

The Abbeville Anglican



The Newsletter of Historic Trinity Church

Volume 12

SEPTEMBER 2019

Number 9

Restoration Update

Good News!! Preservation South Carolina Executive Director, Mr. Michael Bedenbaugh has announced that construction contracts are now finalized and work will begin on the stabilization of the bell tower very soon. Midwest Maintenance Inc. (Ohio) placed the winning bid and expects to begin work as soon as preliminaries are out of the way. We are grateful to our friends at Preservation South Carolina for their good work and determination to get the job done for us. Please remind your friends who have been waiting for a start date that now is the time to begin sending their contributions to Preservation South Carolina.

Now is the time. Ask your friends to send their contributions to www.PreserveSC.org and check the Trinity icon. Thank You!

Reminder: UTO

This is a reminder to those of you participating in the United Thank Offering that the ingathering will be on the last Sunday in September and you will bring your “blue boxes” forward at that time to be blessed at the altar. The United Thank Offering (UTO) is a ministry of the Episcopal Church for the mission of the whole Church. Through the UTO individuals are invited to embrace and deepen a personal daily spiritual discipline of gratitude. UTO encourages people to notice the good things that happen in their lives, give thanks to God for these blessings and make a symbolic offering for each blessing using a UTO Blue Box. UTO is entrusted to receive the offering and to distribute 100% of what is collected to support innovative mission and ministry throughout the entire Episcopal Church and Provinces of the Anglican Communion. Thank you to all of you who support this ministry.

Sex and the Church

At least three U.S. states and the District of Columbia have introduced legislation that would de-

criminalize the buying and selling of sex, forcing a long simmering debate on prostitution into the national dialogue. The legalization proponents, Christian or not, cite Biblical references to prostitution dating back to ancient Israel, telling the Genesis story of Judah and Tamar, and falling back on the well-worn phrase, the “world’s oldest profession.” Opponents tend to argue that any such activity leads to an increase in violence against women and girls and contributed to the rapid decline and decay of several ancient cultures. New York, Maine, Massachusetts and the District of Columbia all have legislation pending that would decriminalize prostitution and legalize the sale of consensual sex. The Episcopal Church seems to be in the forefront in opposing any and all legislation that would legalize any form of prostitution and many churches in New York City are becoming active in the debate. Many Christian denominations in these affected areas are simply taking the position that the Bible teaches that prostitution is a sin and against God’s will for his people—period! Unfortunately, that argument no longer carries much weight in modern society. Stay tuned folks. This is going to get interesting. Full article can be read on the Episcopal News Service.

Dr. DuBose Remembered

On Sunday, August 18th, our service paid special homage to Dr. William Porcher DuBose on his Name Day in the Episcopal Church and the Anglican Communion. Our own Trinity was Dr. DuBose’s last parish before going to Sewanee to teach Greek New Testament and Theology. He was instrumental in helping to develop the Department of Religion into a full seminary which is now regarded as one of the finest Anglican seminaries in the world. Many of our finest priests in the American Church are trained there. Dr. DuBose was an eminent scholar, teacher, preacher and theologian and at

his death was regarded as the most important theologian in the history of the Episcopal Church and was widely known and read throughout the Anglican Communion. At this service we were especially honored to have as our special guest, Mr. William Porcher DuBose III, a nephew of Dr. DuBose, and is himself a seminary student at the Candler School of Theology of the Emory University. We have invited Mr. DuBose to come back and preach for us when he has been ordained to the priesthood—to preach from the same pulpit from which his esteemed uncle preached almost 150 years ago.

Scam—Beware!

Diocesan House staff has heard from a number of clergy and lay leaders that they are receiving so-called “phishing” emails that ask for money, gift cards and other favors posing as Bishop Waldo and other clergy leaders. Please know that Bishop Waldo has not sent these emails. Other dioceses and religious organizations have reported similar incidents in the past. The scheme involves scammers mimicking church staff, typically posing as someone in authority asking victims for money or gift cards. The scammers will manipulate the “from” email address and name so it appears to be coming from someone you know, or the attacker uses a free email account and registers it with an impersonated name. They then send an email to an unsuspecting recipient asking for immediate help in order to get an urgent task done. If you receive any such emails, you may notify the US Computer Emergency Readiness Team, or US-CERT, part of the Department of Homeland Security at www.us-cert.gov/report-phishing. (Sent from the Diocese).

Convocation Reminder, September 29th, Church of the Redeemer, 2:00 pm. Last meeting before the Diocesan Convention. Delegates confirmed. Alternates advise Senior Warden if you will be attending.

