

# The Tempo

## Holy Trinity Episcopal Parish

*A people passionately seeking to  
love with the heart of Christ,  
think with the mind of Christ, and  
act in the world as the Body of Christ.*



**APRIL 2019**

### APRIL CALENDAR

#### Thursday, April 4

10:30 am HE at Corley Center, Downs

#### April 5 and 6

Lenten Forgiveness Workshop

#### Sunday, April 7

8:00 am Holy Eucharist

8:45 am Breakfast

9:30 am Sunday School

10:30 am Holy Eucharist

5:00 pm Holy Eucharist, St. Paul's

#### Sunday, April 14

##### **PALM SUNDAY**

8:00 am Holy Eucharist

8:45 am Breakfast

9:30 am Sunday School

10:30 am Holy Eucharist

#### April 15, 16, 17

5:30 pm Holy Week Eucharist

#### Thursday, April 18

##### **MAUNDY THURSDAY**

5:30 pm Holy Eucharist, foot  
washing, stripping of altar

7 pm-6:45 am Gethsemane Vigil

#### Friday, April 19

##### **GOOD FRIDAY**

7:00 am Liturgy of the Day at HT

12 noon Ecumenical Service, St. Paul's

5:30 pm Stations of the Cross, HT

5:45 pm Liturgy of the Day at HT

#### Saturday, April 20

##### **HOLY SATURDAY**

9:00 am Prayer at Holy Trinity

9:15 am Set up for Easter

8:15 pm Great Vigil of Easter  
(incense)

#### Sunday, April 21

##### **EASTER SUNDAY**

8 am-10 am Breakfast

9:00 am Family Service

10:00 am Easter Egg Hunt

11:00 am Festive Holy Eucharist

5:00 pm Holy Eucharist, St. Paul's

#### Sunday, April 28

8:00 am Holy Eucharist

8:45 am Breakfast

9:30 am Sunday School

##### **CANTERBURY SUNDAY**

10:30 am Holy Eucharist

### ONGOING EVENTS

#### Sundays

11:45 am Coffee Hour

#### Mondays

9:00 am Facebook online prayer

6:00 pm E/M

### KEEPING THE FAITH: SUZ'S MONTHLY MESSAGE

My Dear Friends in Christ,

As I look ahead to the month of April, I am filled with anticipation for the richness of Easter on the heels of a holy Lent and a deeply engaging Holy Week. It is often said that you can't truly experience the fullness of Easter without the stripping away of spiritual clutter that occurs during the liturgies of Palm Sunday and Holy Week. I won't say that it isn't possible, but I will encourage each of you to participate as fully as you are able. There is an annotated schedule for these special services on page 7 of this newsletter. You will notice that we've moved all of our Holy Week services through Thursday to 5:30 in the evening. We will have three services on Good Friday, including the ecumenical service at St. Paul's at noon. Our 5:30 Good Friday service will begin with Stations of the Cross, which we will observe in procession from the SAME Garden, through the Trinity Place lot and along the sidewalk and into the Nave. The Liturgy of the Day will immediately follow.

Our Easter celebration will begin with the Great Vigil on Saturday night. This is a beautiful and moving liturgy that echoes ancient traditions of lighting the New Fire in the darkness, hearing the stories of God's love for us by candlelight, and bringing back our Alleluias with a Great Noise of ringing bells and glad shouts. Easter Day will continue our celebration of the Resurrection of our Lord with two services at Holy Trinity—a family friendly service at 9:00 am featuring our children's choirs, and a festive service featuring choir, organ, and other special music at 11:00 am. There will be an Easter Egg Hunt at 10:00 am, and breakfast will be served in the Parish Hall from 8:00–10:00 am. Our final celebration on Easter Day will be Holy Eucharist with hymns at St. Paul's at 5:00 pm.

After all that, we will celebrate the traditional Easter Monday liturgy, Clergy Naps, featuring occasional nibbles of chocolate bunnies and Cadbury eggs. The Dismissal: Shhh! Go in peace to love and serve the Lord. Alleluia, alleluia!

As we move into mid-Lent, may your fasting be purifying, your prayers uplifting, your alms-giving generous, and your heart tilted and opened to the grace of God.

God bless you, and keep the faith! Suz +

P.S.- Dear Ones, as of press time, we don't know how long the bat problem will persist in the Nave. We are working on alternative plans for Holy Week and Easter and will share those with you when we know more.

#### *Ongoing Events Continued*

##### Tuesdays

11:00 am Reflectionary Bible Study

##### Wednesdays

5:30 pm Holy Eucharist, Healing Service

12:15pm Contemplative Practice, Cooper Lib., Room 109

12:30pm Women's Book Group, Central Lib

6:00 pm Canterbury

7:00 pm Choir Rehearsal

##### Thursdays

9:30 am Davis Library Book Group

##### Saturdays

8:00 am Holy Trinity Book Group

*The Tempo* is a publication of  
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Submissions are due no later than the  
24<sup>th</sup> of the month by e-mail to:  
[ibbrh@bellsouth.net](mailto:ibbrh@bellsouth.net)

The Rev W. Andrew Waldo, *Bishop*

### **Staff**

The Rev. Suzanne Cate, *Rector*  
The Rev. Christopher Wilkerson,  
*Assistant to Rector, Campus Minister*  
Becky Bowman, *Minister of Music*  
Cynthia Spejewski, *Organist*  
Leah Durham, *Children's Choir Director*  
Lynne Farmer, *Parish Administrator*  
Kara Gold Hollandsworth, *Secretary*  
Caroline Daw, *Youth Leader*  
Jim Hylkema, *Sexton*  
Suzanne Watkins, *Day School Director*

### **Vestry Members\***

Hap Wheeler, *Senior Warden*  
Bill Hurst, *Junior Warden*  
Rebecca Eidson, *Clerk*  
Bob Taylor, *Treasurer*

Amy Agosti, *Communications*  
Earl Burch, *Outreach*  
Lori Graham, *Canterbury*  
Bob Green, *Adult Formation*  
Kathy Hunter, *Pastoral Care*  
Tommye Hurst, *Trinity Place*  
Cary Kaye, *EDS Board*  
Sarah Maiberger, *Family Ministry*  
Bill McDaniel, *Stewardship*  
Samantha Murphy, *Worship*  
Bill Purkerson, *St. Paul's*  
Shannon Quattlebaum, *Engagement*

*\*Ministry Team Assignments are in  
italics following the name.*

## **WHY DO WE DO THAT?**

*I thought all Sundays are "little Easters" —  
so why are Sundays in Lent so somber?*

Good question! Lent is forty days of penitence, fasting, praying, and alms-giving. These forty days don't include Sundays, which are listed as Sundays *in* Lent, rather than Sundays *of* Lent. It is true that all Sundays are rememberings of the Day of Resurrection, and therefore Sundays are not fast days. However, the Sundays in Lent do take on a distinctive character that sets a quieter, more somber tone than otherwise during the church year.

The simple fact is that our contemporary, post-Christian context makes it very difficult to set the season of Lent in contrast to the rest of the year. We set the ritual of our Sunday liturgies in Lent especially in contrast to the great jubilation of our Easter celebrations. We make accommodations in our Sunday liturgies in Lent, such as suppressing the *Gloria in excelsis* and in the "quarantine of Alleluia," to use the aptly descriptive phrase of Dean Neil Alexander of Sewanee's School of Theology. (*Celebrating Liturgical Time: Days, Weeks, and Seasons*, New York: Church Publishing, p. 48)

We restructure the rhythm of our Sunday worship to highlight the themes of penitence, by the recitation of either the Great Litany (one of the first liturgical forms translated into English) or the Decalogue (the Ten Commandments). Our hymns and other music tend to be suitably somber for the season, and we eliminate the adornment of altar flowers. In this way, all of our senses combine to remind us that the Season of Lent is different.

