

# *The Hallowed Word*

## *All Hallows Episcopal Church*

The Rev. Kenneth Thom, Priest-in-Charge

November 2010

### **Authors Needed**

There's a lot happening around All Hallows that people would probably like to hear about. This Newsletter is one means of providing that information. However, presently most of the articles and items in the Newsletter are provided by either Father Ken or Bonnie Caudell, the editor. And they either haven't heard about some of the happenings or they don't have enough details to write about them. So please, anytime you know of an event or an occasion that others in the parish might like to hear about, write it down and give it to either Bonnie or Father Ken so that it can be published in the Newsletter.

### **Just Hang Up on Charity Telephone Solicitations**

(The following was extracted from an article by Jay Hancock that appeared in the *Baltimore Sun* on November 7, 2010.)

The elections are over, but the junk phone calls aren't. Charity fundraisers – mining holiday benevolence and tax deadlines – have seized the auto-dialers from the politicians. Your reaction, however, ought to be the same. Ignore them. Yes, even if

it's your favorite nonprofit and you always give money, just say no. Politely decline and hang up. Then, if you want to support the organization, write a check and send it to the charity's address, found on their website. Or donate online by credit card. The person asking for money on the phone is likely from a for-profit company that will keep half or more of your gift – without telling you – and leave little for the group you want to help. A recent call on behalf of the Alzheimer's Association reminded me of this. Last year, I gave the association money in honor of a friend's mother. Now a representative is calling back, asking me to solicit friends and neighbors for donations.

"How much of this money will the nonprofit get?" I ask. "Seventy-two percent of the donations go to services and people," she says. That seems unlikely, further research shows. And the woman is not with the Alzheimer's Association, either. Upon questioning, she says she's with InfoCision, a for-profit fundraising and telemarketing company based in Akron, Ohio. InfoCision, it turns out, raised \$3.9 million in the Alzheimer's Association's name last year, according to the association's filings with the Internal Revenue Service. But InfoCision kept \$1.9 million

of the proceeds, the documents show. The non-profit group that finances research into Alzheimer's, the group that promotes awareness of the devastating disease, the group that donors thought they were supporting – that group? It got only \$2 million or 51 percent of the funds. The way a lot of these deals go, however, 51 percent is generous. A large majority of New York charities received less than half the money raised on their behalf by professional solicitors, according to an investigation last year by New York Attorney General Andrew Cuomo. Nearly half of the charities received less than 30 percent of the funds. Cuomo found dozens of instances, including several involving InfoCision, in which the charity got less than 10 cents out of every dollar given. It's a national scandal.

One of the breathtaking aspects of questionable fundraising is the vigor with which supposedly reputable organizations such as the Alzheimer's Association defend their junk-call allies. "The nonprofit industry is just weak on this," says Rick Cohen, the national correspondent for *The Nonprofit Quarterly* magazine and the former executive director for the National Committee for Responsible Philanthropy. "Given that most

charities sign up with these people and defend these people, the best regulatory mechanism is sunshine" – publicizing the high fees. If the Industry won't police itself, the only solution for individuals is to assume that every solicitation by phone or mail – or even from friends – is tainted. Come to think of it, maybe you shouldn't merely by-pass the fundraiser and donate directly. Any nonprofit that engages in this kind of behavior may not deserve your gift in any form.

**Nobody pretends** that generous giving on top of taxes and ills and everything else is going to be easy. But that's all right. We are not challenged by what is easy. We are challenged by what is tough.

We like to take the small company and make it big. We like to give enormous chunks of ourselves, 10 to 12 hours a day, to the challenge of our jobs. We can do as much for God.

**If at first** you don't succeed, skydiving is not for you.

**Do not follow where** the path may lead. Go, instead, where there is no path and leave a trail. (Ralph Waldo Emerson)

**There are three** conversions necessary: the conversion of the heart, mind, and the purse. (Martin Luther)

## **Hymnody Creeps into The Church of England**

(an article written by Dr. Daniel Pyle, originally published in *Angelus*, the newsletter of the Church of our Savior, Atlanta, Georgia.)

Hymnody began with the lyrics of Isaac Watts (1674-1748) and continued with Charles Wesley (1707-1788) and Philip Doddridge (1702-1751). But...they were not used in the worship of the Church of England. The only congregational singing that was authorized by the Book of Common Prayer was the singing of Psalms, virtually always in metrical versification. Watts and Doddridge were both Non-conformists – the term used since the Act of Uniformity of 1662 to mean any person or group practicing Christianity outside of the Church of England. This term covered primarily Presbyterians, Congregationalists, Baptists, Quakers, and later Methodists. So far as this exploration of the evolution of hymnody is concerned, Presbyterians and Congregationalists can be excluded because they (being Calvinistic) allowed the singing of exclusively Psalms, like the Established Church; and Quakers more so since they practiced “silent meeting,” which meant no singing. Watts and Doddridge were, in fact, both Baptists, and wrote their hymns for their Baptist meetings. Wesley, on the other hand, was a priest in the

established Church of England; but his hymns were written for meetings outside of Sunday liturgy, on weekdays and in homes, shops or even outdoors, by the people who became known as Methodists.

