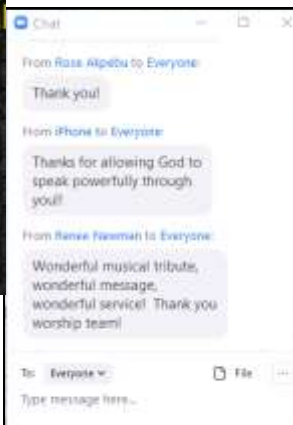


“I Am Weak, But I Am Strong”  
Ephesians 6:10-12 & 18-20  
Rev. Raimon Jackson  
February 28, 2021



Thank you to Tony Ashur, Director of Music, and the Choir for sharing your music in worship February 21, 2021

## SPECIAL MUSIC ALL MONTH



## An Awesome Service Led by Our Children and Youth



# Let us “Keep the faith!”

## A Report from Our Christian Education Department

In the name of Jesus Christ. Malaika, the children and youth, and I greet you as we share our research, talents, and experiences with you on Sunday, February 28<sup>th</sup> in celebration of Black History Month. The children have been faithfully attending, learning, discussing, and sharing together in Primetime Saturday Devotion the 2<sup>nd</sup> and 4<sup>th</sup> Sunday of each month. Generally, we have 10 – 13 children and youths attending. During devotion, we discuss topics that impact young people’s daily lives as children of GOD.



Renee Newman during the service

This has been a challenging time for the students in the pandemic’s online and hybrid learning environment. Being online all day, with less physical activity and lack of social contact with peers, has taken its toll on many of our students. Some of our children have expressed real challenges they face, resulting in a lack of interest in online learning. Yet, they have no choice. They would much rather worship and learn in person because they miss their friends and social time. While many of us educators as well children suffer from Zoom fatigue (which is a real thing!), we must continue to find ways to keep our children’s minds motivated and their emotions healthy and positive.

Gathering to share in these devotional moments of prayer, worship and fellowship together, I do believe, is helping them stay connected, faithful, and spiritually fortified. I get texts from some of them who look forward to our meetings. Allowing them to talk openly about what they are experiencing relieves them of stresses these times are creating. It also gives voice to their feelings and helps them feel less isolated. Even when they are not themselves speaking, but rather listening to their peers share, they are being enriched and reinforced. Please keep our parents, teachers, and children in prayer because these truly are difficult and uncertain times. Let us “Keep the faith!”

Mario and Lukeny Joao’s children are no longer a part of our meetings as they have relocated back to Angola, where there is a six-hour time difference. We really miss Marley’s, Jordana’s and Shyla’s presence during Saturday Devotion. So, join us in blessing their move back home to reunite with their

- Renee S. Newman, Director Christian Education

“Let us hold unwaveringly to the hope we profess, for he who promised is faithful.”  
NIV (Heb. 10:23)

## WHEN 50 ISN'T 50

You may have seen the box in the 2021 Epiphany **Contact** noting that it was “Volume 50, Issue 1,” indicating a milestone had been reached. Actually, the **Contact** has not been published for 50 years as a search of our church history files reveals. Our church publications go back well beyond 50 years, so as Ardoth (Hassler) noted, now is a good time for “a look at NBUMC’s communication history over the years.” We will begin with an item from the oldest issue to be found in our files, Volume 1, Number 4 of **The Synopsis**, dated June 1957. (See also “Looking Back” in this issue on page 7.)

As for “Volume 50” of the **Contact**—that appears to have resulted from a mistake that was never corrected! A “Volume I” appeared sometime in 1983. The oldest issue I could find in the files was Vol. I, Number 33, dated April 18-25, 1983. It was a weekly publication with special issues added, apparently, for a total of 61 issues in Volume I. This was followed by a Volume 2 in 1984, which morphed into Volume II sometime during 1984 (issues are incomplete). By the end of 1985, it had morphed again from Volume II to Volume 11. So, there was a Volume I, 2, II and 11 but no Volume 3-10!

