



The Courier

MONTHLY NEWSLETTER

May 2020

Court Street United Methodist Church

Coping with Coronavirus

The coronavirus pandemic is confusing and frightening for hundreds of millions of people. That is not surprising. Many around the world are sick and many have died. Unless the situation changes dramatically, many more will fall ill and die around the globe. This crisis raises serious medical, ethical, and logistical questions. But it raises additional questions for people of faith. So, I would like to offer some advice from the Christian tradition and my own experience. We need to resist the urge to panic. This is not to say there is no reason to be concerned, or that we should ignore the sound advice of medical professionals and public health experts. But panic and fear are not from God. Calm and hope are. And it is possible to respond to a crisis seriously and deliberately while maintaining an inner sense of calm and hope. There are two opposing forces at work in our lives, one that draws us toward God and the other away from God. The one that draws us away from God is the evil spirit or Satan. It causes anxiety, saddens, and sets up obstacles. In this way it unsettles people by false reasons aimed at preventing their progress. Does this sound familiar? Don't lend credence to lies or rumors or give in to panic. Trust what medical experts tell you, not those who are fear mongers. There is a reason they call Satan the "Prince of Lies." Panic, by confusing and frightening you, pulls you away from the help God wants to give you. It is not coming from God. The positive force that comes from God, the Holy Spirit, stirs up courage and strength, brings us consolation, inspires us, and bring about tranquility. So, trust in the calm and hope you feel. That is the voice to listen to. "Do not be afraid," as Jesus said many times. And don't demonize others. I read that the other day an elderly Chinese man got onto a subway car in New York City, the car emptied out as people started shouting slurs at him, blaming him for spreading the virus. Resist the temptation to demonize or scapegoat, which increases in time of stress and shortages. This disease may have come from China, but the Chinese people are not to blame. Covid-19 is not a necessarily a foreign disease. We shouldn't blame someone else for the disease just because they don't look like us. Likewise, the people who become infected are not to blame. Remember that Jesus was asked about a blind man: "Who sinned, that this man was born blind?" Jesus' response: "No one" (John 9:2). Illness is not a punishment. So don't demonize and don't hate. Many things have been cancelled because of the coronavirus. Love is not one of them. Let's do our best to love one another and remain calm during this crisis. God is with us.

~ Pastor Bill Burleigh

LOVE GOD ~ LOVE OTHERS ~ SERVE BOTH

Important Dates:

In-person, "drive-thru" or "drive-in" worship services on or off Virginia Conference property remain canceled until further notice.

For more information go to:

<https://vaumc.org/CoronavirusFAQs?fbclid=IwAR2vJlbVUiJazSHsSePRp46mKDo30L0fcJIW7m4NXBfAGbL05I2gfqdfM80>



Musical Musings

QUARANTINE EDITION

Court Street's Most Sung Hymns



Did You Know?

For the past thirty years, Court Street United Methodist Church has kept record of which hymns were used in their services, and when. Can you guess the top 10 hymns of the last three decades? Here they are with parts of articles from umc.org's "History of Hymns". <https://www.umcdiscipleship.org/content-library/tags/the-united-methodist-hymnal>

Top 10 Hymns:

10. No. 154 **All Hail the Power of Jesus' Name** by *Perronet* (sung 28 times)

Perronet (1726-1792) was born in Sundridge, England, and died in Canterbury. His family came from the Huguenots of Switzerland, and according to *The UM Hymnal* editor Carlton Young, "was closely associated with and esteemed by the Wesleys." Against the desires of John Wesley, Perronet promoted the idea that Methodist preachers should be able to administer the sacrament of the Lord's Supper. In another controversial act, Perronet published a satire on the Church of England, *The Mitre*, angering the Countess of Huntingdon in whose chapel he served. As a result, he left to become a minister in the independent chapel in Canterbury. Working together for a time, Wesley encouraged Perronet to preach, but Perronet preferred to defer to Wesley. The Methodism founder persisted, however, and announced that, "Brother Perronet will now speak." Perronet stood before a large crowd and declared, "I will now deliver the greatest sermon ever preached on earth." He then read the Sermon on the Mount and promptly sat down.

