



# Otey Notes



## The Gift of Pain

In Pembury, Kent, England, there was not so long ago a young boy who could not feel pain. There is a long medical term for this problem that is nearly unpronounceable, so I'll not share it with you. The condition has to do with the nerve centers within his body which transmit the sensation of pain to the brain. As a little boy he was scarred from his head to his feet with injuries he never felt. At the age of nine he almost completely gouged out one of his eyes, yet he felt no pain at all. When surgery was needed to correct the result of his accidents, or if he were to have needed an appendectomy, no anesthetic was required.

When he was two years old he was found kneeling on the open door of an oven – his hand and knee were cooking, yet he did not feel it. The closing words of the article reporting this extremely unusual story were those of the boy's father. He said, "Life has really played a trick on my son denying him the gift of pain."

Is it not strange to think of pain as a gift? Yet that is exactly what it is. There is one variety of the dreaded disease of leprosy which is called "anesthetic." It first attacks the peripheral nerves, and finally affects the central nervous system, and one loses all sense of sensation. Boiling water might be poured on a leper who survived this progression, and he would not feel it.

To be without the capacity to feel physical pain certainly is not a blessing, but there is another area in which one can be cursed with the same deadness, and the curse is even greater. That is in the conscience. For one's conscience to be without feeling is much more terrible than for the body to be without it.

"...past feeling..." The apostle Paul spoke of such people in Ephesians 4:19: *who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.* Another translation describes those under scrutiny as *having lost all sensitivity.* That is to say, their conscience is dead. A man's conscience is a wonderful thing, and how tragic it is for himself and for those who love him when it stops working protectively.

What is conscience? Literally the word signifies a knowing with oneself. A Latin derivative, it means an awareness or consciousness within oneself of right and wrong. The typical Bible concordance expands that it is that faculty within ourselves which makes determinations of the moral quality of thoughts, words, and acts. The wag has said it is like a wheelbarrow we push around anywhere we want to. Of course, that suggests that we manipulate or rationalize what we deem right or wrong. It has been called the voice of God within man, among other ways of explaining it.

It is universal. There is a moral sense of consciousness within all humanity regardless of how sophisticated or ignorant, aberrations being exceptional. As plants grow upward and flowers turn toward the sun, so humanity turns its worship (assigning worth) to some entity higher than itself. Accompanying this reaching above one's own self is a sense of conscience and accountability. This is spoken of in Scripture, but only the Jews were given and accountable to the Law of Moses. That is not to say that Gentiles lived without ethical principles or could claim ignorance as an excuse. Saint Paul spoke of such in Romans 2: <sup>14</sup>*For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law.* <sup>15</sup>*They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them* <sup>16</sup>*on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.*

The reality of the universality of conscience is better understood when its origin is recognized as not in society but from God { C.S. Lewis' *Mere Christianity* makes a neat argument here }. While society can alter or reshape its limits, the inner disposition is of divine origin. Law by itself does not tell us it is wrong to steal, lie, or murder; these are known other-

## TAKE NOTE

### CHRISTIAN FORMATION, SUNDAYS, 10 AM Lectionary classes each Sunday review that day's Gospel lesson

- ✓ May 3 Final Godly Play classes for summer

### SPECIAL EVENTS

- ✓ May 3 SS Teacher Appreciation, after first service
- ✓ May 25 Otey Offices closed—Memorial Day

### GUEST PREACHERS

- ✓ May 3 The Rev. Dr. Dennis Kezar

### WEEKDAY EUCHARIST

- ✓ May 14 Ascension Day, Holy Eucharist, Rite I, 12:15 pm

### MONTHLY EVENTS

- ✓ May 20 Otey Notes submissions dues
- ✓ May 21 Vestry Meeting, 6:30 pm  
Adult Education Room

## ***THE GIFT OF PAIN (CONT)***

wise in man's conscience. The first murder, in Genesis 4, was to have been covered up. When God asked Cain, who had just murdered his brother Able, where his brother was, he answered, *I don't know. Am I supposed to be my brother's keeper?* He did not just come out and say, *oh, I killed him. There's nothing wrong with that, is there?* Of course he was guilty and knew full well that it was wrong or he would not have dissembled, even though the codified Law would not be given for many thousands of years. Cain tried to cover-up because his conscience convicted him, and he knew he had done wrong.

