



# The Abbeville Anglican



The Newsletter of Historic Trinity Church

Volume 15

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Number 01

## Restoration Update

This year most Trinity people are sharing the same new year's wish and that is our fervent hope that we will get back in our church this year. The scaffolding is in place and it appears that the work is underway. The excellent Christmas concert by the Greenville Men's Chorus as a fund raiser for the church was a good omen and the lighted steeple over the Christmas season has brought hope and inspiration to Abbeville that this historic landmark is again reaching out to embrace a community that it has faithfully served for almost 200 years. We are told that many people have actually driven over from other communities just to see the steeple lights. Let's make this a great year for Trinity as we combine all our efforts to help get these grants matched and return Trinity to the important role it has always played in the life of this community.

## Onward and Upward

As the restoration is now making good progress, our parish leaders and members are moving forward to make this a productive year for the parish. On the first Sunday in December at the annual meeting the congregation elected Myra, Hank and Mike to the new vestry. They will serve three year terms. On the last Sunday in December there was a joint meeting of the 2019 and 2020 vestries and the 2020 vestry elected Lewis as Senior Warden and nominated Hank as Junior Warden. Dick will continue in his role as Parish Administrator and Secretary and Clerk of the Vestry for the coming year. The new Senior Warden expressed on behalf of the vestry and the congregation sincere appreciation to Cynthia and Andrew for their faithful and dedicated service as Senior and Junior Wardens and their many contributions to the life of the parish. We wish them a very comfortable and much deserved rest and hope they will be willing to serve on the vestry again.

## New Treasurer

The new vestry was also pleased to elect Ilona as the new parish treasurer. It was necessary for Lewis to vacate that position to assume his new role as Senior Warden. Ilona, who is already loved and appreciated for her many contributions to the parish, is employed as a financial officer for a corporation and holds a Master's degree in finance. Ilona will continue in her important role as that kind and smiling face that greets our visitors and makes them feel welcome at Trinity. Thank you, Ilona for assisting us in this important new position.

*Happy New Year!!*

## The Epiphany Party

The annual Epiphany Party has long been one of the most popular events of our church year. This year's get-together will be held on Sunday, January 5th at 5:00 pm at the Belmont Inn. The actual *Feast of the Epiphany* will be the next day on January 6th. Although our party had become well known for its sumptuous "pot luck" buffet, we will not be allowed to bring our own food this year as we will be in a commercial establishment. As the Belmont is highly regarded for its very excellent service, you may expect good food and wine and, as always, a most agreeable society. And just think since you will not have to prepare a covered dish, you will have time for a nice nap after church!

## Christmas at Trinity

Christmas at Trinity has always been a special time for our people and many others in the greater community. It usually begins on the first Saturday in December when we help the city to officially open the Christmas season with a concert usually followed by High Tea. We offer music in the church on all the Saturdays of Advent, a carol sing on the Sunday before Christmas and another carol sing preceding

the ever popular Midnight Mass on Christmas Eve. We even found time to present the great and whimsical music from the Foothills Saxophone Quartet and the Ladies Upstate Chorus. Yes, Christmas is a big deal at Trinity and we have suffered for the past three years in being out of the church. Hope springs eternal! There is a good chance we will back at home next December.

## The Gifts of the Magi

In Christian tradition, the Magi, also referred to as the Three Wise Men or the Three Kings, were a group of distinguished foreigners who were said to have visited Jesus after his birth, bearing gifts of gold, frankincense and myrrh. They are regular figures in the accounts of the Nativity of our Lord and the Epiphany of our Lord. Magi is a term derived from the Greek meaning a priest of Zoroaster. In the Gospel of Matthew, the only Gospel to mention the Magi, states that they came from the East to worship the Christ, newborn king of the Jews. Later Christian writings which identify them as kings is linked to Old Testament prophecies such as those in Isaiah (60:3) which describe the Messiah as being worshipped by kings. The Gospel of Matthew (2:1-12) gives a detailed account of the visit of the Magi to Jesus. They arrived on what we now call the *Feast of the Epiphany*. In the western Church the names of the Magi are usually called Gaspar, Melchior and Balthasar. What are the often symbolic meanings of the gold, frankincense and myrrh? Gold is obviously a gift for a king. The Holy Family would have had many uses for the gold at that time. Myrrh and frankincense have their own have their own separate curative properties and both were used to treat everything from scratches to simple injuries which were common in children. However, when mixed in various proportions and used in a variety of folk-style treatments, these essential oils made an entire drug store of powerful and effective medications. Perhaps when the Magi "opened their treasurers" (Matthew 2:11), they imparted some of their secret learning also. But whether or not they gave Joseph and Mary dosage information, one thing is for sure: the Wise Men left with us a lasting example for worshipping Jesus and giving good gifts. In this Epiphany season let us accept from the hands of our Lord the gifts he desires to give us; the same gifts he received: frankincense (faithfulness), myrrh (holiness) and gold (salvation); and that we may be one with Him as He is One with the Father. (Taken in part from an article appearing in the *Anglican Digest*).

