

The Hallowed Word

All Hallows Episcopal Church

The Rev. Kenneth Thom, Priest-in-Charge

January 2012

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Pancake Supper – Shrove Tuesday, February 21, 2012

Perhaps those who were not free to participate last year will join the needed volunteers. In December all received a sign-up list of the jobs required, some starting in January. Please return promptly. An Assistant Chairman is needed now to aid in planning for Feb. 21st. Please call Alice Tweedy, 410-632-0991 – 2012 P.S. Chairman. Especially needed for the Pancake supper are volunteers to be wait staff. You should have received a letter with tickets to sell this week, and a request for donations will be in the mail shortly.

Corrections and Additions to a November “Hallowed Word”

Article Emily Russell of Chestertown, who is a regular attendee at our yearly Holy Cross service and a long-time member of Holy Cross, has graciously provided us some interesting additions to the article provided by Kathy Fisher concerning “Wedding Bells at Holy Cross.” The couple described in the article was her grandparents, and Emily gave us the correct spelling of Maud, her grandmother, and also corrected the middle initial of her grandfather from “S” to “T.” She pointed out that the wedding actually took place at 6:30am, not pm, so the couple could catch the train for their honeymoon trip. The bride’s traveling costume was her wedding dress; it was brown silk faille trimmed with velvet and braid and is still in the possession of Emily’s son. The dress along with other “attic gems” appeared occasionally in plays and skits at the Stockton School. The most used attic item was her grandfather’s tail coat – he was small in stature, so the coat sometimes appeared even in elementary school plays.

Altar Window

Periodically we get questions about the stained glass window above the altar. Who is shown in the window? What is happening? Etc. In the historical archives compiled and indexed by Kathy Fisher, there is a newspaper article from the *Maryland Beach-comber* of May 6, 1977, providing a discussion about many of the historical items at All Hallows, including the altar window. The article quotes The Rev. William Yutzy, rector of All Hallows at the time the article was published, saying that it most likely shows St. Peter laying hands on a Samaritan, as described in Acts, Chapter 8, verses 14 through 17: “Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. The two went down and prayed for them that they might receive the Holy Spirit (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). Then Peter and John laid their hands on them, and they received the Holy Spirit.” The window was given in memory of Bishop Henry Lay, the first bishop of the Diocese of Easton after it was split from the Diocese of Maryland. Bishop Lay served from 1869 to 1885. The Sacramental Rite of Confirmation, the laying on of hands to receive the Holy Spirit, can only be performed in the Episcopal Church by a bishop.

Needlepoint Tapestry (most of this explanation provided by Kemp Wills)

The Tapestry that was recently hung in the Parish House was made by Rosalina Edgerton, grandmother of Janet McGrail. It was probably completed around 1885 to 1890 as a dowry-type object. Janet had indicated more than a year ago that she wanted the tapestry to go the church, and it was brought here shortly after her death. Kemp Wills has done an incredible sleuthing job to determine the probable explanation for the scene depicted on the tapestry. When asked about the tapestry, Janet had told him, (cont. on pg. 3)

Needlepoint Tapestry (continued from page 2) “It’s Rebecca...you know, ‘Rebecca and the Well’...from the Bible.” However, there was no well in the artwork. Given the name Rebecca, Kemp searched the internet and discovered an 18th century lithograph with many similarities to the tapestry, entitled “Rebecca alights from a camel and covers herself with a veil.” The story of Rebecca (or Rebekah), in considerable detail, can be found in Genesis, Chapter 24. Abraham directed one of his servants to return to their homeland to find a bride for his son Isaac. Arriving in the homeland, the servant paused at a well in anticipation of God’s intervention in his search for a bride. Rebecca came to the well and provided the servant and his camels with a drink of water. This was interpreted as the sign the servant was looking for, and he went to Rebecca’s family to request that she be allowed to travel with him and become Isaac’s wife. The tapestry illustrates Rebecca being presented to Isaac by the kneeling servant. She has just alighted from the camel and is reaching up to cover her face with her veil. She is accompanied by one of her handmaids and a servant who cares for the camel. Kemp is continuing his research and hopes to find a pattern or illustration from which the tapestry was copied. Finding such an illustration would confirm that the tapestry is, in fact, a portrayal of “Rebecca being presented to Isaac.”