However, conscience is not infallible, so we must point to the fact that it was never God's purpose that conscience should become a substitute for the Law. Divine law decides what is right and wrong, and conscience does not determine that, but it may discern it. Conscience can keep one aware of one's motives and actions as they correspond to, or fail to correspond to, God's law. It is not reliable by any means as a sole authority, and can be easily influenced or weakened. Another aphorism: *I thought I was becoming more broadminded, until I realized that I was only stretching my conscience.*

As a watch or clock is a secure guide in telling the correct time of day or night only to the extent that it is in tune with the standard regulation of time, so our conscience is not its own authority. Our conscience is safe in telling us right and wrong only to the extent that it is in tune with the Word of God. Sincerity of feeling is not enough. One can be honest and yet honestly very mistaken. This is Biblical truth that is abundantly obvious. Feelings can easily deceive us, most of all when we are so sure that they are right.



There are examples in the Bible of how a mistaken conscience can produce bad consequences. Jacob ben Abraham believed the false testimony of his sons that Joseph was dead and grieved terribly for it, only to be disabused later. However, his mourning though mistaken was real. Saul of Tarsus who became the great apostle Paul was the casualty of a misguided conscience, though at the time he was persecuting he apparently thought it was a good and godly course. Of the time before his conversion Paul explained, *"I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. <sup>10</sup> And I did so...- punishing, persecuting far and wide <sup>Acts 26:9</sup>.* Paul also admits that he even consented to the death of Stephen, having really felt himself correct, and therefore his conscience did not condemn him. Paul's is a dramatic example of how misled one can be by following one's conscience alone as to what is the will of God.

The Bible speaks of different kinds of conscience – weak, evil, good, pure, but there is another which is particularly noteworthy: a seared conscience. This is a most tragic state. The once sympathetic or open heart that be-

comes numb and calloused is a cause for great distress to those who came to love and admire it before its degeneration. Paul writes to his protégé Timothy, *Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, <sup>2</sup>through the insincerity of liars whose consciences are seared...<sup>1</sup> Timothy <sup>4</sup>.* In fact Paul spends a good deal of pastoral attention in warning against being deceived and the terrible plight of deceivers.

When cattle were branded in the old West, and of course it remains the practice in many places even today, the red hot branding iron is forcefully shoved into the skin; the hair burns and the flesh fries (this all smells horrible, too) and the nerves ends are deadened as the flesh is seared. This is figuratively what happens to a conscience that turns away from godliness. Sins, lies, willful disobedience, ignoring God's will and word and the promptings of conscience, all this finally hardens the heart, and it hurts no more. True sensitivity, chance of repentance, or change and reawakening become less and less, until finally there is none. If the predicament of the small boy without sensory feeling elicits sympathy, how much more serious is the condition of one who is numb to God's touch?

How does one get to this point? It does not happen overnight, for there is a divinely-deposited predilection against it. Thus, it takes time and much neglect to overcome these promptings. It's like many insidious diseases that slowly and unnoticeably attack our bodies. Likewise, repeated sins with small beginnings gain control and eventually overcome the healthy conscience.

It is one thing to do wrong, to sin in the course of daily human activity which all of us do, and is to be acknowledged and confessed without excuse, but it is more dreadful and dangerous to willfully sin repeatedly until the sense of remorse dies out entirely. *If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left,...*<sup>Hebrews 10:26</sup> This is not to say that willful sins are unforgivable – they certainly are, as the career of Paul exhibits. The warning in Hebrews here is that the more one explains away or ignores conscience and does not turn to God for guidance, the less and less that one will want forgiveness and be numbed to it. Repentance becomes increasingly impossible. A duller and duller conscience eventually no longer cares or feels.

Conscience is not the answer but the prompt to seek God's will revealed in God's word. When the conscience is seared, the Holy Spirit's avenue to our heart is ineffective. Many are the worldly wisdoms that will fill in, and the occupied host will not know the difference. Saint Paul was careful to live and justify himself before the Roman Governor Felix, <sup>14</sup>*But this I confess to you, that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down by the Law and*

*Cont. next page*

**THE GIFT OF PAIN (CONT)**

written in the Prophets, <sup>15</sup>having a hope in God, which these men themselves accept, that there will be a resurrection of both the just and the unjust. <sup>16</sup>So I always take pains to have a clear conscience toward both God and man. The only way to live with such a clear conscience is as Saint Paul explains, by totally surrendering to God's Word as daily guide, which will be obedience to God and charity to all one's neighbors. This makes for a complete life.