9. No. 415 **Take Up Thy Cross** by *Everest* (sung 29 times)

This hymn is distinctive because it was one of only two hymns by American authors to appear in the significant British collection *Hymns Ancient and Modern* (1861). The hymn by Everest originally had five stanzas. The editors of *Hymns Ancient and Modern*, chaired by William Henry Baker (1821-1877), himself a fine hymn writer, altered the original poem for publication, and most of these alterations were retained for later hymnals including *The United Methodist Hymnal* (1989). The altered version is significantly clearer in meaning and more emotionally engaging than the original. The practice of altering original texts has a long history. Not all of the alterations in the Anglican collection were greeted with equal favor, however. In fact, *Hymns Ancient and Modern* was dubbed by some as "Hymns Altered and Mangled." "Take up thy cross" remains one of the great hymns of Christian discipleship. As is the case with many hymns from the eighteenth and nineteenth centuries, faithfulness and even suffering in this life leads to heaven, or as Everest states:

For only those who bear the cross, May hope to wear the glorious crown!

8. No. 430 **O Master, Let Me Walk with Thee** by *Gladden* (sung 30 times)

In the years following the Civil War and the birth of the Industrial Revolution, the social gospel emerged. Washington Gladden (1838-1918) was one of the most distinguished clergymen of his era and a leader in the social gospel movement. Gladden was a native of Pennsylvania, and served churches in New York and Massachusetts before accepting a call to First Congregational Church, Columbus, Ohio, a parish he served for 32 years.

The hymn addresses Christ as "Master" both at the beginning of stanza one and end of stanza four. The more commonly used reference to Christ, "Lord," indicates a relationship of a feudal noble to a vassal, while "Master" perhaps implies more of a reciprocal respect between a teacher and disciple. While a pastor in Massachusetts, Gladden began preaching about labor-management problems, encouraging cooperation between employers and employees. This theme aroused opposition from those who felt the role of a minister was "to save souls, not to regulate business." Perhaps this hymn is a paradox. Few singers realize that behind the relatively peaceful words of Gladden's poem, sung to a placid Victorian melody, one can find the witness of a champion for social justice.

7. No. 384 **Love Divine, All Loves Excelling** by *Charles Wesley* (sung 31 times)

The youngest of 18 children, Charles possessed prodigious talents that soon blossomed. Little did he know that "Love Divine, All Loves Excelling," would rise to become one of the most popular and consistently vocalized Christian songs. It is estimated that during his lifetime, Wesley penned more than 9,000 poems of a spiritual nature, 6,000 of which are hymns. His writings were passionate and well-crafted, conveying the true essence of Christian teaching.

"Love Divine, All Loves Excelling" was first published in a collection of hymns entitled *Hymns for those that Seek, and those that Have, Redemption in the Blood of Christ* (1747). The incipit (opening line) was a play on the opening line of John Dryden's (1631-1700) poem "Fairest Isle, All Isles Excelling" set to music by Henry Purcell (1659-1695) in the generation before Charles Wesley was born. The hymn is written around a progression of thoughts: (1) our prayers for the Holy Spirit, (2) praying for the return of our Lord through the second coming, and (3) prayers for the finalization of his new creation.

6. No. **64 Holy, Holy, Holy! Lord God Almighty** by *Heber* (sung 34 times)

“Holy, Holy, Holy” by Reginald Heber (1783-1826) is unique in many regards. Indeed, it spans many Christian traditions and centuries, unifying them in four timeless stanzas. Not only that, but Heber was an Anglican bishop whose ministry spanned continents and races, placing him as one of the heroes of the Christian faith. Perhaps the most intriguing characteristic of the hymn is how the text does not initiate praise, but instead encourages the singer to join in an endless song. Heber is careful to describe the Trinity without encroaching upon its mystery. This is especially evident with the phrase, “though the darkness hide Thee” in stanza 3, and this separation between God and man is exacerbated by sin (“though the eye of sinful man thy glory may not see”). Though we may not see or completely understand the Trinity in its fullness in this lifetime, Heber reminds us those are not reasons that preclude our worship of the Triune God.