The volume number appears to have been sequential on a yearly basis from Volume 11 in 1985 to the present. Following that logic, Volume 16 should have been 1990, and it was. Thus, Volume 50 should appear in 2024. So, there's another mistake somewhere along the line that I did not uncover.

Suffice to say, the **Contact** appears to have been published for the past 38 years. The original logo is pictured, right.

- Paul Hurlburt, Church Historian





# “Beware the Ides of March”

took on a whole new meaning last year. On March 15, 2020, NBUMC began holding our worship services on Zoom. This time last year, we thought we were staying home for two or three weeks. None of us would have ever thought we would be physically apart for a year. While not ideal, Zoom has helped us maintain a sense of community. We continue to worship Sundays, Wednesdays and Holy Days; we meet; our children and youth meet; we study; we plan singing; we record music; we have memorial services; we have virtual communion; and, virtual coffee hour after what we’ve come to call “Zurch”. Oh for the days of rummage sales, in person classes, coffee hour, church suppers, liturgical dramas, music from our choir, and above all, worship.

Yet we remain a faith community as we prepare for our 2nd Holy Week and Easter on Zoom, witnessed by 73 connections on Youth Sunday February 28, 2021(below).

- Ed.



## UPDATE: SERVICE AND OUTREACH COMMITTEE

We will soon be sending out the checks to the charities that we support through the Virtual Rummage Sale and Gifts of Caring. our church members were very generous, and each organization will get a sizable donation, given the fact that we didn't have an actual rummage sale. The members of SOC wish to thank our church family for their unselfish giving to these organizations during this very difficult year.

- Sara Barakat, Chair

# Conduct Becoming a Woman (cont. from p. 1)

Once the Methodist movement in America became a church in 1784—the Methodist Episcopal Church, (MEC), women continued their traditional roles, excluded from most leadership outside the class meeting. Blocked from formal positions of authority, power or proclamation, women began to unite. At first, they came together for mutual support, prayer meetings and fellowship in sparsely settled America where Methodism thrived.

But by the middle of the 19th century, they began to organize.

A few unmarried women were sent as missionaries by the all-male Missionary Board, the first being Sophronia Farrington, sent to Liberia in 1834. But as a rule only women married to missionaries were sent, and they went to be their husbands' helpers. By the mid 1860's, Methodist missionaries to India realized that the men could not speak to or be with Indian women. American Methodist women jumped at the chance to organize women's Foreign Missionary Societies, training and supporting single women to go where men could not. The first ones they sent were Isabella Thoburn, a teacher, and Dr. Clara Swain, a physician, both going to India in 1869. In 1887, Susan Angeline Collins was one of the first African-American women missionaries sent out, going to Congo and later Angola. The Women's Foreign Missionary Societies controlled the selection, training, and funding of all the women missionaries they sent.



L-R: Sophronia Farrington, Isabella Thoburn, Dr. Clara Swain, Susan Angeline Collins, Alma Matthews, Frances Willard, Anna Howard Shaw, Anna Oliver

## African American Jerena Lea

Born a free woman in New Jersey, Jarena Lee was attracted to the Methodist teaching of free grace. She became a part of Bethel AME Church in Philadelphia, where founder Richard Allen made her an exhorter, but not a preacher. (Exhorters were not **allowed to "preach"** – which meant expounding on the meaning of scripture – but were required to encourage and exhort the congregation to follow Christ.) But Lee claimed the right to preach:

**"For as unseemly as it may appear now a-days for a woman to preach, it should be remembered that nothing is impossible with God. ... If a man may preach because the Saviour died for him, why not the woman? seeing he died for her also. Is he not a whole Saviour instead of a half one?"**

She went on to preach throughout the mid-Atlantic to racially mixed congregations of many denominations.