While we can never hide who we are from God, we can deceive ourselves about ourselves, and so we must be especially vigilant with ourselves about ourselves, to be self-respecting and conscience free. This is an interior battle for truth and integrity that only you can wage, but if you still can doubt yourself, you can still trust in God. If your heart can be pricked by the Gospel, if its keen two-edged scalpel can still provoke pangs of conscience, today and every day give your life entirely into His hands. Start everyday with that bolt in your own eye, repent, believe, die to yourself, and rise again in Him. You will therefore be secured to His family and His Church.

<sup>21</sup>Baptism ... now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,<sup>22</sup>who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

<sup>1</sup>Peter 3

**-by a pious, life-long Episcopalian lady who prefers not to be named.**

Therein is our Easter hope, consummated in His Ascension, the feast being on May 14, 2015, and a 12:15 p.m. service in Rite I will be celebrated at Otey.

**READER FOR MORNING PRAYER**



All the while Robin Reed was here at Otey with us, she "religiously" read Morning Prayer each Friday at 7:30. Now that she is gone, please consider if you would like to take her place. Morning Prayer time is an excellent way to begin your day, as the readings keep you up to date on the church year, and the prayers offer thanks, praise, and comfort, all in a service that lasts less than a half hour. Contact Frieda at 931.598.5926 or otey-parish@gmail.com if you are interested or have questions.

**ECW TO MEET MAY 4, 2015**



The final ECW meeting of 2015 will feature Lucy Majors performing a monologue on the Syrophenician Woman.

The program continues this year's theme on *Speaking for Ourselves: Voices of Biblical Women*, by Katerina Katsarka Whitley.

The Syrophenician woman, an outcast Gentile of Syria, was a trusting woman. She was so concerned over her daughter's illness that she crossed strict societal boundaries and sought help from Jesus.

Mrs. Majors recently retired as a music educator in the Tullahoma City Schools. She also has been a frequent performer at the South Jackson Civic Center and on the mountain. She is married to Larry Majors and has two grown children and three grandchildren.

All interested women in the area are invited to attend. The luncheon meeting will take place at noon in the St. Mark's Hall of the Otey Claiborne Parish House. Reservations for the \$10 catered lunch should be made by calling Peggy Lines at 598-5863 or emailing her at plines@sewanee.edu. (A vegetarian meal will be provided if requested at the time of the reservation.)

**A Thank you from Fire on the Mountain**

A HUGE thank you to the entire parish for the wonderful FOTM fundraiser on April 19. Thank you to parents, youth, Parish life Committee, individuals who donated items for the auction, and individuals who purchased items at the auction. And a very special thank you to Gary Sturgis for making the lunch. While the



final tally isn't quite in, it looks like the event yielded over \$2,000!! Wow! Thank you to everyone for the very generous gifts of your time, talents, and treasure. The FOTM youth appreciate you!



**Neil Patterson**

## VREUCHTEN—WHAT???

Since we are still in Eastertide, I am highlighting one of our more recent inclusions to our hymnal for the Easter season. I first encountered this hymn when we were going through the trial Hymnals in preparation for the formation of the *Hymnal 1982*. There were three volumes with proposed inclusions; Hymns I, Hymns II, and Hymns III. Vreuchten appeared in Hymns II.

The music was a 17th century Dutch folk tune written by Joachim Oudaen in 1685. The work was called *De Liefde Voortgebracht* and was part of the work *Psalmen David*. Vreuchten means “fruits” in Dutch and its melisma (fancy moving part) is almost a tone painting of “arisen”. It has a wide vocal range and a challenging accompaniment, but still has become one of the most popular modern hymns. It appears in twenty seven hymnals around the world. It appears on page 192 in our hymnal.

The hymn has been harmonized by Charles Wood (1902) and later Dale Grotenhuis (1931 – 2012). Dr. Grotenhuis was Director of Choral Activities at Dordt College, Sioux City, Iowa until his retirement. He traveled with his choirs extensively around the world. He composed and published 180 choral works and five symphonic band pieces. He was recognized as Outstanding Educator of America in 1985 and National Federation of Music winner in 1989.

