

# Otey Notes



## Easter

Most glorious Lord of Life, that on this Day  
 Didst make Thy triumph over sin and death;  
 And having harrowed Hell didst bring away  
     Captivity thence captive, us to win:  
 This joyous Day, dear Lord, with joy begin,  
 Being with Thy dear blood washed clean from sin,  
     And grant we for whom Thou didst die  
     May live forever in felicity.  
 And that Thy Love we weighing worthily,  
 May likewise love Thee for the same again;  
 And for Thy sake that all like dear didst buy,  
     With Love may one another entertain.  
 So let us love, dear Love, like as we ought.  
 Love is the lesson which us the Lord taught.

*Edmund Spenser, c. 1585*

### TAKE NOTE

- ✓ MAY 4TH---SUNDAY SCHOOL  
TEACHER CELEBRATION (AFTER 2ND SERVICE)  
LAST DAY OF SUNDAY SCHOOL
- ✓ MAY 11TH-- THE POWELLS VISIT  
(10 AM) (see article page 2)
- ✓ MAY 15 - VESTRY MEETING, 6:30 PM
- ✓ MAY 17 - FRANKLIN COUNTY ONE  
DAY COMMUNITY OUTREACH -  
DOWNTOWN WINCHESTER
- ✓ MAY 18 - 5PM SUMMER FAMILY  
EUCHARIST & SUPPER
- ✓ MAY 25 - EFM GRADUATION
- ✓ MAY 26 - MEMORIAL DAY - OTEY  
OFFICE CLOSED
- ✓ MAY 29 - ASCENSION DAY - HOLY  
EUCHARIST, TIME TBA
- ✓ MAY 30 - FAITH & FILM:  
"CHARIOTS OF FIRE", 6:30 PM  
BROOKS HALL, HOSTED BY AMY &  
NEIL PATTERSON

### FOTM

- ✓ WEDNESDAY, MAY 28 TO SATURDAY,  
MAY 31 - MISSION TRIP

**POWELL MINISTRY - MINISTRY CARE -  
KANDERN, GERMANY**



Hello, we'd like to introduce our family to you. We are Mark and Susan. We have served in Kandern, Germany since 2008. Our children are Meredith (20), Evan (17) and Ethan (12). We

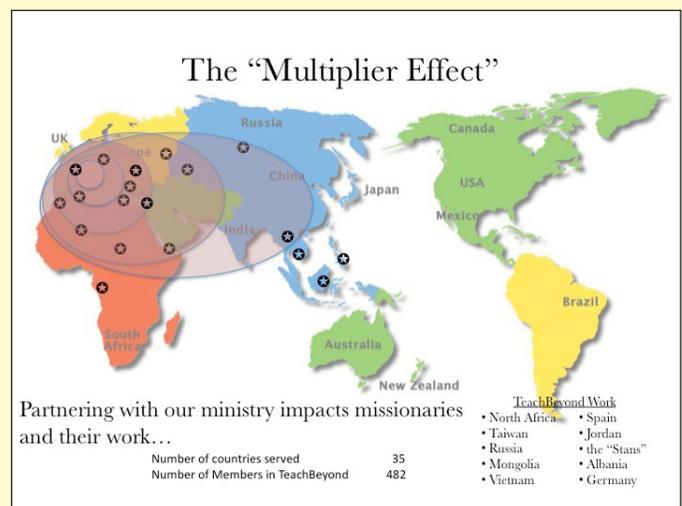
began working at the Black Forest Academy (BFA) - Mark as a Counselor and Susan as Head Librarian. Black Forest Academy is an international boarding school primarily for missionary kids. The boarding program only boards teens in 9th through 12th grades. Occasionally, if the situation is warranted, they will board a few 8th graders. The school has 1st through 12th grades but all of the elementary aged children, most of our middle-schoolers and many of our high school aged kids are day students whose parents live and serve in the area. After serving as Counselor and Librarian, we felt called to serve at BFA as house parents in a boy's dorm. After serving two years as 'Mom' and 'Dad' to some 20 teenage boys, we are on home assignment in Nashville, Tennessee. Our home church is St. Bartholomew's Episcopal Church.