A Miracle of Faith

A little girl went to her bedroom and pulled a glass jelly jar from its hiding place in the closet. She poured the change out on the floor and counted it carefully. Three times, even. The total had to be exactly perfect. No chance here for mistakes. Carefully placing the coins back in the jar and twisting on the cap, she slipped out the back door and made her way 6 blocks to Rexall’s Drug Store with the big red Indian Chief sign above the door. She waited patiently for the pharmacist to give her some (cont. on page 4)

A Miracle of Faith (continued from page 3) attention, but he was too busy at this moment. Tess twisted her feet to make a scuffing noise. Nothing. She cleared her throat with the most disgusting sound she could muster. No good. Finally she took a quarter out of her jar and banged it on the glass counter. That did it! “And what do you want?” the pharmacist asked in an annoyed tone of voice. “I’m talking to my brother from Chicago whom I haven’t seen in ages,” he said without waiting for a reply to his question. “Well, I want to talk to you about my brother,” Tess answered back in the same annoyed tone. “He’s really, really sick....and I want to buy a miracle.” “I beg your pardon?” said the pharmacist. “His name is Andrew and he has something bad growing inside his head and my Daddy says only a miracle can save him now. So how much does a miracle cost?” “We don’t sell miracles here, little girl. I’m sorry but I can’t help you,” the pharmacist said, softening a little.... “Listen, I have the money to pay for it. If it isn’t enough, I will get the rest. Just tell me how much it costs...” The pharmacist’s brother was a well dressed man. He stooped down and asked the little girl, “What kind of a miracle does your brother need?” “I don’t know,” Tess replied with her eyes welling up. “I just know he’s really sick and Mommy said he needs an operation. But my Daddy can’t pay for it, so I want to use my money.” “How much do you have?” asked the man from Chicago. “One dollar and eleven cents,” Tess answered, barely audible. “And it’s all the money I have, but I can get some more if I need to.” “Well, what a coincidence,” smiled the man. “A dollar and eleven cents – the exact price of a miracle for little brothers.” He took her money in one hand and with the other hand he grasped her mitten and said, “Take me to where you live. I want to see your brother and meet your parents. Let’s see if I have the miracle you need.” That well-dressed man was Dr. Carlton Armstrong, a surgeon, specializing in neuro-surgery. The operation was completed free of charge, and it wasn’t long until (cont. on page 5)

A Miracle of Faith (cont. from page 4) Andrew was home again and doing well. Mom and Dad were happily talking about the chain of events that led them to this place. “That surgery,” her Mom whispered “was a real miracle. I wonder how much it would have cost?” Tess smiled. She knew exactly how much a miracle cost...one dollar and eleven cents...plus the faith of a little child.

Musings By George! Whoops, By Jim (Bosworth)

In the last issue of *The Hallowed Word*, I asked if anyone knew what “Softening of the Brain” referred to. To date, I haven’t heard from anyone regarding the definition of the same, so here it is: Softening of the Brain – An abnormal softening of the tissues of the cerebrum characterized by various degrees of mental impairment, due to hemorrhage or inflammation. Encephalomalacia – usually caused by vascular insufficiency or degenerative changes. So now you know!

In August 1831, the following appeared in the *Snow Hill Messenger*: In a tavern at Mount Holly (NJ), a few evenings since, a bug, seven-eighths of an inch long, crept into a man’s ear and was expelled by a few drops of brandy. How’s that for a remedy?

As you may recall, two disastrous fires occurred in Snow Hill, one in 1834, the other in 1893. Many records were destroyed; consequently, little is known about the town or its residents. Many of the newspapers are so deteriorated as to be unreadable. One of the earliest references to a member of All Hallows is that of Mr. John C. Handy (grave #309). It reads:

HANDY ANNALS, P. 199-200

John Custis Handy

Clerk of Worcester Co., Snow Hill, MD.

CHILDREN

<u>NAME</u>	<u>BORN</u>	<u>DIED</u>
1. Maria	Aug. 18, 1793	
2. Esther Custis	Apr. 26, 1796	Feb. 25, 1835

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Musings By George (continued from page 5)

3. Sarah Custis	Oct. 11, 1798	Sept. 14, 1819
4. Elizabeth Chaille	Jan. 13, 1801	May 28, 1871
5. Samuel	Oct. 18, 1803	July 13, 1870
6. William	Aug. 22, 1806	Jan. 3, 1813
7. Littleton Dennis	June 10, 1809	Oct. 14, 1857
8. John Custis	Oct. 9, 1812	Sept. 3, 1813

John Custis Handy was an old and highly respectable citizen of Worcester County, MD., where he was born September 28, 1768. His parents, Col. Samuel and Mary (Gore) Handy, resided in Snow Hill and were long venerated by the entire community as persons of unusual worth and piety. In 1792, Mr. Handy married Elizabeth, daughter of Col. Peter Chaille, Sr., a gentleman who had served as a colleague of his father in the convention that framed the constitution of the state and whose wisdom and probity had given him a high place in the affections of his constituents. Mrs. Handy attained her three score years and ten and died a few months before her husband, with whom she had lived for nearly half-a-century. She was a consistent member of the Episcopal Church and was noted for her economy and prudence in the management of her household. She had six children, who were spared to become useful members of society and of the church of Christ. At 24 years of age, Mr. Handy took the oath of office as deputy clerk of his native county, and the same year, 1793, he was called by the suffrages of the people to the office of sheriff. Two years afterward, in 1795, he was elected clerk of the county court, a position which he held with singular acceptance and in which he continued to serve for more than forty years. In 1837, Mr. Handy was smitten with a stroke of paralysis which deprived him of the use of his right hand. In this crisis he found a valuable assistant in his young friend and relative Gordon M. Handy, who had for several years been a clerk in his office. His infirmities constantly increasing, he at length relinquished his post and (continued on page 7)

