



The Abbeville Anglican



The Newsletter of Historic Trinity Church

Volume 18

FEBRUARY 2024

Number 02

Getting Ready for Lent

It is about time to be thinking about Lent and the expectations of the Episcopal Church for the observance of these important forty days. Lent is the most somber time of the church year, when worship in the worldwide Anglican Communion is devoid of some of its usual practices and accoutrements. No flowers are allowed on the altars during Lent except for the fourth Sunday (*Laetare*), and in many of our churches all crosses and images are veiled for the entire season. Remember, all Sundays in the Episcopal Church are feast days, even the Sundays of Lent; so they are not numbered among the forty days. All lesser saints' days are optional, the week days of Lent being Greater Ferias. If these days are observed, the season is always commemorated. *The Great Litany* may be sung in procession before the principal mass (BCP, p. 148). The *Gloria* is neither sung nor said during Lent. *Alleluia* is also not sung or said during mass or the Holy Offices. Organ music is limited during the entire season. At Trinity, altar servers and choir will wear cassocks (black only) at mass without the usual surplice. Weddings are typically not solemnized during Lent. *The Book of Common Prayer* lists Ash Wednesday and other week days as fasts, to be observed by special acts of discipline and self denial. *The Stations of the Cross* is a most appropriate devotion for Lent, especially when recited on Fridays. The Church recommends that the faithful should receive the Blessed Sacrament at every opportunity and to take up additional prayer and spiritual practices in tribute to the time Jesus was tempted and in the wilderness. The color of Lent is violet and the Holy Offices assume a more serious character. Many visitors to Trinity during Lent comment of the stark nature of the church upon seeing the crosses under dark veils and even the magnificent stained glass seeming to take on a darker ambiance. Here are some things

to ponder as we anticipate the coming of Ash Wednesday.

From Common Prayer

Lent is the time of the year when Christians are called to observe with great devotion the days of our Lord's passion and resurrection, and we are called to prepare ourselves in this season of penitence and fasting. The season of Lent provided a time in which converts to the Faith were prepared for Baptism. It was also a time when those, because of notorious sins, had been separated from the body of the faithful, were reconciled by penitence and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution as set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith. In the name of the Church, therefore, we are invited to the observance of a Holy Lent through self-examination and repentance by prayer, fasting and self-denial and by reading and meditating on God's Holy Word. (*Book of Common Prayer*, pp. 264-265).

Pancake Supper

On Shrove Tuesday, February 13th, Anglicans throughout the world will be eating pancakes and so will we. This old, and much loved tradition in the Episcopal Church, offers an excellent time for a parish and community get-together. For the past few years Trinity has offered the pancake supper as a gift from Trinity to the community. As is our custom, there will be no charge for the supper, but donations will be accepted and we will see that everyone is well fed. Once again our gracious friends at the Church of the Sacred Heart have allowed us the use of their parish house which will accommodate many more guests than ours. Traditionally, in the history of the Church, Shrove Tuesday marked the last day before the beginning of Lent when the faithful were not supposed to consume milk, eggs, butter or

other popular food items as a part of their penitence for Lent. If a family had these items, they would spoil during the long season of Lent. With the addition of a little flour, the solution quickly presented itself in pancakes. In France and New Orleans, Shrove Tuesday is also known as "Fat Tuesday." In many Episcopal congregations, this supper is prepared and served by the men of the parish, but at Trinity the ladies get in on the fun also. If you would like to help with the preparation and serving of the supper, contact Lewis or Hank. This popular annual community "no charge" supper will be advertised in the *Press and Banner* and usually attracts a large number of guests. Please feel free to invite all your friends. If you are aware of any families who are having difficult times, make them aware of the date and time of the supper. This is all you can eat and we make the best pancakes in town in a relaxed and comfortable setting. We will begin serving at 5:00 pm and conclude about 7:00 pm. At our last pancake supper we served more than 100 guests. Please invite your friends or any persons who you believe might be interested in becoming a part of our congregation. Hope to see you on Shrove Tuesday, the parish house, Sacred Heart for some great pancakes!

