

12 1/2 Madison St.
Hamilton, NY 13346
315-824-1745 (for fax also)
E-Mail: stchurch@cnymail.com
Website: StThomasHamilton.org

OFFICE HOURS:

Tuesday-Friday
8:30 am -1:30 pm

RECTOR:

The Rev. Brooks A. Cato 501-554-1236
brooks.cato@gmail.com

DIRECTOR OF MUSIC:

Dianne Adams McDowell 315-684-7215

PARISH ADMINISTRATOR:

Nancy Schmitt 315-750-0251

WARDENS

Hannah McClennen 315-691-2001
Deb Barker 315-750-0872

VESTRY MEMBERS:

Jana Laxa '22 315-750-9111
Erin Loranty '22 716-440-3097
Dan Schult '22 315-750-8183
Heidi Riley '23 352-200-9931
John Orr '23 610-716-2501
Deany Wood '23 315-323-0607
Susan Beattie '24 315-824-0209
Valorie Morkevicius '24 312-218-1389
Ann Perring '24 415-280-8943

CLERK OF THE VESTRY:

Susan Cerasano 315-824-1037

INTERIM CO-TREASURER:

Rick Geier 315-824-9181

SEXTON:

Barbara J. Hicks 607-244-3397

TIDINGS EDITOR:

Rose Novak 315-824-2082
movakhamilton@gmail.com

IN THIS ISSUE:	
The Rector's Column	1
Bible Blurp	2
Nave Gazing	2
Confirmation at St. Thomas'	3
Sermon for Pentecost 22	4
Forum for the Future	6
A Prayer for a Heavy World	7
September Vestry Minutes	8
Interfaith Works at First Baptist Church	9
Arts at the Palace	10
Creative Movements for Seniors at SSD/ Registration Is Still Open and Ongoing at Schmitt Sisters Dance	10
Earlville Awesome House	11
Sam & Adele Golden Foundation for the Arts	11
November at St. Thomas'	12
Prayers of the People	12
Thanksgivings	12
November Calendar of Servers	13

Tidings



St. Thomas' Episcopal Church is an inclusive and worshipping Christian community that accepts the challenge of living the Gospel.

The Rector's Column

Someone asked me the other day where I get my ideas for sermons. Sometimes they're old relics of family stories, sometimes they're interesting theological tidbits that bubble up as I study the texts for the day, and sometimes I'll even borrow a sermon from another, better preacher.

But on the whole, I've come to approach preaching kind of like one of my favorite storytellers, Garrison Keillor. Most Sundays, I'm not all that interested in making a single, stand-alone point (though there are some exceptions, of course). Most Sundays, I'm trying to add another detail in the world-building arc of preaching over time. This is actually a beautiful benefit of being in a place for a while. I don't feel a need to tell you everything at once. We can take our time, together, and reflect on the Kingdom of God together.

Each week is another chance for us to shine some light on another corner not yet explored. Each reading becomes another chance to encounter a new facet of God. Each face beside us in the pews transforms into a sliver of the image of God. Over time, if we're all coming at this with awe and wonder and patience, maybe the fullness of God's Kingdom begins to come into focus.

If you ever listen to his Lake Wobegone stories, it really does feel like Garrison Keilor's onto something here. He's in no rush to tell you what the place is. Instead, in time, the more you listen, the more you begin to understand. He can tell you from the beginning that this is a place "where all the women are strong, all the men are good-looking, and all the children are above average," but for you to really know the place, you just have to sit in its stories for a while.

I think sermons and worship and Bible Study all go hand-in-hand together in the same way. For us to know what all this God stuff is about, we really have to come together and sit in these places while these stories wash over us across time and across events in our own lives. I don't know how successful I am at painting in the corners of the Kingdom of God, but in time, maybe it all comes a little more into focus.

In God's love,

Brooks+

Scripture Lesson

Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received.

Bible Blurb

After months covering the Gospel According to John, Bible Study is taking a jaunt through Francis Spufford's book, *Unapologetic: Why, Despite Everything, Christianity Can Still Make Surprising Emotional Sense*.