### **Feast Days in January;**

#### **The Holy Name**

*The Feast of the Holy Name of Our Lord Jesus Christ* is celebrated on January 1st. This feast commemorates the circumcision of the baby Jesus as recounted in the Gospel read on this day. *At the end of eight days when he was circumcised, he was called Jesus, the name given him by the angel before he was conceived in the womb* (Luke 2:21). Bernadino of Siena placed great emphasis on the Holy Name which he associated with the Christogram (IHS), and may be responsible for coupling the two elements. *In the Book of Common Prayer* since 1979, the Circumcision of Christ, celebrated on January 1st, is now referred to as the *Feast of the Holy Name of Our Lord Jesus Christ*.

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#### **The Epiphany**

While most Christians think of it mainly as the occasion on which the Wise Men presented gold, myrrh, and frankincense to Jesus, the *Feast of the Epiphany of Our Lord Jesus Christ* is one of the principal feasts of the Church and occurs on January 6th. This major Holy Day celebrates the revelation of God the Son as a human being in Jesus Christ. In the Eastern Church it is referred to mainly as the *Theophany* which exclusively, in this case, refers to the revelation or manifestation of the Messiah, Jesus Christ. This well known tradition also commemorates principally (but not solely) the visitation of the Magi to the Baby Jesus, and thus Jesus' physical manifestation to the Gentiles. In the Greek translation of the *Old Testament (Apocrypha)* the word for epiphany is used for a revelation of the God of Israel (2 Maccabees 15:27). In the *New Testament* the word is used in 2nd Timothy (1:10) to refer either to the birth of Christ or to his appearance after his Resurrection and five times to the Second Coming.

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#### **The Baptism of Our Lord**

*The Feast of the Baptism of Our Lord Jesus Christ* commemorates the baptism of Jesus in the Jordan River by his cousin, John the Baptist. Originally, the baptism of Christ was celebrated on the *Feast of the Epiphany*, commemorating the coming of the Magi, the baptism of Jesus and the wedding at Cana. Over time in the Western Church, the celebration of the baptism of Christ has come to be celebrated as a distinct feast from the Epiphany. In the Episcopal Church, the *Feast of the Epiphany* is always celebrated on January 6th and the *Feast of the*

*Baptism of Our Lord* on the following Sunday.

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#### **The Confession of Saint Peter**

In Christianity, the *Confession of Saint Peter the Apostle* refers to the episode in the *New Testament* in which the Apostle Peter proclaims Jesus to be the Christ--the expected Messiah. The proclamation is described in the three Synoptic Gospels (Mark 8:27-30, Matthew 16:13-20 and Luke 8:27-30). This important proclamation of Jesus as Christ and Messiah is fundamental to the basic concept of Christology and the confession of Saint Peter and Jesus' acceptance of the title is a definitive statement for it in the *New Testament* narrative. In this event, Jesus not only accepts the title of Son of God, but also declares the statement a divine revelation by stating that his Father in Heaven had given it to Peter, unequivocally declaring himself to be both Christ and the Son of God. In this episode, Jesus also selects Peter as the leader of the Apostles and states upon this rock will I build my Church. Most Christians agree that the statement refers to Peter, but they diverge in their interpretations of what happens after Peter. *The Feast of the Confession of Saint Peter* is observed on January 18th.