However, we do not ever lose the attitude of deep joy in remembering the death and resurrection of Christ and the unity that we share with God and each other in our celebration of Holy Eucharist. The Sundays in Lent are somber by design, but shot through with joy by nature. So, keep your eyes, ears, and hearts open to catch the striking shift from Lent to Easter, and don't be surprised if, in the meantime, you feel that lifting of your heart on Sunday morning.

Grace and peace to y'all, and keep those questions coming! Suz +



## LIMINAL SPACE: NOTES FROM THE IN-BETWEEN

### Father Christopher's Monthly Message

Hello, Friends!

Last month's column began what I hope will become an ongoing conversation in our parish and our community about the persistent and pernicious sin of racism in our culture. Not an easy conversation to have, by any stretch of the imagination, but one that is every bit as critical as it is difficult. This month's column will take a look at a couple of the factors, at least, that tend to make such a conversation so difficult. And along the way, we're going to define some more terms in ways that, hopefully, we will find useful as we proceed.

But first, let's recap last month's introduction just a bit. The motivation for beginning a serious conversation about race now, at this particular time, comes from an initiative that was begun by the First Unitarian Universalist Church of Richmond, Virginia, in 2014 (based on an early pledge created in Alabama); this year, the Unitarian Universalist Fellowship of Clemson has brought the Pledge here, but with a twist. For the first time since its inception, the Pledge to End Racism is an ecumenical effort, comprising people from many Clemson-area denominations and faith communities.

As the directors of this program emphasize, taking this Pledge is about more than signing a document. It is about making a real commitment to live differently. As such, it is a perfect discipline for us to explore during the season of Lent. Here is a copy of the Pledge:

#### The Pledge to End Racism

**I believe** that every person has worth as an individual.

**I believe** that every person is entitled to dignity and respect, regardless of race or color.

**I believe** that every thought and every act of racial prejudice is harmful; if it is my thought or act, then it is harmful to me as well as to others.

Therefore, from this day forward **I will** strive daily to eliminate racial prejudice from my thoughts and actions.

**I will** discourage racial prejudice by others at every opportunity.

**I will** treat all people with dignity and respect;

**I will** commit to working with others to transform Clemson into a place that treats people of all races, ethnicities, and cultures with justice, equity, and compassion, and

**I will** strive daily to honor this pledge, knowing that the world will be a better place because of my effort.

A reminder, also from last month's column: the next training workshops for folks who want to get involved with the Clemson Pledge to End Racism will be held on April 13 and May 4; if you are at all interested in learning more about this important work, stay tuned to "Liminal Spaces" over the next few months—and more importantly, get in touch with me! I'm delighted to answer any questions you might have, and I can get you a spot in these training sessions, too.

Last month, as well, we defined the term **racism**: As defined in the training materials for the Clemson Pledge to End Racism initiative, "racism" is "race bigotry combined with the **misuse of power** by people and institutions" (*Living the Pledge to End Racism: Workshop Leader & Small Group Facilitators Guide*, p. 4, emphasis in the original).

This month, we need to define some more terms. These terms might be difficult, triggering, or even at first seemingly offensive. It is my hope that digging into what these terms really mean will help alleviate the latter, at the very least; but either way, as a majority-white parish that seeks to love with the heart of Christ, we need to take a look at the following terms: **white privilege**, and **white fragility**.

According to the Clemson Pledge training materials, "White privilege refers to any advantage, opportunity, benefit, head start, or general protection from negative societal treatment, which persons deemed white\* will typically

(Continued on next page)



*(Father Christopher's Monthly Message continued)*

enjoy, but which others will generally not enjoy. These benefits can be material..., social..., or psychological..." (*Living the Pledge to End Racism: Workshop Leader & Small Group Facilitators Guide*, p. 5).

Because such advantages are deeply embedded in our society, the folks who enjoy these privileges are often unaware of the privileges they enjoy. For example, as a white man, I have never been stopped by the police on the road or followed by security guards in a store just because of the color of my skin. Because I don't experience that kind of harassment, it's possible for me to go through my whole life never even realizing I have that advantage over people of color, who face such unfair treatment every single day. And of course those examples are merely the tip of the iceberg.

Dictionary.com defines white fragility as: "the tendency among members of the dominant white cultural group to have a defensive, wounded, angry, or dismissive response to evidence of racism." The term was coined by scholar and author Robin DiAngelo in 2011, in a published article entitled "White Fragility." It is a reaction, often subconscious, to objective evidence of racism in society that triggers hostility and denial. It is often rooted in the misperception on the part of the white audience that objective evidence of racism means that he or she is being personally accused of being racist on an individual, conscious level.

The distinction to bear in mind is that it is the *system* that is racist; everyone within the system, therefore, partakes of that racism in ways conscious and unconscious. But because, as we saw last month, it is possible for an action to be racist regardless of the intentions of the person doing it, it is likewise not necessary for a white person to be a card-carrying member of the Ku Klux Klan in order to have been touched by racism.

White fragility, then, is the tendency of white folks like me to react to evidence of racism in the system *as if I have just been accused of being a Klan member*. Though it is typically an unconscious reaction (and thus can come even from very well-intentioned people), it has the effect of shutting down any conversation about racism. People of color learn not to tell the stories of their lived experiences in mixed company, for fear of upsetting white folks. Consequently, when white folks do encounter evidence of racism, we are often so shocked at the "newness" and severity of the stories that we simply refuse to believe they could be true.

If we're going to end racism in our community, then, those of us in the white majority need to train ourselves not to let this knee-jerk reaction take control and dictate our words or actions. We need to realize going in that something will be said that will make us feel very uncomfortable, possibly even defensive, as if we're being accused, personally. We need to expect that, so that when it happens and we feel those reactions rising up, we are not surprised ... so that we can bite our tongues and really *listen* to the experiences of the folks in our community who do not enjoy the privileges that we take for granted.

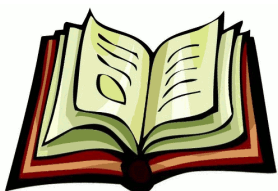
\* *Persons deemed white:* next month, we'll take a brief look at the history of whiteness. In doing so, we will discover that whiteness is a purely social construct that was actually created in order to justify the exploitation of people who were not deemed white. As such, the list of which people are "deemed white" has changed quite a bit over the centuries. Please join me for that exploration, and in the meantime, if you are interested in learning more about the Clemson Pledge to End Racism, or if you are interested in getting involved with the initiative, please contact me at the church office. God bless!

~ Christopher+

## SAVE YOUR EYES: WORSHIP IN LARGE PRINT

Did you know we have large print editions of our Holy Eucharist service?

If you would like one, please ask an Usher when you enter the Narthex.







## CARE OF PEOPLE

*Love with the Heart of Christ*

### PRAYER ON WEDNESDAYS DURING LENT

March 13–April 10

#### Ecumenical Morning Prayer @ St. Andrew's

Join us as we gather to pray with our brothers and sisters from other churches every Wednesday morning during Lent. Kara Hollandsworth will lead us in Morning Prayer at 9:30 am in the chapel of St. Andrew's Catholic Church (209 Sloan Street, Clemson). We'll use *The Book of Common Prayer* to pray this Episcopal office in a beautiful Catholic space. All are welcome, so invite a friend!

#### Evening Prayer @ Holy Trinity

If you can't join us for Ecumenical Morning Prayer, gather with us in Holy Trinity's Chapel at 5:30 pm on Wednesdays for Evening Prayer. If you have any questions or would like to serve as a reader at either service, please contact [Kara](#) at 864.654.5071 ext. 0.