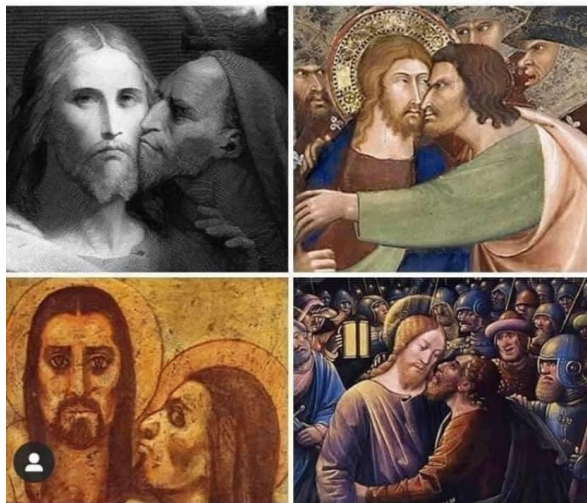
Some of y'all know by now that Fr. Brooks is obsessed with this book. He has quoted it in sermons, tosses out copies to anyone that looks at him for longer than two seconds, and once copied an entire chapter down by hand just to keep the words in his brain. It's just so dang good.

As the author says, "You can easily look up what Christians believe in. You can read any number of defenses of Christian ideas. This, however, is a defense of Christian emotions--of their intelligibility, of their own grown-up dignity. The book is called *Unapologetic* because it isn't giving an 'apologia,' the technical term for a defense of the ideas. And also because I'm not sorry."

--Fr. Brooks +

On the Lighter Side

Perhaps Judas's biggest crime was never understanding personal space



Nave Gazing

(Reprinted with minor additions from the October 2019 edition of *Tidings*.)

Every so often in the church, we like to use really fancy words to name our traditions. Okay, I'll be honest. *Most of the time*, we like to use really fancy words. And at the end of October and the beginning of November, we have the perfect series of days to deploy such fancy words. Allhallowtide, known to some as the Autumnal Triduum, or more ominously, the Triddum of Death!

You may recall the word "triduum" from our Holy Week celebrations. It's the three-day liturgy beginning with Maundy Thursday, stretching across Good Friday, and culminating with the first proclamation of the Resurrection at the Easter Vigil. So, from that, you should be able to guess that the Autumnal Triduum is a three-day something.

Allhallowtide is a three-day remembrance of the dead. It began, most likely (though sometimes these dates are hard to pin down), in the 8th Century as a commemoration for all of the departed saints and martyrs on November 1. The phrase "all of the holy folk" or, more properly, "all the hallowed ones," lends us the original name: All Hallow's Day. This is what we now call All Saints' Day.

As often happens in the church, whenever there's a big celebration on a given day, we like to start the party as early as possible. Of course, starting the party back then was a solemn affair, a vigil beginning the evening before the feast. So the evening before All Hallow's Day became an observance of All Hallow's Eve, which, over time, got shortened to Hallowe'en.

But then a cool thing happened. Typically, the church assigns holy celebrations, and the people follow. But in the case of the final day of Allhallowtide, the people led. After two days of remembering the saints and martyrs who had died, there seemed to be a gap: What of our loved ones who have died? So, the people paused on November 2nd to remember those closest to them, visited their graves, and flocked to churches to say prayers for the dead. The church caught on, and

Continued from Page 2

the feast grew to encompass all the faithful departed. Over time, All Souls' and All Saints' merged into what we know now, a great celebration honoring all Christians, past, present, and future.

Hallowe'en also evolved. What began as reverent prayers said in preparation for a solemn feast, shifted. Children and some adults began a sort of All Hallows' Eve caroling, going door to door, singing, and saying prayers. In exchange for prayers said on behalf of someone's relative, these "soulers" would receive a special treat: a soul cake. In time, this tradition merged with pagan traditions falling around the same time of year, and the reverence of All Hallows' Eve gave way to the more recognizable celebration of Hallowe'en.

What was once a sprawling, three-day remembrance has distilled down to one. But as we just passed the end of October and head into November, keep the origins of our celebrations in mind. Ninja Turtles, M&Ms, and Zombie Army Princesses may seem a far cry from anything church related, but when a trick or treater offers their plastic pumpkin to receive a bite-size candy bar, remember the soul cakes, remember the faithful departed, and remember the ones you've loved. It's why they're there, whether they know it or not.

Now, here's a weird liturgical oddity that has sprung up around our calendar. These days in The Episcopal Church, we recognize All Saints' as a Principal Feast. This means that the celebration of All Saints' takes precedence over anything else happening on November 1st, including regular Sunday celebrations. So, if November 1st falls on a Sunday, you celebrate All Saints' then. But what if November 1st falls on a weekday? If you want to celebrate All Saints', you then have an option. You can either have an extra service midweek, or you can transfer the celebration of All Saints' to the following Sunday. That's what we're doing this year -- celebrating All Saints' on November 7th.