General Convention

The Episcopal Church's General Convention is its primary governing and legislative body. It meets every three years as a bicameral legislature that includes the House Deputies and the House of Bishops. The 2024 General Convention will take place this year in Louisville, Kentucky from June 23 through June 27. We will be posting several stories about the convention and its agenda as we approach that date. The American Church is composed of 99 dioceses in the US, 11 dioceses in outlying countries and territories and, interestingly, the Episcopal Diocese of Europe.

Feast Days in February:

The Presentation

On February 2nd, we celebrate the *Feast of the Presentation of Our Lord Jesus Christ in the Temple*. Other traditional names for the feast are the *Purification of the Blessed Virgin*, *The Meeting of the Lord* and *Candlemas*. In many of the liturgical churches, *Compline*, on this feast day, marks the end of the Epiphany Season. In the Church of England, the Presentation of Christ in the Temple is a principal feast and is celebrated on February 2nd, or on the Sunday between January 28th and February 3rd. The event is described in the Gospel of Luke (2:22-40). According to the Gospel, Mary and Joseph took Jesus to the temple forty days after his birth to complete the ritual purification of the Holy Mother after childbirth, and to perform the redemption of the firstborn in obedience to the Law of Moses (Leviticus 12 and Exodus 13:12-25). Luke explicitly states that Mary and Joseph took the option provided for poor people (those who could not afford a lamb) in Leviticus (12:8) by sacrificing "a pair of turtle doves and two young pigeons." As they entered the temple, they came upon Simeon the Righteous. The Gospel records that Simeon had been promised by God that he "should not see death before he had seen the Lord's Christ" (Luke 2:26). At this encounter, Simeon prayed the famous prayer that has now become known as the *Nunc Dimittis*. This prayer which we repeat in our Daily Office of Evening Prayer, prophesies the redemption of the world by Jesus. *Candlemas*, another name for this feast, arises from the ancient custom of blessing candles at this time in memory of Simeon's declaration in the *Nunc Dimittis* that the infant Christ is the "Light to enlighten the nations."

The Nunc Dimittis (The Song of Simeon)

Lord, you now have set your servant free to go as you have promised; for these eyes of mine have seen the Savior, whom you have prepared for all the world to see: a light to enlighten the nations, and the glory of your people Israel. (Luke 2:29-32, BCP, p. 120).

Saint Matthias

We celebrate the *Feast of Saint Matthias the Apostle* on February 24th. Matthias, according to the *Acts of the Apostles*, was chosen by the eleven remaining apostles to replace Judas Iscariot following Judas' suicide. His calling as an apostle is unique in that his appointment was not made by Jesus who had already returned to the Father; and it was made before the descent of the Holy

Spirit upon the early Church. There is not a mention of Matthias as a disciple or follower of Jesus in the three Synoptic Gospels. According to Acts 1, in the days following the Ascension, the assembled disciples, who were about 120, nominated two men to replace Judas; Joseph Barsabas, who was surnamed Justus and Matthias. Then they prayed for the guidance of the Holy Spirit and gave forth their lots; and Matthias was chosen and then numbered among the apostles. (Acts 1:23-26). No additional information is to be found about Matthias in the Canon of the *New Testament*. In the writings of the ancient historian, Nicephorus, Matthias began his preaching career in Judea, then in Aethiopia (modern Georgia) and was stoned to death in Colchis.

Pre-Lenten Season

The Pre-Lenten Season (also known as *Shrovetide*) is the Christian season before the beginning of the liturgical season of Lent. During the season of *Shrovetide* it is customary for Christians to ponder what sacrifices they will make for Lent. On Shrove Tuesday, many traditional Christians such as Roman Catholics, Anglicans, Lutherans and others, make a point of self-examination, of considering what wrongs they need to repent and what amendments of life or areas of spiritual growth in which they wish to seek God's help. Even today, many Anglicans make an appointment on Shrove Tuesday with their parish priest to be "shriven" (to make a confession and to receive absolution before the beginning of Lent). A more whimsical hallmark of *Shrovetide* is the opportunity for a final round of merry-making associated with carnival and Marti-Gras before the beginning of the somber season of Lent. *Shrovetide* is not a penitential season.