Have you ever given much thought to how missionary children are educated? We hadn't before we answered the call to serve at BFA. Many missionaries begin their service with either no children or very young children. It can take years of committed work and living among the people that missionaries are called to serve before any 'fruit' of their labor is ever realized. During that time, children are growing up and many times homeschooled or attending national schools. At some point, the missionary must face the issue of sending their children to a boarding program or packing up and heading back to their passport country. Many times this happens at a crucial time in their ministry. BFA is a very affordable solution to their education challenges and is a great transition environment from living abroad to living in the U.S.A.

Our sending agency is TeachBeyond, a mission organization that primarily uses the platform of education to spread the gospel. TeachBeyond has missionaries and partnerships in South America, Europe, Asia, the Middle East, and Africa. [see [teachbeyond.org](http://teachbeyond.org)]

Kandern, Germany is a strategic location for missionaries living and serving in Europe, North Africa and the Middle East. Because of this, there are over 170 missionaries in the

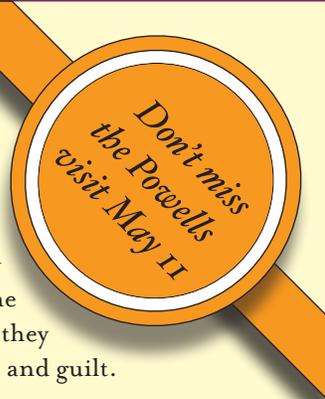
area. We have been called to assist these missionaries in their spiritual formation, personal growth and over-all wholeness. In the missionary world, this is known as 'Member Care'. I (Mark) have been asked to be the Director of Member Care for TeachBeyond missionaries in Germany and Susan will be serving as a Member Care Specialist/Coach. We will be involved in such things as Soul Care, Counseling, Acculturation Training, Coaching, Pre and Post-field Assessments and Family and Self Care to name just a few of the activities that encompass Member Care. We will also have the unique opportunity to serve missionaries from other organizations because the area is the European hub for mission sending organizations. Additionally, our longer-range plans will include travel on-site to the field where missionaries serve, including North Africa.



Our ministry has been described as significant because of the 'multiplier effect'. Our work helps keep hundreds of missionaries on the field and living out the gospel. These missionary workers may be building churches, providing health care, educating adults and children, working in women's discipleship groups and many, many other exciting ministries. Our work impacts such countries and regions as Central Asia, North Africa, Europe, and many other places.

Missionaries are no different from you. They face many of the same challenges, crises, transitions and life stages that you do. The complicating factors in their lives are living and working in a culture that is not their own, isolation and language barriers, to name a few. This can lead to a high incidence of attrition. In fact, the literature clearly shows that about 1 in 20 missionaries leave the field after their first year. Seventy-one percent of those (about 3,600 annually) for preventable reasons. What are preventable reasons? Things like unrealistic expectations, team dynamics and conflict, support issues, bad fit between employee and ministry position

and personal issues (psychological, spiritual, relational, etc.). When missionaries leave the field before their mission or church feels they should, this is not good stewardship of Kingdom dollars. It is also very difficult for and disruptive to the missionary family. Many times they feel a deep sense of failure, loss and guilt.



Our ministry in Member Care is designed to assist and equip missionaries for the challenges they will encounter. Preventative and educational services will be geared toward risk assessment, early detection and education. In every day practice this might be through environmental and cultural stress assessments, while education might involve training on acculturation strategies and self-care and mutual care. Rehabilitative services will include counseling, among other strategies. Finally, restorative and spiritual services will include spiritually forming disciplines, spiritual direction and respite services. We will also be building a team of Member Care staff who will be involved in hospitality, prayer groups, book studies and relationship building and sharing over meals.

We are excited about the opportunity to share with you what God has placed on our hearts. We would be honored to have you partner with us in this crucial and needed ministry. Our ministry is 100% support based and cannot happen without partnerships. When you partner with us, you directly impact the lives and work of missionaries and their families. When you partner in a sustaining way, you allow the Powells to spend their energy on providing care and less of their time raising funds.

Mark & Susan Powell  
<https://give.teachbeyond.org>  
[mpowell@teachbeyond.org](mailto:mpowell@teachbeyond.org)  
[fivepowells@gmail.com](mailto:fivepowells@gmail.com)

**SMALL ICON CLASS**

This will be taught by Sandy Kezar, in her home, on Saturdays, May 17 to June 21, from 9-12. If you must miss a class you will be helped to make it up. You ABSOLUTELY do not need to be able to draw or paint to be able to create a beautiful icon. All materials will be provided. All you need to bring is a container for water and a rag. The address is 365 Jackson Point Road which is about 9 miles past Jumpoff. To reserve a place or make inquires call Sandy at (423) 837-5820. The class will be limited to 6 and the cost is \$90.00.