But doing that messes up the whole timeline of Allhallowtide. Halloween will still be the 31st, the Commemoration of All Faithful Departed is still November 2nd, but when we worship together on the 7th, we'll remember All the Saints' out of time.

And believe it or not, I kinda dig this. It's weird, but so is our theological claim about the celebration. We honor all the saints of the church, all that ever have been, are now, and ever will be. What we mark is already out of time, so it's oddly fitting that, as we honor all those folks, we would take a little extra time to make space for them in our prayers.

--Fr. Brooks+

Confirmation at St. Thomas'



On October 27th, The Rt. Rev. Dr. DeDe Duncan-Probe returned to St. Thomas' to confirm several familiar faces. Congratulations to Nicki Moore, Heidi Riley, and Jacob Abell! We promise to uphold you in your life of faith and are so happy you are a part of our church! Congratulations also to Brian Doliver of Emmanuel Church in Norwich who was confirmed.

**Sermon for the Twenty-second
Sunday after Pentecost:
Mark 10:46-52
The Rev. Brooks Cato**

Do y'all remember the movie "Back to the Future?" You know, that time travel film starring Michael J. Fox? Well, the other day, a friend of mine posted a Back to the Future themed question on Facebook: "If you could do your own time traveling and go back to 1985, what advice would you give yourself?" Well, you might think the premise is a little dorky, and maybe it is, but my friend got a whooping 145 responses. As you might expect, there were stock tips and bits of relationship advice. Several people reassured their younger selves that, "It's going to be OK" and at least one said, "It's going to be so much worse than you can possibly imagine." One response in particular caught my eye: "Mullets will probably be back...but not in full force by 2021." Remember mullets? Business in the front; party in the back?

It's interesting to look 30 some-odd years back and consider what's endured and what, mercifully, we've managed to let go of. Some ideas just don't hold up over time. But others manage to stay fresh and relevant and true, not just through changes in fashion, but through complete upheavals in the way we understand the world. So what would you tell your 1985 self, your 1885 self, your 1585 self, or even your 85 AD self? And I wonder what those long ago selves might see that they want to tell us?

You know, every time we read the Bible it's kinda Back to the Future 'cause it's hard to read without doin' some time travel to understand the context. Often we can't see what a story's trying to challenge or celebrate or disrupt until we also see what the undisrupted, unchallenged world looked like then. And sometimes it's more than hairdos and investment choices that are being altered. 'Cause sometimes it's the very structure of the universe itself. And that's where we land today. You see, in the Greek-speaking world, by the time the Gospel of Mark was written, there was a description of the universe that everything else rested on. It was laid out in a book by the

philosopher Plato a few centuries before Jesus came along, and it told the story of how the heavens came to be, how humans were made, the nature and order of all created things. It was the single most read thing in Greek, second only to Homer. And it's had, according to one scholar, "the longest continuous influence of any of the dialogues of the West." Its importance can't be overstated. It affected what almost everybody in Plato's world thought about the shape of the cosmos for hundreds, even thousands of years. So, Plato's universe was carefully stratified with a clear hierarchy, from the highest realm of pure forms, down to our less than perfect physical world. There was the Demiurge, or Creator, who created and instructed the gods to make human souls. And they did so using leftover, low grade parts. And these sad, malfunctioning bodies we carry those souls around in? Well, according to Plato, they're the work of even lesser gods. The point being that some things are higher orders of being than others, and some things, like most of us, are very, very low. That's just the way it is. Some things, and even some people according to Plato, just matter more.

But here's where it gets interesting, and I owe this insight to Gordon Lathrop, a professor at Virginia Seminary. You see, according to Plato, human beings weren't all created equal either. Not at all. Some were created a little higher than others. And among humans, one order was highest of all. Any guesses which one? The philosopher. Shocking, isn't it? That Plato the philosopher would come to such a daring conclusion. Anyway, the dome of the philosopher's head was a little replica of the dome of the heavens. And the philosopher was the kind of person who could take in the universe through the senses, really understand it. Only the philosopher could order it rightly in the mind, choosin' the good life and livin' well. And to attain these insights, one sense was more important than any other. One sense was crucial to the great and high philosopher's understanding. You guessed it: the sense of sight. And to be an ordinary, non-philosopher human, well that was as bad as being blind. And in Plato's universe, the literally and metaphorically blind were simply lesser beings. I just realized I haven't told you the title of Plato's book! Well, it's the main

Continued from Page 4

character's name, the enlightened, high order philosopher who sees everything, and so understands the structure of the cosmos, is wise enough to choose the good life. His name, and the name of the book, too, was Timaeus.

