



Otey Notes



WHAT FORM OF PRAYER CAN SERVE OUR TURN?

My words fly up, my thoughts remain below; words without thoughts never to heaven go. These words by their original speaker mean that without true penitence, proved in willingness to be honestly accountable and make restitution as may still be possible, he may pray for forgiveness but he himself cannot realize reconciliation with God as the effect of forgiveness. *May one be pardoned and retain the offense?* God forgives and leaves to us the power to accept or refuse that as a matter of our own integrity.

As we turn to Lent we return to some of the prayer book forms and rites that beckon us to consider the nature of true repentance, so that our prayers have a full integrity and effect. At both services we will utilize penitential rites and litanies in The Book of Common Prayer that call us to exceptional introspection, and in other construction, thorough and exacting moral inventory. To that same end our second Sunday service will return to Rite One, and there hear some words that affront our self-esteem, as was the intention in composition. Some of the language which un-modernly berates our self-conceptions; ... *our manifold sins and wickedness, God's wrath and indignation against us, and the burden of them [our sins] is intolerable.* What is more, one prayer (Humble Access) even goes so far as to presume that we, *are not worthy so much to gather up the crumb's under thy Table.* Why such extreme poultice?

First, that things are not as they should be, that the effects of sin are rampant in society, can hardly be denied. The age-old assumption that we can be educated out of harming one another has been manifestly disproven in modern, as in olden, times. The list of humanity's offences against God, the Creation and creatures is long and sad. As Saint Paul observes, all have sinned and fallen short of the glory of God. As quipped, sin is the only empirically verifiable Christian doctrine. We are all by degrees complicit. Even our Prayer Book education points beyond itself to a greater remedy than mere cognitive progress.

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TAKE NOTE

FEBRUARY 28

- ✓ Faith and Film 6:30 p.m. - "Amazing Grace"

MARCH 5

- ✓ Ash Wednesday services:
[7 am St. Augustine]
12:25 Otey
[4:30 St. Augustine]
7pm Otey

HUNGER FAITH IN ACTION

- ✓ MAR. 2 FOOD: BUYING AND EATING ARE MORAL ACTS (MS. LAURA WILLIS);
- ✓ MAR. 9 CONSUMPTION, BUYING LESS, WASTING LESS (DR. AARON ELROD);
- ✓ MAR. 16 ENERGY AND TRANSPORTATION: CHOOSING EFFICIENT AND CLEAN (DR. RANDY PETERSON);
- ✓ MAR. 30 WATER: CONSERVING AND PROTECTING (DR. MARTIN KNOLL);
- ✓ APRIL 6 GRATITUDE AND GENEROSITY: BECOMING INVOLVED (MS. CAROL SAMPSON).

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Second, our over-estimation of ourselves is self-damaging. I had a psychiatrist friend who opined and wrote of grandiosity as our modern Achilles heel. I have often heard that there is a peculiar disparity between what American students think of themselves and where they actually rank in comparison to students of other cultures, e.g. thinking themselves superior when comparatively they are inferior in many calculations of competence, especially in the math and science categories. That is simply an indicator of our general human pride that we are better than we actually prove to be. As Christians our calculation of worthiness is not a graded curve, or how we think we measure up compared to others, even if such self-assessments are eminently unreliable themselves, but understood against what God has done in Jesus Christ. In other words, our situation was universally so imperiled that God sent His only Son to live as one of us and then be slaughtered to redeem us. Could such horrific, extreme measures be warranted by anything less than a truly desperate universal condition?

