



# The Abbeville Anglican



The Newsletter of Historic Trinity Church

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## 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 21<sup>st</sup>, 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 Dick. 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.

## Special Guests

January 24<sup>th</sup>, we were pleased to receive some special guests from the Sacred Spaces Foundation which gave Trinity a generous grant (\$250,000) for our recent restoration. The group stated how pleased they were to see our beautiful church and the lovely city of Abbeville. They came all the way from Chicago for the visit. The visit was also attended by Mr. Mike Bedenbaugh and Mr. Bill Fitzpatrick from Friends of Trinity and Preservation South Carolina who had also made important contributions to the restoration. We are extremely grateful to everyone who has made a contribution to Trinity to aid in the continuation of her ministry and the propagation of the Holy Gospel.

## **Feast Days in February:**

### **The Presentation**

On February 2<sup>nd</sup>, 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 2<sup>nd</sup>, or on the Sunday between January 28<sup>th</sup> and February 3<sup>rd</sup>. 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 24<sup>th</sup>. 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*. Because we

do not have the availability of a priest this year, we will be joining our good friends at the Church of the Resurrection this year (Greenwood). There will be a service at 12:00 noon and another at 6:00 pm. We possibly will be attending as a group and the Senior Warden will be making that announcement as we get closer to the time. Our preferred time at Trinity in past years was 6:00 pm and we hope to be back to that practice again next year. It is 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 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. +

### **Who is My Neighbor?**

Episcopal Relief and Development invites people of all faith backgrounds to reflect on the important question "who is my neighbor?" this Lent through the 2023 Lenten Meditations. This year's reflections are written by the Rev. Robin Denny, Rector of St. Mary's Episcopal Church in Napa, California. The 2023 Lenten Meditations provide an opportunity for supporters to reflect deeply on Jesus' call to love our neighbors as we love ourselves. We are called by Christ to seek and serve Christ in all persons and to respect the dignity of every human being. The meditation asks us to reflect on what that actually means in daily practice. In addition to a downloadable booklet, this year's meditations will be available online at [episcopalrelief.org/lent](http://episcopalrelief.org/lent). New meditations will be posted each Sunday and readers will be invited to share their experiences to weekly reflection questions related to each theme. As in past years, supporters may subscribe to receive daily emails as well. Episcopal Relief and Development Sunday will be observed on February 26, 2023.

### **Remembering Richard**

We very much regret the passing of our good friend Richard Van Orden. A long-time member of this parish, Richard recently departed this life in his 92<sup>nd</sup> year. Richard served this parish faithfully for many years in the roles of Junior Warden, Worship Leader, Eucharistic Minister and Eucharistic Visitor. He was a person of great generosity and frequently made large financial gifts to the parish. Richard was in declining health for several years, so we are happy that he is now safe, well and joyously with his Redeemer.

# TRINITY EPISCOPAL CHURCH

## FEBRUARY 2023

*This is the day which the Lord hath made, we will rejoice and be glad in it. Psalm 118:24*

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Eucharistic Lectionary Year A  Office Lectionary Year 1	<b>Our Service Books:</b> <b>BCP—Book of Common Prayer</b> <b>BOS—Book of Occasional Services</b> <b>LFF—Lesser Feasts and Fasts</b> <b>The Hymnal 1982</b>	All lessons and readings are from the Revised Common Lectionary.	<b>1</b>  6:00 Evening Prayer	<b>2</b>  <b>The Presentation Of Our Lord Jesus Christ in the Temple</b> (Altar: White)	<b>3</b>	<b>4</b>
<b>5 5<sup>th</sup> Epiphany</b> 10:00 am Bible Study 11:00 am <b>Holy Eucharist</b>	<b>6</b>	<b>7</b>	<b>8</b>  6:00 pm Evening Prayer	<b>9</b>	<b>10</b>	Cookie Walk 1:00 pm –4:00 pm
<b>12 6<sup>th</sup> Epiphany</b> 10:00 am Bible Study 11:00 am <b>Holy Eucharist</b> 12:00 Noon Vestry Meets	<b>13</b>	<b>14</b>	<b>15</b>  6:00 pm Evening Prayer	<b>16</b>	<b>17</b>	<b>18</b>
<b>19 Last Epiphany</b> 10:00 am Bible Study 11:00 am <b>Holy Eucharist</b>	<b>20</b>	Shrove Tuesday Pancake Supper 5:00—7:00pm Sacred Heart Parish House	ASH WEDNESDAY Lent Begins FAST  6:00 pm Mass and Imposition Of The Ashes	<b>23</b>	<b>Saint Matthias The Apostle</b> (Altar: Red)	<b>25</b>
<b>26 1<sup>st</sup> Lent</b> 10:00 am Bible Study 11:00 am <b>Holy Eucharist</b>	<b>27</b>	<b>28</b>	<div style="border: 1px solid black; padding: 5px; display: inline-block;">                         choose for yourselves this day  <b>WHOM YOU WILL SERVE...</b>                          But as for me and my house,  <b>WE WILL SERVE THE LORD</b>  <small>Joshua 24:15</small> </div>			<b>NOTE:</b> Weekday Eucharistic Readings for use throughout the year are found in Lesser Feasts and Fasts 2006, Pages 498-528.