Ash Wednesday

Ash Wednesday is officially the first day of Lent. The day gets its name from the Fast (one of the two great Fasts in the Church year, the other being Good Friday.) On this day, we observe the ancient ritual of the blessing and imposition of the ashes. The faithful kneel at the High Altar for the priest to make the *Sign of the Cross* on their foreheads with the ashes. The ashes are obtained from the burning of the blessed crosses left over from the previous Palm Sunday. This service is especially somber and the participants are often shaken by the words of the priest as he (she) imposes the ashes: *Remember that you are dust and to dust you shall return.* As is our

custom at Trinity, the Ash Wednesday Mass will be celebrated at 6:00 pm at the High Altar by Father Tucker. It is usually customary in this country for people who have attended Ash Wednesday services to retain the ashes on their foreheads for the rest of the evening, even if going out into public, as a statement to all of their love for the Cross and their thanksgiving to Jesus that he was willing to spill his Precious Blood on that cross for our salvation. Amen. +

New Doors

There have been many recent complaints about the condition of the doors entering into the narthex, the nave and the sacristy. The doors are quite "raggedly-looking" and probably have not been refreshed in fifty years. The Friends of Trinity organization has graciously offered to pay for the upgrade and painting of the doors at a considerable expense. We are extremely grateful for this gift from Friends of Trinity. As you are aware, Trinity receives many visitors during the week and on Sundays and the new doors will make a better impression. Thank you to the folks at Friends of Trinity

In Good Company

Trinity was recently pleased to receive a group of photographers from the "low country" who are mainly interested in the photographing of the many historic churches in the state. They believe that most of these churches are in the "low country," many in Charleston. These photographers believe that Trinity is now in the 20 most photographed churches in South Carolina. We have believed for many years, with good evidence, that Trinity is the second most visited church in our diocese, after the cathedral. We are thankful that it has pleased God to use Trinity's beauty and ministry as a beacon to the Faith and a harbinger to the Good News of the Gospel and the hope of Life Everlasting. As we approach the most profound penitential season of the year, it may be a good time to give some thought to the *Litany of Penitence* (BCP, p.267), and an admonition from the 51st Psalm: *Create in me a clean heart, O God and renew a right spirit within me.* (51:11). And move forward to the victory of the cross and the glories of the Resurrection.

Pick up your new edition of *Froward Day by Day* from the bench in the Lady Chapel (February, March, April). Large print and pocket editions are available. If you are unable to attend Mass, you may request your copy from Trinity, P.O. Box 911, Abbeville SC, 29620. Daily Devotions for Disciples.

TRINITY EPISCOPAL CHURCH

FEBRUARY 2024

And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. Mark 1:13

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Eucharistic Lectionary Year B Office Lectionary Year 2				1	2 The Presentation Of Our Lord Jesus Christ In The Temple (Altar: White)	3
4 5 th Epiphany 10:00 am Bible Study 11:00 am Holy Eucharist	5	6	7	8	9	10
11 Last Epiphany 10:00 am Bible Study 11:00 am Holy Eucharist 12:00 Noon Vestry Meets	12	13 Shrove Tuesday Pancake Supper 5:00 –7:00 pm Sacred Heart Parish House FREE SUPPER	14 ASH WEDNESDAY Mass and Imposition Of the Ashes 6:00 pm FIRST DAY OF LENT FAST	15	16	17
18 1 st Lent 10:00 am Bible Study 11:00 am Holy Eucharist	19	20	21	22	23	24 Saint Matthias The Apostle (Altar: Red) Ember Day
25 2 nd Lent 10:00 am Bible Study 11:00 am Holy Eucharist	26	27	28	29	Our Service Books: BCP—Book of Common Prayer BOS—Book of Occasional Services LFF—Lesser Feasts And Fasts The Hymnal 1982	NOTE: Weekday Eucharistic Readings for use throughout the year are found in LFF, pages 498-528.