And now it's Back to the Future, back to Jesus and his disciples and a large crowd leaving Jericho, when "Bartimaeus son of Timaeus, was a blind beggar sitting by the roadside." Now, remember, by now, Plato's story of Timaeus was ubiquitous. It was like, I don't know, if the entire structure of the known world was based off of the philosophy of Harry Potter or something. Everyone had seen it, read it, at least heard of it. Now, I know we took a minute to get here this morning. But this is a story that needed a good setup. "As Jesus and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside." Bar-Timaeus. In Hebrew, "Bar" means "son of." But "Timaeus" is not a Hebrew name. It's Greek. Something's going on here. As if that's not enough, in Mark, Bartimaeus is the only person who gets healed by Jesus that gets a name. Everyone else is anonymous. But not Bartimaeus. Consider also that this healing sits right where the story turns from Jesus's teaching and healing in Galilee, and heads toward Jerusalem and the cross, a moment when the world'll turn upside down. And it's at this hinge moment that Jesus stops, and helps the son of Timaeus see. Bartimaeus is the perfect inversion. He's not the wise, all seeing, enlightened philosopher, free to choose the good like his daddy was. Bartimaeus is blind. Sitting by the roadside. Begging for mercy from a man he'd only heard might make him well. He's everything that Timaeus is not. He's everything that Plato says is nothing. He's low-order, malformed, ignorant, and broken.

To feel the force of a story like this one, we need to do some time travel. We need to reenter Plato's world, the world Jesus entered. To really get it, we need to believe that the person who is wise and can see is the one the gods are most pleased with. We need to understand that this person is of a higher strata, a higher order of being than one who sees nothing, someone who's only hope is little ol' mercy. And once we understand that, the story begins to tell itself.

Jesus stops. He takes that established cosmos and flips it around. He actually notices, reaches out to a blind beggar as though he mattered. Jesus says to the man, as his sight is restored, "Go; your faith has made you well." He doesn't say, "I had pity on you, you poor thing." No. He says, "Your faith, Bartimaeus, something within you that's good and high order in and of itself, that is what made you well." He's sayin', "Bartimaeus, the Kingdom of God is for people just like you. The last shall be first. The meek shall inherit the earth. The blind shall see. You know all this. Because your faith has made you well. Go."

So let's go, back to the future, back to now. A little time travel shows us just how much is at stake. 'Cause back here in the future, so many of us are still living in Plato's universe, not God's. In too many ways, this is still a world made for the smart and the strong and the ones who've been told they can see better than anybody else. And this season in Plato's world has been especially rough. We've seen fractures and breaks and a blindness, sometimes a willing blindness, to truth and love and faith. We've seen individuals singled out, their lives put in danger in search of the truth. We've seen mass shootings, some even aimed at people in prayer. We've seen Christians acting un-Christianly, and the Lord's name taken in vain more times than this preacher can count. This is not the future we wanted to come back to. But I think this is why most of us are here this morning. Because we see this future, this Plato's world, and we don't like it. We wanna know the future that is the Kingdom of God, and we're desperately trying to get there. But even our sight is a little off sometimes. 'Cause we get a little too puffed up in our own way of seeing things, just like everybody does. But that's not Jesus. Jesus doesn't see things that way. Jesus isn't stopped in his tracks by clever philosophy and successful doers. Jesus' world is ordered differently. It's ordered differently from Plato's, and it's ordered differently from ours. 'Cause what does stop Jesus, what captures Jesus' attention, and stirs Jesus' love is not the smart or the rich or the privileged. It's the whatever's on the underside of that. It's whoever's left out of what the rest of the world says gets to be in. It's the blind son of

Continued on Page 6

Continued from Page 5

Timaeus callin' for mercy. The Kingdom of God is made for people like that. Not the all-seeing philosopher, but the blind son Bartimaeus. Not his savvy, not his strength, not his anything it takes cutthroat business knowhow, but his faith. It's his faith that makes him well.

Contemplation and Nature

To be contemplative it is necessary
To walk through nature softly,
To be in tune with the rhythm of life,
To learn from the cycles of time,
To listen to the heartbeat of the universe,
To love nature,
To protect nature,
To discover nature
And to discover in nature
the presence and the power of God.