**February 5, 2023 (Fifth Epiphany)**

Celebrant: Father Swartsfager  
 Eucharistic Minister: Lewis  
 Lector: Dick  
 Acolyte: Andrew  
 Altar Guild: Michele  
 Altar Color: Green  
 1<sup>st</sup> Lesson: Isaiah 58:1-9a, 9b-12  
 Psalm: 112:1-9 (10)  
 The Epistle: 1 Corinthians 2:1-12  
 The Gospel: Matthew 5: 13-20

**February 12, 2023 (Sixth Epiphany)**

Celebrant: Father Schnatterly  
 Eucharistic Minister: Lewis  
 Lector: Charleen  
 Acolyte: Andrew  
 Altar Guild: Myra  
 Altar Color: Green  
 1<sup>st</sup> Lesson: Deuteronomy 30:15-20  
 Psalm : 119 :1-8  
 The Epistle: 1 Corinthians 3:1-9  
 The Gospel: Matthew 5:21-37

**The Vestry meeting will be on Sunday, February 12<sup>th</sup> immediately following Mass.**

Create in me a clean heart, O God; and renew a right spirit within me. (Psalm 51:10 KJV).

**February 19, 2023 (Last Epiphany)**

Celebrant: Father Schnatterly  
 Eucharistic Minister: Lewis  
 Lector: Mary Anne  
 Acolyte: Andrew  
 Altar Guild: Michele  
 Altar Color: Green  
 1<sup>st</sup> Lesson: Exodus 24 :12-18  
 Psalm: 2  
 The Epistle: 2 Peter 1:16-21  
 The Gospel: Matthew 17:1-9

**February 26, 2023 (First Lent)**

Celebrant: Father Schnatterly  
 Eucharistic Minister: Lewis  
 Lector: Ruth  
 Acolytes: Andrew  
 Altar Guild: Lewis  
 Altar Color: Violet  
 1<sup>st</sup> Lesson: Genesis 2:15-17,3:1-7  
 Psalm: 32  
 The Epistle: Romans 5:12-19  
 The Gospel: Matthew 4:1-11

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



Happy Birthday

02/13—Audrey

02/22--Ruth

NOTE: For those of you who follow the daily devotions from *Forward Day by Day* can find the new issues on the table in the narthex (February, March, April); large print and small print pocket edition. If you are unable to attend church, you may request a copy from PO Box 911, Abbeville, SC or call Lewis (864-992-2200). Also remember that during Lent the opening hymn is omitted and the Altar party enters in silence. Please stand when indicated by the choirmaster.

Again this year, Trinity will be participating in Abbeville's Annual Chocolate Walk. This is a time when locals and visitors walk around to various locations around the square to enjoy cookies and other chocolate treats. The walk will take place from 1:00 pm until 4:00 pm on Saturday afternoon, February 11<sup>th</sup>. If you would like to help receive visitors at Trinity at that time, just come to the church around 1:00 pm. This is an excellent public relations event and is sponsored by the good folks at the Chamber of Commerce.

*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. Book of Common Prayer, p. 833.*

## **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:**

Cynthia Jefferies, Senior Warden (23)  
Mary Lynn Lyle, Junior Warden (24)  
Lewis Ashley (24)  
Charleen Clark (25)  
Ilona Anderson (23)  
Dick Haldeman (25)

### **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

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

Dick Haldeman  
Ruth Freeman  
Mary Anne Campbell  
Jennie Leverich  
Charleen Clark

### **Acolytes:**

Lewis Ashley  
Andrew Hartsfield

### **Eucharistic Visitors:**

Lewis Ashley  
Hank Baggett  
Cynthia Jefferies  
Jennie Leverich

### **Greeters/Ushers**

Ilona Anderson  
Hank Baggett

### **Parish Historian:**

May Hutchinson (In Memorium)

### **Children's Programs:**

Jan Haldeman

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

John Pullin

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

Buddy Wells

### **Diocesan Convention Delegation:**

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

### **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 on 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 19:8). Jesus fasted and prayed for forty days and 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

to bring up the number of fasting 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 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 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*.)

### **Letters from Our Friends**

Dear Friends:

I have just been living in Abbeville for a few months and was recently “hanging around” on a Saturday afternoon having a glass of wine at the garden center across from your church and some of the people in the garden center said I should go across the street and see your old church. I went in and it was a real treat. The organ was playing softly and the people who received me were warm and gracious. I actually got a little tearful when the organ played *Jesus Loves Me*, a song I sang every Sunday in my Baptist Sunday School when I was a small child—*Jesus loves me, this I know, for the Bible tells me so*. I am sad to say I have lived a rough life and spent some time in prison, but I am trying to be a better person and had a special feeling in your church of warmth and acceptance. One of the guys who talked to me had been some kind of therapist and told me I could come and talk to him whenever I needed to. You folks just don't present a pretty picture, but you also make a person feel good and accepted in your church. Thank you.

Sincerely,  
Gavin

Dear Gavin:

I was great to have you visit. Thanks to our friends at the garden center for sending you across the street. I, too, sang *Jesus Loves Me* in Baptist Sunday School. Please join us at Mass. Jesus loves you indeed and so do we. Please come and spend some time with us on Saturday whenever you can. God bless and keep you!

Editor