

# Otey Notes



**Lent** is a season few welcome. Many approach it with the same enthusiasm a child displays when confronted with a plate of vegetables as a nearby adult says, "They're good for you," and sometimes they are. It is even possible with some vegetables to develop a taste for them over the years. Here's a question: If they become enjoyable, are they still good for you?

In the adult class on Anglican worship we recently considered the fine collect by William Bright (1824-1901) of Oxford, first published in his work *Ancient Collects*, a wonderful volume of centuries old prayers, complemented by a few original prayers from his pen. The class read Bright's collect included in the present Prayer Book on page 833, and styled "Before Worship." (reproduced on page 8) In it Canon Bright asked that we be delivered "from coldness of heart and wanderings of mind" in order that we might worship with "steadfast thoughts and kindled affections." With Cranmerian symmetry he replaces the one state by the other, acknowledging that it is the spirit (Spirit?) of grace and supplication that puts us in such a spiritual posture that we might be able to worship in spirit and in truth.

The point here is the reminder that it is neither our pharisaical ways nor any prissy attention to liturgical detail that allows us to worship, but rather the operation of the Holy Spirit. That is the same lesson that emerged from our Lord's remarkable conversation with the Samaritan woman at the well (the Gospel reading for Lent 3), and a lesson for all who think their prayers are somehow pleasing to God just because we offered them or used the right liturgy.

Canon Bright's collect might serve as a theme for Lenten devotions. A central purpose of the season is to turn us from what theologians or psychologists might describe as "disordered affections." While not applying that term with too much technical force, it does suggest what is wrong: We love something too much, and the thing we love may occupy in our affections a place which belongs to God alone. That troubled poet and hymnist William Cowper (1731-1800) put the matter succinctly and without judgment: "The dearest idol I have known, whate'er that idol be, help me to tear it from thy throne, and worship only thee" (Hymn 683).

Thus the season of Lent might be profitably spent not so much in some easily achieved spiritual discipline that in the end hardly matters at all. Not a few of us swap the easy achievement of giving up something only to replace it with prideful swanning about when we have managed to go forty days without some creature comfort or some minor naughty behavior.

*Continued Next Page*

## TAKE NOTE

- ✓ APRIL 7 – ECW. NOON, ST. JAMES MIDWAY
- ✓ APRIL 20 – EASTER EGGSTRAVAGANZA, 10:00 AM
- ✓ MAY 30 – "CHARIOTS OF FIRE"

## HUNGER: FAITH IN ACTION

- ✓ APRIL 6 GRATITUDE AND GENEROSITY: BECOMING INVOLVED (MS. CAROL SAMPSON)

## FOTM

- ✓ SUNDAY, APRIL 6: FOTM MEETING, BROOKS HALL
- ✓ FRIDAY, APRIL 25 TO SATURDAY, APRIL 26: SONS AND DAUGHTERS OF ABRAHAM
- ✓ SUNDAY, APRIL 27: FOTM MEETING

## HOLY WEEK SERVICES

- ✓ PALM SUNDAY, APRIL 13
- ✓ MONDAY, APRIL 14, TUESDAY, APRIL 15, WEDNESDAY, APRIL 16, 5PM HOLY EUCHARIST
- ✓ MAUNDY THURSDAY, APRIL 17, HOLY EUCHARIST AND FOOT WASHING
- ✓ GOOD FRIDAY, APRIL 18, 12 NOON, WAY OF THE CROSS 5PM GOOD FRIDAY LITURGY
- ✓ EASTER, APRIL 20
- ✓ APRIL 27 CONFIRMATION AND BISHOP'S VISIT

*Continued From Front Page*

A more edifying discipline might be to take Canon Bright's prayer to heart as our guide and theme, casting an honest eye on where disordered affections lie in our hearts, and rooting them out not just for Lent but for the longer haul. In the self-examination that Lent invites us to undertake perhaps we can discover just where our hearts are cold and our minds errant, and then receive the spirit of grace and supplication to reorder our affections and sharpen our vision.

