

# HOPEWELL

## UNITED METHODIST CHURCH

*'A Place to Find Hope and Be Well'*

*20220 Hopewell Road*

*Mount Vernon, OH 43050*

*Our mission is to make and mature disciples of Jesus Christ  
and minister to the needs of others in His name.*

*February - March 2020*

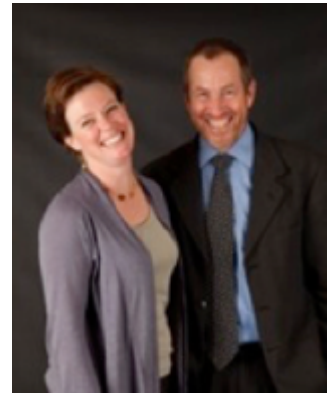
**Pastor's Ponderings** – *Pastor Lee Cubie*

### **Epiphany**

Epiphany, like Advent, is a season that receives short shrift in the church. Yes, we light candles for the four Sundays of Advent. Yes, we have special readings for both. However, we do not give them the same attention that we give to Christmas, Lent, and Easter. We love to hear about the Christ child. We pay special attention to remorse for past and present sins during Lent. At Easter we like to parade the passion and resurrection of our Lord and Savior. Now, please do not misunderstand me, Christmas and Easter are very important seasons in the life of the church. We would not have the church of the risen Messiah without them. But, in some sense, the church is passive in these events. Christmas is the celebration of the birth of Jesus, something we can only participate in symbolically. Easter and the crucifixion are also seminal moments that are uniquely separated from the active participation of the church. Along with the Ascension and Pentecost, Christmas and Easter are never repeatable moments of history, important but isolated from us in the past. Lent is important for the church because it is important to know where we came from and the conditions we are continually living in. But these seasons and events come alive in the seasons of Advent and Epiphany, because the church continually lives in the seasons of Epiphany and Advent. Let me explain.

This is the season of the Epiphany, so I will not spend much time with the season of Advent. Advent is the hope for which we strive in the present. It is our goal for which we prepare in our personal and public lives. It is the goal for which we seek to share with the rest of humanity. Advent is the final sanctification of our personal and corporate lives as well as the entirety of God's creation. Let me break this down.

I will begin with the word sanctification. Sanctification is the complete expression of God's love in us, in our communities and in creation. As Paul, concisely writes in 1 Corinthians 13:12-13, "For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of these is love." Paul is talking about God completely revealed in his creation--a momentous point in history where the love of God will fill creation as the waters fill the seas. It is both wondrous and troubling. It is wondrous for those who are walking in God and ominous for those who walk out of God. This is the message of John the Revelator in his book of the Apocalypse. Apocalypse means to uncover. It could be said that Advent is the final Epiphany. Epiphany means to reveal or to uncover.



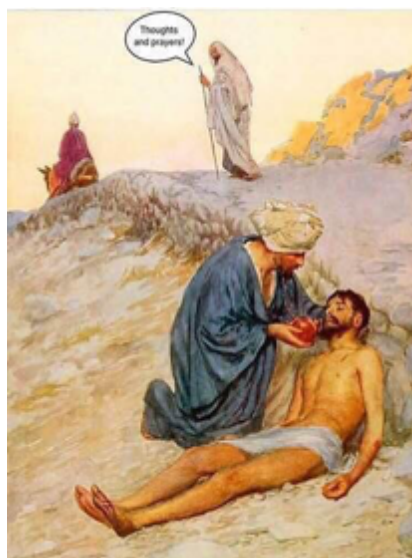
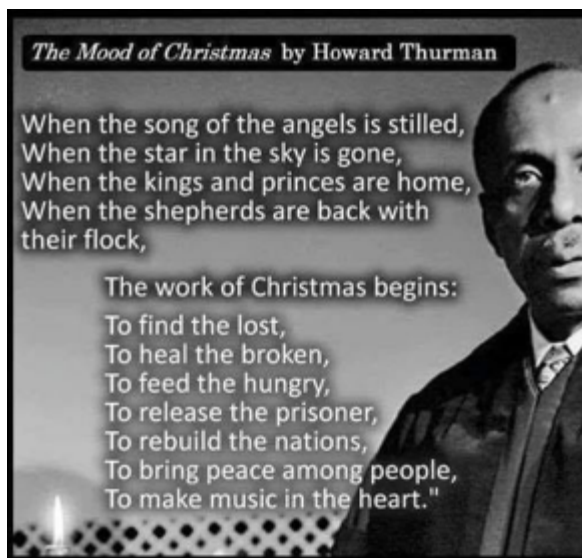