The text of the hymn was written by George Radcliffe Woodward in 1894. Radcliffe was a Cambridge graduate who was ordained a priest in 1875. He served as assistant curate at St. Barnabas, Pimlico and St. Giles, Norfolk. St. Barnabas (his primary curate) claimed to be the first Anglican Church to use liturgical colors, the sign of the cross and an Eastward facing position for the priest at the altar. That will require further research to confirm.

Woodward wrote mostly religious verse, both original and translated from ancient authors. His best known of these verses fit traditional melodies, mostly from the Renaissance. He occasionally harmonized melodies himself, but preferred to leave that to his frequent collaborator, composer Charles Wood (mentioned earlier).

Woodward played the cello and euphonium, spoke fluent Greek and Latin and was an authority on plain-song. His hobbies were bell ringing and beekeeping in addition to his writing. He married Alice Dorothy Lee Warner at St. Barnabas, Pimlico in 1889. Unfortunately, Alice died in 1893 and is buried in Walsingham. Woodward published many carol books, but his most celebrated was *Songs of Syon* published in 1904. In 1924 Woodward received an honorary Lambeth Doctorate in Music. Father Woodard died in 1934 in Highgate, but was buried in Walsingham, Norfolk near his wife, Alice.

Anyone who ever sang the carol, *Ding Dong Merrily on High*, has also sung a Woodward piece. I remember singing many Christmas concerts including that piece, from high school on throughout my career. It is a joyous piece and is fun to sing as well as to hear. Knowing that Wood-

ward was a bell enthusiast, now makes it more meaningful. So during this lovely Eastertide, as the hymn says, “...away with sin and sorrow. For Christ has RISEN!” ALLELUIA!

*Kathleen Sturgis*



THE UNITED THANK OFFERING is a spiritual and financial partner in the mission work of the Episcopal Church. If you have not already gotten one, please pick-up a UTO Blue Box or envelope from the narthex. The in-gathering date is May 3.

## THE SEARCH COMMITTEE



The Search Committee is in the process of conducting phone interviews with a number of candidates. We expect this to take a few weeks to complete. After this, members of the Search Committee will make visits to meet with candidates and hear them preach in their own church. The committee will also be contacting references for the candidates.

The committee hopes it will be able to make a recommendation of two-to-four candidates to the Vestry in early summer. After that time, it is the Vestry's responsibility to schedule meetings and conduct the final interviews.

Otey is following the Diocesan guidelines about process for this search (for more information see “Vacancy and Search Procedures” on the Diocesan website).

We place the utmost importance on confidentiality to protect the candidates and to protect the process. We continue to seek your prayers, patience, and trust. Thank you.

## CHRISTIAN FORMATION RECEPTION

Please join the Christian Formation Committee at 10 am, May 3 for a very special reception to honor the individuals who have contributed so generously to Christian Formation classes throughout the year. We are extremely grateful for the many people who teach children and adults. They have selflessly given their energy, time, and expertise to advancing Christian education for all members of the parish. Thank you teachers, adult education speakers, youth leaders, nursery workers, and classroom helpers! We appreciate you.

**COMMUNITY ACTION COMMITTEE**



With a sense of deep gratitude from CAC we offer our heartfelt thanks to John Goodson, the Sewanee/ Monteagle Rotary, the Mountain Goat Trail and the hundreds of volunteers and participants of the First Annual Hunger

Walk. The goal of this amazing event is to raise community awareness of the hunger which still exists on the mountain and to provide funding for CAC. Thank you all!



**Something to think about:**

In her book *A Framework for Understanding Poverty* Dr. Ruby Payne offers this definition of poverty “the extent to which an individual does without resources.”

The resources are the following:

- Financial
- Physical
- Emotional
- Support Systems
- Mental
- Relationships/Role Models
- Spiritual
- Knowledge of Hidden Rules

The newly formed Sewanee Community Task Force on Poverty will begin to wrestle with the deep seated cause of poverty as it relates to the work of CAC.

Poverty has many dimensions and the work of the task force will explore ways that we can help enhance the lives of those living on the edge.