*Used by permission, the Rev'd. William M. Shand*

## MEASURING THE BOLT\*: SHAME ON SHAME

*Christianity teaches both these truths: that there is a God of whom we are capable, and that there is corruption in our nature which makes us unworthy of Him. It is equally important to know both these points, and it is equally dangerous for man to know God without knowing his own wretchedness, and to know his wretchedness without knowing the Redeemer who can cure him of it. Knowledge of only one of these points leads either to the arrogance of the philosophers, who have known of God but not their own wretchedness, or to the despair of the atheists, who know their wretchedness without knowing the Redeemer.*

\* Matthew 7:3

Contemplating these words of Pascal brought to mind a subject which while widely shunned in modern, sophisticated society has made a comeback among some thinkers and psychologists: SHAME. For many of us shame seems at once abhorrent and barbaric while simultaneously uncomfortably befitting. And, in truth, it conveniences the mind though not the conscience to dismiss it entirely. What follows are the observations gleaned from many sources, from bits and pieces accumulated that I assess as valuable. Were there time enough, the shames of Macbeth, Coriolanus, and Dimmesdale would prove instructive, but some introduction better goes before that leap.



Shame has been largely relegated to the outer darkness of the quaint or simply inappropriate. On the other hand it has been in times past and is to some today the regulator of our affective life and thus a master emotion. Some opine that it is a major cause of emotional stress in our day as the product of changes in child-rearing norms that have left us unusually insecure about who we are. Is it a primitive, reprehensible emotion or essential to the repertoire of the spiritually/emotionally mature? Or both?

The argument here is that it has a place in us and unique usefulness by design. It grinds our grandiosity to modesty, demonstrates a respect for social boundaries, others' standards, and our own limitations. Of course multivalence of shame's usages breeds confusion: private vs. public, scrupulosity unto obsession vs. indifference, implied vs.

explicit, the mere emotion vs. the conscience and character builder, improperly assumed vs. undervalued. While anything can evoke shame, even the most trivial preferences and likes, there may be in that trigger an indicator betraying our inner distrust.

The shame that stirs the most poison is unacknowledged shame, a pathogen that is lethal. So long as it is repressed, un-faced until unfelt, it causes us to dodge feared truths about ourselves or our condition. Running away from such inner pressure one may avoid humiliation/humility but be ground within by the invisible anxiety. There is an important issue of exposure basic to shame. The mere recognition of a flaw or limitation or harmless difference, e.g., baldness – a most superficial exposure, does not merit shame and can be creatively dealt with, whereas pathogenic shame blocks healthy, creative avenues of release. Better to acknowledge the problem, real or unnecessarily imposed, so that one is delivered from the deformity of sinking into the inner assumption that one is permanently flawed, unlovable, unworthy.

So my theme is that shame is, and for good reason; that since Adam and Eve first experienced it, shame has been a cover-up operation that indicates yet keeps us from the root of our core problem. As the soul-deep sense that I am incurably, abnormally wrong in my being over and above any act, it is a useful bridge but in itself a deadly residence. Its purely destructive use is to admit that while God forgives sinful acts, my essential being is radically untrue, and thus not redeemable. Worse, if I am only what I am by chance or my own handiwork, the direst conclusion would be inevitable. Many great writers insist that one who does not come to grips with their intrinsic limitations as a path to annihilation is undiscovered.

However, what all that lacks is humility, for how God thinks of us is more important than any self-condemnation of our hearts. His forgiveness cannot be less than perfect, and the perfectly good cannot possibly love, embrace, forgive, and die for what is essentially evil. Tenaciously maintained shame is the deepest sickness, but God, while sacrificing His own Son to release us from it, will not pry it from our grip.

Such divine forgiveness that can put my shame in its place [hell] operates by the strange logic that one cannot own or benefit from that which one does not give away. What is more, to insist on repentance as a pre-condition of extending full forgiveness is to insist on more than does Jesus on the Cross (Luke 23:34), and that surely is fallacious nonsense. In like manner, no one can love God, nor thus know His Peace, who does not simultaneously love those He loves, forgiving one's neighbor as or more readily than oneself (1 John 4:20f.). What stands in our way is that old dark magic which would only receive but refuse to dispense.