Compared to that, we are not worthy so much as to gather up the crumbs. The burden of separation from God to which we were captive must have been a burden "intolerable" to justify so radical a counter-measure. One sublime Cranmerian moment in the Rite One service encapsulates our situation and the phenomenal wonders of redeeming love: the Comfortable Words, BCP, page 332 only in communion, but also in confession/ "Reconciliation of a Penitent," page 449. Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and
I will refresh you. Matthew 11:28

God so loved the world, that he gave his only-begotten Son,
to the end that all that believe in him should not perish, but
have everlasting life. John 3:16

This is a true saying, and worthy of all men to be received,
that Christ Jesus came into the world to save sinners. 1 Timothy 1:15

If any man sin, we have an Advocate with the Father, Jesus
Christ the righteous; and he is the perfect offering for our
sins, and not for ours only, but for the sins of the whole world. 1 John 2:1-2

Whatever we may think of our...shortcomings, God thinks the only way to deal with them, to obliterate guilt and preserve us and prepare us for eternity is to send Jesus the Christ into the world as the ultimately necessary sacrifice.

So please pay gentle and unguarded attention to these old-fashioned words, harsh though they may seem to our sometimes tender ears. See if a deepened sense of need and strickenness by sin do not make for an immense relief and exhilaration that God has loved us so much as to make us pure and holy in His sight, forgiven us with an inexpressibly precious thoroughness attained by Easter's triumph.

Let us plum the rich, diverse heritage of Anglican prayer for forgiveness and reconciliation that Easter in our parish may be indeed splendid, as God intends.

JLR

CHILDREN'S CORNER....

As you may know, Otey Parish has a Deacon. Betty Carpenter was ordained a Deacon on January 25, 2014 at the annual Diocesan Convention at St. Paul's, Murfreesboro. What do Deacons do? Where do you go to become a Deacon? What do Deacons wear on Sundays? What do Deacons do during the week? How long does it take to become a Deacon?

Our new Deacon will answer all of your questions on Sunday March 9 in Sunday School. Come join your Godly Play friends and bring your parents if you want to learn more!

REFLECTIONS ON OLIVET

“...O let me from this day be wholly thine!” Thus ends the first verse of Hymn 691 in the Hymnal 1982. *My Faith Looks Up to Thee* is set to the tune OLIVET. The text was written by the Rev. Dr. Ray Palmer. It was set to music by the renowned composer and educator, Dr. Lowell Mason in 1887. Dr. Palmer had penned the text in 1830 after a difficult year of teaching at a New York girls’ school. He had been ill and lonely. After meditating on a German poem which depicted a kneeling, penitent sinner, he was inspired to write the text. Most of Dr. Palmer’s texts have won great acceptance and have been translated and used for congregational use around the world.

In the case of *My Faith Looks Up to Thee*, Dr. Palmer passed it on to Dr. Lowell Mason. The tune Dr. Mason wrote for the hymn was first known as *Self Consecration* but later became known as *Olivet*. Thomas Hastings was Dr. Mason’s collaborator in publishing *SPIRITUAL SONGS FOR SOCIAL WORSHIP* where the hymn first appeared.

Ray Palmer (1808-1887) was a Yale graduate and congregational pastor. He served churches in Maine and then in New York. He was a prolific hymn and sermon writer. Dr. Lowell Mason is often referred to as “the Father of American Church Music.” His work in music education in the Boston public schools, the popularization of choral singing, and his Pestalozzi an (Inductive) method of teaching was instrumental in gaining respect for the profession of music in general. Those who have been education majors are familiar with the many facets and accomplishments of Lowell Mason.

Together the team of Palmer and Mason have penned an enduring hymn of faith. It reads well as a meditation text without the tune. With the tune it speaks to the heart and our wish to be constantly in the company of our Savior, Jesus Christ. What a wonderful, contemplative and compelling hymn for Lent!

Many God bless each of you with a Holy Lent.

By Kathleen Sturgis

4TH LENT: REFRESHMENT SUNDAY ~ MOTHERING SUNDAY

Over the centuries, the Fourth Sunday in Lent has had a number of associations. One popular name, “Refreshment Sunday,” refers to the Gospel story about feeding the five thousand. In traditional Roman use, this was also the Sunday known as “Rose Sunday” with rose rather than violet

vestments. In medieval England, this Sunday became known as “Mothering Sunday” because of visits and special offerings for the mother church of each diocese. In some parts of England, the mothering theme developed to allow servants, apprentices and students to visit their mothers on this day.