### MONDAY MORNING ONLINE PRAYER

Grab a Prayer Book and head on over to the Holy Trinity Facebook page each Monday morning at 9:00 am to join Mtr. Suz and her husband, Will, in praying the Office. It takes about 18 minutes with two readings from Scripture, a good portion of Psalms, and the wonderful Canticles and Collects of Morning Prayer.

The videos can be viewed later if you can't make it right at 9:00 am. The link to our Facebook page is

<https://www.facebook.com/HolyTrinityClemson>

### PRAYER SHAWLS

Do you know any parishioners who would like a prayer shawl? Our newly-formed Prayer Shawl Ministry Team is very hard at work knitting and crocheting shawls. Many thanks to the team: Amy Agosti, Jane Hamilton, Sally Mathiasen, Samantha Murphy, Mary Ann Prater, and Wendy Longo.

Some shawls are complete and were blessed at the 10:30 am Sunday service on March 10<sup>th</sup>. Once blessed, they are ready to go. Contact Kathy Hunter at [kjh1980@aol.com](mailto:kjh1980@aol.com) or (803) 413-5536 if you would like a shawl to take to a parishioner or to join this ministry team.





## CARE OF PEOPLE

### GODLY PLAY AND FAITH TRAVELER CLASSES



The Godly Play and Faith Traveler classes combined on Sunday, March 17, to learn about how Jesus gathers us “..as a hen gathers her brood under her wings.” They made clay baby chicks to help them remember the story.

*Sue Smink*

### RESURRECTION

A heavy heart drags itself out of bed  
Clumps to the window in hope, rage and dread

Are you there?  
Do you even care?

Fat drops crash and splatter the panes  
Distant rumbles tell of coming rains

Are you there?  
Do you even care?

A trinity of street lights appears  
Morphed into crosses by brimming tears

Are you out there?  
Do you even care?

Thunder edges very near  
Anger spills over and drowns out all fear

ARE! YOU! OUT THERE!!!!??  
DO YOU EVEN CARE???????

*The day  
I start-*

*ed this poem there was a thunderstorm followed by an almost double rainbow. The next day I was working on it while Steve was in therapy. While I was busily writing huge clouds rolled in and dumped buckets of rain right over the facility, accompanied by drums.*

*Julie Lewis*

Silence for a long heartbeat  
Then a jagged white hot, blinding Snap,  
And a shuddering ear splitting Clap  
Right over the lamp posts on the street

I guess you are there?  
I guess you do care?

A few days pass and confirmation is sought  
The answer comes in a random thought

The Bible opens to a special passage  
Imparting a deep and loving message

God thundereth marvelously with his voice,  
Great things doeth he,  
Which we cannot comprehend  
(Job 37:5)

I KOW THAT YOU ARE REALLY THERE!!!!  
I WILL FOREVER BELIEVE THAT YOU CARE!!!

And the three lamps up there on the hill?  
Gone without a trace, a mystery still



# CARE OF PEOPLE



## Holy Week

### Holy Week & Easter

*Celebrate the Resurrection of our Lord Jesus Christ*

#### **Palm Sunday: April 14**

Liturgy of the Palms and Holy Eucharist, 8:00 & 10:30 am

*—meet on the walkway in front of the Bell Tower for procession of palms*

#### **Holy Monday, Holy Tuesday, Holy Wednesday**

**April 15, 16, 17**

5:30 pm Holy Eucharist in the Nave

#### **Maundy Thursday: April 18**

5:30 pm Holy Eucharist, Washing of Feet, and Stripping of the Altar in the Nave

7:00 pm – 6:45 am f at the Altar of Repose in the Tom Davis Library

*—sign up available beginning in April*

#### **Good Friday: April 19**

7:00 am Liturgy of the Day in the Nave

12:00 pm Ecumenical Service at St. Paul's

5:30 pm Stations of the Cross beginning in Trinity Place

5:45 pm Liturgy of the Day in the Nave

#### **Holy Saturday, April 20**

9:00 am Holy Saturday Prayer in the Nave

9:15 am Set up for Easter in the Nave

8:15 pm The Great Vigil of Easter

*—please note that incense will be used at this service*

#### **Easter Sunday: April 21**

8:00-10:00 am Breakfast in the Parish Hall

9:00 am Family Service featuring Children's Choirs and Children's Sermon in the Nave

10:00 am Easter Egg Hunt beginning in the Parish Hall

11:00 am Festive Holy Eucharist with Choir and Special Music in the Nave

5:00 pm Holy Eucharist with Hymns at St. Paul's



## CARE OF PEOPLE

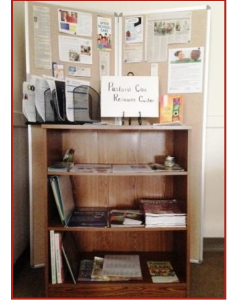
### Mid-Week Holy Eucharist

Join us at 5:30 pm on Thursday evenings for Holy Eucharist that will include Prayers of Healing and Anointing of the Sick. All are welcome to celebrate the Eucharist together.

### Pastoral Care

#### Pastoral Care Resource Center

Have you discovered it yet; in the corner of the parish hall? ... the bookshelf and bulletin board display. When you see it, please step over and peruse the information on health and fitness and the health education events in our area. You might find information you had always wanted to know! Put together by your Pastoral Care Committee, and we welcome your input.



### Community Bible Study



Join us for an ecumenical Bible study designed to help participants in engaging with the Bible on topics from poverty, hunger, displacement, racial inequity, and the care of vulnerable populations. The group will begin by using The Social Justice Bible Challenge, a book that is part of *The Bible Challenge*, a global initiative to encourage daily engagement with scripture and an exploration of the Word of God.

Copies are available upon request. We meet in the Parish Hall on the 2<sup>nd</sup> and 4<sup>th</sup> Thursday of each month at 7:30 pm. This group is open to anyone in the community who wishes to participate.

### Worship in the Chapel Anytime\* Day or Night!

The chapel door is once again unlocked. Can't sleep at 4 am? Come pray. Heading home after dinner downtown? Stop by and make a joyful noise before the Lord. (The acoustics are great!) Pray the daily office, meditate, or praise God's name with dancing. All are welcome—just make sure you stay within the chapel (transept) so you don't trigger the alarm in the Nave. That noise may not sound very joyful to your ears.

\*Almost anytime: We do lock the door on football game days. **Also, the chapel door will remain locked while we attend to the bats.**

*“Rejoice always, pray without ceasing, give thanks in all circumstances;  
for this is the will of God in Christ Jesus for you.”*

—Thessalonians 5:16-18







## Think with the Mind of Christ

### ADULT FORMATION

#### Adult Formation: Where are they now?

In the ministry report on adult formation that I prepared for the parish's annual meeting back in January, I concluded with some observations on the future of adult Christian formation here at Holy Trinity. Specifically, here is the report's conclusion:



#### Looking ahead for Adult Christian Formation at Holy Trinity

The **Adult Formation Ministry Team** is now up and running, having met four times by the end of 2018. We have identified two parallel lines of work, looking ahead to this new year:

- the discerning and articulating of a long-term, consistent model for adult formation based on identifying the characteristics of mature, well-formed adult disciples of Christ and reverse-engineering from those characteristics to derive methods of building up those traits in each other;
- the planning and facilitating of short-term offerings (including Sunday morning classes as well as workshops, study groups, prayer meetings, and spiritual practices) to meet the immediate formation needs of the adults of the parish.