Quoted in Wigger, John H. *Taking Heaven by Storm: Methodism and the Rise of Popular Christianity in America*. Urbana & Chicago: Univ. Illinois Press. 2001 p 153



Recognizing serious needs in the US, women also organized Home Missionary Societies. They felt particularly called to help newly emancipated African-Americans in the south. Although excluded by the MEC from leadership in this work, women nonetheless served in many capacities, often as teachers and health workers. Women were also keenly aware of the needs of women immigrants coming for jobs in the industrial cities of the North and Midwest. One home missionary was Alma Matthews in the 1880's. She met ships arriving in New York City, and took young women immigrants to the safety of the Immigrant Girls Home, where they could live and receive education, training and assistance in securing jobs. Home missionary women also worked in the Western US among Native Americans beginning around 1888.

In a changing society, women began the quest for equality, even in the church.

By the end of the 19th century, women could hold most of the offices in the local church and quarterly conference. While lay MEN could be members of the Annual Conference and delegates to General Conference, lay women could not. This was challenged in the MEC when five women were elected as delegates to General Conference in 1888, including Frances Willard, probably the best known Methodist lay woman in America. But none of the women were seated, and the MEC bishops ruled that lay delegates must

(Cont. p. 13)

# Conduct Becoming a Woman (cont. from p. 12)

be MEN. It was 16 more years before lay WOMEN would be seated as delegates, and still another 18 years until women were allowed as lay delegates in the MEC South. Finally, with the formation of the Methodist Church (MC) in 1939, lay women were allowed to hold most positions in the church, although many local congregations refused to elect women to “power committees” such as finance and trustees.

The story of women becoming fully ordained clergy is even more complicated. Briefly: In the 1800’s women were allowed to be exhorters and local preachers, but over time, these roles became exclusively male. In 1880, Anna Howard Shaw and Anna Oliver, both fully trained seminary graduates, sought and were denied ordination and stripped of their right to preach. In 1924, women were allowed to be local pastors in the MEC, but without annual conference membership. These limited opportunities were carried over into the new MC. Years of struggle ensued, led in the 1940’s and 50’s by Dr. Georgia Harkness, a lay woman who was the first professor of theology at a Methodist seminary.

Women clergy finally gained equality in 1956. Maud Keister Jensen was the first woman to be ordained as an Elder; and Sallie Alford Crenshaw and Nora E. Young were the first African-American women. Marjorie Matthews was our first woman bishop (1980), Leontine Kelly, our first African-American woman bishop (1984), and Minerva G. Carcaño, our first Hispanic woman bishop (2004).



L-R: Georgia Harkness, Maude Keister Jensen, Sallie Alford Crenshaw, Marjorie Matthews, Leontine Kelly, Minerva G Carcaño

## FOOD FOR THOUGHT IN LENT

(cont. from page 5)

If you spend some time digging into studies of human behavior, you’ll find that 40-day periods have begun to surface all over the place. It’s as if human behavior – or at least our understanding of it – has finally caught up with the Bible in terms of the studies now being done. For many years, research found if you wanted to change something in your life – to end a habit or start a new one – it would take just three weeks. So, all of the marketing strategies were focused on the number 21 to break a habit or form a new one.

But we’ve learned that’s not really the best number to get something to stick. For whatever reason, 21 days simply isn’t enough. In fact, research has now found that it takes twice that length – not three weeks, but more like six weeks – which comes out at right about... you guessed it... 40 days.

Studies now show if you stick with something for six to eight weeks, that somewhere around the 40-day mark it will set in. You will have established a new habit for your life. Research seems to be showing that 40 really is the key to life change. So, whether the goal is to start something or stop something, reflect deeply on something or remove something harmful from your vision completely, 40 days is what it will take.

It could be 40 days without eating carbs. Forty days off of social media. Forty days without online games. Forty days without reading anything about anyone tied to the latest “it” celebrity. But it’s not just about going without something. It can be about something that you add to your life. Forty days with exercise. Forty days of reading. Forty days with prayer. Forty days of trusting God financially.

No matter what it is, if you want to experience life change – real life change – give it 40 days.”

James Emery White is Pastor of Mecklenburg Church in North Carolina. I met him in a seminar for my Doctor of Ministry program.