Now, to move on to the Epiphany. Epiphany is about the revealing of Jesus Christ which is the role of the Holy Spirit as expressed in the lives of Christians and the church. John speaks of the church's role in this way, "A new commandment I give to you; that you love one another even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another." (John 13:34-35) It is interesting that he did not say keep the law. No, he says love one another. It is this action that describes Epiphany. It is this action

that reveals Jesus Christ who reveals the Father. He does not say keep the law and such because "...love does no wrong to a neighbor; therefore, love is the fulfilling of the law." (Romans 13:10) Not only is love the fulfillment of the law, it is also the complete expression of God. ("Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love." (1 John 4:7-8)) The word for love in this passage, and in all the other passages quoted above, comes from the Greek *agapai*. New Testament Greek has three words for love: *eros*, or desire for something greater than me; *phileos*, desire for someone equal to myself; and *agapai*, a purposeful work intentionally directed for the good of the neighbor even to the point of ignoring your own good. Paul describes this love as beginning in God and made manifest through our work in the Spirit. He describes it this way in Romans 5:1-5: "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us." This is the Epiphany of Christ in the church and in our lives.

Advent is that moment when we will fully rejoice in the glory of God. Love and life are the glory of God. Epiphany is the work of God in the church, through our cooperation with the Holy Spirit. This cooperation is the work of loving God and our neighbor which produces suffering. If we do not give up on loving God and neighbor, this suffering will produce endurance. Endurance in love, with the Holy Spirit, will begin to perfect God's love in us and so produce a godly loving character. This character produces hope because we can see God working in us as we grow in love. And this hope will not disappoint us because as we see God being faithfully revealed in us. And if we trust in his faithfulness, the evidence being God's love in us, we know he will keep his word to "make all things new." (Rev. 21:5b)

Therefore, in this new year let us strive together and with God to reveal to our neighbors the love, the kind of love that puts the good for our neighbor even above our own good, that we and God have for them. Amen.



Time is too slow for those  
who wait,  
too swift for those who  
fear,  
too long for those who  
grieve,  
too short for those who  
rejoice,  
but for those who love,  
time is eternity.

- Henry Van Dyke - Poet -  
(1852 - 1933)

## The Civil War to World War I (1860-1913)

*[This is the fourth in a seven-part series, "Learning about Our Methodist Roots," the forming and growing of the Methodist church, beginning 282 years ago.]*

Bitterness between northern and southern Methodists had intensified in the years leading to Abraham Lincoln's election in 1860 and then through the carnage of the Civil War. Each church claimed divine sanction for its region and prayed fervently for God's will to be accomplished in victory for its side.

The Civil War devastated The Methodist Episcopal Church, South. Its churches lay in ruins or were seriously damaged. Many of its clergy were killed or wounded, and its educational, publishing, and missionary programs were disrupted. African American membership declined significantly during and after the war. In 1870, the General Conference voted to transfer all remaining African Americans to a new church. The Colored Methodist Episcopal Church (now The Christian Methodist Episcopal Church) resulted. The Methodist Episcopal Church, Methodist Protestants, United Brethren, and Evangelicals also lost preachers and members but did not suffer the same economic loss as southern Methodism.

The period from the Civil War to World War I saw growth in membership for all branches of Methodism, Evangelicals, and United Brethren. The value of church property increased dramatically, Sunday schools were strengthened through increased training of teachers, and publishing houses maintained ambitious programs to furnish members with literature. Higher educational standards for the clergy were cultivated, and theological seminaries were founded. The period was also marked by theological developments and controversies. The holiness movement, which emphasized a Christian's experience of entire sanctification, together with the rise of liberal theology and the Social Gospel Movement, were sources of conflict.