Of course, the longer the Ministry Team exists, the more closely intertwined those two lines of work will become.

An ongoing challenge is to discern, in conversation with parishioners, which topics and which formats for adult Christian formation and education are most needed and indeed are most desired, and to balance those needs and desires with the talents and abilities of clergy, staff, and parishioners to put together compelling programs and activities that will engage, energize, and inspire the adult members of the congregation. A particular theme for the coming year will be revisiting the basics of our Anglican/Episcopal faith tradition—our theology, our sacraments, our worship, and our understanding of the Christian faith that we have adopted or inherited. Responses to our offerings in the past year have strongly suggested a perhaps untapped but nonetheless deep thirst for a better understanding of the fundamentals of our tradition.

On the subject of “discern[ing], in conversation with parishioners, which topics and which formats for adult Christian formation and education are most needed and indeed are most desired, and to balance those needs and desires with the talents and abilities of clergy, staff, and parishioners to put together compelling programs and activities that will engage, energize, and inspire the adult members of the congregation,” I’m excited to report that the Adult Formation Ministry Team will soon be distributing *information cards* for folks to fill out and drop into the offertory plates.

This is **not** yet another parish survey, I promise! The cards will be small and will include our mission statement, a few check boxes for indicating your preferences and interests, and some blank lines for you to give us your suggestions. Easy-peasy! J So in the next few weeks, please be on the lookout for these *information cards*, and please take a few seconds to fill one out and return it to us. Help us make Holy Trinity’s adult formation ministry truly and deeply engaging!

Christopher+



# FORMATION

## A NOTE ABOUT ADULT SUNDAY SCHOOL

We're a few sessions now into our Lenten exploration of *sin*, and the conversation so far has, I believe, been both intellectually interesting and at the same time deeply personally engaging for everyone who has attended and participated. These aren't just lectures, folks—we're keepin' it real! J We began by attempting to define exactly what *sin is*; we then took a look at the classical "seven deadly sins"—and also the corresponding virtues by which they may be overcome. But, trust me, we're just getting started!

The series will continue throughout the season of Lent. Topics yet to be covered include: defining evil (& the classical "problem of evil"), the roll of free will, Salvation, Atonement, Hell, and angels & demons, Oh My! (Other topics will almost certainly arise out of our common discussions, as well.)

So if you're looking for a way to go deeper into your observance of a holy Lent (and I know you are!), I invite you to come by adult Sunday school each week between now and Easter. Few things are as good for our souls—or as good for our community—as wrestling with the hard questions of our faith, together. Come be part of this Lenten journey, as we make our way through the desert on the way to a most holy Easter.

~ Fr. Christopher

## FORGIVENESS: A LENTEN WORKSHOP FEATURING AMY MONTANEZ

This Lenten workshop will talk about what forgiveness is and what it isn't. We will discuss several processes that might prove helpful in our personal forgiveness journeys. On Friday night we will talk about self-forgiveness, which is for some, the hardest part of the forgiveness journey. Saturday we will talk about forgiveness using the Beatitudes as our guide.

**When:** Friday, April 5<sup>th</sup> and Saturday, April 6<sup>th</sup>

**Where:** Holy Trinity Episcopal Church, 193 Old Greenville Hwy, Clemson

**Cost:** \$30 entry fee that includes lunch on Saturday

**Specifics:** We will gather at 5:30 pm on Friday afternoon and dismiss by 7:30 pm. On Saturday, we will begin at 9:00 am and finish around 3:00 pm.

**Register:** Call Kara Hollandsworth at 864-654-5071 **not later than April 1** to reserve a spot.



## THANKS TO ALL OUR CANTERBURY COOKS!

We have volunteers for every Wednesday this spring.

## DO YOU NEED A RIDE TO CHURCH?

Are you willing to go the extra mile to pick up a neighbor?

Contact [Kara Hollandsworth](#) at 864.654.5071 to get - or give someone - a ride to church.



# FORMATION

## Canterbury at Holy Trinity: Spring, 2019

### What is Canterbury?

Canterbury is a ministry that The Episcopal Church offers to and for young adults, aged 18–29, with an emphasis on ministry to college students. The Episcopal Diocese of Upper South Carolina offers campus ministries at Converse College, Furman University, Presbyterian College, the University of South Carolina, USC–Spartanburg, Winthrop, Wofford College, and right here at Clemson University. Key components of Canterbury ministry include fellowship, worship, Bible study/exploration of faith topics, and service.

All of the above is technically true—as in, it is accurate and factual. But it doesn't really communicate the *truth* of what Canterbury really is. What Canterbury really is, at least in my experience, is a haven, a stable and nurturing home base for young adults—folks whose lives are changing both constantly and rapidly.

The phrase “safe space” has been much *en vogue* in the media and pop culture of late, and as a result, the term has acquired some baggage; Canterbury, however, is the embodiment of The Episcopal Church's commitment to offer a truly and utterly safe space to young people who are questioning, discovering, and/or carving out their visions of who they are and how they might move beyond adolescence and into the full measure of their adult selves.

Young adulthood—and college, in particular—is a difficult time, generally speaking, even in the best of circumstances. Ideas, convictions, assumptions, ways of understanding and defining one's world ... all these anchor-points get challenged (often seemingly from all directions) during the shift from high school to college and out into the larger world.

*Who am I, apart from my parents? How do I find my own voice in a room full of strangers from different cultures and faith backgrounds? What does my faith mean to me, in this new place, away from everyone and everything that was familiar to me?* These questions and others like them are anything but simple and easy.

Canterbury ministries offer young adults an environment, a community, in which it is completely safe to ask such hard questions, without fear of judgment or condemnation of any kind. It is probably not possible to overstate the transformative impact of simply being part of a group in which other people are struggling with the same questions as you, questions that were perhaps too scary to ask out loud anywhere else. In that sense, Canterbury can be a very healing ministry for some folks who might never have had access to such a safe space before.

But more than that, Canterbury also offers the presence of Christ in the form of worship, in the form of relationships with peer ministers and clergy, in the form of Scripture and teaching, and in the form of opportunities to serve others in the community, and it offers Christ's presence not just to Episcopal college students, not just to Christians attending university, but to all students and young adults.

Indeed, Canterbury is many students' first experience with being part of a faith community; Canterbury's worship service might be a student's primary form and place of worship. Folks who've grown up un-churched often find a spiritual home in a campus Canterbury group. Conversely, students who are away from home for the first significant stretch of time in their lives and feel cut off from their church communities “back home” can find a home-away-from-home in a Canterbury group.

Those last points are worth consideration from our parish perspective at Holy Trinity. It is very important for us to remember that Canterbury is a ministry we offer to college students and young adults ~ in other words, it's something we do *for them*. It is sometimes tempting for us to think of the young people who attend Canterbury regularly as members of our parish ... and therefore as potential resources for our parish to use. We need to guard against thinking that way, though, because to do so is to miss the entire point of Canterbury ministry.

(Continued on next page)





# FORMATION

*(Canterbury continued)*

That said, Canterbury in particular and campus ministries in general ought to be seen by the larger church as the front lines of evangelism. We in The Episcopal Church have a tradition of getting very nervous whenever someone mentions the term “evangelism.” But we shouldn’t. We are here because in some way, somehow, Jesus Christ has entered each of our lives and changed us for the better. That’s why we gather to worship together, and that’s why we do ministry, both within our parish and out in the world.



Two of the most effective ways to do ministry are through the ministry of presence and the ministry of hospitality. Evangelism doesn’t mean canvassing neighborhoods, knocking on doors, and trying to sign people up to come to church. It means embodying—in whatever ways we can—Christ in this world, it means being the hands, ears, eyes, heart, and mind of Christ in the lives of the people we encounter.