The original day had little if anything to do with mothers. The “mother” part actually referred to one’s mother church. If you were an English lad or lass in the 1600s then the local parish church where you went to services every Sunday would be called a “daughter church”, while the main church or cathedral in the area was the “mother church”. It became a yearly tradition for everyone to visit that mother church during Lent. Inevitably the return to the ‘mother’ church became an occasion for family reunions when children who were working away returned home. It was quite common in those days for children to leave home for work once they were ten years old. It was common to pick a bouquet of flowers for your Mum as you went along your way to church.

I'll to thee a Simnell bring

'Gainst thou go'st a mothering,

So that, when she blesseth thee,

Half that blessing thou'lt give to me.

-Robert Herrick 1648

The Simnel Cake

The word “simnel” is probably derived from the Latin word for “fine”, referring to the fine flour which was used. This is a rich fruit cake. Supposedly serving maids would be allowed to bake a special cake to take home for their mother on Mothering Sunday; this was to make up for the fact that they would not be allowed home at Easter as the Lord and Lady would need their services for the Easter celebrations in the big house. It makes sense that a family reunion would be a great excuse for a special treat.

Our Parish Life Committee invites you to join us for simnel cake at Coffee Hour after the late service on 4th Lent, March 30!!

Claudia and Joe Porter

THE TROUBLE WITH HENLEIGH

Just the other day I heard someone (let us name the speaker “Henleigh” for convenience of argument) I have grown to like and begin to trust say of someones else, *oh, I already know what they think; they all think alike*. I at once denied that unanimity he identified by comparing it as no more or less than that of a group of which Henleigh is a part. Upon deeper reflection, I was wrong, and there was unanimity there, but in our mutual wrongness.

The trouble with Henleigh is the trouble with me. Henleigh said that this particular grouping of people was all of one decided opinion and that already known to him. That may well prove true, as the people in question are indeed of similar opinion and disposition generally and are well known to Henleigh – much more so than to me. My objection was born of a resistance to the idea that we, any of us, might assume the liberty to pigeon-hole others, restrict their futures and possible surprises and turns of thought, growth and change of ideas. It felt so fatalistic to me, so un-gracious and closed that I was militantly resistant.

Of course this is more than Henleigh intended, to be sure, but what does our categorizing each other by camp of opinion suggest? That we are probably stuck in our ways, so unlikely to change as to not be worth seriously listening to, that what we were yesterday is an even match to what we will prove tomorrow? I traded brand for brand as disrespectfully as if we were talking about cattle.

I hear a lot of Henleighs around me and in me. There is the whisper in my brain that echoes in these parish halls that I have you figured out, neat as pie, and you won’t surprise me! You are clearly accustomed to this, that, and the other, and your motivations are already determined, or so nearly so that it’s all the same. Am I right? And late at night I sleepless pray and wonder if God has already got me all figured out, too. Am I a done deal, a foregone conclusion, a set of ideas so stamped in bias and habit that there is no considerable room for variation or change? Is it just autopilot and meaningless chatter which amounts to no advancement at all? Are these tiresome and difficult to write sermons just a waste of time, except as they politely expend our time together as we think is proper or as they while away, maybe slightly entertain away the time?

I wonder some nights whether we are going through the motions more than taking each other seriously. Listening is not just therapy, is it? Is my listening to you just an exercise

in my own virtue? Isn’t there something to be learned that might inch me closer to God? I hope God has not decided that He has heard what I have to say, and knows how I think and has therefore no serious need to hear my prayers, because if He believes in me and listens to me, then I can, not for sure, but I might just change. A little. For the better. Well, I heard Henleigh’s voice, or was it God’s?, and it scared me. I want and need to be given every allowance and charitable assumption to invite and expect my growth in any form or smattering of grace. Please, God, don’t leave me just as I am.