(Curiously, the first hymn to gain official approval for use in the Church of England was Wesley’s “Hark, the herald angels sing,” but it occurred in an underhanded way. The text of the hymn was included in a 1760 reprint of Tate and Brady’s *New Version of Metrical Psalms*, which was the standard song-book for the Church of England and therefore bound together with the Book of Common Prayer. (It is not known who arranged this or how; but other than this one exceptional case, metrical Psalmody remained the only officially sanctioned music for the people to sing in church.)

A new generation of writers born between 1725 and 1751, then began producing lyrics for singing. Some of them, like Watts and Doddridge, worked in and for Nonconformist congregations, especially Baptists. Edward Perronet (1726-1792), although he was the son of an Anglican priest, was active in the Methodist movement and greatly admired by the Wesley brothers. He is best known for his hymn “All hail the

power of Jesus' name." But a new trend was begun in the publication in 1787 of John Rippon's *A Selection of Hymns from the Best Authors, Intended to be an Appendix to Dr. Watt's Psalms and Hymns*. Rippon (1755-1836) was a Baptist preacher but not a writer of hymns. Whereas most collections of hymns (in English, that is) had contained the work of a single author like Watt's *Psalms of David Imitated* (1719), Rippon's *Selection* is an anthology like what we recognize as a hymnal today. The best known work in the *Selection* is unquestionably "How firm a foundation" (the favorite hymn of Andrew Jackson, Robert E. Lee, Theodore Roosevelt, and Woodrow Wilson!), but its author unfortunately remains anonymous, identified by Rippon only by the initial "K." But the most creative hymn writers of this generation were Anglicans, and (unlike the Wesleys) doing their significant work within the established church. John Newton's (1725-1827) story is well known: seaman, slave-trader, sometime slave himself, but then converted and ordained to the Anglican priesthood, and mentor of William Wilberforce. While he was curate of the parish of Olney (1764-1779), he collaborated with one of his charges, the poet William Cowper (1731-1800) in writing and publishing *Olney*

*Hymns* for use in the parish. Newton is remembered above all for his autobiographical hymn "Amazing Grace," but is also represented in the *Hymnal 1982* by "How sweet the name of Jesus sounds" and "Glorious things of thee are spoken."

His friend Cowper (pronounced "cooper") was an important poet, a precursor of the Romantic. Three of his hymns are found in our hymnal: "Sometimes a light surprises," "God moves in a mysterious way," and "O for a closer walk with God." Newton and Cowper seemed content to use their hymns in the Olney parish and later in London where Newton became a rector. But their younger contemporary, Augustus Toplady (1740-1778), vicar of Broad Hembury in Devon, not only wrote and published hymns – *Psalms and Hymns for Public and Private Worship* – but by the very title he challenged the ecclesiastical establishment to admit the singing of hymns into liturgical use. In it is to be found "Rock of Ages, cleft for me," supposed to have been composed as he sheltered in a rocky glen from a violent storm. In spite of his strict Calvinist convictions, he actively campaigned for the Anglican Church to include hymns in its liturgies: "...There is the strongest reason to believe that the best Christians in all ages have been hymn singers. Moreover, the singing of

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hymns is an Ordinance, to which God has repeatedly set the Seal of His own presence and power..." (From the Preface to his book). Some 40 years after his premature death, in the 1829's, that goal was achieved.

### **All Hallows Lay Woman of the Year**

June Pettit was selected as All Hallows" Lay Woman of the Year to participate in a Celebration of Women's Ministries held at St. Paul's Church in Berlin on November 21. Following is the nomination and recommendation that was sent to the Diocese: June Pettit is one of the hardest working women I know. She is a retired social worker, who will not "retire." She is a challenge to all of us at All Hallows in Snow Hill – and to all the people of our community. It seems that she knows of every need in the community and is doing her part to help meet the need. Denominational labels have no meaning; she sees only people, so we often find her involved in ministries of other churches, too.

She is an integral part of the ministry of our community food bank, located at Ebenezer Methodist Church, and she challenges our parish to do our

part to meet the need of hungry people. Our folk have responded well to her encouragement.

June helps out routinely at the Opportunity Shop at Whatcoat Methodist Church. There she helps to organize the goods for the monthly sales which benefit that church but also all the folk in our community who must pinch pennies. During the month, she also sorts out several car loads of clothing and household goods to be taken to The Shepherd's Crook at St. Paul's by-the-Sea in Ocean City, where they are gladly received for distribution.

When the ECW at All Hallows is considering a possible new ministry within the community, we first ask June about the need. She knows where there are real needs and what has already been done to fill those needs. She approaches us when she sees where we could/should be involved, and our folk respond quickly to her challenges. I should not be surprised, but I continue to find June in new settings where she is helping others. She is a challenge and encouragement to me and to all the women of our parish.

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### **What Have You Learned?**

Ann Rudig is Director of Communication for the Episcopal Church. In her first year with the Church, she conducted research to find out why, exactly, newcomers become involved.

The Episcopal Church is the most vibrant, relevant church today, standing at the intersection of faith and contemporary culture. I want the world to know that the Episcopal Church welcomes you. Really welcomes you. And you. And even

you. Social Media is a 21<sup>st</sup> century term for the way our Church started 2000 years ago – word of mouth. The People who are finding the Episcopal Church are those who carry within themselves a seed, an early deep memory of religion, that is waiting to be reactivated. Ministry is the responsibility of all of us. Communication is evangelism. (In *Trinity News*; the magazine of Trinity Wall Street)

**A hug** is the shortest distance between friends.

**Under the same management for over 2,000 years.**