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#### **The Conversion of Saint Paul**

We commemorate the *Feast of the Conversion of Saint Paul* on January 25th. We all know the story of the events related in the *Bible* which lead Saul of Tarsus to cease his persecution of the early Church and to become one of the greatest evangelists for the Christian Faith. Paul's conversion occurred after Jesus' crucifixion and the accounts of Paul's conversion describe it as a supernatural and miraculous event. Paul was stricken from his horse on the road to Damascus and when he came to his feet he was blind. He went into seclusion and had a long and powerful experience with the Holy Spirit and his sight was restored. He came out of it all to become the great Apostle to the Gentiles and one of the foremost evangelists in the history of the Christian Church. In many ways he rivals Peter in importance. We get the complete story of Paul's conversion in the *Acts of the Apostles* and also in his own epistles to the many churches he established. Many theologians believed that Paul's conversion was gradual and that the damascene road experience was the climax of his conversion. This theory is based on Acts 26:14 which states: *and when we had all*

*fallen to the ground, I heard a voice saying to me in the Hebrew language Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads* (ESV). The inference being that God had troubled Paul's conscience at St. Stephen's execution, and that Paul was additionally troubled by his knowledge that Jesus' death and Resurrection was attested to by hundreds which had fulfilled many of the prophetic scriptures from the *Old Testament*. The events in the conversion of Saint Paul are unique in that they took him from being one of the most profound persecutors of the Church to becoming one of its most profound champions.

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#### **The Pauline Brethren**

On January 26th, the Church has traditionally celebrated a minor feast day honoring Timothy, Titus and Silas, sometimes referred to as the Pauline Brethren. These men were actively engaged in the ministry of Saint Paul and we read much about them in Saint Paul's epistles. All three, traveling companions, shared in his propagation of the Gospel. Titus also served as Paul's secretary, carefully writing down the letters Paul addressed to the churches he had established. Paul often sent Silas and Timothy ahead to prepare the people in a new area where a church was to be established. After a new church was established, Paul would move on to some new mission field where the Gospel was needed. He often asked Timothy and Silas to remain for awhile to support and encourage the new converts. Titus and Timothy in their later years were appointed as bishops which was a sign of their leadership and faithfulness to the early Church. History reports that Silas, Titus and Timothy all played a major role in Saint Paul's ministry, especially in his later days when he was not physically well.

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#### **Convocation**

The Foothills Convocation will conduct its first 2020 meeting at the Church of the Redeemer on January 19th at 2:00 pm. One of the main duties of the convocations is to make plans for the Diocesan Convention in November. The convocations usually meet once every three months. The work of the Foothills Convocation moves very efficiently under the guidance of its Dean, Father Mike Flanagan, Rector of Holy Cross Episcopal Church. It is expected that delegates and alternates to the Diocesan Convention will attend meetings of their convocation to represent their parishes in the planning of the convention agenda. Any other interested members of the parishes are invited to attend meetings of their convocation.

# TRINITY EPISCOPAL CHURCH

## JANUARY 2020

*Where is he that is born King of the Jews? for we have seen his star in the east and have come to worship him. Matthew 2:2*

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Eucharistic Lectionary Year A</b>  <b>Office Lectionary Year 2</b>	BCP--Book of Common Prayer BOS--Book of Occasional Services LFF--Lesser Feasts And Fasts	All Lessons and Readings from the Revised Common Lectionary	<b>1</b>  <b>The Holy Name Of Our Lord Jesus Christ</b> (Altar: White)  Evening Prayer 6:00 pm	<b>2</b>	<b>3</b>	<b>4</b>
<b>5</b> 2nd Christmas 10:00 am Bible Study 11:00 am <b>Holy Eucharist</b> 5:00 pm Epiphany Party	<b>6</b>  <b>The Epiphany Of Our Lord Jesus Christ</b> (Altar: White)  <i>Arise, shine; for your light has come, and the glory of the Lord has risen upon you. Isaiah 60:1</i>	<b>7</b>	<b>8</b>          Evening Prayer 6:00 pm	<b>9</b>	<b>10</b>	<b>11</b>
<b>12</b> 1st Epiphany Baptism of Jesus 10:00 am Bible Study 11:00 am <b>Holy Eucharist</b> 12:00 Noon Vestry Meets	<b>13</b>  Ordinary Time Begins Today (See Note Below)	<b>14</b>	<b>15</b>          Evening Prayer 6:00 pm	<b>16</b>	<b>17</b>	<b>18</b>          The Confession Of Saint Peter The Apostle (Altar: White)
<b>19</b> 2nd Epiphany 10:00 am Bible Study 11:00 am <b>Holy Eucharist</b> 2:00 pm Convocation	<b>20</b>	<b>21</b>	<b>22</b>          Evening Prayer 6:00 pm	<b>23</b>	<b>24</b>          Florence Li Tim-oi First woman priest In the Anglican Communion, 1944	<b>25</b>          Conversion of Saint Paul The Apostle (Altar: White)
<b>26</b> 3rd Epiphany 10:00 am Bible Study 11:00 am <b>Holy Eucharist</b>  The Pauline Brethren	<b>27</b>	<b>28</b>  Thomas Aquinas Friar and Theologian 1274 W	<b>29</b>          Evening Prayer 6:00 pm	<b>30</b>	<b>31</b>	<i>Epiphany is a season of Light. Light a candle during your prayer time as a part of your observance of the season.</i>