-- Sister Joan Chittister, O.S.B., an American
Benedictine nun, theologian, author, and
speaker

Forum for the Future

St. Thomas' parishioners will gather on Sunday, November 14 after the 9:00 service for an historic workshop session we are calling a "Forum for the Future." We will discuss who we are as a parish and who we want to be. This is an initial, critical step in our discernment toward developing a five-year strategic plan. Our self-study will be facilitated by The Rev. Canon Carrie Schofield-Broadbent from our Diocese.

Each of you is critical to this process, and we sincerely hope as many of you as possible will participate. To begin, the Canon will deliver the sermon at our regular morning service, and then we will convene as a community to begin an exploration of our big ideas and dreams for St. Thomas. Thought-provoking questions and issues will be posed for us to consider at small breakout sessions where each attendee will be able to express themselves. Your input is crucial! The Forum will close with everyone getting back together and reporting on the various groups' deliberations. The Forum will conclude around noon.

The input from the Forum will be combined with specific recommendations from the various Commissions and Committees of St. Thomas. In turn, all this information will be analyzed by the Strategic Planning Committee to devise the strategic plan which will be completed by next summer.

For those unable to attend in-person, the Forum will be available on Zoom, including the breakout session. For those unable to attend either in-person or on Zoom that day, a link will be sent out to view a recording of the event. In addition, a questionnaire will be mailed to provide responses to the questions/issues addressed in the smaller breakout sessions.

Unfortunately, due to Covid restrictions, we are unable to provide childcare.

Come join us in-person or on Zoom for this inspiring occasion. We want to hear your aspirations, concerns, and dreams!

John H. Orr, Chairperson
Strategic Planning Committee

A PRAYER FOR A HEAVY WORLD

O God,
this morning when we woke to your presence in and around us,
we also woke to a heavy world,
and in this world, we can't make sense of all the things
that are wrong and should be made right.
We cannot fathom that people are judged on the color of their skin,
that lives are worth less because their pockets are empty,
that violence is an everyday occurrence,
and it seems that no place is safe.
So when we wake to the sunrise and know that you are still good,
teach us what it means to seek goodness when the world is dark.

O God,
teach us what it means to live in grace — not just for ourselves,
but for the collective whole.
We have been individuals for far too long,
and in that individualism, we've forgotten how to hold each other.
We need to return again to a love that holds together community —
A love based on the way we belong to each other,
the practice of Ubuntu, a return to our wholeness
based on compassion toward others.
And in that returning, we find that you are always bringing us back,
Not to a world in which we do not see color or class,
but into a world in which we see it and believe that
sacred love is the imprint on everyone and everything, anyway.

O God,
in a heavy world, we need to remember that we belong to each other,
And in that remembering, that we belong to you.
Teach us.
Teach us because the future depends on it.
Remind us, we pray.
Amen.

--Kaitlin Curtice, a Native American Christian author and speaker

The following meeting was conducted online, via Zoom, due to conditions caused by the Covid-19 pandemic.]

St. Thomas' Episcopal Church Vestry Minutes September 15, 2021

Call to Order and Opening Devotions:

The meeting began at 7:02 p.m. Sheila Catania offered a prayer to open the meeting.

Clerk's Report: The minutes of August 18th were approved as submitted.

Treasurer's Report: Rick Geier reported that Nancy Schult was still working on software issues; however, it seemed as if the transfer to the new software package was nearing completion. Updates were able to be made to the monthly Balance Sheet to reflect special contributions to designated funds and expenditures from these funds. Thus, the monthly balance was up-to-date as of the end of August. Pointing to the NBT checking account, Rick observed that that the balance was quite healthy as the result of the generous donation noted at the August meeting. Moving to the next item of business, Rick characterized the "Comparison of St. Thomas' 2020 & 2021 Balance Sheets" (a draft) as "fairly *pro forma*." It would be presented at the Annual Meeting. Finally, Rick noted that St. Thomas' had received a check for **\$1981.20** from the US Treasury, a refund from the Employer Retention Credit for the second quarter of 2021. We are still waiting for the amended returns for the second, third, and fourth quarters of 2020 to be processed by the IRS. A notice was recently received from the IRS stating that this was in progress and would take 6-8 additional weeks. The Treasurer's Report was received as submitted.

