



The Abbeville Anglican



The Newsletter of Historic Trinity Church

Volume 15

FEBRUARY 2021

Number_02

Restoration Update

Excuse our dust. Several of you have complained about all the dust at church. All of the old and deteriorated wood has been cut and removed from the tower and there was no way to prevent the dust from coming down into the nave and we do make an effort to vacuum on Saturdays. The good news is that the new and heavily reinforced boulders have been installed in the tower and that work is nearly complete. I hope you were able to see these massive supports stacked in the church yard and perhaps the pictures Cynthia included on Facebook. The main concern of the architects has always been the instability of the tower and one of the project managers said that the new timbers would hold the tower safely in place for another three hundred years. Well, no one reading this will need to be worried about another problem with the tower during our life-time. When all the tower work is complete we will have a very thorough cleaning done in the church and everything will be clean and fresh again.

Getting Ready For Lent

It is about time to be thinking about Lent and the Episcopal Church's expectations 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 on 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 of Lent. All lesser saints' days are optional, the week days of Lent being greater ferias. If these days are celebrated, the season is always commemorated. The *Gloria in Excelsis* is not spoken or sung at Mass during Lent and Alleluia is not said or sung at Mass or the

Offices. *The Prayer Over the People* may be sung or said before the final blessing at Mass. The texts of these prayers may be found in the BOS on pages 24-26. Organ music is also limited during the entire season of Lent. At Trinity, altar servers, choir, acolytes and organists will wear cassocks (black only) at Mass without surplice. Weddings are not solemnized during Lent. The BCP lists Ash Wednesday and other weekdays as fasts "observed by special acts of discipline and self-denial." The Church suggests that the faithful should receive the Sacrament at every opportunity and take up additional spiritual practice in tribute to the time Jesus was tempted and fasted in the wilderness. The color Lent is violet (purple) and the Holy Offices assume a more serious character. The entrance hymn is omitted during Lent and when the altar bell sounds, the congregation stands and the priests and altar party enter in silence. In large parishes, the *Great Litany* is often said or sung in procession before the principal Mass (BCP p. 148). The *Stations of the Cross* is a most appropriate devotion for Lent, especially when recited on Fridays (always at noon on Good Friday at Trinity). Many visitors at Trinity during Lent comment on 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.

From Common Prayer

Lent is the time of the year when Christians are called to observe with great devotion the days of the 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 forgiveness, 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 all Christians continuously 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, self-denial; and by reading and meditating on God's Holy Word. (BCP, p. 264)

Pancake Supper

We have long enjoyed presenting our community pancake supper on Shrove Tuesday. It has been much enjoyed and looked forward to by many people in the Abbeville area. Last year's supper was especially meaningful as while our parish house had been reconfigured as a chapel due to the restoration, our good friends at the Church of the Sacred Heart graciously invited us to use their parish house which is considerably larger than ours. The planning was underway, but as the infections rate of the Covid virus was rapidly on the increase in Abbeville and surrounding counties, it was decided that it would not be prudent to attempt a pancake supper this year. Thanks to all our friends at Sacred Heart for their kind offer. We all hope with the new vaccines in the pipeline, that this viral situation will not even be a consideration next year. And all you dedicated Trinity pancake cooks can enjoy a much deserved rest this year.

See You at the Labyrinth

It is encouraging to see visitors, especially young people, visiting the labyrinth. One local youth pastor, brought some of his young people to see the labyrinth and gave them an excellent lecture on the history and meaning of labyrinths and how they are supposed to work. I was able to give them a copy of Rob's guide for the use of our labyrinth which was very helpful. Please encourage Sunday school teachers and others to being their young folks to visit the labyrinth

Feast Days in February:

The Presentation

The Feast of the Presentation of Our Lord Jesus Christ in the Temple is observed on February 2nd. Other traditional names for the feast are *The Purification of the Blessed Virgin, The Meeting of the Lord* and *Candlemas*. Compline on this feast marks the end of the season of the Epiphany. 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 first born 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 “he had been promised by God that “he should not see death before he hath seen the Lord’s Christ” (Luke 2:26). At this encounter, Simeon offered the now famous prayer that has become well 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 in peace 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, Evening Prayer II))

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 remaining eleven apostles to replace Judas Iscariot following his suicide. Saint Matthias’ calling as an apostle is unique in that his appointment was not made by Jesus who was already returned to his Father, and occurred before the descent of the Holy Spirit upon the apostles and the Church. There is no 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 believers (about 120 persons) were addressed by Peter who explained to them about the death and fall of Judas. So they proposed two: Joseph, also known as Justus and Matthias. They then prayed to God for guidance and voted (cast lots) and the lot fell on Matthias and he was added to the eleven apostles. No additional information is to be found about Matthias in the Canon of the *New Testament*. In the writings of the early Biblical historian, Nicephorus, Matthias began his preaching in Judea, then in Aethiopia (modern day Georgia) and was stoned to death in Colchis.