5. No. 382 **Have Thine Own Way, Lord** by *Pollard* (sung 37 times)

The author, Adelaide A. Pollard (1862-1934) was born in Iowa. Following her education in elocution and physical culture, she moved to Chicago where she became a teacher in girls' schools. In addition, she developed a fine reputation as an itinerant Bible study teacher. The hymn was inspired in 1902 by a simple prayer of an elderly woman at a prayer meeting: “It really doesn't matter what you do with us, Lord -- just have your way with our lives . . .” “Have Thine Own Way, Lord” was composed during a time when Miss Pollard was trying to raise funds to make a trip to Africa. Her unsuccessful attempt to do this left her experiencing a “distress of soul.” This crisis of the soul and the simple prayer of an elderly lady provided a setting for personal reflection on the will of God for her life. After the prayer meeting, she returned home and wrote the hymn as we sing it today.

4. No. 92 **For the Beauty of the Earth** by *Pierpoint* (sung 38 times)

Folliot Sandford Pierpoint (1835-1917), a graduate of Queens' College, Cambridge (BA, 1857), and a teacher of classics at Somersetshire College, has provided us with one of the most enduring hymns in Christian hymnals. This hymn was originally written for the celebration of the Eucharist. The original poem was published in eight, four-line stanzas under the title, “The Sacrifice of Praise.” British hymnologist J. R. Watson suggests, “It is said to have been inspired by the view of Pierpoint's native city of Bath on a spring day.” Each stanza paints a picture of gratitude embodied in some aspect of God's creation: the earth (stanzas 1 and 2), the senses (stanza 3), “human love” (stanza 4), the church – in the original, “thy Bride” – (stanza 5), and the final stanza addresses Christ himself as a gift: *For thyself, best Gift Divine, to the world so freely given, for that great, great love of thine, peace on earth, and joy in heaven.*

3. No. 57 **O For a Thousand Tongues to Sing** by *Charles Wesley* (sung 40 times)

Though John Wesley is called the father of Methodism, his brother Charles Wesley (1707-1788) may be called the father of Methodist congregational singing. He gave Methodism and modern hymnody many original hymn texts, including “O for a Thousand Tongues to Sing,” which he wrote for Sunday, May 21, 1739—the first anniversary of his conversion on Pentecost Sunday. In the text set in the UM Hymnal, Wesley employs hyperbole right from the start with “O for a thousand tongues to sing,” to heighten the emotional impact of the poem. According to several scholars, this famous opening line may have been inspired by Charles' spiritual mentor, German-born Moravian missionary Peter Böhler, who said, “Had I a thousand tongues, I would praise him with them all!” The hymn was first published in *A Collection of Hymns for the Use of the People Called Methodists* (1780). The significance of this hymn in the Methodist tradition is symbolized by its appearance as the first hymn in the *United Methodist Hymnal* (1989).

2. No. 73 **O Worship the King** by *Grant* (sung 41 times)

Composer Sir Robert Grant (1779-1838) was born and died in India—a country that by this time had long played a major role in the British Empire. He was a public servant distinguishing himself in law, serving as a member of Parliament, judge advocate general and governor of Bombay (now Mumbai). The hymn is based primarily on the rich imagery of Psalm 104:1-7. The author deftly combines additional biblical images with the splendor of a ruling monarch to paint an image of God as King in earthly terms. Unlike earthly kings, the unique nature of this ruler is captured in the final line of the hymn: “Our Maker, Defender, Redeemer, and Friend.” This hymn captures in 19th-century terms the fuller nature of God's relationship to humanity.

And in the Number One spot:No. 529 **How Firm a Foundation** *Unknown* (sung 42 times)

The authorship of this great hymn of the faith is one of the great hymnological mysteries. “How firm a foundation” was sung frequently in both the North and the South before the Civil War. Noted as a favorite hymn of Theodore Roosevelt, and is said that Andrew Jackson requested it be sung at his deathbed, and that Robert E. Lee asked it be sung at his funeral. Regardless of authorship, we know that this hymn was written by a Christian who was extremely knowledgeable of the promises of God found in Scripture, who had most likely called upon those promises for strength in times of tribulation. After it arrived in the U.S., one can be sure that it was a hymn that comforted many on both sides of the Civil War. This sermon in song continues to speak just as meaningfully today.

**MAY'S ADULT BIBLE STUDY CLASS
CONTINUE TO READ LESSONS WEEKLY**

- May 3: **"The River of Life-giving Water"**
- May 10: **"God's Grace Toward Adam, Eve, and Cain"**
- May 17: **"God Provides Food in the Wilderness"**
- May 24: **"Grace to the Dying Thief"**
- May 31: **"The Holy Spirit Inspires Jesus' Followers"**

Lunch at Westminster

Lunch with members living at Westminster-Canterbury will resume soon.