Rural and poorer segments of the church, especially those associated with the holiness movement, were skeptical of prestige and affluence. A Methodist preacher, Benjamin Titus Roberts, had formed the Free Methodist Church in 1860 to oppose worldliness, especially the grand middle-class churches in cities financed by renting pews. In 1895, the Pentecostal Church of the Nazarene (now the Nazarene Church) was formed under the encouragement of Phineas Bresee, a Methodist Episcopal preacher, presiding elder, and delegate to the General Conferences of 1872 and 1892. The goal for the new denomination, founded in 1894, was to have churches furnished to welcome the poor where holiness was preached.

Two other issues that caused substantial debate in the churches during this period were lay representation and the role of women. Methodist Protestants had granted the laity representation from the time they organized in 1830. The clergy in The Methodist Episcopal Church, The Methodist Episcopal Church, South, The Evangelical Association, and the Church of the United Brethren in Christ were much slower in permitting laity an official voice. It was not until 1932 that the last of these churches allowed lay representation.

Even more contentious was the question of women's ordination and eligibility for lay offices and representation in the church. Women had been ordained in holiness denominations as early as the 1860s, and the United Brethren General Conference approved ordination for women in 1889. However, The Methodist Episcopal Church and The Methodist Episcopal Church, South, did not ordain women until well after their reunion in 1939.<sup>1</sup> The Evangelical Association never ordained women. Lay representation for women was also resisted. Women were not admitted as delegates to the General Conferences of The Methodist Protestant Church until 1892, the United Brethren until 1893, The Methodist Episcopal Church until 1904, and The Methodist Episcopal Church, South, until 1922.

Mission work continued to rise on the agendas of the churches. Women formed missionary societies beginning in 1869 to educate, recruit, and raise funds for these endeavors. Missionaries like Isabella Thoburn, Susan Bauernfeind, and Harriett Brittan, and administrators like Bell Harris Bennett and Lucy Rider Meyer, motivated thousands of church women to support home and foreign missions.

Domestic mission programs sought to Christianize the city. Home missionaries established schools for former slaves and their children. In 1871, the southern Methodist church ordained Alejo Hernandez, making him the first Hispanic preacher ordained in Methodism, although Benigno Cardenas had preached in Spanish in Santa Fe, New Mexico, as early as 1853. Significant Methodist ministries among Asian Americans were



Hopewell Church meeting house (pre-1915). Earliest recorded meetings of the Hopewell congregation date to ~1832. *Post card photo courtesy of Phyllis Gourley.*

instituted during this period, especially among Chinese and Japanese immigrants. A Japanese layman, Kanichi Miyama, was ordained in California in 1887.

Methodism continued to expand in Asia, Europe, Africa, and Latin America. From 1870 to 1875 Methodist missionaries embarked on revival campaigns in India south of the Ganges River under the leadership of James M. Thoburn, and the famous holiness evangelist William Taylor. These efforts gave birth to the South India Conference in 1876. Thoburn also began work in Southeast Asia when he opened mission work in Rangoon, Burma (Myanmar), in 1879. In 1885, he led the establishment of Methodist work in Singapore, which later expanded into the Malaya Peninsular and Sarawak to become the Malaysia Annual Conference in 1902. The conference also sent the first Methodist pastor to Indonesia in 1905. Methodism reached the Philippines when Thoburn organized work in Manila in 1899, which quickly grew to become the Philippine Islands Annual Conference in 1908.

At the Methodist Episcopal General Conference of 1884, a petition from the Liberia Conference was presented, asking for a resident bishop in Africa. William Taylor was elected to the episcopacy as missionary bishop to Africa. Taylor went with two specific assignments: overseeing Liberia and expanding missions on the African continent. Between May 20 and September 10, 1885, the Methodist Episcopal Church founded five strategic points to start their work in Angola. In 1886, the bishop and his party entered the Lower Congo. Taylor also visited the king of Portugal in 1886 and received permission to do mission work in Portuguese East Africa (Mozambique). Taylor established self-supporting churches in southern Liberia, Sierra Leone, Angola, in what is today Mozambique, and in Zaire. In 1896, Joseph Crane Hartzell was elected Bishop for Africa, and by 1897 the Methodist Episcopal Church reached Rhodesia (Zimbabwe). During this period, annual conferences other than those in the United States were organized regionally into what was termed central conferences.