**January 5, 2020 (2nd Christmas)**  
 Celebrant: Father Swartsfager  
 Eucharistic Minister: Lewis  
 Lector: Dick  
 Acolyte: Andrew  
 Altar Guild: Myra  
 Altar Colors: White  
 1st Lesson: Jeremiah 31:7-14  
 Psalm: 84  
 The Epistle: Ephesians 1:3-6,15-19  
 The Gospel: Matthew 2:1-12

**January 12, 2020 (1st Epiphany)**  
 Celebrant: Mother Alice Haynes  
 Eucharistic Minister: Lewis  
 Lector: Jennie  
 Acolytes: Lewis, Andrew  
 Altar Guild: Lewis  
 Altar Colors: White  
 1st Lesson: Isaiah 42:1-9  
 Psalm: 29  
 The Epistle: Acts 10:34-43  
 The Gospel: Matthew 3:13-17

**January 19, 2020 (2nd Epiphany)**  
 Celebrant: Mother Alice Haynes  
 Eucharistic Minister: Dick  
 Lector: Mary Anne  
 Acolyte: Andrew  
 Altar Guild: Michele  
 Altar Colors: Green  
 1st Lesson: Isaiah 49: 1-7  
 Psalm: 40:1-12  
 The Epistle: 1 Corinthians 1:1-9  
 The Gospel: John 1:29-42

**January 26, 2020 (3rd Epiphany)**  
 Celebrant: Mother Alice Haynes  
 Eucharistic Minister: Lewis  
 Lector: Ruth  
 Acolytes: Lewis, Andrew  
 Altar Guild: Michele  
 Altar Colors: Green  
 1st Lesson: Isaiah 9:1-4  
 Psalm: 27:1, 5-13  
 The Epistle: 1 Corinthians 1:10-18  
 The Gospel: Matthew 4:12-23

### Happy Birthday

- 01/07--Myoung
- 01/07--Andrew
- 01/10--Lewis
- 01/17-- Rebecca
- 01/18--Jofim
- 01/22--Freda
- 01/23--Father Tucker

O God, by the leading of a star you manifested your only Son to the peoples of the earth: Lead us who know you by faith, to your presence, where we may see your glory face to face; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen. (BCP, 214).

**NOTE: Ordinary Time begins on the Monday following the Feast of the Baptism of Our Lord through the Tuesday before Ash Wednesday and the Monday after Pentecost through the Sunday before the first Sunday of Advent.**

## **Trinity Episcopal Church**

P.O. Box 911, 200 Church Street  
Abbeville, South Carolina 29620

### **Our Mission Statement:**

To do the work that Christ has given us to do.

### **Our Bishop**

The Right Reverend W. Andrew Waldo

### **The Vicar:**

The Vicariate is currently vacant.

### **The Vestry:**

Lewis Ashley, Senior Warden  
Hank Baggett  
Myra Keith  
Betty Tucker  
Mary Anne Campbell  
Dick Haldeman  
Michael Clary

### **Parish Administrator**

Dick Haldeman

### **Treasurer:**

Ilona Anderson

### **Musicians:**

John Pullin, Organist & Choirmaster  
Lewis Ashley, Assistant Organist  
Mary Anne Campbell, Cantor  
Ruth Freeman, Cantor

### **Eucharistic Ministers:**

Dick Haldeman  
Lewis Ashley

### **Worship Leaders:**

Dick Haldeman  
Lewis Ashley  
Hank Baggett  
Cynthia Jefferies  
Jennie Leverich  
Rob Elsner  
Sam Elsner

### **Altar Guild:**

Michele Wells, Chairman  
Myra Keith  
Ruth Freeman  
Lewis Ashley

### **Lectors (Lay Readers):**

Mary Anne Campbell  
Jennie Leverich  
Dick Haldeman  
Ruth Freeman  
Betty Tucker