Thank you, Henleigh. The trouble with you is you remind me of me. But then, the trouble with Henleigh is you remind me of God, who is still listening expectantly for the increase of grace in me,...I keep praying, and He keeps listening.

Submitted by your Interim

FAITH AND FILM SERIES CONTINUES.....

Do you enjoy watching films with others and then reflecting upon themes, characters lives, and what inspires you? Come join us February 28 at 6:30 PM when Fr. Jess Reeves hosts, “*Amazing Grace*,” the story of William Wilberforce’s passionate journey to end slave trading by introducing the first anti-slave trading bill in the English Parliament in 1807. The movie, made in 2006, celebrates the 200th anniversary of this act, as well as the life and inspiration of a Christian hero. Light refreshments will be served. Rated PG; adults and youth are welcome!

FOLKS AT HOME ~

COORDINATING ACCESS TO SERVICES ~ CONNECTING COMMUNITY

People often ask, “Can anyone receive services from Folks at Home (F@H)?” We attempt to assist people in a wide variety of ways, whether it be a one-time referral, a wheelchair from our Equipment Exchange, or in-depth service coordination.

From its onset, F@H has been committed to offering access to pro bono services “for the public good without charge”, as well as fee-based services. Folks at Home is a local nonprofit organization developed for and dedicated to assisting its members in continuing a dignified and comfortable lifestyle in the community through coordination of services they need during elder years. Anyone of any age is invited to participate.

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An Evangelical That Changed Us:

Bishop Otey

By Dr. Ben King

Evangelicals. You may have heard of the word. You may even have used it. And I'm talking about *evangelicals* not evangelists, though the two words are connected. Both words relate to the Greek for good news: evangelists are those who proclaim the good news and evangelicals are those whose primary focus is the good news revealed in the Scriptures.

Throughout Anglican and Episcopal history there have been certain characteristics common to the evangelical believer. Evangelicals have tended to prioritize the Scriptures—the good news in written form—over other Christian institutions, such as the Church and the sacraments. Evangelicals have tended to prioritize Christ's death on the cross for our salvation—which they see as the reason that the news is good—to prioritize the crucifixion over other Christian teachings. They have tended to talk about their new life in Christ as starting at the moment of conversion, rather than at baptism. Lastly, Evangelicals have tended to engage in progressive social action.

Hold on a minute. Did you hear me rightly? I said, “Evangelicals have tended to engage in progressive social action.” Is that what comes to mind when you think about evangelicals today?

But why shouldn't it be the case? Remember with me what we heard in the reading from Isaiah this morning. God spoke through the prophet, saying, “Is this not the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor to your house...?” (Isa 58:6-7). So for those who take the Bible literally, such as evangelicals, why wouldn't you engage in progressive social action.

Evangelicals prioritize the Scriptures (and that means all of them, not just the New Testament). So they can't *ignore* the bits of the Bible they don't agree with, like liberal Christians do. Evangelicals are less concerned about other Christian institutions, such as the church and its rituals. So they don't *fast* from food and drink like Anglo-Catholics. Instead the fasting that God chooses (evangelicals once thought) is to “loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke”.

So evangelicals took it that God was speaking to them in this passage—at least, they did in the past. Think of William Wilberforce in the early 1800s, the English Evangelical who campaigned for the slave trade to be abolished. Then there was his friend Hannah More: as well as being an abolitionist, she campaigned for the reform of conditions for the working classes and for the provision of education to the poor, aiming to break every yoke of oppression.

The same was true in America in the early 1800s. Think of Bishop Otey, an Evangelical Episcopalian who had his conversion as a young man while he was teaching Greek and Latin in Chapel Hill, North Carolina. He saw that God had called him to be an Episcopal priest. Soon he became a bishop who campaigned for education for men and women of all ages and classes. At the 1836 Convention of the infant Diocese of Tennessee, Bishop Otey spoke of the need for institutions of education to teach the “principles of that religion which the Son of God gave to make [us] useful and contented here – holy and happy in eternity.” The University of the South is just one of the institutions he helped to found.