<sup>1</sup> *The Methodist Episcopal Church ordained women as "local elders" starting in 1924. However, The Methodist Church (1939) did not grant full clergy rights to women until 1956.*



11-18  
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By and  
JEFF  
KEANE

**"No, Dolly, our father art downstairs watching football."**



**"That's Frosty. He wanted to be cremated."**

### My Dad Makes Big Money

Three boys are in the school yard bragging about their fathers. The first boy says, "My Dad scribbles a few words on a piece of paper, he calls it a poem, they give him \$50."

The second boy says, "That's nothing. My Dad scribbles a few words on a piece of paper and he calls it a song. They give him \$100."

The third boy says, "I got you both beat. My Dad scribbles a few words on a piece of paper, he calls it a sermon, and it takes eight people to collect the money." --contributed by Marsha Clayborne



### Buttermilk Biscuits Prayer

One Sunday morning at a small southern church, the new pastor called on one of his older deacons to lead in the opening prayer. The deacon stood up, bowed his head and said, "Lord, I hate buttermilk."

The pastor opened one eye and wondered where this was going. The deacon continued, "Lord, I hate lard." Now the pastor was totally perplexed. The deacon continued, "Lord, I ain't too crazy about plain flour. But after you mix 'em all together and bake 'em in a hot oven, I just love biscuits."

"Lord help us to realize when life gets hard, when things come up that we don't like, whenever we don't understand what You are doing, that we need to wait and see what You are making. After you get through mixing and baking, it'll probably be something even better than biscuits. Amen."

Romans 8:28

### Everything I need to know about life, I learned from Noah's Ark...



- 1 Don't miss the boat.
- 2 Remember that we are all in the same boat.
- 3 Plan ahead. It wasn't raining when Noah built the Ark.
- 4 Stay fit. When you're 600 years old, someone may ask you to do something really big.
- 5 Don't listen to critics; just get on with the job that needs to be done.
- 6 Build your future on high ground.
- 7 For safety sake, travel in pairs.
- 8 Speed isn't always an advantage. The snails were on board with the cheetahs.
- 9 When you're stressed, float a while.
- 10 Remember, the Ark was built by amateurs; the Titanic by professionals.
- 11 No matter the storm, when you are with God, there's always a rainbow waiting..

### Hopewell Birthdays

#### February

- 1 Don Newland
- 9 Shad Bevington
- 11 Brad Coon
- 11 Amy Yashnyk
- 18 Leah Gourley
- 20 Donna Lybarger

#### March

- 4 Sam Laymon
- 13 Karolyn Smith
- 14 Joanne Purcell
- 14 Mike Cedoz
- 18 Penelope Wells
- 21 Audra Cubie

### Follow Hopewell UMC

...on the Web:

[www.mvhopewellumc.org](http://www.mvhopewellumc.org)

...on Facebook:

[www.facebook.com/HopewellUMC](https://www.facebook.com/HopewellUMC)  
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# Mother of Methodism

## Susanna Wesley 1669-1742



As a reflection of the faith-based heritage of Riverside Methodist Hospital and our continuing ministry in healthcare, we honor Susanna Wesley as the namesake of the drive that leads to the Riverside Women's Center and the statue that greets our patients and visitors.


The statue symbolizes her role as the mother of 19 children including John Wesley, the founder of Methodism, and Charles Wesley, who penned more than 9,000 hymns and poems. Though birth records from the time are imprecise, Susanna herself is thought to be the youngest of 25 children.

A strong, intelligent and spiritually mature woman, Susanna is known as the "Mother of Methodism." She educated and nurtured her children in an active faith that ultimately grew through their lives into the beginnings of the Methodist movement. This movement spread through the creation of small groups, mission houses, churches, schools, children's homes, homes for the aged and hospitals.

In addition to home-schooling her children and caring for her family within the constraints of poverty, she was also a published author and recognized spiritual leader within her community, who critiqued both church and state, unafraid of controversy.