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Through a grant from the USDA, CAC will participate in the summer feeding program for school age children. We will be one of the many sites to offer food throughout the summer months. During the month of June, we will serve lunch and a take home snack. Volunteers are needed. Please contact CAC if you are interested.

*Betty Carpenter*

**Otey Memorial Parish**

**The Rt. Rev. John Bauerschmidt**  
Bishop of the Diocese of Tennessee

**The Rev. Jess Reeves**  
Interim Priest

**The Rev. Elizabeth Carpenter**  
CAC Director  
(931) 598-5927  
[cacoteyparish@gmail.com](mailto:cacoteyparish@gmail.com)

**Frieda Hawkins Gipson**  
Parish Administrator, Newsletter Editor,  
Webmaster, Calendar Coordinator  
[oteyparish@gmail.com](mailto:oteyparish@gmail.com)

**Church Office Hours**  
Monday – Friday 9:00 am – 12:00 pm  
1:00 pm – 4:30 pm

**Telephone and Fax**  
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(931) 598-9537 (F)

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**Kathy Sturgis, Organist**  
[musicotey@gmail.com](mailto:musicotey@gmail.com)

**VESTRY and Assignments**  
**Steve Ford, Senior Warden, '16**  
**Doug Seiters, Junior Warden '15, Buildings & Grounds**  
**Alexander Bruce, '15, Christian Formation**  
**Carol Sampson, '15, Pastoral Care**  
**Larry Barker, '16, CAC**  
**Laura Willis, '16, Stewardship**  
**Pamela Byerly, '17, Administration, Univ. Coord.**  
**Dorothy Gates, '17, Diocesan Liaison**  
**Ken Taylor, '17, Parish Life**  
**Beth Wiley, Treasurer**  
**Ann Aitkin, Clerk**

**SEARCH COMMITTEE**

**Peggy Bonds**  
**Shelley Cammack**  
**Margaret Donohue**  
**Steve Ford**  
**Tim Graham**  
**Lisa Howick**  
**Linda Lankewicz**  
**Pratt Paterson**  
**Haynes Roberts**  
**Laura Willis**

**PRAYER LIST**

Pray for the sick and suffering and those who have asked our prayers: Annie and Lucy Beaumont, Jonathan Burnett, Robby Capel, Polly Carpenter, Stuart Cook, Jackie Faircloth, Patrick Irwin, Bob Keele, Howell Lynch, Julie Marshman, Mary Sears, Chris Singer, Reid Ward, Christine, Mark, Susan, Suzanne, Ellen, James, Jim, George, Thomas, Jason, Annette, and Edmund.

We pray for those serving in our armed forces and for their families.

We pray for Christians oppressed and persecuted for their faith, and for those who minister to them.

**THURMOND LIBRARY**

The Thurmond Library has been housed in the Otey parish house for many years. As you probably have seen, it is now in the new parish house, Claiborne Hall. It's still a "work in progress", but while volunteers are organizing the shelves, you are invited to check out books at any time. The door is always open. Simply write the last name of the author, the title and your name on the library card and leave the card in the box on the desk. Return the book when you have finished.....there's no "overdue" period. There is an excellent selection of children's books, as well as adult fiction, including mysteries, and the top shelves has books on tape and CD. You may want to browse the shelves before or after church on Sunday mornings.

If you are moving, or simply cleaning off your book shelves, please consider donating unwanted books to Thurmond Library. If they can't be used on the shelves, they will be stored for a book sale. If you have questions, call Frieda at 931.598.5926

**Don't Forget!**

**The deadline for submissions for the June 2015 issue of Otey Notes is:**

**3pm Wednesday, May 20**

Email submissions to:  
[oteyparish@gmail.com](mailto:oteyparish@gmail.com)

***Please include "Otey Notes" in the subject.***

May



1-May	Eric Love	16-May	Lisa Rung
2-May	John Grammer	18-May	Bill Mauzy
2-May	Betty Carpenter	19-May	Randy Peterson
3-May	Don Rung	21-May	Linda Lankewicz
3-May	Casey Milford	21-May	Emily Thomas
4-May	Reinhard Zachau	23-May	Martha Keeble
6-May	William Gilchrist	24-May	Bill Harper
8-May	Theresa Shackelford	26-May	Richard O'Connor
8-May	Pixie Dozier	26-May	Peggy vB Lines
5-May	Millie Roberts	28-May	April Alvarez
9-May	Robert Maynard	28-May	Connie Gibson
10-May	Lee Howick	28-May	Carly Westling
11-May	Carolyn Bruce	28-May	Aaron Willis
12-May	Mary Smalley	30-May	Julie Elrod
14-May	Steven Blount	30-May	Henry Chase
15-May	Hunter Craighill	31-May	Christine Asmussen
16-May	Betsy Burnett	31-May	Ed Hawkins
16-May	Bob Keele	31-May	Jessie Grammer

