

**Episcopal Church of Our Saviour Newsletter**  
**January 28, 2021**

**A Prayer for Our Times**

I hope you might find this prayer meaningful during these times when things seem unsettled. We can all take comfort know that God is ever present working for good in our individual lives, in the lives of all people, and in the world. "God is our refuge and strength, a very present help in trouble. Therefore we will not fear." Psalm 46:1-2a

Each of you remain in my daily prayers. Blessings and God's Peace, Mother Carol+

Help me, Lord

Help my fear, Lord and my unbelief.

Help me to learn Your goodness by heart.

Help me, Lord, in the midst of my doubts and worries,

to begin to see what You see when you look at my world.

Imprint that vision somewhere deep within where it can stay, and speak and live.

--Lina Toth, Celtic Daily Prayer: Book Two

**Sharing the Good News of Jesus**

"And Jesus said to them, 'Go into all the world and proclaim the good news to the whole creation'" Mark 16:15. Do you have an interest in sharing the Good News of Jesus and welcoming others into our faith and a relationship with Jesus? If you are and would like to join the Evangelism Committee of the parish, **Glen Click** would be delighted to talk to you.



**Confirmation in The Episcopal Church**

Would you like to formally become a member of The Episcopal Church? The church rite of Confirmation is the way you can become a formal member of The Episcopal Church. It is only the bishop of a diocese that can confirm candidates. Our diocese will be providing opportunities for individuals to be confirmed by Bishop Mark. There will be a service of confirmation on April 13 and the liturgical rite of "laying on of hands" by the Bishop on April 18. If you have been baptized in The Episcopal Church or another Christian church and would like to be confirmed, please contact **Mother Carol** for further information about the preparation for confirmation.

**Observing a Holy Lent**

Lent begins this year with Ash Wednesday on February 17. Lent is a season of the church year traditionally devoted to spiritual formation. Would you like to feel God's presence more deeply? The Diocese of Lexington is offering a free Zoom-based course that will introduce five ancient spiritual exercises that have helped Christians cultivate a more joyful and life-giving relationship with God and neighbor. The class will meet for five Monday nights in Lent, February 22-March 22 from 7-8 PM. You can register on the diocesan Web site at <https://diolink.org/diolex/>.



## Help us Grow

Each of you can help our church grow by telling people to visit our Facebook page (<https://www.facebook.com/oursaviourky>) and Web site (<https://oursaviourky.org>). You can invite them to watch our worship services on YouTube. We have a wonderful congregation and we are doing wonderful ministry together, so let other folks know about us.



### **A Church Grows in Richmond (With apologies to Betty Smith)**

After the building plans for the new church were approved by the Bishop, and contracts had been signed with the builder, excitement for the expansion project was high among the members of the congregation. The groundbreaking raised the expectations of all involved. Fr. Rambo had used his golden shovel to help begin the project, but now it was time for the practical, difficult work of standing back and turning things over to contractors, and trusting in the capabilities and talents of others. Andy Sigmon, who was the Canon for the Cathedral Domain, had suggested a contractor who had had a good deal of experience building Baptist Churches. This turned out to be fortunate, as this individual was dedicated to having his company produce the most exceptional structure possible to give glory to God. His work and the speed with which he proceeded was greatly appreciated by parishioners who eyed the progress on a regular basis. **Sandra Plant** reports that even though her parents were not Episcopalian, they enjoyed making frequent treks to the site to see how things were going. They were so impressed that they donated \$1,000 toward the Building Fund. She says that many members made this same visit and felt great pride in watching the growth of the building, from foundation to rooftop, knowing that this had been a collective and community effort on behalf of all of the membership.

As the building moved slowly towards completion, a whirlwind of activity grew around consideration of finishing touches: colors, furnishings, windows, altar rails, and installation of religious symbols. **Louise Locke, Sally Evans, and Becky Arthur** were all on the decorating committee, and took on the task of choosing colors and furnishings for the building. Before the seating was chosen, Fr. Rambo had imagined that eventually, the church might grow enough to one day become a “Parish House” or multipurpose building, and a larger sanctuary might be built as a place of worship. If this event were to transpire, as he was wont to dream, then chairs rather than pews would be more moveable and much more appropriate for usage in the building. During the earlier planning for a church building, Fr. Phillip had also urged us to think in terms of seating that could be reconfigured instead of bolted to the floor. The seats that were selected provided a kneeler and a secure area on the back for hymnals and prayer books. Louise remembers that as the committee considered swatches of fabric for these chairs, they all immediately agreed that they had found the color when the purple swatch was shown to them. Other decisions would not be so simple.

**Louise and Sandra** recall that since the builder had much experience with Baptist Churches, he was intrigued by the idea of an Altar rail. Apparently, his understanding of this particular area was that it was akin to a porch, and thus, he decided on the design that we presently have. The rail itself is quite high, and the spindles a considerable distance apart. **Sandra** mentioned that this was not an issue for a person of average height, but for someone barely over 5 feet, as she was, this was a problem. She remembers standing around the Altar with **Louise and Becky** and trying to figure out a solution. Taking the railing out was out of the question, as each penny counted at this time. After much contemplation and discussion, it was decided to make a very high and thick kneeler to compensate for the “porch” railing. Sandra refers to this as an “unusual feature” of our church.