### **Acolytes:**

Lewis Ashley  
Andrew Hartsfield

### **Eucharistic Visitors:**

Lewis Ashley  
Hank Baggett  
Cynthia Jefferies  
Jennie Leverich  
Rob Elsner  
Sam Elsner

### **Greeters/Ushers:**

Ilona Anderson  
Hank Baggett

### **Parish Historian:**

May Hutchinson

### **Children's Programs**

Jan Haldeman

### **Bulletins, Special Projects:**

John Pullin  
Jennie Leverich

### **Sexton (Buildings & Grounds):**

Buddy Wells

### **Diocesan Convention Delegation:**

Jan Haldeman (Voting)  
Cynthia Jefferies (Voting)  
Lewis Ashley (Alternate)  
Hank Baggett (Alternate)

### **Newsletters:**

Lewis Ashley  
Jennie Leverich

### **Sunday School/Bible Study:**

Hank Baggett

For all who faithfully support this mission congregation, we give God thanks and praise.

## **BOOK OF COMMON PRAYER**

(As used by the Protestant Episcopal Church)

The Rev. Ames K. Swartsfager

I intend to write a series regarding the Book of Common Prayer as used in the Episcopal Church in the USA. It will consist of history, contents and special additional historical documents included in the book. First let's take a look at the development of the BCP over the years. The Book of Common Prayer is one of the most important documents in the Anglican Communion of which the Protestant Episcopal Church is a member. "The fundamental unity of the Anglican Communion is doctrinal—Secondly, the unity of the Anglican Communion is liturgical." (Anglicanism, Penguin Books, 1958 p. 429). The BCP is a reflection of both these fundamentals. In it the doctrines of Anglicanism are to be found, and the liturgy within not only reflects those doctrines, but is the "glue" that holds us together as Anglicans. The BCP is an historical document in the Anglican Church. The first BCP was written in England (Church of England) in 1549 and revised in 1552 with subsequent minor revisions 1559, 1604 and 1662. The prayer book of 1662, with minor changes, has continued as the standard liturgy of most Anglican Churches of the British Commonwealth. Much controversy resulted from the revision of the 1927-28 (sound Familiar?). It was rejected by Parliament, which suspected "Romanizing" tendencies in changes proposed for the ministering of the Holy Communion. At the same time, the Church of England and most of those within the Anglican Communion, did, however, develop

liturgy in contemporary language. The Episcopal Church did the same thing in the 1979 revision of the BCP. Since 1789, the Episcopal Church in the United States has used its own prayer book. The book's fourth revision, in both traditional and modern language, published in 1979. (The American BCP was revised in 1789, 1892, 1928 and 1979). This revision was partly responsible for the various divisions and off shoots of the Episcopal Church in the USA. People were used to the "King James" English and rebelled against the use of modern language. The Roman Catholic Church had the same problem when they changed their liturgy from Latin to English. "How dare they use another language than Jesus did!" Of course Jesus spoke Hebrew and Aramaic, not Latin nor "King James" English. (Just saying.) The most important thing about the prayer book was it was to be a "Common" prayer book. That is, Anglicans all over the world would be using the same words when celebrating the Eucharist or doing morning or evening prayer. No matter where you were in the world, you would be familiar with the service. In the 1940s many provinces of the Anglican Communion developed their own liturgies and the danger arose that local traditions of worship that might be carried to the point at which the unity of the Anglican tradition would be threatened. It was for this reason that the Lambeth Convention in 1948 passed Resolution 78 which held that the BCP had been so strong a bond of unity that revisions must be in accordance with the doctrine and accepted worship of the Anglican Communion. The same thing is happening now. As people travel across the US, they will be surprised how many priests change the Eucharist. As the BCP is also the law of the Church, these priests could be accused of breaking their ordination vows to obey the "doctrines and canons of the Church."

NEXT MONTH: The contents of the Book of Common Prayer.

### **Thank you!!**

We are extremely fortunate and blessed to have three excellent priests now serving this mission on a regular basis. Thank you to Father Tucker, Father Swartsfager and Mother Alice Haynes for your excellent preaching and beautiful celebrations of the Holy Eucharist. We very much enjoy our visitors. Invite your friends to be with us. And maybe we will be able to get back home sometime this year.