Musings By George (continued from page 6) Gordon was appointed in his stead. He now grew still worse from repeated attacks of the disease, until at length he became greatly impaired. At intervals, however, he was as rational as ever, and a few days before his death he conversed in a very pleasing manner with his oldest daughter about the interests of his soul and spoke with entire satisfaction of his prospects beyond the grave. For two days before his death he was speechless, and on the 31st of August, he yielded his spirit to God who gave it. He died at "Arlington," the residence of his son, Dr. Littleton D. Handy of Somerset. The remains were brought to Snow Hill and interred in the graveyard of the Episcopal Church. Two plain marble stones with name and dates mark the spot. Mr. Handy was educated at Washington College, Chestertown, Kent County, MD. One of the county papers announcing his death gave the following brief but emphatic testimony to his worth: "For more than forty years he performed the duties of his office in a most faithful and efficient manner. He was emphatically an honest man, and so amiable and lovely in his character that not even the tongue of slander had aught to say against him. He was a faithful and zealous member of the Protestant Episcopal Church, and was for many years a vestryman of All Hallows Parish. For several months previous to his death he had been confined to his bed by disease, which he bore with Christian resignation, and died in hope of a glorious resurrection, and a happy meeting of those he held most dear, in that clime where the wicked cease from troubling and the weary are at rest." Mr. Handy resided nearly all his days in Snow Hill. He owned a handsome property there, which has long passed out of the hands of the family.

We challenge each of you! This issue has items shared by many of our members, which we are enjoying. If you have found or done something different, please pass it on for our next issue.

A Note from the Priest-in-Charge

Dear Members of All Hallows,

Again this year you have been extremely generous to Arlene and me with your Christmas gift. For the moment, we have deposited the money in the bank. We are still very much in the planning stages for our vacation times during the coming year, but we expect to use the money you've given us for our vacation. Your gift gives us a great deal more flexibility for planning than we would otherwise have. Thank you again for your generosity and thank you even more for continuing to make us feel so much a part of the All Hallows Church family. Love to all, Ken+

A Christmas Joke (a little late)

A blonde goes to the Post Office to buy stamps for her Christmas cards. She says to the clerk, "May I have 50 Christmas stamps?" The clerk says, "What denomination?" The blonde says, "My gosh!! Has it come to this? I'll take 22 Catholic, 12 Presbyterian, 10 Lutheran and 6 Baptist."

A Note from the Church Musician

Dear Friends, Once again I remain overwhelmed at your generosity to me at Christmas time. For nearly ten years, I have been pleased to serve as your "Chief Musician." You are my church family, and I am truly grateful to God to be in your midst. Thank you for your gracious gift. In Christ, Jim

Words Matter by Kemp Wills

This is the start of a regular column on words (onwards?) – their origins, meanings and history. Especially those words we encounter around our All Hallows community. Words we find in our prayers, our bulletins, our church, or our hymns. Are the words we are saying the same as what the original (cont. on page 9)

Words Matter (continued from page 8)

author intended? When language changes gradually, we can recognize words as “old-fashioned (e.g., thy, thine, betrothed). But other times, language drifts so far that it needs to be explained – especially when our sources are 500 to 2,000 years old and were written in Greek and Latin.

My inaugural word is an easy one: “Episcopal.” Episcopal is straight from the Greek *episcopos*, meaning “Bishop.” “Episcopal” primarily describes the form of church governance – so an episcopal church is one that uses bishops and dioceses in a hierarchy above deacons, priests, and parishes. Episcopal-based churches usually trace their authority to an unbroken chain of bishops since St. Peter and the original twelve apostles (the so-called “apostolic succession”). Examples of churches that use this *episcopal* form of governance are The Episcopal Church (!), the Anglican churches, the Roman Catholic Church, the Greek Orthodox Church, and all other Christian sects before the Reformation in the 1500’s. Yes, the Roman Catholic Church is an episcopal church!

Other forms of governance came about after the Reformation: Churches governed by a group of “elders” (*presbyteros* in Greek) are called “Presbyterian”. Ones that are self-governed by the local *congregation* are called “Congregational.” And there are many variations and combinations of each of these.