Another feature we asked for that was unfamiliar to the builder: a space with a sink behind the altar, where bread and wine could be prepared, and chalices washed. That also allowed for storage area on either side, with walls that slanted just enough to make projected images angle towards seated viewers. **Tom Bryan** had the expertise to hang and connect a projector inconspicuously from the ceiling, and we've been projecting our services ever since.

It has been mentioned in a previous article that Fr. Rambo encouraged members to write their favorite verses on the walls of the church before the drywall was installed as a way to help the members feel a true ownership in their new church. As I speak to members, most have forgotten what they contributed, but **Louise** recalls her passage being taken from Psalm 31. "Be strong and let your heart take courage, all you who wait on the Lord." It was difficult for all to "wait on the Lord" in those heady days.

Week by week, the vision of our new church approached fruition. It became necessary to plan on the final furnishings, primarily those that remind us of our connections to the Almighty. As it turned out, some of the furnishings from Christ Church that were on loan were returned to us from other locations. Others were simply brought out of storage from the basement of the Parish House, including a Bishop's Chair, a kneeler and a very dusty prayer desk. Near this same time, the California Christian Church on the Ohio River had recently been deconsecrated, due to its shrinking population. This had been Fr. Birch Rambo's father's church. He had been the lay minister and also a medical doctor who served his church until its closing. From its remaining religious articles, Birch's father gave our church a beautiful stained-glass window that is now between the sanctuary and the Narthex, and the wonderful cross on the front wall behind the altar. Sandra recalls that after the dedication, a painting of this window was given to Father Rambo as a memento.

Not only did all of these areas need careful thought and planning, but new issues arose that had not been on the radar before. There was a problem with the parking lot that had not been foreseen. The city would not issue a permit with the area being covered by gravel, as was the plan. Undaunted, and likely filled with the Spirit, **Peggy Stanaland** made a donation to cover the cost of paving the entire parking lot.

The church was nearing completion, but its appearance was not as inspiring as had been hoped. It seemed to come up short, in several ways, without a steeple. Again, contributions from a member added the needed touch as **Danny Justice** made certain that our church was topped by a steeple. The brick on the exterior was originally planned to cover the bottom half of the building. An anonymous donor decided that this would not do, and the full brick face was added to our walls.

Inside, preparations moved forward. The walls were painted and the lights hung from the ceiling. **Stephan Locke** recalls the serendipity, or perhaps a secret blessing, of the acoustics of the church, especially before the carpet and chairs were added. He remembers the sweet sounds that could be heard inside the sanctuary. He can recall standing at the lectern and hearing the "glorious" acoustics that clearly carried sounds to the back of the church. He said that the work that was done by the builders, even down to the drywallers and landscapers was "almost reverential" in the quality and consideration. **Stephan** said the long anticipation of the completion produced "a total buy in, and a groundswell of enthusiasm" in the membership for the final push.

The day of the dedication approached. The night before the Bishop's arrival, an assemblage of 20-25 parishioners gathered to put the final touches on their new place of Worship. Members of the Altar Guild, the Vestry, and dedicated members who had seen the entire process through to the end pushed hard to polish, and burnish to a fine luster the proud furnishings of their new home. **Sandra Plant** remembers dusting the Bishop's Chair, whose recent home had been in the basement, with a bottle of Pledge; **Marilyn** adding a shine to the Prayer desk. The Altar Guild polished the silver, and all was cleaned to perfection. **Stephan** states that the members "had sweat equity that cannot be

measured.” **Sandra** remembers fondly, that as **Tom Bryan** hung the cross on the wall behind the Altar, she felt as if she were “going to cry”.

All had contributed. All had made this journey together. From finding the property, to creating a Building Fund, devising plans, to raising a new Church Home, we had done it together, with the help of our patience, determination, our love for each other, and a great amount of guidance from Our Redeemer.

Special thanks to all who contributed in any way to the development and publication of this series of articles concerning the history of our church! **Linda Myers**

### **Obituary for The Rev. Virginia Eklund** (February 21, 1943 - December 28, 2020)

Many members of Our Saviour will remember fondly Virginia "Ginny" Eklund as a faithful deacon who served at Our Saviour, as well as other parishes and ministries in our diocese. She died on December 28, 2020, at age 77 after a courageous fight with cancer. You can read the full obituary at this link:

<https://www.legacy.com/obituaries/kentucky/obituary.aspx?n=virginia-eklund&pid=197480071>

Ginny had a particular concern for those who live in poverty. She helped Trinity Church in Danville begin a school supply program, and volunteered for Reading Camp both at the Domain and at Trinity Church. She also volunteered for Habitat for Humanity, helped churches raise funds for the Heifer Project and girls' high school education in Kenya, and went on two mission trips to Nicaragua.



### **A Recipe for Happiness**

This is a note card that I found in my late Mom's recipe box. I have it posted on my fridge as it so reminds me of her wonderful attitude toward life.