TRINITY EPISCOPAL CHURCH

SEPTEMBER 2019

This is the day which the Lord hath made; we will rejoice and be glad in it. (Psalm 119:24)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 12 th Pentecost 10:00 am Bible Study 11:00 am Holy Eucharist	2 Labor Day	3	4 Evening Prayer 6:00 pm	5	6	7
8 13 th Pentecost 10:00 am Bible Study 11:00 am Holy Eucharist 12:00 Noon Vestry Meets Grandparents' Day	9	10	11 Evening Prayer 6:00 pm	12	13	14 HOLY CROSS DAY (Altar: Red)
15 14 th Pentecost 10:00 am Bible Study 11:00 am Holy Eucharist	16	17 Hildegard, 1179 W	18 Ember Day 6:00 pm Evening Prayer	19	20 Ember Day	21 Ember Day Saint Matthew, Apostle and Evangelist (Altar: Red)
22 15 th Pentecost 10:00 am Bible Study 11:00 am Holy Eucharist	23 Autumn Begins	24	25 6:00 pm Evening Prayer	26	27	28
29 16 th Pentecost 10:00 am Bible Study 11:00 am Holy Eucharist 2:00 pm Convocation	30 Saint Michael And All Angels Transferred from 9/29 (Altar: White)	Good, Better, Best Never let it rest Until your good is Better than your Best. St. Jerome	Eucharistic Lectionary Year C Office Lectionary Year 1	BCP—Book of Common Prayer BOS—Book of Occasional Services LFF—Lesser Feasts And Fasts	All Lessons and Readings are from the Revised common Lectionary.	Vestry Meets: September 8 th . immediately following Mass.

September 1, 2019 (Proper 17)

Celebrant: Mother Alice Haynes
 Eucharistic Minister: Lewis
 Lector: Dick
 Acolyte: Lewis
 Altar Guild: Myra
 Altar Colors: Green
 1st Lesson: Jeremiah 2:4-13
 Psalm: 81:1, 10-16 *Exultate Deo*
 The Epistle: Hebrews 13: 1-8, 10-16
 The Gospel: Luke 14:1, 7-14

September 8, 2019 (Proper 18)

Celebrant: Mother Alice Haynes
 Eucharistic Minister: Dick
 Lector: Jennie
 Acolyte: Lewis
 Altar Guild: Lewis
 Altar Colors: Green
 1st Lesson: Jeremiah 18: 1-11
 Psalm: 139:1-5, 12-17
 The Epistle: Philemon 1-21
 The Gospel: Luke 14:25-33

September 15, 2019 (Proper 19)

Celebrant: Father Swartsfager
 Eucharistic Minister: Lewis
 Lector: Mary Anne
 Acolyte: Lewis
 Altar Guild: Michele
 Altar Colors: Green
 1st Lesson: Jeremiah 4:11-12, 22-28
 Psalm: 14 *Dixit insipiens*
 The Epistle: 1 Timothy 1:12-17
 The Gospel: Luke 15:1-10

September 22, 2019 (Proper 20)

Celebrant: Father Swartsfager
 Eucharistic Minister: Dick
 Lector: Ruth
 Acolyte: Lewis
 Altar Guild: Michele
 Altar Colors: Green
 1st Lesson: Jeremiah 8:18-9:1
 Psalm: 79: 1-9 *Deus venerunt*
 The Epistle: 1 Timothy 2:1-7
 The Gospel: Luke 16:1-13

September 29, 2019 (Proper 21)

Celebrant: Mother Alice Haynes
 Eucharistic Minister: Lewis
 Lector: Dick
 Acolytes: Andrew, Lewis
 Altar Guild: Lewis
 Altar Colors: Green
 1st Lesson: Jeremiah 32:1-3a, 6-15
 Psalm: 91 *Qui habitat*
 The Epistle: 1 Timothy 6: 6-19
 The Gospel: Luke 16:19-31

HAPPY BIRTHDAY

09/02—MARY ANNE

09/05—CYNTHIA

09/30—BETTY

Our hearts were made for you, O Lord, and they are restless until they rest in you. St. Augustine of Hippo

Feast Days in September:

Holy Cross Day

We celebrate the *Feast of the Holy Cross* on September 14th. The feast is known as the *Exultation the Cross* in the Eastern Church and the missals and sacramentaries of the Western Church; and is known as the *Triumph of the Cross* in the Roman Catholic Church. It was one of the twelve great feasts in the Byzantine Liturgies. In most of the Anglican Communion, the feast is called *Holy Cross Day*, a name used also in the Lutheran Church. The September 14th feast is the titular feast of the *Congregation of the Holy Cross* and the Episcopal Church's *Order of the Holy Cross*. The image of the cross has long been considered one of the most potent icons of mankind and has been for centuries the primary symbol of the Christian Faith. It is an interesting fact that in the Episcopal Church in this country, even in the lowest churches, worshippers are always inclined to bow their heads as the cross passes them in procession; and, of course, in the High Church, worshippers go to their knees. This is reminiscent of the fact that the cross is not only a symbol of Christ's victory, but also, a symbol of the great pain and suffering endured by the Redeemer to bring about our salvation.