By indirections are best directions known. So progress to accept God's complete forgiveness of myself and exile my shame begins with applying the divine poultice to the other. As I see and treat those good, bad, and downright ugly-acting around me as unconditionally recipients of God's grace, favor, and forgiveness, then acceptance of that great impartiality can grow in me. The release from being miserable offenders to being abundantly comforted, redeemed, and even rapturously ecstatic, that is the path we want to be on and about, that is what churches are for, that is what you were made to discover.

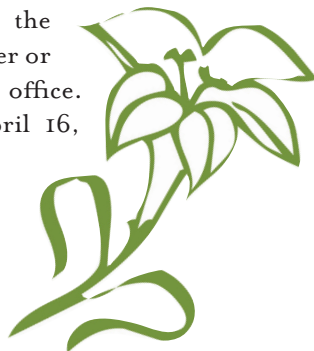
So whereas you may have smarted, and still be recovering from, your mother's, "aren't you ashamed," maturing faith means discerning what is of worth there, and moving on, rejoicing that shame is conquered, we are free, for Christ has won the victory.

Applicable texts: Matthew 7 – measure for measure; Levin's story, Anna Karenina; Romans 8:1, 31f.; Pip and Joe, Great Expectations; Macbeth and The Scarlet Letter, as mentioned.

JLR

EASTER LILY MEMORIALS  
AND THANKSGIVINGS

Anyone wishing to donate Easter lilies for the altar in memory of or in thanksgiving for loved ones, please contact Diane Jones at [djones.sewanee@gmail.com](mailto:djones.sewanee@gmail.com) or 615-594-4805. The cost is \$40, and you may list as many loved ones as needed. Names will be listed in the Easter Sunday bulletins. Please make the check out to Otey and either deliver or mail your payment to the parish office. Deadline for submissions is April 16, firm.



As you know, the South Cumberland Plateau Timebank (SCPT or Timebank) is a program of Folks at Home (F@H). The inaugural grant from SCCF in late 2012 allowed F@H to launch the SCPT as a new program in early 2013. Now that our initial

one-year grant has expired, Susan B. Holmes, who worked as coordinator to launch the Timebank, is moving on to new ventures. We thank her for her efforts and successes. In 2014, we will focus on Timebanking as an integral program that increases the capacity of individuals, organizations, and the community.

- We now have 90 members, 8 of those organizational. This has doubled our capacity to coordinate access to services and collaborate with others on the Plateau. Timebanking, i.e. service exchange, is now integral to the functioning of F@H in coordinating access to services.
- A regional pastor contacted us to assist a person with many needs post surgery; we suggested to the client that she could participate in the Timebank post recovery. We have assisted this client with multiple rides for groceries, laundry, and medical appointments.
- The CAC referred a client in need of medical transportation and told the client to ask us about participating in the Timebank. We have assisted her with several medical transports.

These examples of service exchanges have encouraged us to believe in the continued value of the SCPTimebank and we will continue to promote it and enlist people to engage in it. The Board of Directors of Folks at Home recently voted to support the development of the Timebank in its second year of existence. Our established organization has the stability and infrastructure necessary to support this new start-up. We are reevaluating the scope of the work and funding needed and we will reorganize the program appropriately.

If you have not yet joined the South Cumberland Plateau Timebank, please consider doing so now. Currently, there is no fee to join. Go to [www.hourworld.org](http://www.hourworld.org) click the "join!" button and follow the link to TN-South Cumberland Plateau Timebank. We look forward to exchanging services with you soon! If you need additional information or an application, call, email, or stop by the office: 400 University Avenue, [plateautimebank@gmail.com](mailto:plateautimebank@gmail.com) or 931-598-0303.

You may also contact Kathleen or Frieda [folksathomesewanee@gmail.com](mailto:folksathomesewanee@gmail.com).

FAITH AND FILM SERIES PRESENTS.....