Shrove Tuesday

Shrove Tuesday is the last day of the pre-Lenten season. The name comes from the ancient custom of going to the priest to be “shriven,” cleansed of one’s sins by making a confession and the receipt of Absolution before the beginning of Lent. It is probably fair to say that most people in Abbeville associate the name of Shrove Tuesday with the evening that they come to Trinity to eat free pancakes. We hope to be able to resume that popular event next year.

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. The blessed ashes are obtained from the burning of the palm crosses (also blessed) which are left over from the previous Palm Sunday. This service is extremely 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*. This year’s Mass will be said on the evening of Ash Wednesday (February 17th) at 6:00 pm at the High Altar. You may expect that some of the usual practices will be slightly altered due to the Covid restrictions. The priest will not be touching the communicants this year, but an appropriate alternative will be offered. You may continue to invite your friends to join you as long as we are able to offer the required spacing requirements.

Confession and Reconciliation

It has been our practice for many years to offer the availability of a priest during Lent and Holy Week for persons wishing to make a confession or have a private consultation during this time of self-evaluation and reconciliation. In the Episcopal Church we prefer to use the term Reconciliation of a Penitent which is explained in the *Book of Common Prayer* on pages 447-452). As this is a private matter, you may feel free to request the appointment with the priest you prefer (803-530-5297) or the Senior Warden will assist you with the appointment. We will have available priests on Ash Wednesday and during Holy Week for your convenience. Many of us have to deal with unpleasant issues and sometimes it can be extremely helpful to have a private talk with a priest to “clear the air.” If you do not have a personal prayer book (BCP) to review this service, feel free to borrow a copy from the church.

Julia Chester Emery/ UTO

Julia Chester Emery served as the national secretary for the Women’s Auxiliary of the Board of Missions for forty years, from 1878 to 1916. For the Episcopal Church, perhaps her most significant and longest-lasting legacy is the United Thank Offering. The little blue boxes are one of the first things many Episcopalians remember and look forward to, but never really knew anything about Julia Chester Emery. But it was her idea, brought to fruition by the Women’s Auxiliary, that each time you are thankful, you would drop a coin into your little box. Once a year, these offerings were all gathered together. Everything that was collected was used to fund missions of the Episcopal Church. The United Thank Offering continues to this day, annually giving more than a million dollars to mission efforts in the Episcopal Church. Julia Emery gave us all a lasting way to give thanks and do good. We have a good supply of those little blue boxes at Trinity for anyone interested in this long-standing program. (From *Forward Day by Day*, 01/09/21).

Finally...

It is expected that during the first week in February, the crane will be back to lower the steeple back down to its normal location and the cables will be removed. You may witness this event in person or on Facebook. We will attempt to announce the day and time as soon as we know for sure. Stay tuned. And all the people said Alleluia and Amen.

Trinity Episcopal Church

FEBURARY 2021

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 One	1	2 The Presentation Of Our Lord Jesus Christ In The Temple (Altar: White)	3	4	5	6
7 5 th Epiphany 10:00 am Bible Study 11:00 am Holy Eucharist	8	9	10 Evening Prayer 6:00 pm	11	12	13
14 Last Epiphany 10:00 am Bible Study 11:00 am Holy Eucharist 12:00 Noon Vestry Meets <i>Valetine's Day</i>	15 <i>Presidents Day</i>	16 Shrove Tuesday No Pancake Supper this year	17 Lent Begins Ash Wednesday Fast Mass and Imposition Of the Ashes 6:00 pm	18	19	20
21 1 st Sunday Lent 10:00 am Bible Study 11:00 am Holy Eucharist	22	23	24 Ember Day Saint Matthias The Apostle (Altar: Red) Evening Prayer 6:00 pm	25	26 Ember Day	27 Ember Day
28 2 nd Sunday Lent 10:00 am Bible Study 11:00 am Holy Eucharist				Lessons and Readings Are from The Revised Common Lectionary	Our Service Books: BCP—Book of Common Prayer BOS—Book of Occasional Services LFF—Lesser Feasts and Fasts	

February 7, 2021 (5th Epiphany)
 Celebrant: Father Ken Tucker
 Eucharistic Minister: Lewis
 Lector: Dick
 Acolyte: Andrew
 Altar Guild: Myra
 Altar Colors: 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 14, 2021 (Last Epiphany)
 Celebrant: Mother Alice Haynes
 Eucharistic Minister: Dick
 Lector: Mary Anne
 Acolyte: Andrew
 Altar Guild: Lewis
 Altar Colors: Green
 1st Lesson: 1 Kings 2:1-12
 Psalm: 50:1-6
 The Epistle: 2 Corinthians 4:3-6
 The Gospel: Mark 9: 2-9

The February meeting of the vestry will be on February 14th at noon to immediately follow the Eucharist.

Bible Study, every Sunday, 10:00 am in the Parish House. Great Lessons! Y'all Come.