Through Canterbury ministries, young adults and college students get to experience that, first-hand, and (God willing) from both directions, both giving and receiving. Canterbury is a place for young people to discover, or to discover more fully, who they are—in college, in a new town or state, on their own, and (most importantly) *in Christ*.

I encourage you to support these ministries vigorously. If you’d like to know more about our Canterbury program here at Holy Trinity, please contact me directly at the church office.

~ Fr. Christopher

## WASTE NOT, WANT NOT

Please remember to take home whatever food you bring to church for a meal or eating occasion rather than leave it in the freezer, pantry or refrigerator. It’s a generous idea to share it with others, but no one else will use it since they don’t know why it is there.

If it is unopened, donate it to CCC. If it is 6 to 12 servings of a prepared item, take it to the fire department. If it is a beverage, ice cream, salad dressing, shredded cheese, chips, pickles, ice cream topping, or a condiment that has been opened, please take it home.

Vestry policy prohibits leaving open containers of alcohol in the building, so please take home both opened and unopened beer and/or wine. I discard items once a month or so, because I do not know where they came from and they begin to mold from the many hands that handled the items. We waste so much food (which translates into money and environmental impact); please help to reduce that. Thank you!

*Beth Kunkel*

## EfM Questions and Answers By a Participant

### What is EfM and who participates?

A four-year program led by trained mentors, EfM, or Education for Ministry, is an international program developed by University of the South at Sewanee. All who want to learn more about the Bible, Christianity, and faith are welcome.

### Is there an expectation that participants are considering church-related professions?

EfM might be considered a focus on learning to be a minister to your personal spiritual education with the hope, of course, that as you learn, you may be able to help guide others, even if only within your family setting. There is no expectation that participants will assume any church “job” as a result of participating.

### When do you meet? How long are the sessions?

We meet once a week, currently on Monday nights, but we could be flexible with a meeting night if the majority needed a change. We meet from 6:00 pm

*(Continued on next page)*







*(EfM—Continued from previous page)*

until 8:30 pm with a short break for snacks and conversation. Each EfM year runs time wise as a public school year, August through May.

### **What are the assignments?**

First year students study the OT. Second year students study the NT. Year three students read church history, and year four students do selected readings and develop a personal theology.

### **Are you kidding me? You read the entire Bible?**

We do the first two years with a guided-reading approach. Supplemental text commentaries are extremely helpful.

### **Are there quizzes? Memory work?**

There are no quizzes, no pop-test questions, no put-you-on-the-spot inquiries. There is no memory work. In fact, we have a short prayer at the beginning of each session, and many of us have not yet memorized that prayer.

### **I can foresee I could miss a few classes because of work/home responsibilities or travels. Does that mean I cannot participate?**

We all sometimes miss class for both of those reasons or for illness. Certainly, it is expected, though, that you would be able to attend the majority of the classes.

### **So, then, all the time is spent discussing the Bible, church history, or the readings?**

Because all four-year groups meet together, it takes about an hour to share what the individual groups found compelling or interesting about the week's readings. Even within a group though, some people may, at a given session, speak up more or less than others in his/her group.

### **How do you spend the rest of the time?**

We begin each session with prayer requests followed by a prayer. An assigned person then opens the session by reading a scripture, an inspirational poem or devotion, or a favorite hymn. While part of group time is given to the various group sharing what confused, inspired, perplexed, motivated, etc., them from the week's readings, the rest of group time, with a few exceptions, is a focus on a TR, theological reflection.

### **What is a theological reflection?**

A stimulus for a TR might be a Bible verse(s), a personal experience, a current event or a church tradition. In EfM we learn a method for taking a word, a verse, an experience and drawing meaning and understanding by approaching the TR in a orderly way that helps us extract not only meaning but also insight that can serve to guide us in life experiences.

### **Is this, then, a four-YEAR commitment?**

While EfM is a four-year study, the study need not done in four sequential years. Participants have sometimes had to take a year or two off within the sequence, and when they return, they begin where they were when they left.

### **Does it cost?**

There is a cost for the reading materials, but there are scholarships available, if needed. If a scholarship is needed, that request can be handled privately through one of the mentors.

### **What are reasons people have said they enjoyed EfM?**

1. "The camaraderie of the group participants has strengthened my sense of community in our church."
2. "I have a better grasp of what I believe now."
3. "While a lifelong Christian, I had never read the Bible completely, and I found there were many things I had not known or understood."
4. "The TR's have given me an entirely new Christian approach to the understanding of issues and solutions."

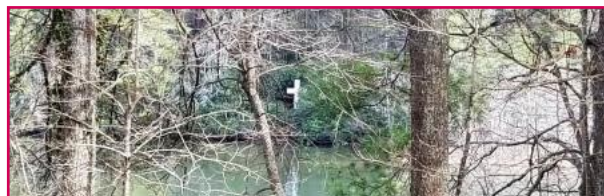
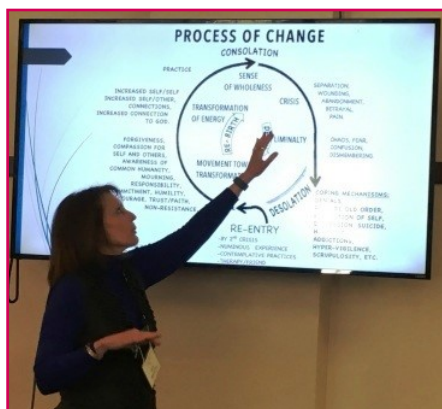




# FORMATION

# Kanuga Parish Weekend 2019

Approximately 80 parishioners enjoyed the beautiful Kanuga grounds, inn, and cabins on our parish weekend from March 1–3. There was ample opportunity for leisure time and cozy song fests in front of the fireplace. Our very interesting and engaging speaker who discussed the process of change was Amy Sander Montanez, D.Min, LPC, LMFT. Amy will be in Clemson for a workshop on forgiveness on April 4–5 (see page 10) of this *Tempo*.







# CHURCH AND THE WORLD

## *Act in the World as the Body of Christ*

### **Applications accepted for 2019-2020 United Thank Offering Julia Chester Emery Internship**

In 2015, the United Thank Offering (UTO) Board began an internship program for young women, named for the organization's founder, Julia Chester Emery. This program supports the work of UTO in addition to participating in the work of a local ministry. UTO is now seeking a fourth Julia Chester Emery intern for 2019-2020.

The internship will be in conjunction with Jasmine Road, a Thistle Farms Affiliate, in the Diocese of Upper South Carolina. Jasmine Road exists to offer women who are trapped in a cycle of sexual exploitation and addiction a path to freedom, a haven for healing, and the opportunity to flourish, leading to generational change and the betterment of the Greenville community. Modeled after Thistle Farms, Jasmine Road offers a transformative two-year residential program with an innovative social enterprise component.

"Jasmine Road is an example of what can happen when God's people work together to participate in God's mission," says the Rev. Canon Alan Bentrup, canon for evangelism and mission in the Episcopal Diocese of Upper South Carolina. "We are excited to partner with UTO and Jasmine Road on this opportunity."

Sherri Dietrich, UTO board president notes, "The UTO Board has benefited so much from working with our interns—their energy, interest, and perspectives enliven our discussions and keep us ever mindful of the future of our work. We are eager to meet our next intern, to teach and learn from her, and to work with her and Jasmine Road, a UTO Grant Site."

"We are so excited about this partnership with UTO as it provides much needed operational support as we continue to grow and expand our residential program and social enterprise," states Beth Messick, Executive Director, Jasmine Road. "We also feel it will be transformative not just in the lives of our residents but also for our intern. Together they will experience relationship and community and this truly is the heart of our rooted in love Jasmine Road community."

