

**February 2024**

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# Tidings



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

## The Rector's Column

This month, I'm excited to share some information with y'all about how our church functions. The February edition of *Tidings* has the usual gems you've come to love and expect, and there's also a special focus on the finances of St. Thomas'.

Finally, I want to name a very important aspect of this entire conversation. As you'll soon see, the Budget for 2024 is accounted for, but it's a bit of a leap of faith. Budget & Finance and the Vestry agree that there is a lot of work for our parish to do to sustain this church at the current level. We're going to be fine, we're going to adapt where we need to, and we're going to grow ourselves and this congregation.

Talk about money can make folks nervous, and some of this stuff makes me itchy just thinking about it! Maybe that's as good a reason as any to talk about our church's finances with a healthy dose of transparency.

In the meantime, grab a cup of tea, pull out the calculator (or sleep mask, if that's where numbers take you), and enjoy!

—Brooks+

The following pages contain information that certainly sheds light on the inner workings of the budget, but I hope that same information does something more. I hope this information speaks to the work of ministry in our congregation. I hope you'll see a diligent and careful Budget & Finance Commission and Vestry. I hope you'll better understand how we come to our financial decisions and just how much your participation matters. I hope you'll come up with questions you'd like to know more about. And more than anything, I hope you'll see a faithful church meeting the challenges of our time.

### Sabbatical Update

Father Brooks' Sabbatical is coming up! May 12th will be his last day in the office, and he'll return on Monday, August 12th.

The Wardens are working with the Diocesan Office to insure pastoral coverage and will share that information as soon as it's all official.

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## Sabbath Book

*Holy Envy* by Barbara Brown Taylor

With so much of our focus this month on the finances of the church, I'm tempted to recommend Crumroy, Kukawa, & Witman's 500-page *Church Administration and Finance Manual*. Though it may serve as an excellent sleep aid, it's not the most sabbath-oriented tome.

Instead, consider the Rev. Barbara Brown Taylor's book on comparative religion. She looks at different religions the world over and examines what they have to offer that either isn't a part of our tradition or is a part of our tradition but doesn't get the same amount of attention. It's a gentle read appreciating our tradition while recognizing that the paths to God are many, diverse, and beautiful.

—Fr. Brooks

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## Join the Conversation Bible Study

In February, we're reading Proverbs.

**Where:** Proverbs is right after the Book of Psalms in the Old Testament.

**What to Watch for:** Proverbs is one of the most unique books of scripture.

**References:** Proverbs pulls on the Wisdom tradition, which puts heavy emphasis on the Spirit of God.

**Content:** Proverbs views the world as fairly black-and-white and assumes a life well-lived is a faithful one. It also has no continuous plot, so get ready for a bunch of pithy one liners.

**Lectionary:** Proverbs appears in the Lectionary rarely. If you hang around, you'll hear it four times in the Summer of Year B and twice in the Summer of Year C.

—Fr. Brooks

Collection plates have been a part of the church for a mighty long time, preceded in some places by the alms box or the church coffers. Funding the ministry of the church has been a question since as early as the Apostle Paul when a significant aspect of his ministry included raising funds from his travels to support the fledgling church in Jerusalem. Paul was hardly the first, though. The scriptures of the Old Testament are full of commentary on how (and what) to give to support the religious work at the heart of their lives.

With that said, the passing of the plate today has become almost a trope in religious gatherings. Some even critique us for pulling in the masses only to pass the plate with a look of judgment and an expectation of turned out pockets. I remember a time as a kid when I dropped a penny in the plate, and the grumpy couple in front of me jumped and glared at the sound of a child's mite clanking.

The way we collect funds to support the life and ministries of the church has taken many forms. Some places use woven baskets, presumably to give a loaves-and-fishes feel to the gesture. Some use velvet bags on the end of long sticks to gain access to those folks hiding closest to the wall (and farthest from the usher). I've even seen churches with credit card scanners positioned by the front doors! Regardless of matters of taste, it's a far cry better than selling indulgences or charging the old pew tax!

The Offertory -- that time when we pass the plate - - represents the offering of our lives' work and the recognition of the sacredness of that work. It also takes something fraught in our society and dedicates it to sacred use. The Offertory is as old as our services, as we've always needed ways to support the ministries of the church and the people set aside to do those ministries. There's even evidence of 3rd Century blessings for gifts of oil, cheese, olives, and fruit for one's bishop!