**EYEWITNESSES:  
THEIR SEEING IS OUR BELIEVING**

Courtroom dramas are still the rage. From *Perry Mason* riveting audiences to their black and white television consoles to *Law and Order* on a surreal screen bigger than your bed, they're still perennial favorites. Though these days emotional suasion and appeal to the au courant social justice causes often trumps the day, but what was great about the older versions was when the hero lawyer [Perry Mason] dissolved the credibility of the key witness for the prosecution. The witness reliability or lack thereof would make or break a case.

Credibility. Crucial in establishing the truth of what happened. You cannot well conclude and make judgments unless your premises of fact are verified. We now celebrate the Resurrection of Jesus from the dead as attested by many and credible witnesses. And several factors are of particular interest:

The first witness by coordinated agreement was a woman, Mary of Magdala. By law and custom, men were considered the best, if not exclusive, witnesses then. Men had the legal responsibility and therefore the legal liability; having the most to answer for by all accounts, they were the first to be brought to the bar. So any culture would have found a formerly disreputable woman, or by some scholarly speculation, a deranged epileptic, a very poor witness to attest anything, much less something so phenomenal as THIS! To Jewish culture it would simply be ridiculous to start your proof with a woman's testimony. And if the Jesus Seminar or any other debunkers want to take a swing, this is not the place to start, because no one would have written the narrative this way if they could have avoided it!

Second, the male leaders of the various outposts of the fledgling Christian movement would best be presented as heroes. Icons. Exemplars. People who became superhuman just by partaking of Jesus, but that is not what we get. They all credit Mary as the first witness and what is more, sometimes with honest candor as to doing so begrudgingly. In other words, they are big enough to make themselves look small. Time and again the apostolic witness is self-deprecating of the apostles themselves. Not the best sales strategy, but the only one honesty dictates. Only a creed that prized the truth of God above the respect of men would attempt, even risk to advance its claims this way.

Third, many references speak of the groups of individuals who together shared a post-Resurrection encounter with Jesus. The more they accumulate, the more creditable their weight becomes. The most beloved and as far as we know, most long-lived intimate of Jesus, the Evangelist John, wrote, *that which we have seen and heard we proclaim to you, so that you may have fellowship with*

us <sup>1</sup> John 1:1-3 Saint Peter's apostolic legacy insists as well on the first-handed reliability of his account: *we did not follow cleverly devised myths when we made known to you...our Lord Jesus Christ, but we were eyewitnesses...* <sup>2</sup> Peter 1:16 The apostolic first-hand commission and acceptance is the basis of our Creedal Faith. And forever we live by the maxim, **their seeing is our believing**.

For moderns, so impressed with our own scientific accomplishments and so autonomously reliant on our own empirical experience, this comes hard. The case of the doubting Thomas, so often made a travesty in misuse, is a clear illustration of how we must live by faith.

Saint Thomas would not believe the other apostles that they had really and truly seen the resurrected Jesus. He was not there, and so he said unless I see, feel, gather my own empirical data, I will not accept. While that sounds sensible, it is really specious for who can live life on such a basis? We all must accept testimony and facts that we do not gather ourselves or independently verify. While we may be sympathetic to his skepticism, how else can one live life? If you try demanding God justify himself to you, you are on a Jobian track to rebuke and getting put in your place. Jesus indeed does come to Thomas and satisfies his curiosity but then with crystal clarity, instructs him and us on how most of life gets lived out with this God, who is not at our beck and call as our human versions of love sometimes assume. Jesus says, **Blessed are those who have not seen and yet believe**. Faith is neither blind totally nor 20-20; it is in that area where only trust and hope serve as beacons in the dark places.

Please know that this entrustment to a God who acts definitively and yet mysteriously is not to be bought on insubstantial credit [the apostolic Faith is well attested and preserved] or considered our option with slight consequences whatsoever we choose. Saint John: *These things [his Gospel] are written that you may believe that **Jesus is the Christ**, and that believing you may have life in His Name.*

Belief and life go hand in hand; truth and love issue into one in the divine economy or they are unworthy of their names. Easter teaches us that it is in the face of death that life eternal is discovered. Our believing in the testimony of God's chosen witnesses is our faith, our trust, and consequently our means of grace and hope of glory, because Jesus the Christ is the miracle.