*"... there is nothing I now desire to live for, but to do some small service to my children, that, as I have brought 'em into the world, so that it might please God to make me .... an instrument of doing good to their souls."*

- Susanna Wesley, in a letter to her eldest son Samuel on October 11, 1709

 **Riverside Methodist Hospital**  
OhioHealth



## Transfiguration Sunday: Why Do We Celebrate It Before Lent? (Feb 23, 2020)

– from *Discipleship Ministries, United Methodist Church*

The background of this question lies in the differing practices of Christians in North America. United Methodists and many other denominations schedule the observance of the Transfiguration on the Sunday before Lent. There are three different times when the Transfiguration is commemorated and celebrated:

1. Roman Catholics celebrate the Transfiguration on the second Sunday of Lent.
2. Most other denominations following a liturgical calendar, including those that follow The Revised Common Lectionary (United Methodists are part of this group), celebrate it on the last Sunday after the Epiphany (the Sunday before Ash Wednesday, i.e., February 23, 2020).
3. On the calendar of "Holy Days," liturgical churches observe the Transfiguration on August 6.

Why does the celebration of the Transfiguration take place just before Lent in United Methodist and other denominations that follow The Revised Common Lectionary?

*The Book of Common Prayer* collect for the Last Sunday after the Epiphany suggests why the Transfiguration of Our Lord is celebrated when it is:

O God, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

(*Book of Common Prayer* according to the use of the Episcopal Church, 1979, page 217. *Book of Common Prayer* is public domain material and is used here with gratitude to the Episcopal Church and Church Publishing.)

We celebrate the revelation of Christ's glory "before the passion" so that we may "be strengthened to bear our cross and be changed into his likeness." The focus of the Lenten season is renewed discipline in walking in the way of the cross and rediscovery of the baptismal renunciation of evil and sin and our daily adherence to Christ. At Easter, which reveals the fullness of Christ's glory (foreshadowed in the Transfiguration), Christians give themselves anew to the gospel at the Easter Vigil where they share the dying and rising of Christ.

In the biblical context, the synoptic gospels [Matthew, Mark, and Luke] narrate the Transfiguration as a bridge between Jesus' public ministry and his passion. From the time of the Transfiguration, Jesus sets his face to go to Jerusalem and the cross.

**SCIENCE SAYS THAT WE NEED AT LEAST 4 BASIC ELEMENTS TO SURVIVE.**

1. Water
2. Air
3. Food
4. Light

**AND LOOK WHAT THE BIBLE TELLS US ABOUT JESUS.**

1. I am the Living Water
2. I am the Breath of Life
3. I am the Bread of Life
4. I am the Light of the World

**SCIENCE WAS RIGHT, WE NEED JESUS TO LIVE.**

FB.com/Gods411 0005411

*Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up and you will find a blessing.*  
– John Wesley's Rules for Singing

# February 2020

◀ Jan 2020

Mar 2020 ▶

Sun	Mon	Tue	Wed	Thu	Fri	Sat
American Heart Month Black History Month National Bird Feeding Month						<b>1</b> Eat Ice Cream for Breakfast Day  B'day: Don Newland
<b>2</b> Super Bowl Sunday Groundhog Day 8:30 Sunday School 9:30 Worship/Communion 3:30 Hopewell's Got Talent and Souper Bowl	<b>3</b> The Day Music Died	<b>4</b> Thank a Mailman Day	<b>5</b> National Weatherman's Day	<b>6</b> Lame Duck Day	<b>7</b> Wave All Your Fingers at Your Neighbor Day	<b>8</b> Boy Scout Day Kite Flying Day  B'day: Shad Bevington
<b>9</b> National Pizza Day 8:30 Sunday School 9:30 Worship/Refreshments	<b>10</b> Clean Out Your Computer Day	<b>11</b> Make a Friend Day  B'day: Brad Coon B'day: Amy Yashmyk	<b>12</b> Abraham Lincoln's Birthday	<b>13</b> Get a Different Name Day	<b>14</b> Valentine's Day National Organ Donor Day	<b>15</b> National Gum Drop Day
<b>16</b> Do a Grouch a Favor Day 8:30 Sunday School 9:30 Worship	<b>17</b> Presidents Day	<b>18</b> National Drink Wine Day  B'day: Leah Gourley	<b>19</b> National Chocolate Mint Day	<b>20</b> Cherry Pie Day Love Your Pet Day  B'day: Donna Lybarger	<b>21</b> Card Reading Day	<b>22</b> George Washington's Birthday Walking the Dog Day
<b>23</b> Oscar Night 8:30 Sunday School 9:30 Worship	<b>24</b> National Tortilla Chip Day	<b>25</b> Mardi Gras/Fat Tuesday	<b>26</b> Ash Wednesday  7 Ash Wednesday Service (tentative)	<b>27</b> Polar Bear Day	<b>28</b> National Chili Day National Tooth Fairy Day	<b>29</b> Leap Day