Of course, Otey did not want to loose *all* the bonds of injustice or to break *quite* every yoke. Sadly but unsurprisingly, he was a man of his class and time and region, which meant he upheld the injustice of slavery. But his diary entries reveal the bishop to be a friend of Native American and a minister to slaves.

To be evangelical in Otey's day meant aiming to make society a bit more like what Isaiah and the other prophets called for, and this often meant progressive social action. To be evangelical in Otey's day also meant preaching very long sermons. Let me share an anecdote about Bishop Otey: "one day when an organist, an excitable Englishman, ran his prelude over the [time appointed for the start of] the service, the Bishop, always prompt, stepped into the chancel and ordered the organist to stop. The organist jumped up and, pointing a long finger at the Bishop, cried: 'Bishop, when you are preaching one of your long sermons, I never tell you to stop'." (I must admit I am with my countryman, the organist, on this one; my sermon won't be anything as long as Bishop Otey's.)

But evangelical sermons went hand in hand with missionary zeal. When Otey first came to Tennessee as a missionary priest there were no Episcopal parishes. He had to hold services in the Masonic Hall in Franklin, Tennessee. But his missionary zeal bore fruit: soon he was able to establish the parish of St. Paul's, Franklin. He then added services in halls in Nashville (which would become the parish of Christ Church) and Columbia (which would become the parish of St. Peter's). Such missionary work, all carried out on horseback, explains why he was elected the first Bishop of Tennessee in 1833, and why in 1841 the national church's General Convention added to his jurisdiction the missionary districts of Arkansas and the Indian Territory. The Dioceses of Mississippi and Florida also elected him their provisional Bishop.

Think of the geography! The Bishop regularly had to journey three- or four-thousand miles, through all sorts of weather and terrain. In this respect, Otey strikes me as the embodiment of what Jesus was talking about in the Gospel of Matthew that we heard.

"You are the light of the world," Jesus says; "No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house." Otey was a light in his generation, a saint of the church. He did not hide his light under a bushel, as the old song goes, and didn't let Satan blow it out, either. He let it shine.

To be a light to the world isn't only Jesus's will for Bishop Otey and the great women and men of history. The old song is right: it is for all of us. "*I'm gonna let it shine*" and so should we all. Jesus's words are said to all of his disciples—not just the twelve, nor just to the likes of Otey. "You are the light of the world" is Jesus's will for everyone here.

If we are Christian believers, then we need to show it in our words and in our deeds. We need to join with the Evangelicals of an earlier generation—join with the likes of Bishop Otey—in making society more like the place the prophets were calling for. But the good news today is that we're in a better position than Otey to know that "loosing the bonds of injustice" means seeking to overcome *all* racial and other inequality.

We need to join with the Evangelicals of an earlier generation—with the likes of Bishop Otey—in speaking up for Christian faith. Perhaps unlike Bishop Otey, though, we need to think afresh about what our faith entails.

We need to join with the Evangelicals of an earlier generation—with the likes of Bishop Otey—in being prepared to travel far and wide to let our light shine. For as those Evangelicals of yesteryear knew, it isn't really our light anyway, but Christ's light shining through us that others will see. We're gonna let it shine!

In 2013, Folks at Home provided services at no charge to over 31 individuals and 27 individuals benefitted from our pro bono Equipment Exchange. We also had over 56 members who purchased annual memberships.

Memberships are one year in length and renewable annually from the date of joining/renewing. There are two membership categories.

Full Service Membership

Full service members pay dues to cover services and referrals provided by Folks at Home, as well as program and administrative expenses. Full service membership dues are not tax-deductible because members receive benefits in return. Annual dues are \$400 for individuals and \$700 for households of two or more.