For the 2019-2020 internship year, in addition to work with Jasmine Road, the intern will participate in the UTO Pilgrimage to Spain in October, represent UTO as support staff for The Episcopal Church delegation to the United Nations Commission on the Status of Women (UNCSD) in New York City in March, attend one of the Thistle Farms Training Conferences, join UTO Board Meetings or events planned during the year, and travel to speak at public events regarding work with UTO.

Applicants need to be comfortable with public speaking, travel, and show a willingness to participate on a team. Applicants need to be proficient in Microsoft Office programs; collaboration software such as Slack, Google Drive, and Zoom; and social media platforms such as Twitter, Facebook and Instagram.

The internship begins on September 20, 2019 and includes: housing at Vista House, travel costs, a stipend and intentional mentoring.

The intern will need their own vehicle for local travel in South Carolina, a current passport, a personal laptop and insurance.

More information, applications and instructions are available at <https://www.episcopalchurch.org/united-thank-offering>

Applications are due **June 1, 2019** to the Rev. Canon Heather Melton, staff officer for the United Thank Offering, [hmelton@episcopalchurch.org](mailto:hmelton@episcopalchurch.org).

The United Thank Offering is a ministry of The Episcopal Church for the mission of the whole church. Through 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 each day, give thanks to God for those blessings and make an offering for each blessing using a UTO Blue Box. UTO is entrusted to receive the offerings, and to distribute the 100% of what is collected to support innovative mission and ministry throughout The Episcopal Church and Provinces of the Anglican Communion.



# CHURCH AND THE WORLD

## EPISCOPAL DAY SCHOOL

The Day School is selling beautiful spring hanging baskets from Roebuck Greenhouses. Orders must be received with payment by Sunday, April 14th. Ordered baskets will be available for pick-up from the Day School on Thursday, May 2<sup>nd</sup> and Friday May 3<sup>rd</sup>. Thank you!  
Suzanne Watkins

The Day School is selling beautiful spring hanging baskets from Roebuck Greenhouses. Orders must be received with payment by Sunday, April 14, 2019. Baskets will be available for pick-up from the Day School on Thursday May 2 or Friday, May 3.

### EPISCOPAL DAY SCHOOL ~ Spring Basket Fundraiser Order Form

Name: \_\_\_\_\_

Phone Number: \_\_\_\_\_

	Quantity		Totals
10" Fern	_____	x \$17.00 =	_____
10" Spring Flower Mixture	_____	x \$17.00 =	_____
10" Geranium	_____	x \$17.00 =	_____
TOTAL Amount Enclosed			_____



**Make checks payable to: Episcopal Day School**

Return Order Form with Payment to: Suzanne Watkins, Episcopal Day School  
193 Old Greenville Hwy.; Clemson, SC 29631



2K Class - Favorite Book Character Day 3-1-19



3Day 3K Class - Favorite Book Character Day 3-1-19



4K Class - Favorite Book Character Day 3-1-19



5-Day 3K Class celebrates St. Patrick's Day





# CHURCH AND THE WORLD

## FAMILY PROMISE



Liz Halpin is sponsoring a box for Family Promise's Annual Cardboard City. Please help us support local homeless families by sharing your bounty with our neighbors. Donations can be dropped off or mailed to the church office (193 Old Greenville Highway, Clemson, SC 29631). Please make checks payable to *Family Promise of Pickens County*. If you have any questions, contact Liz at 864.654.5230 or ehalpin59@gmail.com.

What if cold isn't just what you feel  
when your favorite football team is playing and it's 40 degrees?

What if hungry isn't just what you feel  
when the Sunday sermon runs into lunch time?

What if tired isn't just what you feel  
after running a 5K?

## 4th Annual Cardboard Box City

May 3 & 4  
First Baptist Church of Clemson

*Learn about and support our efforts to  
combat homelessness in Pickens County!*

Armilla Moore  
864.644.8828  
amoore@familypromisepickens.org

Wendy Giblin  
302.593.4222  
wygiblin@gmail.com





# CHURCH AND THE WORLD

## COMMUNITY DISCUSSION ABOUT RACE

In April, Holy Trinity Episcopal Church will host a community event. A local group has been planning and holding a series of opportunities for conversations about race, "Let's Talk about Race," which are held quarterly. Previous events have been held at UniLu, Abel Baptist, and the Clemson Area African-American Museum, and they have been well-received in the community.

I have attended a couple of these events and felt called to offer Holy Trinity as a venue for one of these conversations. I was invited to attend the latest planning meeting for the next conversation to be held at the end of April. I learned that the goal for this conversation will be to facilitate conversation around policing and how it affects different communities in different ways.

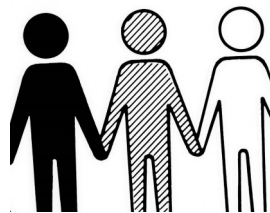
The conversation will be structured for small group discussion in response to these three questions, with facilitators at each table to keep things on track:

1. What have been your experiences with, and expectation of, the police?
2. Under what circumstances would you call the police?
3. What alternatives exist to calling the police?

This topic may be perceived as a controversial one, and I assure you that the intention of this conversation is *not* to disparage the police. It is intended to raise awareness of cultural differences in encountering the police and what those differences mean for the lived experience of all members of our community.

Talking about race can be difficult, and it is one of the most important conversations to have in public discourse. I believe the church has an important role to play in facilitating respectful dialogue about such important issues. Please share with me or with Hap your personal thoughts and concerns.

Peace, *Suz*



## SINGING ROOSTER COFFEE & CHOCOLATE

Perhaps the best quality and certainly best tasting fresh coffee available anywhere in the Upstate is Singing Rooster fair-trade Haitian Mountain Blue. Remember that 70% of the proceeds from each sale go directly back to Haiti. Organic chocolate in four delicious flavors also available for \$3/bar.

Look for a member of our Outreach Committee Singing Rooster sales force (Phil Maiberger, Glen Quattlebaum, Rachael Mayo, & Harry Morse) after the 8:00 am or 10:30 am service in the Parish Hall. \$10 per bag for coffee; \$3 per bar for Gourmet Chocolate.

– Please make checks payable to Holy Trinity Outreach.





# CHURCH AND THE WORLD

## The Building and Grounds Committee establishes a new HOUSE COMMITTEE

Join today! God calls us to be good stewards of his earthly gifts and the properties in the care of Holy Trinity are certainly a gift. The parish of Holy Trinity has been so generous in financially supporting the campaigns and funds that care for all our property. The Building and Grounds Committee has established a new sub-committee, "House Committee," to assure the care of these properties.

This is an important commitment, but only to serve one year at a time. The properties have been divided into areas that will each have at a minimum of 3 volunteers to be the stewards of that area each year. Some positions on an area committee will be assigned by virtue of their current service, for example members of the Altar Guild will be represented on the Nave Committee, as well as a Worship and Music Program representative. The areas are separated by floors of the buildings and exterior areas. St. Paul's Committee already serve as stewards of all of our Pendleton property and will continue to do business as usual. The new areas are as follows:

1. Nave – Sacristy
2. Undercroft/Office
3. Finlay Parish House – Main Floor Fellowship – Kitchen sub-committee
4. EDS
5. Finlay Parish House – Upper Level
6. Finlay Parish House – Lower Level – Canterbury sub-committee
7. Trinity Place
8. Building exteriors and Landscape

The House Committee as a whole reports to the Junior Warden and will need to meet twice a year. In January, as the year starts, to communicate short term maintenance issues and in October to present projects that need a place in the annual budget for funding. The members representing each area will set their own meeting and reporting schedules. Please consider taking a part in the care of one of these areas by filling out the form at <https://goo.gl/forms/bEGQy57N5q0cOeVj2> or email Tommye Hurst at [tommyemommy@gmail.com](mailto:tommyemommy@gmail.com).