February 21, 2021 (1st Lent)
 Celebrant: Father Ken Tucker
 Eucharistic Minister: Lewis
 Lector: Betty
 Acolyte: Andrew
 Altar Guild: Michele
 Altar Colors: Violet
 1st Lesson: Genesis 9:8-17
 Psalm: 25:1-9
 The Epistle: 1 Peter 3:18-22
 The Gospel: Mark 1:9-15

February 28, 2021 (2nd Lent)
 Celebrant: Mother Alice Haynes
 Eucharistic Minister: Lewis
 Lector: Ruth
 Acolyte: Andrew
 Altar Guild: Michele
 Altar Colors: Violet
 1st Lesson: Genesis 17:1-7, 15-16
 Psalm: 22: 22-30
 The Epistle: Romans 4:13-25
 The Gospel: Mark 8:31-38

WANTED:
 New Lectors, Eucharistic Ministers, Acolytes, Choir Members, Persons who like to invite friends and strangers to church. No previous experience required.

Happy Birthday

02/13—*Audrey*

02/22—*Ruth*

A Prayer for Lent...
 Almighty and ever living God,
 Invite us deeper into your world, your people, your Lent.
 May this time be one of outward focus; seeking in you those we often ignore.
 Help us live a Lent focused on freedom, Generosity and encounter. Grant us hearts hungry to serve you and those who need what we have to give.
 Amen.

New editions of your *Forward Day by Day* (February, March and April) are on the table in the back of the nave and in the parish house. If you are unable to attend church, you may request a copy from Box 911, Abbeville, SC 29620.

Many of you have commented on how much you look forward to Dr. Rob Elsner's preaching. He will be preaching in February on the 7th and the 21st. Father Tucker will celebrate.

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

Our Vicar:

The Vicariate is currently vacant.

The Vestry:

Cynthia Jefferies, Senior Warden (23)
Hank Baggett, Junior Warden (22)
Dick Haldeman, Clerk (21)
Myra Keith (22)
Ilona Anderson (23)
Betty Tucker (21)
Mike Clary (22)

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
Rob Elsner
Sam Elsner

Altar Guild:

Michele Wells, Chairman
Myra Keith
Ruth Freeman
Lewis Ashley

Lectors (Lay Readers):

Dick Haldeman
Ruth Freeman
Mary Anne Campbell
Jennie Leverich
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 & rounds):

Buddy Wells

Diocesan Convention Delegation:

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

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 *lenctenid* 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 kind of Lenten preparation for Easter. Lent became more regular 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 his whole congregation to make a forty day fast prior to the 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 preparation for Easter, known as Lent existed, and that prayer and fasting constituted its primary spiritual exercises. The number “40” has always had a special spiritual 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. Horeb (another name for Sinai) (1 Kings 19:8). Jesus fasted and prayed forty days and nights in the wilderness before he began his ministry. (Matthew 4:2). Eventually the prac-

tice began to fast for six days over the course of six weeks, and Ash Wednesday was instituted to bring up fast days to forty 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 that they very much enjoy for Lent as a sacrifice; and others attend no social functions at all during the forty days of Lent. Moreover, an emphasis is often placed on performing special works 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. Enjoy a blessed Lent. (From the Living Church.)

Letters From Our Friends:

Dear Trinity:

I can't tell you how much I have missed Trinity these last few years while you have been out of your church. Now that you are back in the building the continuing work on the tower is a welcome sight to all Abbeville. I especially missed Trinity at Christmas and Easter. My Good Fridays always started with a “whopper” from Burger King and then a trip to Trinity by noon hear the Stations of the Cross. I was taught by my grandmother that it was only proper to observe the Watch by the Cross (that time when the Savior was on the Cross (12:00—3:00 pm) by sitting in the church to pray the Rosary and to meditate on Jesus' sorrowful passion. To stay on one's knees for three hours can be difficult, so you always had the side doors open to your lovely garden where one could take a brief respite before returning to his prayers and devotions. As a private duty nurse with a long-term patient, I have never been able to attend Mass on Sunday, but have spent many Saturday afternoons there listening to the music. One of your choir members sang the ubi something which I have never been able to get out of my mind. I can't wait to get back to Trinity on Saturday afternoons.

Robert Wagner, RN, Greenwood.

Dear Robert:

Great! We love our Saturday visitors. Your song reference is to a Gregorian chant melody dating to the 5th century and always sung in the original Latin. Ubi caritas et amor, Deus ibi est! (Where there is charity and love, God is there.) It is usually sung at the Eucharistic Adoration and Benediction of the Blessed Sacrament on Holy Thursday evening at the Mass of the Lord's Supper, long used as one of the antiphons of the “washing of the feet ritual” on Maundy Thursday. We will be more than happy to copy the music for you. Please know that you are always welcome at Trinity. We hope to see you at Mass someday.

Dear Trinity Friends:

My wife and I drove just under 100 miles on a cold Christmas Eve to attend Midnight Mass at Trinity. It was well worth the effort. We have been fans of Trinity for a long time and the magnificent church in candlelight was stunning, the music inspiring, the liturgy beautiful and the homily by the lady priest perfect for Christmas Eve. We regret that we do not live close enough to Abbeville to visit more often. Question? We know the Episcopal Church is divided into High Church and Low Church. Trinity seems high to us. Which is it? We hope to be back soon. Thanks.

Dear Friends:

Like most Episcopal Churches, Trinity is known as broad which means we have both high and low church people, Anglo Catholics and Evangelicals. We hope you will be back soon also.