Sustaining Membership

Sustaining membership is available to those who would like to join and support F@H and have access to the social programming but do not want to use services. Annual dues are the same as regular Folks at Home memberships: \$400 for individuals and \$700 for households of two or more. However, the entire dues amount may be listed as a federal tax charitable deduction. Sustaining Members are encouraged to attend programs and activities reserved for Sustaining Members and Members only. Sustaining members wishing to become full-service members can contact the Executive Director for more information on prorated fee scales. This membership is tax deductible with no access to service and referrals.

Folks at Home received notice from the IRS on 4/29/13 that it is a Public Charity and a tax-exempt organization under section 501(c)(3) of the tax code. Contributions to Folks at Home are therefore tax-deductible, as our bequests, transfers, or gifts.

Folks at Home continues to grow and thrive thanks to the support of Otey Parish, the Sewanee Community Chest, the Dodd Endowment, the Dandridge Trust, and individuals in the greater Sewanee community. For more information you may call, e-mail, come by, or visit our website at

<http://folksathome.sewanee.edu>. Please contact us, Kathleen O'Donohue, Director, Folks at Home, 400 University Ave., P.O. Box 291, Sewanee, TN 37375. (931)-598-0303 folksathomesewanee@gmail.com

HOW WILL WHAT WE DO HERE
AFFECT AND INVOLVE PEOPLE
LIVING IN POVERTY?



That is a question that I ask myself on a daily basis and hope that perhaps those who read this will do the same. CAC is the outreach ministry of Otey Parish and 2014 marks the 40th year that CAC has been working quietly and consistently throughout the greater Sewanee Community. No slick public relations campaign, just hundreds of volunteers over the years putting in countless hours to insure that those who live in poverty may have food, shelter or any other need not provided by governmental agencies. Each month several tons of food gets distributed. We have had a brutal winter so everyone's utility bill skyrocketed. Most of our clients can only pay a portion. Genuine expressions of gratitude from those who receive our help keep all who volunteer at CAC engaged in the work and dedicated to the cause. CAC is an important part of this mountain, this community and our parish. Find out how you can help change lives and maybe you will see that it is your life that is changed the most.

Betty Carpenter

DEAR OTEY PARISH,

I thank you from the bottom of my heart for your ordination gift to me of the beautiful green deacon stole.

I am grateful to Bishop Bauerschmidt for assigning me to the parish with the emphasis of my work being CAC. Seems like a good fit to me! Although much of what I am doing is not so very different from what I did prior to ordination, I do believe in the power of the Holy Spirit working in our lives and know that the next great adventure is just beginning. I am thankful to be able to serve this parish as deacon and look forward to our shared ministries.

Faithfully,
Betty Carpenter

SOON IT WILL BE TIME to update our Parish Directory. Please check your entry information in your directory and let Frieda know if there are any changes by March 7. If you do not have the most current directory (March 2013) at home, come by the Otey office

WHAT'S HAPPENING DURING LENT AT OTEY PARISH.....

Lent is a sacred season beginning with Ash Wednesday and ending with Easter. During this time, we remember the 40 days Jesus spent in the desert fighting the Devil's temptations and preparing for His earthly ministry. Lent is a season of prayer, fasting, and alms-giving. This year at Otey Parish we will have three tools to help you and your family enjoy a reflective Lent.

"Join the Journey Lent 2014" calendars, illustrated by Episcopal priest Jay Sidebotham, will be available for each family to use each day for reflection and may be kept at the table for coloring and simple reminders about the Lenten season. All are invited to join our Otey "Two Cents/Meal" coordinated by Jeff Frazier. "Two Cents/meal" is a program for families and individuals to become aware of simple every day blessings and the gift of food. Otey Parish will have available savings cans, donated by Regions Bank, available in Brooks Hall. Simply pick up a can and begin to "put your two cents in" for each meal each person eats. Children are invited to decorate their savings can in Sunday School on March 2nd. Families can share daily blessings around the Lenten table each night. We will take an ingathering of all the "two cents" on April 27, 2014 at the The Right Reverend John Bauerschmidt's annual visit. Coins will be rolled by Otey Youth and the Ingathering offering given to a local charity chosen by the children.