“Movie night and Parent’s Night Out”....

**Friday, March 28th....** parents, are you ready for a date night with your sweetheart? Sign up and drop off your children at Otey Parish from 5:30 PM to 9:00 PM for a night at the Sewanee Symphony or a quiet dinner together. The kids will enjoy a pizza dinner, games, and the movie, *Brave*. Supervision for the children will be provided by Fire on the Mountain youth, as well as our church nursery staffers and several other adults.

If you would like to see a great movie with your children, please sign up and join us! “Brave” is our March offering for the “Faith and Film” series, and we will discuss the movie afterwards. Hosts: Jeff Frazier, Neil Patterson, and Robin Reed

Our next movie will be *Chariots of Fire* May 30, 2014, hosted by Amy and Neil Patterson.

Questions: Neil Patterson (598-9530) or Robin Reed (636-0010)

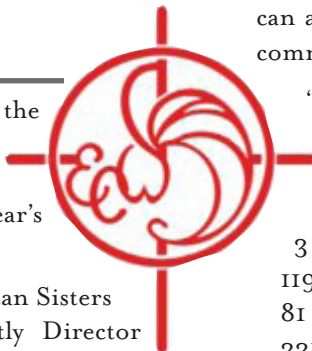
EPISCOPAL CHURCH WOMEN

— APRIL 7

Speaker for the April 7 meeting of the ECW is Sister Kathleen Flood, OP, D. of Ministry of Nashville. “Catherine of Siena” will be her topic, continuing the year’s theme of Notable Women of Faith.

Sister Flood, a member of the Dominican Sisters of Sinsinawa of Wisconsin, is presently Director of Contemplative Programs and Coordinator of the Mentorship in Spiritual Direction for STILLPOINT, Inc. of Nashville. She is also an ongoing and popular adjunct faculty member of the Upper Room’s Academy for Spiritual Formation. Reservations for the \$10 catered luncheon should be made by 6:00 p.m. Friday, April 4, by calling Peggy Lines at 598-5863 or e-mailing her at plines@sewanee.edu.

All interested women of the area are invited to the noon meeting at St. James Parish House in Midway.



Conventional wisdom teaches that in order to fix a problem we must first recognize that a problem exists. What problem? Poverty in Sewanee? Surely not! Sadly at CAC the volunteers, interns and I see the faces of poverty on a daily basis and sadly we are seeing more faces more often. CAC provides good groceries weekly and offers assistance with utilities, housing, medical and dental needs. Our clients are grateful and freely express their thanks, but providing food and financial assistance does not address the real issue of **POVERTY IN SEWANEE.**



I am grateful that my ordination vows intersect with my work at CAC for I promised to God to interpret the needs of the world to the Church and to serve all people, particularly the poor, the weak, the sick and the lonely. Our poor are hidden out in Midway, down in Sherwood and tucked away in crumbling houses of the St. Mark’s Community. There are ways to empower people to help themselves and CAC will soon launch several projects to help individuals provide food for themselves. Can we erase poverty in Sewanee? No, but we can admit that it is here, and as the Church and as a caring community we can do something about it. I’m in; are you?

“Poverty is the worst form of violence” Mahatma Gandhi



CAC’S LAST REPORTING PERIOD

- 3 Tons of food ordered from second harvest
- 119 Visitors to the cac building
- 81 Bags of groceries given out
- 331 People fed




VOLUNTEERS NEEDED!

**MAY 17** – Franklin County One Day Community Outreach

*To share Christ with the people of Franklin County and show His love by providing the most basic needs of food, clothing and healthcare*

Call the CAC office for more information 598-5927

*Betty Carpenter*



*Those who would like to help with the flowering of the cross may meet Ken in front of Brooks Hall at 8:30 Easter morning. If you have flowers, please bring them.*

---

## JESUS CHRIST IS RISEN TODAY

---

If you look in the 1982 hymnal at the end of this wonderful hymn (# 207), it states: Words: Latin: translated from *Lyra Davidica* in 1708 and the fourth stanza added 1739. It names the tune as *Easter Hymn* from the *Lyra Davidica*, 1708, adapted in 1749 in *The Compleat Psalmist* and Revised with a descant in 1950 for the book *Hymns Ancient and Modern, Rev.*

Those who have been following the newsletter entries know by now that hymns have a sort of fermentation process as the years pass and needs arise. This can make for confusion and conflicts in dates and sources. This hymn is fraught with confusion because of its similarities to *Christ The Lord Is Risen Today*, written by Charles Wesley after his conversion in 1730. It was also based on the *Lyra Davidica*.