Almighty God, whose Son, our Savior, Jesus Christ was lifted up on the cross that he might draw the whole world unto himself; Mercifully grant that we who glory in the mystery of our redemption, may have grace to take up our cross and follow Him; who liveth and reigneth with thee and the Holy Spirit, one God in glory everlasting. Amen.
BCP, p. 192.

Saint Matthew

We observe the *Feast of Saint Matthew, Apostle and Evangelist* on September 21st. Matthew was one of the major apostles and one of the four evangelists. According to the *New Testament*, he was a witness to the Resurrection and Ascension. Before being called by Jesus, Matthew collected taxes from the Hebrew people for Herod Antipas, the Tetrarch of Galilee. Jews who became rich in such a fashion were despised and thought of as outcasts. However, as a tax collector he would have been literate in Greek and Aramaic. Matthew forsook his tax collecting business to follow Jesus and became one of his most effective preachers. It was at a dinner at Matthew's house that the scribes and Pharisees criticized Jesus for eating with tax collectors and sinners. This prompted Jesus to answer: *I came not to call the righteous, but sinners* (Mark 2:17).

Later, church fathers, such as Irenaeus and Clement of Alexandria claimed that Matthew preached the Gospel in Hebrew for fifteen years in the Jewish community in Judea, before going to other missions fields. The first of the Synoptic Gospels is technically anonymous, but most often attributed to Matthew. Many ancient and modern scholars have stated that Matthew originally wrote his Gospel in Hebrew, but still regard the Greek text as canonical. After many years of preaching the Gospel and advancing the Kingdom, Matthew was martyred in Ethiopia defending the Christian Faith.

Michaelmas

Michaelmas is another name for the *Feast of Saint Michael and All Angels* and occurs on the western Christian calendar on September 29th. Because it falls near the equinox, it has become associated in the northern hemisphere with the beginning of autumn and the shortening of days. In medieval England, *Michaelmas* marked the beginning and ending of the husbandman's year when the harvest was over and the baliff or reeve of the manor would be making out the accounts for the year. Michael is probably the best known of all the archangels and is best remembered for defeating Lucifer, also an archangel, in Heaven's great war of the angels. He is the principal warrior angel and will lead the armies of Christ in the last battle of Armageddon. Michael is also seen as the protector against the dark of night, and the curator of cosmic intelligence. In the middle ages, *Michaelmas* was as a holy day of obligation, but this tradition was abolished in the 18th century. The Lutheran Church still lists *Michaelmas* as a principal *Feast of Christ*. In the Anglican and Episcopal Church we tend to recognize at least four archangels: Michael, Gabriel, Raphael and Uriel. The Catholic Church names several more. For many years at Trinity, we always presented our popular hymn sing on the Sunday closest to the *Feast of Saint Michael and All Angels*. We look forward to resuming the hymn sing when we are able to return to our church.

Ember Days

Whenever we denote the Ember Days on our monthly calendar, some one always asks: "what are Ember Days?" Ember Days are three days which occur four times a year: the Wednesday, Friday and Saturday after St. Lucy's Day (Saint Lucia—December 14th), Ash Wednesday, Day of Pentecost and Holy Cross

Day. The name comes from the Latin title *Quattuor tempora* meaning four times. In ancient times these days were associated with sowing, harvest and vintage for which one prayed, fasted and gave alms. Later the four times became occasions for ordination, for which the Christian community prayed for the candidates while they prepared themselves by prayer and retreat. The BCP appoints proper collects and readings for this observation under the titles "For the Ministry," "For those to be ordained," "For the choice of fit persons for the Ministry," and "For all Christians in their vocations." (BCP, pp 256-257,939.) Every postulant or candidate for Holy Orders in the Episcopal Church is required by canon to report to his bishop four times a year during the Ember Weeks. These reports must be made in person or by letter and must include reflection on the candidate's academic experience as well as personal and spiritual development.

Saint Francis of Assisi

Like many Catholic and Anglican churches in the US, we celebrate the *Feast of Saint Francis of Assisi* on October 4th. The ancient feast day commemorates the life of Saint Francis who was an Italian friar in the 12th century and is the Catholic Church's patron saint of animals and the environment. In many of his sermons, Francis pointed out that what we reflect in our everyday lives is often more important than what we say. Saint Francis said: *preach the Gospel at all times and when necessary use words*. Many Anglican churches throughout the world celebrate the Saint Francis Feast with the Blessing of the Animals. The Blessing of the Animals at Trinity is one of our most popular annual programs and usually draws large crowds from other congregations. Father Tucker will bless the animals this year on Sunday, October 6th at three o'clock in the afternoon in the parish garden. Light refreshments will follow the service for human and canine guests. If you are a human, please do not eat the dog biscuits (It has been known to happen). We will also continue our custom of inviting our guests who wish, to bring a contribution of dog or cat food for the animal shelter. No, that green fowl mouthed parrot will not be back this year!