Finally, during the Sunday School hour, we will continue our "Hunger: Faith in Action" series with a new program, "Lent 4.5." Lent 4.5 is based upon the fact that if every country in the world had equal resources to live, the Global Footprint per person would be 4.5 acres. Americans utilize 22.3 acres or **almost five times our share** of resources to support our current lifestyle. Lent 4.5 will address how we can share our planet and resources with others so that all can live with dignity. We will examine how we might make simple changes each day and week to protect God's creation. There will be seven sessions (see front page for details).

Sessions begin at 10 AM and are held in Brooks Hall Conference Room. Handouts are available each week in church from the Ushers. A study guide, Christian Simplicity: A Gospel Value, is also available for purchase (\$12.00) There will be several copies on the white books shelves in Brooks Hall Conference Room for people to make copies of specific sections if desired.

The Christian Formation Committee invites you to a reflective and meaningful Lent. Please join us as we journey together with Jesus toward the Cross and Easter Morning!

---Robin Reed---

LAISSEZ LES BONSTEMPS ROULER!

Otey Parish Celebrates Shrove Tuesday, March 4.

Just in case your Cajun French is a bit rusty, try this. "Laissez les bons temps rouler!" It means "Let the good times roll" and this is, as ALWAYS, the theme for the 26th annual Shrove Tuesday Pancake Supper and Entertainment Extravaganza hosted by Otey Parish.

This lively evening of delicious food and family entertainment is scheduled for Tuesday, March 4 at Cravens Hall. Doors open at 5:30 pm, pancakes start appearing at 6:00 and the entertainment kicks off soon after that.

Everyone and every age is welcome, so invite all your friends and neighbors. Peggy Peterson of the entertainment committee promises to have a "REALLY BIG SHOW." "Be ready to 'Kick it Up A Notch'," says Lynn Stubblefield, who is organizing this year's event.

Cary and Judy Wofford have passed the kitchen baton to Master Chef Gary Sturgis who will be in charge of all of the food preparations, but he will need lots of volunteers to griddle those pancakes.

This event takes close to 100 volunteers. Shelley Cammack (shelley@wardcammack.com 615-289-2453) is in charge of volunteers. Please sign up for your favorite job on the sign-up sheet in Brooks Hall or contact Shelley. People are needed to flip pancakes, sizzle sausages, set tables, sell tickets or clean up. Donations, in lieu of volunteer labor, are always gladly accepted.

As in years past, Taylor's Merchandise is donating and hanging fabulous decorations.

The food will be served buffet style. The menu includes pancakes, sausage, cherry and blueberry compotes and powdered sugar with coffee, milk and water to drink.

Prices are \$6 for adults, \$2 for children under 5 and everyone 90 years or older dines free. Cost for a family of five or more is a flat fee of \$25. Costumes of all types are strongly encouraged and enjoyed but not required. It doesn't have to be a formal costume. Just throw on anything crazy and zany. The entertainment portion of the evening historically draws lots of smiles.

LENT, BY GEORGE HERBERT

Welcome dear feast of Lent: who loves not thee,
 He loves not Temperance, or Authority,
 But is compos'd of passion.
 The Scriptures bid us fast; the Church says, now:
 Give to thy Mother, what thou wouldst allow
 To ev'ry Corporation.

The humble soul compos'd of love and fear
 Begins at home, and lays the burden there,
 When doctrines disagree,
 He says, in things which use hath justly got,
 I am a scandal to the Church, and not
 The Church is so to me.
 True Christians should be glad of an occasion
 To use their temperance, seeking no evasion,
 When good is seasonable;
 Unless Authority, which should increase
 The obligation in us, make it less,
 And Power itself disable.