While the first lines of both hymns are similar, the texts are different in each hymn. It is confusing to the person in the pew, unless they are a musician. The other confusion comes with the hymn tunes. The most common is *Easter Hymn* and *Llanfair* (named for a Welsh Village). Both hymns can be sung to either tune. If both hymns are included in a hymnal, one should be sung to one tune and one to the other.

A couple other things muddy the water. There is a variant of “Christ the Lord Is Risen Today” without the Alleluias. In addition, there are three hymn tunes that can be used to this hymn – “Orientis Partibus”, “Savannah” and “Resurrexit”. Our hymnal has them set to “Savannah” (hymn 188) and “Resurrexit” (hymn 189). These texts are totally attributed to Charles Wesley. You can see the cause for confusion.

Now let’s look at *Jesus Christ Is Risen Today*. This hymn had its origins in the 14<sup>th</sup> century Bohemian Latin carol “*Surrexit Christus Hodie*” and was completely anonymous. It was translated into English by Nahum Tate (a poet Laureate) and Nicholas Brady (an Anglican Clergyman). They took the *Lyra Davidica* and paired it with the *Easter Hymn* tune in 1708. Revisions were done and new stanzas (Stanza 4 – by Charles Wesley -1740) were added and it was published in *Arnold’s Compleat Psalmist* in 1779.

If any hymn can capture the spirit of the season it is said to be this one. Can you imagine an Eastertide without singing this hymn? I can’t. So sing on Easter with all your joyful voice and proclaim, Jesus Christ is Risen ---INDEED! Here’s wishing you a Blessed Easter Season.

*Kathleen Sturgis*

---

## EMERGING LEADERS CONFERENCE

---

The School of Theology Programs Center presents the Emerging Leaders Conference, April 8–11, Convocation Hall, University of the South

Clergy and lay leaders from throughout the church will gather at Sewanee for a three-day conference highlighting the training opportunities offered by the Programs Center at the School of Theology. Participants will have the opportunity to meet the directors of eight new program initiatives being offered by the Center in 2014–15. Keynote addresses will be given by some of today’s most dynamic spiritual leaders, and café conversation throughout the conference will enable fellow church leaders to connect, discuss and collaborate.

Participants will have the opportunity to preview the leadership training programs hosted by the Programs Center. **Be the Change** is an innovative model for training teams of seminarians, lay leaders and clergy in skills that fuel congregational growth and missional outreach. **Essential Practices of Christian Disciples** is the first-ever post-graduate EfM curriculum, building on what EfMers have absorbed and practiced about community and ministry to help groups discover and practice new skills needed to carry their ministry into the world. **SUMMA High School Theological Debate Society** is a summer camp at Sewanee for high school students to acquire tools for thinking, knowledge of the Christian theological tradition and skill in public speaking and debate. **VocationCARE** is a program developed with funding from the Lilly Endowment by the Fund for Theological Education. It provides a framework for starting or deepening the work of small groups in congregations and teaches all the baptized how to care for each other’s unique call to serve God in the world. **Living in the Green** is a Lilly-funded May 2014 training to equip congregations to launch small groups hosting young people in vocational discernment, and to sponsor outstanding young fellows living in intentional community while studying for ministry.

Keynote speakers will include The Rt. Rev. J. Neil Alexander, Dean of the School of Theology; The Rev. Wayne Meisel, Director of the Center for Faith and Service at McCormick Seminary and founder of Seminaries That Change the World; Joy Anderson from The Criterion Institute & the IK Churches Micro-Enterprise Campaign; and Duncan Hilton, Director of Programming for the Leadership Development Initiative.