# Otey Parish

# May 2015

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>31</b> 8:50A / Holy Eucharist 10A / • Lectionary Class 11:00A / 11:00A / Holy Eucharist	7:30 a.m., Mon-Fri, Morning Prayer (Church) 4:30 p.m., Mon-Fri, Evening Prayer (Church)	SCC – Sewanee Children’s Center FOM – Fire on the Mountain ECW – Episcopal Church Women EfM – Education for Ministry EPF – Episcopal Peace Fellowship F@H - Folks at Home			<b>1</b> 9-11 CAC Open	<b>2</b> 7:30P / AA
<b>3 The Rev. Dennis Kezar,            preacher and celebrant</b> 8:50A / Holy Eucharist 10A / • Lectionary Class 10A / Christian Formation Reception 11:00A / Holy Eucharist	<b>4</b> 9-11 CAC Open 5:00P / Women’s AA 7:00P / Centering Prayer	<b>5</b> 9-11 CAC Open 7:30P / Al-Anon 7:30P / AA	<b>6</b> 9-11 CAC Open 3:30P / Buildings Committee	<b>7</b> 9:00A / Otey Staff Meeting 9-11 CAC Open 12:30P / EPF 1:30P / F@H Support Group 7:30P / ACoA	<b>8</b> 9-11 CAC Open	<b>9</b> 7:30P / AA
<b>10</b>  8:50A / Holy Eucharist 10A / • Lectionary Class 11:00A / Holy Eucharist	<b>11</b> 9-11 CAC Open 5:00P / Women’s AA 7:00P / Centering Prayer	<b>12</b> 9-11 CAC Open 7:30P / Al-Anon 7:30P / AA	<b>13</b> 9-11 CAC open 3:30P / Buildings Committee	<b>14 Ascension Day</b> 9:00A / CAC Board Meeting 9-11 CAC Open <b>12:15P / Holy Eucharist, Rite I</b> 12:30P / EPF 1:30P / F@H Support Group 7:30P / ACoA	<b>15</b> 9-11 CAC Open	<b>16</b> 7:30P / AA
<b>17</b> 8:50A / Holy Eucharist 10A / • Lectionary Class 11:00A / Holy Eucharist	<b>18</b> 9-11 CAC Open 5:00P / Women’s AA 7:00P / Centering Prayer	<b>19</b> 9-11 CAC Open 7:30P / Al-Anon 7:30P / AA	<b>20</b> 9-11 CAC Open	<b>21</b> 9:00A / Otey Staff Meetin 9-11 CAC Open 12:30P / EPF 1:30P / F@H Support Group 6:30P / Vestry Meeting 7:30P / ACoA	<b>22</b> 9-11 CAC Open	<b>23</b> 7:30P / AA
<b>24</b> 8:50A / Holy Eucharist 10A / • Lectionary Class 11:00A / Holy Eucharist	<b>25</b>  <b>OTEY OFFICE CLOSED</b> 9-11 CAC Open 5:00P / Women’s AA 7:00P / Centering Prayer	<b>26</b> 9-11 CAC Open 7:30P / Al-Anon 7:30P / AA	<b>27</b> 9-11 CAC Open	<b>28</b> 9-11 CAC Open 12:30P / EPF 1:30P / F@H Support Group 7:30P / ACoA	<b>29</b> 9-11 CAC Open	<b>30</b> 7:30P / AA