- Pastor Jeff

<https://www.churchandculture.org/blog/2021/2/18/40-gods-number-for-life-change>

# Miscellany



**March 14:  
Set your  
clock  
ahead  
one hour.**



Congratulations to Ken Ow upon receiving the AARP Driver Safety Director's Award for Distinguished Service



Photo Bombed while recording "Climb Every Mountain"

## What to do with Contact Volume Numbers



1. Do nothing; just keep numbering
2. Number it 65 to reflect our founding in 1956
3. Rename it and start with Volume 1?






# MARCH 2021



Sun	Mon	Tue	Wed	Thu	Fri	Sat
		10:00 am Fit for Eternity	7:00 pm AWE	10:00 am Fit for Eternity 6:00 pm Chef Majed Meals 7:30 pm Current Events Class (Zoom)		
10:00 am Worship 11:30 am Breakout Coffee	7:00 Trustees	10:00 am Fit for Eternity 7:00 Finance	7:00 pm E	10:00 am Fit for Eternity 6:00 pm Chef Majed Meals 7:30 pm Choir (Zoom)		11:00 Prime Time (Zoom)
14 Daylight Savings Time Starts 10:00 am Worship 11:30 am Breakout Coffee		10:00 am Fit for Eternity 7:00 pm SPRC (Zoom)	7:00 pm AWE	10:00 am Fit for Eternity 6:00 pm Chef Majed Meals 7:30 pm Current Events Class (Zoom)		
10:00 am Worship 11:30 am Breakout Coffee		10:00 am Fit for Eternity	7:00 pm AWE	10:00 am Fit for Eternity 6:00 pm Chef Majed Meals 7:30 pm Choir (Zoom)		11:00 Prime Time (Zoom)
18 Palm Sunday 10:00 am Worship 11:30 am Breakout Coffee		10:00 am Fit for Eternity	7:00 pm AWE			

# April 2021

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 Holy Thursday 10:00 am Fit for Eternity 6:00 pm Chef Majed Meals 7:00 pm Maundy Thursday Services	1 Good Friday 7:00 pm Good Friday Services	3 Holy Saturday
4 Easter 10:00 am Worship 11:30 am Breakout Coffee	5 Deep Dish Pizza Day	10:00 am Fit for Eternity	7 Nat'l Walking Day 7:00 pm AWE	10:00 am Fit for Eternity 6:00 pm Chef Majed Meals 7:30 pm Choir		11:00 Prime Time
10:00 am Worship 11:30 am Breakout Coffee	12 Nat'l Grilled Cheese Day 7:00 Trustees	10:00 am Fit for Eternity 7:00 Finance	7:00 pm AWE	10:00 am Fit for Eternity 6:00 pm Chef Majed Meals 7:30 pm Current Events Class (Zoom)		17 Nat'l Haiku Poetry Day 
10:00 am Worship 11:30 am Breakout Coffee	19 Bicycle Day 	10:00 am Fit for Eternity	7:00 pm AWE	10:00 am Fit for Eternity 6:00 pm Chef Majed Meals 7:30 pm Choir		11:00 Prime Time
10:00 am Worship 11:30 am Breakout Coffee		10:00 am Fit for Eternity	7:00 pm AWE	10:00 am Fit for Eternity 6:00 pm Chef Majed Meals		

# North Bethesda United Methodist Church

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## MARCH AND APRIL WORSHIP SERVICE PARTICIPANTS

This is the schedule for worship participants for the months of March and April. Please note on your calendar. If there is a conflict with your schedule, **please arrange for a substitute and inform the office of that change so it can be published in the weekly bulletin.** Liturgists are for individual Sundays. **Greeters and ushers are for the whole month.** Communion Stewards are for the first Sunday of the month. Stewards are for the first Sunday of the month.

DATE	LITURGIST	
March 7	Penny Clarke	Sunday Worship 10:00am  Alternative Worship experience: Wednesday 7:00pm  Contact the Church Office to be added to the mailing list for weekly updates.
March 14	Jacqui Cragg	
March 21	Carol Malmi	
March 28	Pat McSpadden	
April 4	Penny Clarke	
April 11	Steve McSpadden	
April 18	Carol Malmi	
April 25	Gordon Cragg	