February 4, 2024 (5th Epiphany)
 Celebrant: The Rev. Lynn Sanders
 Eucharistic Minister: Lewis
 Lector: Dick
 Acolyte: Andrew
 Altar Guild: Michele
 Altar Color: Green
 1st Lesson: Isaiah 40:21-31
 Psalm: 147:1-12, 21c
 The Epistle: 1 Corinthians 9:16-23
 The Gospel: Mark 1:29-39

February 11, 2024 (Last Epiphany)
 Celebrant: Father Flanagan
 Eucharistic Minister: Lewis
 Lector: Charleen
 Acolyte: Andrew
 Altar Guild: Lewis
 Altar Color: Green
 1st Lesson: 2 Kings 2:1-12
 Psalm : 50 :1-6 *Deus deorum*
 The Epistle: 2 Corinthians 4:3-6
 The Gospel: 9:2-9

VESTRY MEETS, Sunday, February 11th, immediately following Mass.

All Lessons and Readings at Mass are from the Revised Common Lectionary and the Book of Common Prayer.

February 18, 2024 (1st Lent)
 Celebrant: The Rev. Diane Wales
 Eucharistic Minister: Lewis
 Lector: Ruth
 Acolyte: Andrew
 Altar Guild: Michele
 Altar Color: Violet
 1st Lesson: Genesis 8 :8-17
 Psalm: 25:1-9 *Ad te, Domine levare*
 The Epistle: 1 Peter 3: 18-22
 The Gospel: Mark 1:9-15

February 25, 2024 (2nd Lent)
 Celebrant: Father Flanagan
 Eucharistic Minister: Lewis
 Lector: Dick
 Acolytes: Andrew
 Altar Guild: Lewis
 Altar Color: Violet
 1st Lesson: Genesis 17:1-7, 15-16
 Psalm: 22: 22-30 *Deus, Deus meus*
 The Epistle: 1 Corinthians 8:1-13
 The Gospel: Mark 1:21-28

Excellent Bible Study with Hank every Sunday, 10:00 am, parish house. Great lessons and discussion. You are invited!

Come near to God and he will come near to you. James 4:8

Some additional useful hints for a productive Lent suggested from a poll of Episcopal priests and published in the Anglican Digest two years ago: Spend some time each day in Lent thinking about Jesus and his Sacrifice of Saving Grace. Pray more—eat less. If you are able, deny yourself something you really enjoy for the entire season of Lent. Many Episcopalians attend no social functions at all during Lent!

*Forty days and forty nights
 Thou wast fasting in the wild;
 Forty days and forty nights
 Tempted, and yet undefiled.
 Should not we thy sorrow share?
 And from worldly joys abstain;
 Fasting with unceasing prayer,
 Strong with thee to suffer pain.
 Keep, O keep us, Savior dear,
 Ever constant by thy side:
 That with thee we may appear
 At the eternal Eastertide.
 Hymn #150—The Hymnal 1982*

Trinity Episcopal Church

Post Office Box 911
200 Church Street
Abbeville, South Carolina 29620
www.trinityabbeville.org

Our Mission Statement:

Joyfully proclaiming the love of Christ in worship, outreach, welcome and care.

Our Bishop

The Right Reverend Daniel Paul Richards
The IX Bishop

Our Vicar:

The Vicariate is currently vacant.

The Vestry:

Lewis Ashley, Senior Warden(24)
Hank Baggett, Junior Warden (26)
Mary Lynn Lyle (24)
Charleen Clark (25)
Dick Haldeman (25)
Michael Clary (26)
Charles Thomas Horton (26)

Parish Administrator and Registrar:

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
Cynthia Jefferies
Hank Baggett
Jennie Leverich

Altar Guild:

Michele Wells, Chairman
Myra Keith
Ruth Freeman
Lewis Ashley
Susanne Bender Heinzerling

Lectors (Lay Readers):

Dick Haldeman
Ruth Freeman
Mary Anne Campbell
Jennie Leverich
Charleen Clark

Acolytes:

Lewis Ashley
Andrew Hartsfield
Charles Thomas Horton
Shane Horton
Michael Clary
Ilona Anderson