If you want to be happy for an hour - take a nap.  
If you want to be happy for a day - go fishing.  
If you want to be happy for a month - go on a honeymoon.  
If you want to be happy for a year - inherit a fortune.  
If you want to be happy for a lifetime - help other people.

Submitted by **Laura Melius**

### **Remembering Martin Luther King Jr. in Song**

Martin Luther King Jr. was not a musician but he drew on music to sustain him during stressful and troubled times. Here is some background about five songs associated with him that we use at ECOS. (Hymnal and page numbers for each are in parentheses)

1. **“Softly and Tenderly, Jesus is calling”** is a 19<sup>th</sup> century Gospel hymn. One writer describes it as a “lullaby” and imagines Jesus “as a mother, gently rocking and comforting a child.” It became widely used as a hymn of invitation, but with the refrain “Come home, come home, ye who are weary come home” it also became used at funerals, and it was sung at Dr. King’s funeral. Interestingly, it is not one of the hymns most frequently mentioned as among his favorites. (LEVAS 101)
2. His favorite hymn was **“Precious Lord, take my hand,”** written by Thomas Dorsey in 1932 while grieving the death of his wife. It was sung at King’s funeral by Mahalia Jackson, and it was the



last song he requested shortly before he was assassinated. But he also asked his colleagues to sing it on many other occasions. In the movie “Selma,” there is a scene in which he asks Jackson to sing it to him over the phone prior to the planned Selma-to-Montgomery march. It is unclear as to whether this actually happened but it encapsulates the strength and comfort he drew from this song and his frequent requests for Jackson and others to sing it. (LEVAS 106)

3. **“There is a balm in Gilead”** is an African-American spiritual. Unlike many other spirituals from the era of slavery, it does not speak of a longing for physical freedom but for a healing of the “sin-sick soul.” Several prominent hymnwriters also used this phrase and it has been suggested that the enslaved singers likely borrowed it from contemporary hymns of that time. Dr. King reportedly turned to the words of verse 1, “Sometimes I feel discouraged and think my work’s in vain, but then the Holy Spirit revives my soul again,” for strength during troubled times. (Hymnal 1982 #676)
4. **“We shall overcome,”** the iconic song of the civil rights movement, was associated with the labor movement of the 1940s but either started out as a slave song, “No more auction block for me” or derives from a 1792 European hymn tune (#344 in our Hymnal)—or from a gospel hymn by Charles Albert Tindley (or maybe all of the above). Pete Seeger changed “will” to “shall” and copyrighted the song but it is recently free from copyright. A standard feature of Dr. King’s civil rights marches, he quoted it in several sermons including the last one before his death. (LEVAS 227)
5. **“Lift every voice and sing”** was written in 1899 by a school principal in Florida for a Lincoln celebration. His brother wrote the melody, and it soon was a standard for black remembrance events and became the official song of the NAACP. Allusions to it can be found in Dr. King’s sermons and it is widely used today at MLK memorial observances. It has informally become known as “the black national anthem” but at least one spokesman, a black professor at Clark College who wrote a book on this song, regrets that label as potentially “divisive and separatist.” In our 1982 Hymnal, this hymn is in the section on “Christian responsibility” rather than the section on “National Songs.” In our supplementary hymnal by the same name *Lift Every Voice and Sing II; An African American Hymnal*, published in 1993, it is the opening hymn, followed immediately by Advent hymns, but not called the “black national anthem.”

Dr. King’s acquaintance with hymns went far beyond spirituals and gospel music, and he quoted such standard hymns as “All hail the power of Jesus’ name” and even the “Hallelujah Chorus” in his sermons, but these five which held particular significance in his work are now part of our shared musical heritage as Episcopalians.

Sources:

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Submitted by Jane Rainey

### **Outreach Opportunities**

Hope's Wings has requested gas cards to help them transport clients to court and appointments. Send them to the church and **Michele Gore** will take them to the shelter.

The Room in the Inn can use men's and women's shoes, boots and coats in good condition. Bring them to the green room of the church and one of our volunteers will deliver them.

Submitted by **Michele Gore**

### **Ancient Joke of the Week**

A man rushes his limp dog into the veterinarian. The doctor pronounces the canine deceased. The agitated man demands a second opinion. The vet goes into the back and brings out a cat. The cat sniffs the body and meows. The vet says "I'm sorry, but the cat thinks your dog is dead, too." The man is still unwilling to accept that the dog is deceased. The vet returns to the back room and brings out a Labrador Retriever. The dog sniffs the body and barks. The vet says "I'm sorry, but the lab thinks that your dog has passed, too." The man finally resigns to the diagnosis and asks how much he owes. The vet answers "\$650." "\$650 to tell me my dog is dead?" exclaims the man. "Well," the vet replied, "I would have charged you \$50 for the initial diagnosis. The additional \$600 was for the cat scan and the lab test!"

If you would like to submit an article for publication, please send it to **Linda Myers** at [rukasa05@aol.com](mailto:rukasa05@aol.com) or call at 513-368-6415.