## BAZAAR CORNER

**Saturday, November 23**

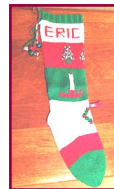
This is a NEW DATE for this year's bazaar—Please mark it on your calendars!!

Congratulations to Amy Agosti who has volunteered to be the 2019 Bazaar co-chair with Cheryl DeSellier. We need interested individuals to step up for Marketing chair and Baked Goods chair.

The Silent Auction is in need of donations this year. As you do your spring cleaning and come across something SPECIAL that you are willing to donate, please drop it off at the church office at your convenience. Also, please consider donating a service (interior design, baby-sitting, silver polishing, legal advice, help with taxes, an hour of computer programming advice, etc.) For more information, contact Sue Williams at [williams6118@bellsouth.net](mailto:williams6118@bellsouth.net) or Lynn Luszc at [lluszc@clemsun.edu](mailto:lluszc@clemsun.edu).

Remember that banners (contact Cindy Thackham at [cdjpt@att.net](mailto:cdjpt@att.net)) and stockings (contact Sally Morrell at [Sallym29631@gmail.com](mailto:Sallym29631@gmail.com)) need to be ordered in advance.

Save your empty quart jars. Please leave them in the office for Bill Purkerson from now until the bazaar. Thanks!



### Please put this note on your calendar:

There will be an open bazaar planning session on the first Sunday of each month at 9:00 am in the Parish Hall. Everyone is invited to come and tell us your ideas so that we can have the best bazaar ever this year!



### Did You Know?

Church members should have an Episcopal Church sticker on cars parked at Holy Trinity. They are free, but you need to contact Kara Hollandsworth in the church office to get one.







# CHURCH AND THE WORLD

## 101 and Still Not Done!

“Today [St. Patrick’s Day] Col. Ben Skardon, Class of 1938, walked in the Bataan Memorial Death March for the 12th time. He is the only survivor of the real march who walks in the memorial march. After becoming a POW in WWII, Skardon survived for more than three years in Japanese prison camps, despite becoming deathly ill. Two fellow Clemson alumni, Henry Leitner and Otis Morgan, kept him alive by spoon-feeding him and eventually trading his gold Clemson ring — which he had managed to keep hidden — for food. Leitner and Morgan did not survive the war. Every year, Skardon makes this pilgrimage to White Sands Missile Range, N.M. to walk in their honor. Skardon returned to Clemson after he retired from the Army and taught English here for 19 years. Ben’s Brigade, a group of his former students, friends, and family members of men he served with, walk with him proudly flying the Clemson orange. He is 101 years old. Salute.”\*



\*This overview and the photos used on this page are attributed to Ken Scar, Media Relations Specialist, Clemson University, [kscar@clemson.edu](mailto:kscar@clemson.edu)



*Clemson ROTC students with Ben the night before the race.*



*The Holy Trinity Group with Ben in New Mexico.*







# ADMINISTRATIVE

## Notes From the Senior Warden

Beloved Parishioners:

As promised in last month's report, the parish will have access to all Vestry meeting materials. So in addition to the Vestry agenda and minutes, which have been previously available, all other documents shared at the Vestry meetings, including the treasurer's (finance committee) report and other committee reports, are available on the Vestry link, which can be found under **Parish** at the Holy Trinity website: <https://www.holytrinityclemson.org/>.

This month the Vestry had a short meeting, with one of the main items being the distribution to teams the tasks of drafting the ideas from our Vestry retreat breakout sessions into working documents. These working groups and their charges are available on the Vestry link, along with the notes with which they are working. In short, a group of three Vestry members each is working on the following: a Holy Trinity vision statement, the roles and responsibilities of the various parish leaders, meeting norms, committee structures, and the strategic plan. Once drafted, all of these documents will be shared with you for your input.

The Vestry also approved the chairs for our principal committees, as required by the Holy Trinity bylaws. These and the Vestry liaisons to these committees can be found on the website and the liaisons are listed on page 2 in the left-hand column in this *Tempo*. In addition to these, Nigel Kaye was appointed to the open seat on the Endowment Committee.

The finances of the church are healthy. While pledges are slightly behind (not counting prepaid pledges, which are allocated on a quarterly basis), expenses are also running behind budgeted amounts, leaving us with a slightly positive overall balance.

Part of the reason for the positive balance in our budget comes from our not having anyone in the Family Ministry position. We will be renewing our efforts to advertise and recruit someone for that position. While the Family Ministry Committee has been active and creative with our programs, there are some areas where help is needed. For example, we would benefit from a staff person coordinating and largely officiating at our Children's Liturgy of the Word (children's service).

The development of engineering plans for Trinity Place are well underway. The Vestry voted to use monies from the Operating Fund. These are not our current Statement of Mission funds, as it may sound, but are largely surplus funds that have accumulated over time. This is an excellent use for such funds, for we, as a non-profit, should not let undesignated money accrue. As you may remember, these plans are required by Clemson University for their board approval because our project will affect their land, which adjoins ours along the access road off Highway 93. These plans will also better allow us to predict cost for the project. Once having estimated costs, we can evaluate, with your help, our desire and ability to raise the necessary funds for the project. We will need a fund-raising plan to present to the diocese before we can move ahead.

In conclusion, I will add that the annual spaghetti dinner sponsored and prepared by the Vestry for the Day School was a success. Although unofficial, it appeared that approximately 125 students, parents and teachers were served. The School holds a silent auction and raffles a signed basketball and two signed footballs from Clemson coaches to raise money for the school. I do not have the amount made at this writing, but a National Championship year usually results in brisk raffle ticket sales.

*Love with the heart of Christ, think with  
the mind of Christ and act in the world  
as the Body of Christ.*

*Hap*





# ADMINISTRATIVE

## LOVE & JUSTICE

SCRIBBLINGS FROM THE CHURCH SECRETARY

Dear Friends,

Below you'll find my collected *HT Notes* scribblings from February 28–March 24, 2019. May you have a rich and fruitful Lent and a joyful Easter.

Peace, Kara

*“Lord, I've been trying to be what I should.  
Lord, I've been trying to do what I could.”*

*-Chris Bell of Big Star from their song Try Again*

Every week we confess what we have done and what we have left undone. When we look at our world teeming with injustice, hunger, violence, poverty, and pain, it's hard not to feel overwhelmed by what we have left undone.

As we enter the season of Lent, as we consider those habits that weaken our relationship with the Divine and recognize honestly all that we leave undone, let us not fall into solipsism, apathy, or despair. We practice the disciplines of Lent not to wallow in self-abasement and shame, but so we may become intimately aware of our need for forgiveness, grace, and redemption. We practice these disciplines that we may grow in a healthy humility that deepens our patience and affection toward others and makes us quick to forgive—to stretch beyond ourselves and extend the undeserved love and grace we receive from God to everyone we encounter.

During this season of self-examination, may we discover new ways to move beyond ourselves to embrace others and creation with generosity and a hard working compassion. May we also remember to laugh—particularly at ourselves—as often as possible.

*“The heavens declare the glory of God,  
and the firmament shows his handiwork.”  
-Psalm 19*

This week, we've been praying for the “right use of God's gifts”, that we “may be faithful stewards of thy bounty” (BCP pg. 827). Within those two words—“thy bounty”—we are reminded that everything in creation belongs to God. The air we breathe, the water we drink, the plants and animals we eat, the ground we walk upon—none of it belongs to us. We are mere sojourners passing through this land. We are stewards called to tend God's gifts with love and care while always keeping in mind the future saints to come and their need for air to breathe, water to drink, plants to eat.