Eucharistic Visitors:

Lewis Ashley
Hank Baggett
Cynthia Jefferies
Jennie Leverich

Greeters/Ushers

Ilona Anderson
Hank Baggett

Children's Programs:

Jan Haldeman

Bulletins, Special Projects:

John Pullin

Sexton (Buildings & Grounds):

Buddy Wells

Diocesan Convention Delegation:

Cynthia Jefferies (Voting)
Dick Haldeman (Voting)
Lewis Ashley (Alternate)
Michael Clary (Alternate)

Thurifer (Censor):

Michael Clary

Newsletters:

Lewis Ashley

Sunday School/Bible Study:

Hank Baggett

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

A History of Lent

What are the origins of Lent? Did the Church always observe this time before Easter? Lent is a special time of prayer, penance, sacrifice and good works to help us get prepared for the highest feast of the Church year—the Resurrection of Our Lord Jesus Christ. The word Lent is derived from the Anglo-Saxon word *lencten* which means spring and *lenctentide* which means springtime and is also the word for March, the month in which the majority of Lent falls. Since the earliest times of the Church, there is evidence of some of Lenten preparation for Easter. Lent became more regularized after the official legalization of Christianity in AD 313. The Council of Nicaea (325), in its canons, noted that two provincial synods should be held each year, one before the forty days of Lent. St. Athanasius, in his *Festal Letters*, implored all of his congregation to make a forty day fast prior to the more intense fasting of Holy Week. Finally, Pope Leo preached that the faithful must “fulfill with their fasts the apostolic institution of the forty days,” again noting the apostolic origins of Lent. One can safely conclude that by the end of the fourth century, the forty-day period of preparation for Easter known as Lent existed, and that prayer and fasting constituted its primary spiritual exercises. The number “40” has always had a very special meaning with regard to preparation. We are told that Moses remained on Mt. Sinai with the Lord for forty days and forty nights as he was preparing to receive the Ten Commandments (Exodus 34:28). Elijah walked forty days and forty nights to the mountain of the Lord, Mt. Horab (another name for Sinai (1

Kings 19:08). Jesus fasted and prayed for forty days and forty nights in the wilderness before he began his ministry (Matthew 4:2). Eventually the practice began to fast for six days over the course of six weeks, and Ash Wednesday was instituted the bring up the number of fasting days to 40 before Easter. Fasting is a very personal decision and is often determined by one's state of health. Many faithful Episcopalians still follow the ancient practice of giving up something they very much enjoy during Lent as a sacrifice; and others attend no social functions at all during the forty days of Lent. Moreover, an emphasis should be placed on performing special acts like participating in the *Stations of the Cross*, attending Mass and making extra time for prayer and Bible study. Although many practices have evolved over the centuries, the focus remains the same: to repent of sin, to renew our faith and to prepare to joyfully celebrate the mysteries of our salvation. (Copied from the *Living Church*).

A Good Example

A well-known priest in this diocese for many years played a major role in the in the life of his grandson after the boy's father had been killed in Vietnam. The priest would leave his office every day and go to pick up the boy from school and they would spend some time together and have an ice cream—usually chocolate. Every Sunday the boy would sit with his mother in the third row down from the pulpit and the boy would listen carefully to his papa's sermon. After hearing his grandfather's Lenten sermon on sacrifice, he told the priest that he would not be having any more ice cream during Lent. The grandfather agreed thinking that the sacrifice might last for at least three days. The little boy surprised everyone when he made it all the way through Lent and Holy Week with no ice cream and an occasional coke. At a tender age he apparently understood better than many adults the true nature of sacrifice. He really liked that ice cream! After a long and powerful ministry that old priest is now with Jesus and waiting to see his grandson again (O Happy Day!!) And where is the grandson now? He is a much beloved priest in the Diocese of Atlanta engaged in full time youth ministry. May Christ be praised! Amen. Have a Blessed Lent.

O Lord support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then, in thy mercy, grant us a safe lodging and a holy rest, and peace at the last. Amen. BCP. P.833.