For more information, contact Sarah Limbaugh at [selimbau@sewanee.edu](mailto:selimbau@sewanee.edu) or call 931.598.1378.

## APRIL FIRE ON THE MOUNTAIN (FOTM) EVENTS:

SUNDAY, APRIL 6: FOTM meeting, Brooks Hall

FRIDAY, APRIL 25 TO SATURDAY, APRIL 26: Sons and Daughters of Abraham. This is an opportunity to enjoy fellowship and work with members of other youth groups. Representatives from Christian, Jewish, and Muslim youth groups will be there. This event is Friday, April 25 to Saturday, April 26. The cost for commuters (providing your own transportation) will be \$25, and the cost for those staying overnight will be \$50. We would like for everyone to have the overnight option, so FOTM will be subsidizing everyone so they only have to pay \$20 (See Neil Patterson if you need additional financial assistance). Dinner, breakfast, and lunch will be provided. A service project is scheduled for Saturday, which will give us the opportunity to have fellowship.

SUNDAY, APRIL 27: FOTM meeting, Brooks Hall

### May Events:

MISSION TRIP 2014 The mission trip will be Wednesday, May 28 to Saturday, May 31. We will be going to the Birmingham, Alabama area, where we will be doing a combination of city-based service and working at an Episcopal Camp nearby (where we will likely be staying as well).

I need to know how many people will be going in order to arrange for leaders/chaperones, a place to stay, transportation (vans, etc.), work opportunities, and reservations/tickets for fun/educational activities.

Please let me know by Friday, April 11 if you will be going on the mission trip this year.

Also, if any Otey Parish members know of an inexpensive place to stay in the Birmingham area, please let Neil Patterson know. The churches in the area with accommodations are booked for this period.

Contact Neil Patterson ([neelpeela@yahoo.com](mailto:neelpeela@yahoo.com), 931-598-3494 h or 616-667-7439 c) if you have any questions, or to RSVP for any event.



THE EASTER EGGSTRAVAGANZA is just around the corner on Easter Sunday, April 20, 2014 at 10:00 AM. Please bring your Easter basket and put on your Easter bonnet or bow tie and come hunt Easter Eggs!

## CHILDREN'S CORNER.....



Calling all Otey children and families....*are you putting in your "Two Cents a meal" each day during Lent??* During Lent, we, as a Parish Family are collecting "2 cents" for every meal each of us enjoys. We will collect all our cans of coins during Bishop John Bauerschmidt's visit on April 27, 2014. In a few weeks, each of our children will be voting on one of three ministries that our own CAC – Community Action Committee – has for children in our community.

If you need a can or instructions, we have more in Brooks Hall. Questions: Jeff Frazier (804-397-9279) or Robin Reed (636-0010).

## THE BIBLE CHALLENGE

The first group of Otey sojourners completed the Bible Challenge on Sunday, March 16th. Eleanor Dallas, Brown Patterson, Robin Reed, and Theresa Shackelford met faithfully each Sunday for a year studying the Bible through the Bible Challenge. *The Bible Challenge* was created by The Rev. Marek Zabriske, Rector of St. Thomas's Episcopal Church, Ft. Washington, PA. Zabriske initially invited members of his parish to read parts of the Old Testament, Psalms, and New Testament each day. Out of this experience, the group felt called to share this practice with others, as they experienced a new way of understanding themselves and others as children of God. They also found new vision and energy for their call to serve God's church.

Our Otey group was amazed by lessons in the Bible that they had never before heard or considered. Some lessons were challenging, others disturbing, and some were very closely related to the challenges each of us were facing daily in our lives. Most of all, we enjoyed the fellowship of sharing God's word, and our lives together each week. Each of us would be happy to share our experiences with anyone interested in beginning the Bible Challenge, even for a season. All of us believe this journey can be challenging and also very rewarding. We encourage you to get the book [The Bible Challenge](#) and read God's word and thoughtful reflections provided by leaders in our Episcopal Church.