An external deed done without charity is without value, but when performed with charity—no matter how small or insignificant the action be—it becomes meritorious. God notes the love that impels the action and not the number of works done.
Thomas 'a Kempis.

Trinity Episcopal Church

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

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:

Cynthia Jefferies, Senior Warden
Andrew Hartsfield
Myra Keith
Betty Tucker
Mary Anne Campbell
Dick Haldeman
Lewis Ashley

Parish Administrator

Dick Haldeman

Treasurer:

Lewis Ashley

Musicians:

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

Eucharistic Ministers:

Dick Haldeman
Lewis Ashley
Ruth Freeman

Worship Leaders:

Dick Haldeman
Lewis Ashley
John Pullin

Altar Guild:

Michele Wells, Chairman
Myra Keith
Ruth Freeman
Lewis Ashley

Lectors (Lay Readers):

Mary Anne Campbell
Jennie Leverich
Dick Haldeman
Ruth Freeman

Acolytes:

Lewis Ashley
Andrew Hartsfield

Eucharistic Visitors:

Lewis Ashley
John Pullin

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:

Jennie Leverich (Voting)
Lewis Ashley (Voting)
Cynthia Jefferies (Alternate)
Jan Haldeman (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.

Liturgical History: Sub-Diaconate

Did you know that at one time you could not be an acolyte, altar guild worker, vergger, or assist at the altar in any capacity unless you were ordained into the sub-diaconate? Although we do not have the order of sub-diaconate at this time, it was a part of the Church Holy Orders for centuries. The early church believed they had to have faithful and trusted men in these positions. Women could not be members of the altar guild until the 19th century. It was not until late in the 20th century that women were allowed to be acolytes. The need for "faithful and trusted" dates to the time of great persecution of the church. Going underground, the early church had to be sure there were no spies in the congregation who would betray them. The church met for services in the forest, someone's home, or in the catacombs. (Catacombs were tunnels under the city where the dead were buried.) The procession at the beginning of the service reflects these historic times. The congregation would gather at preselected place, not knowing where the service would be held. When all were gathered, they processed to the place secretly selected for the service. This is the order of the procession:

Vergger—The biggest and strongest man in the congregation, who would carry a big club or other weapon. Modern verggers carry a symbolic club in churches and cathedrals.

Incense Bearer—(Thurifer—first used in 1859). The smell must have been bad with all the decaying bodies in the catacombs. Incense was used to cover the smell.

Crucifer—A cross was carried to let people know that this was a Christian group, especially in the catacombs where there might be several groups going to worship.

Torches—Today we usually have two torches—really candle bearers, but in ancient times they were real torches. There were probably many torches, especially in the catacombs where it was pitch dark.

Congregation.

Vergger Number Two.

Acolytes—Men—ordained to serve at the altar and protect the priest.

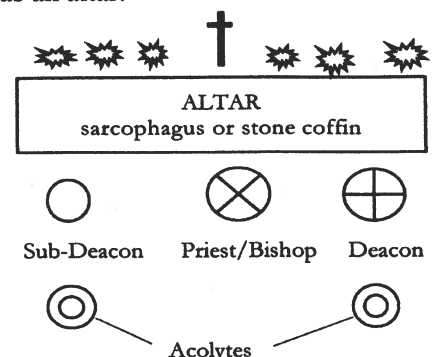
Sub-Diacon—Man ordained to sub-diaconate to assist the priest at Mass. Carries the chalice and paten, covered by a veil (Humeral Veil, first called this in 1853).

Deacon—Ordained to the Diaconate to assist the priest and take care of the poor and sick. Carried the Scriptures.

The Priest—Man ordained to the priesthood to celebrate Mass and oversee the care of the congregation.

The Bishop—A priest consecrated by other bishops to ordain men as sub-deacons, deacons and priests. The pastor to the pastors. And lastly, administers a group of churches. The most important people, deacons, priests and bishops were last in the procession, so they might be protected by the rest of the congregation.

Service Set Up—When the procession arrived at the place where the service was to be held—in a room of the catacombs where a saint or notable Christian had been buried, they gathered around the sarcophagus or stone coffin which they used as an altar.



Now on Sunday morning when the procession enters the church, you can see that it connects with the early church. Everything had a purpose. Having viewed some catacombs in Europe, we can be happy that all we must do is get to church on time.

The above article contributed by Father Ames Swartsfager. Ames and Judy have recently joined our congregation when they moved to their retirement home in Due West. Father Swartsfager was for many years a prison chaplain and a regional supervisor for the US Bureau of Prisons. He is also fluent in Spanish and served as a parish priest in several Episcopal parishes in Central America. Ames is an accomplished author and has written several books.