Rector's Report: Brooks Cato was excited to report that things were tracking at break-neck speed in the office. "It's nice to know that things are happening again," he said. He noted that the Bishop's Office had reiterated that the mask mandate was to remain in place during church services for the foreseeable future. Brooks then thanked the vestry members who were leaving office: Luke Marshall, Sheila Catania, Michelle Landstrom, and Lee Anne Miller.

Wardens' Report: Luke Marshall stated that he didn't have terribly much to report on; however, the video installation continues in the church, with the process waiting on the electrician who will install wiring.

Commission Reports

Buildings and Grounds Issues: Brooks Cato has been compiling a list of what needs to be done, building by building. He noted that one item that repeats itself is the external appearance of the church. The west side is particularly mottled in appearance. As anybody with an historic memory regarding this issue will recall, many vexed and complex discussions were conducted surrounding the color of the church, as well as the front door. Here, the vestry decided to go into executive session for further conversation on B and G issues. [The vestry came out of executive session before "Old Business" began.]

Old Business:

Strategic Plan: John Orr brought the vestry up to date regarding the committee's activities. There had been two gatherings since the August vestry meeting. The first meeting was organizational: Canon Schofield-Broadbent with Brooks aired larger issues, and then John fleshed out some larger issues, as well. At the second meeting John gave committee members the assignment of identifying the strengths and weaknesses of St. Thomas' so that the committee could begin to think about what position they (and eventually, all of us) might want the parish to be in in five years' time. There was also a short discussion concerning an upcoming retreat for the parish: what length it will be, what form it will take, when it will be scheduled. Will it be in-person, online, a hybrid form? This latter conversation was in the early stages at the time of the September vestry meeting. Also, another upcoming meeting with Canon Carrie had been scheduled for Tuesday, September 21st.

Signs/Banner: Jana Laxa told the vestry that she and Melissa Davies were hoping to meet on the following Monday to begin working on the banner. Brooks announced that Jana had produced a doubled-sided sign for the front of the church, thus solving a longstanding problem. Many thanks to Jana!

Continued from Page 8

Video Recording Update: Luke Marshall reported that he is waiting for the electrician to move forward so that cameras and lights can be mounted.

Waterline for the Memorial Garden: Brooks Cato announced that it was so late in the season that it has been decided that the installation of the waterline will be done next Spring.

The meeting ended at 8:23 p.m.
Respectfully submitted,
Susan Cerasano, Clerk

**Interfaith Works of Syracuse
Wednesday, November 3
6:30 PM
First Baptist Church of
Hamilton**

First Baptist Church continues our current topic speakers for our community. Masks will be required. Daryl Files from the InterFaith Works of Syracuse will be speaking on opportunities to assist with the upcoming expected 700 refugees in the next 12 months to Central New York. This is our opportunity to hear how we can be part of welcoming and assisting newcomers as neighbors and friends.

InterFaith Works (IFW) was founded in 1976 to build bridges of understanding among people of different religious and across racial divides. Over the years, the agency added social service programs to address the needs of people who are vulnerable, low-income, elderly, and refugees who arrive through the federal refugee resettlement program. Join us as Daryl tells how You and We can be involved!!!

Consider This



Ponder This

We can never know the ecstasy of true hope without attending to the tragic realities of the poor and forgotten.

--Rev. William J. Barber II, *The Third Reconstruction: Moral Mondays, Fusion Politics, and the Rise of a New Justice Movement* (2016)



Arts at the Palace is a nonprofit community arts organization based at the Palace Theater in Hamilton, New York.

Arts at the Palace, Inc.
19 Utica Street (Location)
PO Box 177 (Mailing)
Hamilton, NY 13346
(315) 824-1420
director@artsatthepalace.org

November Performances



Where dance is for everyone!

122 North Main St.
Sherburne, New York

We have a new class starting next week. Creative Movements for Seniors beginning next week on Tuesday, November 9, 16, & 30, 3-3:30 pm. Low-impact exercise using movements to improve mobility. Seniors, you may just show up. No need to go through the website. \$25/3 sessions.

It's not too late to join for the 2021-22 Season! Registration for dance classes is ongoing, but classes are filling up. The registration form, schedule, class descriptions, and more details can be found on the website, <<https://sites.google.com/view/schmittsistersdance>>

Even though Classes have started, you still have time to register and YES there will be a Recital this year!