# OTEY MEMORIAL CHURCH

## Lay Ministry Schedule - May 2015

Position	May 3 EASTER 5	May 10 Easter 6	May 17 Easter 7	May 24 Pentecost Sunday	May 31 Trinity Sunday
	8:50 a.m.	8:50 a.m.	8:50 a.m.	8:50 a.m.	8:50 a.m.
<b>Vestry of the Day</b>	Alex Bruce	Steve Ford	Carol Sampson	Larry Barker	Doug Seiters
<b>Crucifer/Server</b>	Randy Peterson	Aubrey Black	Christian Taylor	Margaret Donohue/Porter Neubauer	Porter Neubauer
<b>Torchbearers</b>	Sophia Hartman	Jenna Black		Libby Neubauer	Zolon Knoll Libby Neubauer
<b>Reader</b>	Allison Paterson	Ann Millar	Pam Byerly	Margaret Donohue	Cal Winton
<b>Lesson 1</b>	Acts 8:26-40	Acts 10:44-48	Acts 1:15-17, 21-26	Ezekiel 37:1-14	Isaiah 6:1-8
<b>Reader</b>	Pete Trenchi	Rebecca Van de Ven	Jim Teets	Sandy Baird	Sandy Baird
<b>Lesson 2</b>	1 John 4:7-21	1 John 5:1-6	1 John 5:9-13	Acts 2:1-21	Romans 8:12-17
<b>Intercessor</b>	Diane Jones	Margaret Donohue	Sharon Teets	Betty Carpenter	Betty Carpenter
<b>Oblationers</b>	Paterson Family		Teets Family	Neubauer Family	Neubauer Family
<b>Chalice Bearers</b>	Bill Mauzy Leah Rhys	Margaret Donohue Lee Stapleton	Carol Sampson Bill Mauzy	Margaret Donohue Betty Carpenter	Betty Carpenter Lee Stapleton
<b>Ushers</b>	Jerry White Larry Prince	Ann Millar Roy Millar	Beth Charlton Bruce Baird	Larry Prince Jerry White	Cal Winton Bruce Baird
	11:00 a.m.	11:00 a.m.	11:00 a.m.	11:00 a.m.	11:00 a.m.
<b>Crucifer/Server</b>	Betty Barton Blythe		Louise Irwin	Betty Barton Blythe	Andrew Williford
<b>Torchbearers</b>	Gus Croom Mac Croom	Polly Thurman Wardie Cammack	Caroline Hiers Sophia Hartman	Sophia Patterson	Wardie Cammack
<b>Reader</b>	Liz Camp	Cal Winton	Carol Sampson	Amy Patterson	Mark Ohlemeier
<b>Lesson 1</b>	Acts 8:26-40	Acts 10:44-48	Acts 1:15-17, 21-26	Ezekiel 37:1-14	Isaiah 6:1-8
<b>Reader</b>	George Dick	Bill Hethcock	David Burnett	Neil Patterson	Louise Irwin
<b>Lesson 2</b>	1 John 4:7-21	1 John 5:1-6	1 John 5:9-13	Acts 2:1-21	Romans 8:12-17
<b>Intercessor</b>	Betty Carpenter	Betty Carpenter	Betty Carpenter	Lynn Stubblefield	Betty Barton Blythe
<b>Oblationers</b>	Lynn Stubblefield/George Dick		Ruth and George Ramseur	Patterson Family	Ohlemeier Family
<b>Chalice Bearers</b>	Betty Carpenter Susan Holmesr	Karen Keele Susan Holmes	Jay Fisher Louise Irwin	Betty Barton Blythe Karen Keele	Louise Irwin Mark Ohlemeier
<b>Ushers</b>	David Burnett Tom Howick	Cal Winton Lynn Stubblefield	David Burnett Drew Sampson	Ann Seiters Doug Seiters	Betty Barton Blythe Jimmy Blythe
<b>Altar Guild</b>	-----	-----	-----	-----	-----
<b>Flowers</b>	Betty Barton Blythe	Sandy Kezar	Sandy Kezar	Betty Barton Blythe	Mary Davis
<b>Bread Baker</b>	JoAnn Barker	TBD	Amy Patterson	Mary Sears	Nancy Burnet
<b>Coffee Hour</b>	Ann Seiters/Julie Elrod	Susan Holmes	Dorothy Gates	Patterson Family	Hethcock Family
<b>Tellers</b>	Alex Bruce Steve Blount	Steve Ford Ann Oliver	Carol Sampson David Burnett	Larry Barker Phebe Hethcock	Doug Seiters Ann Aitken

\*\* Schedule subject to change per Rector's discretion