JLR

## SALVE FESTA DIES

If you have been an Episcopalian for any time at all you will know this hymn as the long hymn that alternated tunes within the piece. It is interesting to note that *Hail Thee Festival Day* (Salve Festa Dies) dates back to the Middle Ages. Venantius Honorius Fortunatus (c. 530 – 609) is credited for writing this Latin hymn for the Easter Season. By my calculations, that was about 1500 years ago. Any song that makes it that long must be good. The refrain of the hymn comes from the 20 couplets of a poem (110 lines) to celebrate the conversion of the Saxons by Bishop Felix.

There are even different versions of the hymn. The one we are familiar with was first included in the "English Hymnal" of 1902. You will remember that this is the hymnal edited by Ralph Vaughn Williams. There were different translators for each special day of its use: Maurice Bell for Easter Day, Percy Dearmer for Ascension Sunday and Gabriel Gillett for Pentecost (Whitsunday).

Thomas Cranmer translated one version in 1544 which he sent to King Henry VIII suggesting it be in the vernacular to speak to people. It is thought to be the first of many hymns then translated into English for the worshiper.

We need to mention a couple things about Fortunatus. He was born in Italy and died in France. He is thought to have written more than 250 poems. Legend has it that his sight was restored after his eyes were anointed with oil from the altar of St. Martin of Tours in Ravenna. While on a pilgrimage to St. Martin's tomb, he was influenced by Queen Rhadegonda, who was a mystic. She told him to go to Poitiers, which was close to a convent she had founded. He later became bishop of Ravenna.

It is a very unusual hymn that can be sung throughout the season of Eastertide to Pentecost. This is not an easy hymn, but singable. Despite its use of two melodies which alternate, and a wonderful organ pedal part, the repeated refrain seems to meld together well. The music is by Ralph Vaughn Williams. Prior to that, the verses probably were chanted by a solo singer with the entire group joining in on the refrain. So, again Vaughn – Williams has given us an outstanding processional hymn in the Anglican tradition and a fitting, joyful way to sing throughout the Eastertide – Pentecost season. One of the first Latin translations was "Hail, Festival Day, worthy to be venerated." To that I say, Amen! Come Holy Spirit!

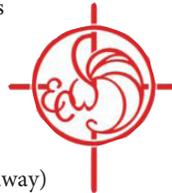
*By Kathleen Sturgis*



The Otey Meals Ministry Committee is having a casserole cook-a-thon on Saturday, May 3 at Ann Aitken's house, 140 Maxon Lane, beginning at 9:30 am. Anyone who is interested in helping prepare several casseroles for future use is invited to come. We will have all the ingredients, containers and recipes there. All you need to bring is an apron, a willing heart and hands, and a check to split the food cost among all participants. Afterwards, we will each take a few casseroles home to our freezers where they will be ready to pull out and heat when someone needs a meal. Questions? Call: Shelley Cammack, 598-5858; Carol Sampson, 598-9576; or Ann Aitken, 598-5641.

**THE REV. JAMES PAPPAS TO ADDRESS ECW—MAY 5**

Saint Clara of Assisi (1194-1253), one of the first followers of the famous St. Francis of Assisi, is the subject of the talk to be given by the Rev. James Pappas at the May 5 meeting of the Episcopal Church Women. She founded the Order of Poor Ladies, aka Poor Clares, a monistic religious order for women in the Franciscan tradition. (at St. James, Midway)



All interested women in the area are invited to this last ECW meeting of the year to participate in the fellowship and enjoy the last of the series "Notable Women of Faith". Reservations for the \$10 catered luncheon should be made by 6:00p.m. Friday, May 2, by calling Peggy at 598 5863 or e-mailing her at plines@sewanee.edu.

**Position Available**

**Financial Administration Assistant**

Otey Memorial Parish Church in Sewanee is seeking a Financial Administration Assistant. This part-time position is to ensure conformity with highest professional financial accountability standards, especially those normative to parish situations. Confidentiality of information is essential.