SchmittSistersDance@gmail.com

315-750-6040

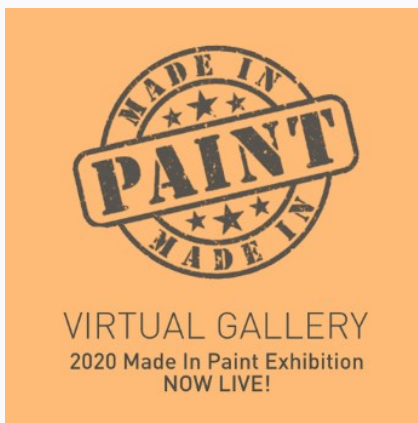
[Facebook.com/SchmittSistersDance](https://www.facebook.com/SchmittSistersDance)

Owners/Instructors

Leah Schmitt and Jessica Schmitt Dakosty
Offering a variety of classes
for ages 3-Adult

 <h1 style="margin: 0;">EARLVILLE AWESOME HOUSE</h1> <div style="text-align: right;">  </div>			
<p>Courtyard Series <i>Donation Events</i></p> <p> Reyna Stagnaro Sat. September 11, 2PM</p> <p>Jenni Larchar & Tom Murphy Sat. September 18, 7PM</p> <p>Sat. October 2 5-9PM</p> <p style="text-align: center; font-size: 2em; font-weight: bold;">CANCELLED!</p> <p>Arts Café Series</p> <p> Scott Cook Sat. October 16, 7PM \$15/\$12</p> <p>Bruce Ward & Taiward Wider Sat. December 18, 7PM \$12/\$10</p>	<p>9/11 20th Anniversary Memorial Exhibit 12PM: Moment of Silence followed by singing of the National Anthem by Jenni Larchar</p> <p><i>(Temporary exhibit on display with items on loan from Norwich Police Department and Fire Department)</i></p> <p style="text-align: center;">QUILT Show East & West Gallery September 11 - November 13 Opening Reception: Sept. 11, 1-3PM</p> <p>Featuring Eileen Buel in Arts Café Gallery exhibits are always free and open to the public.</p> <p style="text-align: center;">Gallery Hours: Tuesday - Friday, 10am - 4PM Saturday 12 - 3PM</p> <p style="text-align: center;">Artisan Gift Shop open thru October 23</p>	<p>NYS/CA/NYFA Artist as Entrepreneur Program</p> <p>Artists in Central NY and the Southern Tier are encouraged to apply for this FREE entrepreneurial program presented by Earlville Opera House and Sam and Adele Golden Foundation for the Arts in October 2021. Check out our website for more information!</p> <p>Grant Opportunities for Artists and Organizations (Up to \$5k!)</p> <p>Restart NY Re-grants Deadline: Sept. 30, 2021</p> <p>Statewide Community Re-grants Program Deadline: January 19, 2022</p> <p>Paranormal Tours FRIDAY, 10/22 - \$20 For ONE NIGHT ONLY join us for guided Paranormal Investigation tours through the Earlville Opera House's historic 1892 venue on Friday, October 22nd from 7-9pm and 10pm-12am. Tours are led by seasoned Paranormal Investigator Kenny Harris who will provide a night of fun, education and exploration of the paranormal possibilities at the EOH. Reserve now!</p>	<p>AUCTION FOR THE  FRI., NOV. 5 -12 VIRTUAL ONLY AUCTION Bid on the future of the Earlville Opera House during the 8th annual Auction for the Arts! Proceeds benefit the programs and services of the EOH.</p> <div style="border: 2px solid red; padding: 10px; text-align: center;"> <p style="font-size: 1.5em; font-weight: bold;">24TH ANNUAL HOLIDAY ARTISAN SALE</p> <p style="font-size: 1.2em;">11/26 - 12/22</p> </div> <p>HOLIDAY OPEN HOUSE 1-3PM & SMTS's "HOW THE GRINCH STOLE CHRISTMAS" SATURDAY, DEC. 4 - 2 & 7:30PM</p> <p style="text-align: center;">Please visit earlvilleoperahouse.com for the latest program updates and Covid-19 protocols.</p>
<p>Thank you to our sponsors!</p>       			

The Sam and Adele Golden Foundation for the Arts



Contact Details:
 Sam & Adele Golden Foundation for the Arts, Inc.
 237 Bell Road, New Berlin, NY 13411
 Phone: (607) 431-8765

November at St. Thomas'

Regular Weekly Events

Holy Eucharist: Sundays, 9 AM.