In the meantime, reach out to our lunch buddies with a phone call or email to let them know you miss them and are thinking of them.



ONLINE WORSHIP WITH MARSH MEMORIAL IS ON FACE BOOK LIVE!!

Join us live on Facebook every Sunday at 10:00 am. The live feed is on pastor Burleigh's page and then shared later in the day on the Marsh Memorial and Court Street pages to watch anytime you are online.



LAST WEEK'S SERVICE WAS VIEWED 139 TIMES!

A big THANK YOU to Karen and Randall Speer, Marianne Virnelson and Mark Roper for singing our hymns each week. Your dedication to the church during these unusual times are greatly appreciated!

Birthdays and Anniversaries

May Birthdays	June Anniversaries	June Birthdays
Brad Diuguid May 01	Karen & Randy Speer June 01	Cameron Jackson June 03
John McDaniel May 04	Susan & Keith Leazer June 12	McKenzie Lynn Larkin June 07
Flo Traywick May 09	Samantha & Matthew Turner June 17	Rob McDaniel June 09
Bill Phillips May 14	Elizabeth & Josh Larkin June 23	Andy Whitehead June 16
Dottie Scales May 14	Barbara & Bobby Brown June 26	Rick Kinne June 17
Matthew Turner May 26	Ellen & David Petty June 30	Katie Thaxton June 18
Jason Brooks May 31		Ellen Petty June 20
		Elaine St. Vincent June 28
		Samantha Turner June 29



BIRTHDAYS & ANNIVERSARIES

PRAYER CONCERNS

All Men and Women serving in the Military

Travis Dean Burleigh – 5271 Avenue Unit 373, Shepherd AFB, TX 76311
son of Shelley and Rev. Bill Burleigh

SICK (Church members*)

- *Patsy Cundiff – 1559 Lexington Drive, Lynchburg, VA 24503
- *Noel Draper - 501 VES Road Drinkard 619, Lynchburg, VA 24503
- Susan Dwyer – sister of Rev. Bill Burleigh
- *Christopher Lilley - 1705 Rivermont Ave. Apt 8, Lynchburg, VA 24503
- *Eleanor Pillow – 501 VES Road Hearthiside Rm 635, Lynchburg, VA 24503
- *Phil Ripley – 60 Jill Alison Circle, Ormond Beach, FL 32176
- Sylvia Shuff - Mother-in-Law of Rev. Bill Burleigh
- Noah Slocum – 698 Don Pablo Drive, Santa Maria, CA 93455
Great Nephew of *Karen and Randall Speer
- *Alicia Speer – 1815 Rivermont Ave #68, Lynchburg, VA 24503
- *Robert Tyree – 1404 Brookville Lane, Lynchburg, Virginia 24502
son of *Mary Tyree, brother of *Debbie Chaffin
- Elaine St. Vincent – 501 VES Road Room 415, Lynchburg, VA 24503
- * *Church members*

CORONAVIRUS: PRAYER FOR HEALING

Father God,

I come before you today to seek
mercy and healing.

Have mercy on your children who are
infected with coronavirus.

You alone can restore their health.
Heal them and make them whole again.

Give them the strength to carry on.
Comfort them in these scary times of their life.

I dedicate doctors and nurses to you,
Lord, Help them in all their doings
Protect them from this disease.

And give them the heart to continue
taking care of the sick.

In Jesus name.
Amen

THE BLISSFUL CHAPTER

Gifts to the church

To the General Fund in Memory of:

Cecil Irby Hudson by:
Walter Tiree Hudson

Harry and Martha Jane Green by:
Roger Green

Anne Thaxton by:
Gary and Lynn Garner

Update on Capital Campaign:

Campaign Goal	\$300,000
Promised as of 4/26/20	\$248,981
Balance needed to reach goal	\$51,019
Received to Date	\$209,766
Received since last update	\$50.00
Elevator fund	\$10,328

Court Street UMC
621 Court Street
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In worship, praise and ministry, we respond to God's call by reaching out to all people with light, hope, and a vision of God's love.

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PHONE: 434-845-3427

Please contact the church office at:

621courtstumc@gmail.com or (434) 845-3427 on or before Wednesdays to have events and notices posted on the church website.