Besides the cleanness of sweet abstinence,
 Quick thoughts and motions at a small expense,
 A face not fearing light:
 Whereas in fulness there are sluttish fumes,
 Sour exhalations, and dishonest rheums,
 Revenging the delight.

Then those same pendant profits, which the spring
 And Easter intimate, enlarge the thing,
 And goodness of the deed.
 Neither ought other men's abuse of Lent
 Spoil the good use; lest by that argument
 We forfeit all our Creed.
 It's true, we cannot reach Christ's forti'eth day;
 Yet to go part of that religious way,
 Is better than to rest:
 We cannot reach our Saviour's purity;
 Yet we are bid, 'Be holy ev'n as he, '
 In both let's do our best.

Who goeth in the way which Christ hath gone,
 Is much more sure to meet with him, than one
 That travelleth by-ways:
 Perhaps my God, though he be far before,
 May turn and take me by the hand, and more:
 May strengthen my decays.

Yet Lord instruct us to improve our fast
 By starving sin and taking such repast,
 As may our faults control:
 That ev'ry man may revel at his door,
 Not in his parlour; banqueting the poor,
 And among those his soul.

Otey Memorial Parish**The Rt. Rev. John Bauerschmidt**

Bishop of the Diocese of Tennessee

The Rev. Jess Reeves

Interim Priest

Frieda Hawkins Gipson

Parish Administrator

oteparish@gmail.com**Church Office Hours**

Monday – Friday

8:00 am – 12:00 pm

1:00 pm – 5:00 pm

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The parish prayer list, Prayers of the People, e.g. need to be renewed and refreshed seasonally. Therefore, please notice that we will seasonally clear the list with the earnest invitation that if you have names that you would like included—you will need to submit or resubmit them. This will assure us a current list.

Our Lenten list:

PRAY FOR THE SICK AND SUFFERING AND THOSE WHO HAVE ASKED OUR PRAYERS: J C Allen, Ann Brantley, Ann Brewster, Teresa Brown, Jonathan Burnett, Stuart Cook, Maureen Donohue, Angela Jacobs, Chip, Kim, and Kylie Lewis, Lucy Morgan, Steve Shrader, and Kathy Woods.

We pray for those serving in Afghanistan and for their families, especially Cole Adams, Nick Bauer, and Nathaniel Gallagher.

Don't Forget!

The deadline for submissions for the April 2014 issue of Otey Notes is:

Wednesday, March 19

Email submissions to:
spicergang@gmail.com

Please include "Otey Notes" in the subject.



March Birthdays

- | | | |
|--------------------------------|--------------------------|----------------------------|
| 3/1 Knowles Harper | 3/9 Morgan Westling | 3/21 Tom Sanders |
| 3/1 Ian Prunty | 3/10 Christopher Gosling | 3/21 Conchie Shackelford |
| 3/1 Carolyn Wofford | 3/13 Paul Wiley | 3/22 Peggy Bonds |
| 3/2 Dorothy Gates | 3/14 Bran Potter | 3/23 Ann Seiters |
| 3/2 Mary Beth Bankson-Williams | 3/14 Tom Macfie | 3/26 John Hamer |
| 3/5 Mark Asmussen | 3/15 Emily Puckette | 3/27 Chris Asmussen |
| 3/6 Tom Howick | 3/15 Robin Reed | 3/30 Christian Taylor |
| 3/7 Bess Jenkins | 3/18 Janet Graham | 3/30 Frieda Hawkins-Gipson |
| 3/7 Mary Blount | 3/19 Bill Hethcock | 3/31 Anne Boykin |
| 3/7 Elliott Benson | 3/19 William Spicer | 3/31 Doug Seiters |
| 3/8 Rachel Alvarez | 3/20 Janice Thomas | |