Applicants must:

- Demonstrate the experience and education necessary (some college and accounting background/experience preferred);
- Have a professional demeanor, be highly organized and have a high level of tact, integrity and flexibility;
- Possess excellent written and communication skills, have knowledge of Microsoft Office (especially Excel) and have experience with databases, finance and accounting, and web-based tools.

The full job description can be found on the home page of the Otey Parish website, <www.oteyparish.org/>.

To apply, please submit résumé including references, salary requirements, desired benefit package and earliest availability to begin work to: Otey Memorial Parish, P.O. Box 267, Sewanee, TN 37375; email <oteyparish@gmail.com>; or fax 598-9537.

**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  
[cacoteyparish@gmail.com](mailto:cacoteyparish@gmail.com)

**Frieda Hawkins Gipson**  
Parish Administrator  
[oteyparish@gmail.com](mailto:oteyparish@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**

**Kathy Sturgis, Organist**

**Gary Sturgis, Choir Director**

**Neil Patterson, Youth Ministry**  
[neelpela@yahoo.com](mailto:neelpela@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**

PRAY FOR THE SICK AND SUFFERING AND THOSE WHO HAVE ASKED OUR PRAYERS: Suzanne Bekurs, Ann Brantley, Ann Brewster, Teresa Brown, Jonathan Burnett, Polly Carpenter, Mary Collins, Stuart Cook, Meta Crane, Mary Frances Gallagher, Shannon Hackett, Patrick Irwin, Angela Jacobs, Lisa Keele, Gwen Leggett and family, Chip, Kim, and Kylie Lewis, Julie Marsman, Lucy Morgan, Ramona Rose-Crossley, Mary Sears, Steve Shrader, Polly Thurman, Kathy Woods, Lynda, and Thomas. We pray for those serving in Afghanistan and for their families.

SUMMER FAMILY EUCHARIST\* AND SUPPER

This summer, starting in May, Otey Parish will offer a family Eucharist, followed by a picnic potluck supper one Sunday evening per month. Dates are May 18, June 22, July 13, and August 10. Worship at 5:00 will be a come-as-you are service with a short homily and a few hymns. Following the service, Otey will provide an entree and parishioners will be asked to bring a side dish or a dessert for the picnic/supper. BYOB beer and wine, non-alcoholic beverages will be provided. We will be cooking out hamburgers and hot dogs on May 18. Please RSVP for supper to Pratt Paterson at [prattpaterson@gmail.com](mailto:prattpaterson@gmail.com).

\*The naming of the service is intended to suggest a more casual, child-friendly service, though of course all are welcome (individuals, couples, families, etc.).

Don't Forget!

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

**Friday, May 16 Email submissions to: [spicergang@gmail.com](mailto:spicergang@gmail.com)**

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



May Birthdays

- |                          |                                |                                |
|--------------------------|--------------------------------|--------------------------------|
| 5/2 John Grammer         | 5/14 Steven Blount             | 5/26 Margaret B Lines (Peggy)  |
| 5/2 Betty Carpenter      | 5/15 Hunter Craighill          | 5/28 April Alvarez             |
| 5/3 Donald Rung (Don)    | 5/16 Betsy Burnett             | 5/28 Connie Gibson             |
| 5/4 Reinhard Zachau      | 5/16 Robert Keele (Bob)        | 5/28 Carly Westling            |
| 5/6 William Gilchrist    | 5/16 Lisa Rung                 | 5/28 Aaron Willis              |
| 5/8 Theresa Shackelford  | 5/17 Victoria Fort             | 5/29 Joseph Ballard (Joe)      |
| 5/8 Pixie Dozier         | 5/18 William Mauzy (Bill)      | 5/29 Elizabeth Duncan (Lizzie) |
| 5/8 Millie Roberts       | 5/19 Randolph Peterson (Randy) | 5/30 Julie Elrod               |
| 5/9 Robert Maynard       | 5/21 Linda Lankewicz           | 5/30 Henry Chase               |
| 5/25 Thomas Howick (Lee) | 5/21 Emily Thomas              | 5/31 Christine Asmussen        |
| 5/11 Carolyn Bruce       | 5/23 Martha Keeble             | 5/31 Ed Hawkins                |
| 5/12 Mary Smalley        | 5/24 William Harper (Bill)     | 5/31 Jessica Grammer (Jessie)  |
| 5/12 Tori Counts         | 5/26 Richard O'Connor          |                                |