# March 2020

◀ Feb 2020

Apr 2020 ▶

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<b>1</b> National Pig Day	<b>2</b> Old Stuff Day	<b>3</b> Caregiver Appreciation Day	<b>4</b> Hug a GI Day  B'day: Sam Laymon	<b>5</b> Multiple Personality Day	<b>6</b> World Day of Prayer	<b>7</b> National Crown Roast of Pork Day
<b>8</b> Daylight Savings Time Be Nasty Day 8:30 Sunday School 9:30 Worship/Communion	<b>9</b> Panic Day	<b>10</b> Middle Name Pride Day	<b>11</b> Johnny Appleseed Day  B'day: Penelope Wells	<b>12</b> Girl Scout Day	<b>13</b> Blame Someone Else Day  B'day: Karolyn Smith	<b>14</b> National Pi Day (3.14)  B'day: Joanne Purcell B'day: Mike Cedoz
<b>15</b> Ides of March 8:30 Sunday School 9:30 Worship/ Refreshments	<b>16</b> Everything You Do Is Right Day	<b>17</b> St. Patrick's Day Tea for Two Tuesday	<b>18</b> Supreme Sacrifice Day  B'day: Penelope Wells	<b>19</b> Poultry Day	<b>20</b> Spring Equinox Day	<b>21</b> National Quilting Day  B'day: Audra Cubie
<b>22</b> National Goof Off Day 8:30 Sunday School 9:30 Worship	<b>23</b> National Puppy Day National Chip and Dip Day	<b>24</b> National Chocolate Covered Raisin Day	<b>25</b> Waffle Day	<b>26</b> National Spinach Day	<b>27</b> National "Joe" Day	<b>28</b> Something on a Stick Day
<b>29</b> National Mom & Pop Business Owners Day 8:30 Sunday School 9:30 Worship	<b>30</b> National Doctors Day	<b>31</b> Bunsen Burner Day	Irish American Month Music in Our Schools Month National Women's History Month Red Cross Month			

Hopewell United Methodist Church  
 c/o Bob & Linda Joseph, newsletter editors  
 241 Valleybrook Circle  
 Howard, OH 43028



### Calendar of Selected Events/Activities

Sunday, Feb 2	Communion Sunday; Sunday school, 8:30 AM; Worship, 9:30 AM; Bring food for Interchurch pantry  <b>Hopewell's Got Talent</b> , 3:30 PM; Souper Bowl potluck (soup, sandwiches, etc.), 4:30 PM
Sunday, Feb 9	Sunday school, 8:30 AM; Worship, 9:30 AM; Refreshments
Sunday, Feb 16 & 23	Sunday school, 8:30 AM; Worship, 9:30 AM
Tuesday, Feb 25	Fat Tuesday <b>pancake supper</b> at Batementown UMC, 5-7 PM
Wednesday, Feb 26	Ash Wednesday service, 7 PM (tentative)
Sunday, Mar 1	Communion Sunday; Sunday school, 8:30 AM; Worship, 9:30 AM; Bring food for Interchurch pantry
Sunday, Mar 8	Sunday school, 8:30 AM; Worship, 9:30 AM; Refreshments
Sunday, Mar 15 & 22 & 29	Sunday school, 8:30 AM; Worship, 9:30 AM