*Robin Reed*



The Otey Memorial Parish meal ministry continues its good work as part of the Otey Care Committee. Two households have recently been receivers of meals once or twice a week. Each family's schedule is set up for a beginning and end time. Based on the response of persons signing up to take meals using the Takethemameal website, its design seems to be working well. When you sign up to prepare a meal, you choose a date. The website sends you an e-mail reminder the day before the meal is scheduled if you type in your e-mail address along with your name. This is very helpful. You'll also receive an automatic thank you note!

Our meal ministry team has been planning a "cook day" when we'll prepare meals to take home and put in our freezers. Then they will be convenient when planning to provide a meal. We will announce a date and the location of the person offering the use of her kitchen. Probably, two recipes will be chosen for preparation. We hope to make this a time of fellowship as well as learning new recipes. We would like to plan this in April, most likely on a Saturday morning. Any suggestions? Please contact Ann Aitken, Shelley Cammack, or Carol Sampson.

Also, feel free to call any of us for instruction on how to use the website. Frieda Gipson will continue to notify the parish of any new requests and schedules. Thanks to all who actively participate in this important ministry.

## CANON GIDEON

Otey parish was honored to be visited last summer by Canon Gideon Byamugisha of Uganda. His optimistic, energetic, and grace-filled accounts of his ongoing work to teach safe health habits, employment skills, and social and environmental awareness to HIV/AIDS orphans and other young people affected by the pandemic were profoundly inspiring. Many of us donated to his ministry last summer. We have again an opportunity to assist him in serving his staff, students, and visitors by donating toward the purchase of a 14-seat van priced at \$15,000. He suggests that we might explore fasting in Lent—to skip some meals and donate \$5 for each one skipped toward this necessary expense. While 40 times \$5 would grow to \$200 ... a gift in any amount would be significant and useful. Those interested and able may send checks to FOCAGIFO, P.O. Box 213, Sewanee TN 37375, to be deposited in his Regions account and transferred to his bank in Uganda.

Canon Gideon invited Sally Hubbard to be Coordinator of the Friends of Canon Gideon Foundation USA and she has completed the initial state and county steps of application for non-profit status for the organization. Any donations can now be designated as tax-deductible.

## Otey Memorial Parish

**The Rt. Rev. John Bauerschmidt**

Bishop of the Diocese of Tennessee

**The Rev. Jess Reeves**

Interim Priest

**Betty Carpenter, Deacon (CAC Director)**

[cacoteparish@gmail.com](mailto:cacoteparish@gmail.com)

**Frieda Hawkins Gipson**

Parish Administrator

[oteparish@gmail.com](mailto:oteparish@gmail.com)

### Church Office Hours

Monday – Friday

8:00 am – 12:00 pm

1:00 pm – 5:00 pm

### Telephone and Fax

(931) 598-5926

(931) 598-9537

### STAFF

**Beth Wiley, Financial Administrator**

**Kathy Sturgis, Organist**

**Gary Sturgis, Choir Director**

**Neil Patterson, Youth Ministry**

[neelpeela@yahoo.com](mailto:neelpeela@yahoo.com)

**Robin Reed, Christian Formation**

[DrRobinAReed@gmail.com](mailto:DrRobinAReed@gmail.com)

**Sheila Layne, Nursery Director**

**Amy Spicer, Newsletter**

[spicergang@gmail.com](mailto:spicergang@gmail.com)

### VESTRY

**Doug Seiters, Senior Warden, '15**

**Roy Millar, Treasurer**

**Amy Burns, Junior Warden, Building & Grounds, '14**

**Alexander Bruce, Christian Ed/Youth, '15**

**Carol Sampson, Pastoral Care, '15**

**Karen Keele, Parish Life/Newcomers '14**

**Pratt Paterson, Budget, '14**

**Ann Aitkin, Clerk**

**Larry Barker, CAC, '16**

**Steve Ford, Construction, '16**

**Laura Willis, Stewardship, '16**