Friendship Inn Community Meal: Mondays, 5 PM, Parish Hall, Take-outs only.

Bible Study: Thursdays, 9:30 AM. Now in person and on Zoom.

Special Events

All Saints' Sunday, November 7.

Pledge Sunday, November 14.

Forum for the Future Retreat, following the 9 AM service, November 14, Guest preacher The Rev. Canon Carrie Schofield-Broadbent from our Diocese.

Save the Date: November 14th

St. Thomas' is a beautiful community made up of all of you, which means, when we try to think about what St. Thomas' can and should be, we need your input! The Strategic Planning Committee is inviting all of you to a retreat Sunday, November 14th to help guide the creation of St. Thomas' three-to-five-year plan.

More information to come!

Worth Repeating

Never forget that justice is what love looks like in public.

--Cornel West

Prayers of the People

For those in need: Amanda Bastia, Andrea Florentino, Richard & Barbara Barnhart, Phil Bisselle, John Brown, Emma Chapman, Barbara Crysdale, Esther Davis, Teddy Engle, Joan Fales, Jerry & Roseann Fitzgerald, Kate Foss, Danny & Anne Foust, Dick Frost, Mary Frances, Daniel Ghent, Miles Goodrich, Marlene Houck, Tammy Hutchinson, Allen Jones, Danielle Jones, Janna Keser, Laura Jones, Paul Keser, Beth Komaromi & Family, Harvey Jones, Patti Lamandia, Anne Leimkuhler, Jeannie McCabe, Liam Meyer, Anthony & Vincent Pacillo, Bill Pratt, Debbie Radford Moudarres, Diane Rich, Shari Rodgers, June Schapp, Sheryl Scott, Candace Schult, Mark Spearing, Keith Stage, Carol Strozyk, Debra Talbott, Chris Warren, Peter Welsh, Deb Willis, Ryan Wilson, Sue & Ben, Joan & Tom Winkler, Brett, Brianna, Camila, Donnie, Cesar & Paula, Corrine, Jeff, Lisa, Lois, Mary Lou, Melissa, Nick & Vanessa, Robin, Sandra, Sue & Ben, Colgate Professors, Staff, and Students.

For the departed: Herb Beattie (brother of David), Richard D. Cook.

Thanksgivings

Birthdays: Christina Althaus (11/10), Dianne McDowell (11/10), Jane Welsh (11/10), Mason McDowell (11/17), Paul Schult (11/19), Lauren Mettler (11/24), Laura Schmitt (11/28), Nan Schmitt (11/28), Lee Anne Miller (11/30).

Wedding Anniversaries: Deborah & Thomas Klenck (11/27), Lee Anne Miller & Jim Mogle (11/30).

Baptism Anniversaries: Caitlyn Frost, Sierra Barker (11/01), Shannon Strohmeier (11/01), Eden Hubbard (11/03), Bergen Wilson (11/04), Vivianna Linden (11/04), Autum Rhoades (11/05), Jaxson Keller (11/05), Isaac Hubbard (11/06), Mea Hubbard (11/06), Leah Schmitt (11/22), Adger Williams (11/28).

St. Thomas' Episcopal Church

Scheduled to Serve November 2021

St. Thomas' Episcopal Church
12 1/2 Madison St.
Hamilton, NY 13346

Telephone/Fax: 315-824-1745
E-Mail: stchurch@cnymail.com
Website: stchurchonline.org

Date	Lectors	Chalice Bearer	Usher	Altar Guild	Flower Guild	Coffee Hour
November 7	9 AM Lynn Staley	9 AM Maureen Ghent	9 AM Edward Page	Jane Welsh	Sue Geier	TBA
November 14	9 AM Amy Jerome	9 AM Amy Jerome	9 AM Edward Page	Jane Welsh	Sue Geier	TBA
November 21	9 AM Barbara Bowen	9 AM Barbara Bowen	9 AM Edward Page	Linda Jenks	Sue Geier	TBA
November 28	9 AM Adger Williams	9 AM Wynn Egginton	9 AM Edward Page	Linda Jenks	Sue Geier	TBA
December 5	9 AM Rose Novak	9 AM Deb Barker	9 AM Edward Page	Elie Weyer	Jana Laxa	TBA



November 2021
Dirings

Address Service Requested

St. Thomas' Episcopal Church
12 1/2 Madison St.
Hamilton, NY 13346

Non-Profit Organization
U.S. Postage Paid
Hamilton, NY 13346
Permit No. 80