This Lent, let us consider how we might deepen our relationship with creation and strengthen our stewardship of God's bounty. It's so much easier said than done. Perhaps we might begin by joining in community with our brothers and sisters to Take the Pledge to Care for Creation ([www.episcopalchurch.org/creation-care](http://www.episcopalchurch.org/creation-care)).

**“For thus said the Lord God, the Holy One of Israel: In returning and rest you shall be saved;  
in quietness and in trust shall be your strength. But you refused...”  
-Isaiah 30:15**

When we think of Christ in the desert for 40 days and 40 nights, it's easy to focus on the temptations and the essential lessons they teach us. Before approaching the temptations, though, take a moment to imagine the quiet of the wilderness that Christ experienced before he resisted the temptations.

*(Continued on next page)*





# ADMINISTRATIVE

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True quiet is a rare commodity in our connected worlds. Studies and anecdotes remind us that we need to carve out time for quiet moments when we turn off the devices and unplug. It's psychologically essential. Thousands of years before tiny computers were in everyone's pockets, Christ demonstrated that quiet was also spiritually essential.

After Christ was tempted by the devil, the “angels ministered unto him” and he immediately (in the very next verse) went out and began preaching the good news. As his ministry grew, as great multitudes gathered around him, as people pressed against him (even removing roofs to reach him), Christ was almost constantly in a crowd. The demands of his followers, of the poor, the sick, the broken, must have crashed against him constantly, and yet he consistently found space and time to slip away—to return to the deserted places to find a quiet space to pray.

In the storm of daily life, as we attempt to strike a balance between our need for engagement and solitude, may we carve out a silent, still space within. May we make room for the Holy Spirit to enter.

**“Therefore confess your sins to one another,  
and pray for one another, so that you may be healed.  
The prayer of the righteous is powerful and effective.”  
- James 5:16**

Since we're walking through the season of repentance, may we join together to confess our frustration, impatience, and angst in regards to the road closures, construction, and traffic surrounding our parish? How many times have we mumbled and grumbled about it? How many times have we vented our frustrations to our neighbors or said a few choice words about the city or the university? Perhaps there are a few saints among us who have done no such thing. The rest of us, though, must contend with the subtle complexities of frustration and indignation.

Some of us are frustrated by this construction because it's inconvenient, confusing, and seems to diminish our ability to come together to worship. We take for granted the opportunity to slow down and cultivate patience. We forget that many small towns across our country are dying on the vine. Industry and money have moved out and left little behind. We take for granted the overall financial health and well being of our growing town. We forget to give thanks.

Some of us are indignant when we encounter these road blocks because we feel that the current changes happening around us are symptomatic of larger communal mistakes and injustices. Condominiums have been built without thoughtful planning and the necessary infrastructure. Gentrification has pushed lower income and minority communities to the edges—or beyond the reaches—of our town. And at a time when scientists and our religious leaders are urging us to care for creation, the university has chosen to construct not a wind or solar farm, but a fossil fuel power plant to accommodate its growing numbers.

Frustration. Indignation. These provocative emotions can be a virtue or a vice depending on how we engage and channel them. When we encounter foolishness, cruelty, or injustice in the world, we need a healthy measure of indignation so that we might possess the will to stand in peace against those acts that are antithetical to the love and liberation at the heart of the gospels. And yet: If our hunger for justice is rooted not in God, but arrogantly in ourselves—in our own egos, our limited perceptions, and a blind belief in our own righteousness—then our indignation can quickly become a wild animal that consumes us and others.

As we attempt to walk the razor's edge of these emotions, may we humbly remember our great need for one another's prayers and support. As we strive for justice in our community and the world, may we remember to do so with patient perseverance, gratitude, and grace.

And the next time we see a barricade in the road, may we remember our call to make our lives a bridge for God's love and mercy—a bridge that crosses every divide.

*Kara Hollandsworth*



# ADMINISTRATIVE

## Navigate the Maze to God's House

According to the Clemson University Facilities web page, the Clemson road closures allow workers to install underground utilities in the area. Beginning at 3 pm on March 15, *A. West Construction* began placing barricades along Highway 93 to prepare for the installation of a new electrical duct bank at the intersection of College Avenue and Highway 93. This intersection is scheduled to reopen April 2, barring any inclement weather conditions, which may delay the reopening. If the work forecast allows this section to be completed on schedule, there will only be one remaining closure of the intersection at the end of the project for the final paving of Highway 93.

Bill Hurst has kindly provided some directions (<http://www.holytrinityclemson.org/wp-content/uploads/2019/03/Google-Maps-Access-3-20-192-1.pdf>) and maps (<http://www.holytrinityclemson.org/wp-content/uploads/2019/03/Google-Maps-detail-r-1.pdf>) to help you navigate from home to church in the midst of all this construction.

For more thoughts on the construction, see the *Love and Justice* article on the previous page of this *Tempo*.





### Coffee Hour

Do you enjoy coffee hour as much as I do? This fellowship time after the 10:30 am service is very popular, and we are in need of people willing to host each week.



There is no pressure to put out an elaborate spread – this is not lunch! There are a few “half-slots” that are still open. You can see the available dates and the parishioners who have signed up to share with someone at

<https://www.signupgenius.com/go/70a0a4aa4a72fa6fd0-coffee>

If you prefer, call, text or email me and I will arrange a coffee hour date for you: 864-280-0539 or [cdjpt@att.net](mailto:cdjpt@att.net).

*Cindy Thackham*

Thank you!!



### Flower List

The 2019 flower sign-up book is in the Narthex for people to designate flowers to the memory of, in honor of, and/or in thanksgiving for their loved ones or for a special occasion. Please sign up in the Narthex or contact Kara Hollandsworth in the church office (864-654-5071 ext 0 or [htchurch@holytrinityclmson.org](mailto:htchurch@holytrinityclmson.org)).

### APRIL BIRTHDAYS

4/1	Ellen Redd	4/13	Libby Wehrman
4/3	Kathy Russell	4/14	John Garrett
4/4	Andy O'Day	4/14	Tom Witmer
4/5	Sarah Maiberger	4/15	Ned Mayo
4/5	Beth Newton	4/16	Michael Mobbs
4/6	Carolyn Foster	4/16	Kathy Sparks
4/6	Eleanor Hare	4/17	Henry Pate
4/6	Jean Jordan	4/18	Connor McPeak
4/7	Lynne Farmer	4/19	Don Garrett
4/9	Amy Agosti	4/20	Will Purkerson
4/9	Kevin Crouse	4/25	Chip Stapleton
4/9	Jack Purkerson	4/26	Tom Von Kaenel
4/10	Joy duBois	4/27	Gaines Robb
4/10	Riley Stokes	4/30	Wright Henry
4/11	Nancy Georgion	4/30	Campbell Smith



April Birth Flower:  
*Daisy*



April Birthstone:  
*Diamond*

### Operating Fund

#### Financial Update as of March 31, 2019

	Monthly Budget	Monthly Actual	Budget YTD	Actual YTD
Income	\$47,841.00	\$49,336.93	\$143,523.00	\$135,483.75
Expenses	\$46,711.00	\$45,686.96	\$140,145.00	\$132,267.57
Income +/-Expense	\$1,130.00	\$ 3,649.97	\$ 3,378.00	\$ 3,649.97

### Trinity Place

Balance on First Citizens Bank Notes as of March 31, 2019  
\$527,959.65