Our current Episcopal Church took its name after the Revolutionary War and the split of the United States from England. Before the war, All Hallows parishioners were English subjects, and our church was the “Church of England” (or the Anglican Church). After the Revolution, we were American citizens, no longer loyal to the King, and our church needed a new name. An assembly met in Philadelphia in 1789 to unify the Episcopalians in the United States into a single church, and the resulting name was

(cont. on p. 10)

Words Matter (continued from page 9)

“The Protestant Episcopal Church.” (They rejected the name “The American Catholic Church.”) In the 1960’s and 70’s, the word “Protestant” was de-emphasized, making us “The Episcopal Church,” and most recently, you could say our official name has become www.episcopalchurch.org!

Who Should Make the Coffee?

A man and his wife were having an argument about who should brew the coffee each morning. The wife said, “You should do it, because you get up first, and then we don’t have to wait as long to get our coffee.” The husband said, “You are in charge of the cooking around here so you should do it, because that is your job, and I can just wait for my coffee.” The wife replies, “No. You should do it, and besides it says in the Bible that the man should do the coffee.” Husband replies, “I can’t believe that! Show me.” So the wife fetched the Bible and opened the New Testament showing him at the top of several pages that it indeed says ‘HEBREWS.’

Bible Study, Anyone?

Some folk have expressed interest in a regular time of group Bible study. A sheet has been placed on the bulletin board in the parish hall on which you may indicate your interest and your preferred time of meeting.

Vestry Minutes

A white loose-leaf notebook resides on the shelf behind the pews. Minutes of all vestry meetings are placed there for your perusal whenever you wish to find out what has happened. If this should raise any questions, please feel free to ask any member.

Thank you to all of you for the many ways you have wrapped your love around us since Nick’s death. Bonnie and Jody

The C.P.C. glass jar is either half empty or half full!

Happy New Year, fellow Hallowans! Your friendly C.P.C. Volunteer Nelson Payne is reporting in for a second year of duty. Remember last year, when I began calling your attention to the presence of a glass jar, regularly found on the table just to the right of our church entrance? And that the reason for its existence was to provide the means of funding an on-going national project known as the Church Periodical Club (C.P.C.)? Well, I am pleased to report, many of you found this to be a “painless” method of providing seminary students with cash grants to purchase text books. Please continue using the “color-blinded state of mind” method that is working so well. This means when you approach the jar and are in a generous mood, or want to help grow our clergy, that whatever monetary funds are in your pocket or purse is a sufficient contribution to this ministry. Keep in mind that copper (pennies), silver (nickels, dimes and quarters), and green (dollars of any amount), and yes, even checks, are guaranteed to give a “love-hearted” experience. For our Lord’s sake, and the hopeful seminarians studying to serve God, make a note to fill the jar as often as you can this year to support this ministry. We are charged to spread the Word, and what better way than to use small change to help these students prepare to take their place in the life, worship, and governance of the church?!

Warning! When you drink Vodka over ice, it can give you kidney failure. When you drink Rum over ice, it can give you liver failure. When you drink Whiskey over ice, it can give you heart problems. When you drink Gin over ice, it can give you brain problems. Apparently, ice is really bad for you. Warn all your friends.

Flowers and Aumbry Candle

By Betty West, 410-632-1904

Giving flowers as memorials on the Altar or the lighting of the Aumbry candle is a very important part of the worship service. When a Sunday is not taken, then the Flower Fund provides greens in place of flowers. The sign-up sheet allows for the monthly planning of the flowers and the continuation of the Aumbry candle's light. During Lent and Advent, greens are used, and the cost is \$20.00. Easter and Christmas flowers are ordered on a separate sign-up sheet. If you want to request special flowers, please call Betty West. Either the flowers or the Aumbry candle can be given in memory or in honor of any special occasion or a blessing, such as promotion, anniversary, birthday, new baby in the family, to celebrate an event in your life, or in memory of a loved one. Inside the Church door, turn left, walk towards the window, and you will find the sign-up sheet on the door for each Sunday needing flowers or greens or weekly for the Aumbry candle. You can arrange your own flowers or greens after coordinating with Betty West, or you can make a check out to the Flower Fund for \$40 for each Sunday you choose. The Aumbry candle burns 24/7 except on Good Friday. It is then lit on Easter Eve. The cost is \$5. for one week. Remember, this is the Lord's table to which we come for bread and wine as Jesus asked us to do in remembrance of Him. We should do no less than to help set the table for Him.

Services

January 29, Holy Eucharist, Rite II
February 5, Holy Eucharist, Rite I
February 12, Morning Prayer, Rite II
February 19, Holy Eucharist, Rite II
February 26, Holy Eucharist, Rite II
March 4, Holy Eucharist, Rite I
March 11, Holy Eucharist, Rite II

Significant Dates

January 31, 7 pm, Southern Convocation Pre-Convention Meeting, Church of the Holy Spirit, Ocean City. We are all invited to attend.