These days, St. Thomas' uses brass collection plates, which of course look lovely, a visual reminder of the precious gifts we offer to God: beauty, our lives' work, and a recognition that "All things come of thee, O Lord, and of thine own have we given thee."

—Fr. Brooks

## Why Money?

So, why all this talk about “filthy lucre”?

As it turns out, we're actually following the model put forth by Jesus himself. Jesus talked about money more than any other topic: give it away, invest it, don't hoard it, render some of it to Caesar, remember the poor, and so on. For Jesus, God and neighbor are always more important than the bottom line. Then, shortly after Jesus' Resurrection, the Apostle Paul wrote quite a few letters covering quite a few topics, but he is consistent in one thing: raising money to build a church. I figure, if it's good enough for them, it's good enough for us!

But also, I recognize that money is a delicate topic. We're talking about our livelihoods here. We're talking about the weird ways our society puts value on money over other measures of success. We're even talking about what is God's and what is ours (and a long line of coercive tactics used by churches to grow their coffers).

At St. Thomas', we encourage people to give to the life and ministries of the church, but we're well aware of just how tough that can be. It's getting harder to give. Inflation outpaces wages, and the cost of basic necessities continues to grow. Even a piece of plywood (or a cedar shingle for that matter) carries a hefty price tag.

On top of all that, some churches drill in very different approaches to fundraising. Some require giving for membership. Some audit parishioners' paystubs. Some say "give 'til it hurts."

If those work for you, that's just fine, but they can be extremely off-putting. Required donations to establish membership are fundamentally counter to what Jesus directed when he recruited the Disciples (leave your nets and follow me!). Auditing parishioners' paystubs isn't just tacky; it also shows a distinct lack of trust within the community. "Giving 'til it hurts" has an even bigger problem: it hurts the least well-off the most. It also communicates the idea that the church is more important than your own family, other charitable organizations, maybe even you. And that's no good.

Some churches demand the "Biblical Standard" of a

10% tithe. Personally, I've always wondered if that's 10% before or after taxes; or is it 10% of net worth or 10% of income? There's several issues with this one, including (but hardly limited to) the modern cost of living, generations laden with debt, and vastly different financial situations from one household to the next.

Also, the "Biblical Standard" of a tithe isn't actually all that standard. Abraham was probably the first tither when he gave Melchizedek 10% of everything he had. Leviticus required 10% of one's best livestock. Numbers said 10% was for the priests who had no income and no land of their own. Deuteronomy only asked for the firstborn livestock instead of 10% of the herd. The Nazirites only asked for your firstborn son. Sometimes the first fruits went to the poor and the unhoused at festivals. Sometimes a tithe was some yummy spices, and sometimes a tithe was only the beginning of one's many donations to the temple.

In other words, while 10% is a handy, round number, what it referred to varies immensely. And remember, Jesus' required not 10% but 100%! For me, percentages and "give 'til it hurts" and strict policies tied to membership miss the point of pledging. Perhaps the question should be less "how much should I give?" and more focused on "why do I give?"

If we look carefully at scripture, the "Why" is there even when the figures change. The "Why" is gratitude. As scarce as many things in our world have become, God's love is here in abundance, and we should learn to see the world through such a paradigm-shifting lens. Abundance rules our world, not scarcity. Abundance breeds excitement and hope and more love.

Last Fall, when we asked the congregation to give a good deal extra to meet our shortfall, we didn't just meet it, we were overwhelmed by the response. If ever I've seen a miracle in this place, it was then. You responded with abundance. That's what giving to the church is about. It's not to gain some advantage. It's not to earn a better seat in church or at God's banquet. It's not really even about keeping the lights on (though it does help). Giving to the church is about gratitude to God.

Continued from Page 3

So, why are we talking about “filthy lucre”? Because it's not all that filthy after all. Money is (or should be) nothing more than the fruit of our labors. We only have so much to give. As the Gospeller Luke has it, "where your treasure is, there your heart will be also." Each of us comes to the amount we give by our own means. For me, my heart is here, my gratitude is here, and my people are here. So my treasure will be here, too.

— Fr. Brooks

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## Cold Weather Gear

Calling all knitters, crocheters, and generally good people!

Want to help keep folks that stop by the church warm? Make a hat, scarf, mittens, socks, or whatever cozy things you can think of. We'll keep a stockpile of 'em in the Parish House for folks in need. We'll need all shapes and sizes, so please keep that in mind.

## Shrove Tuesday Pancake Supper

February 13, 5:00-6:30 PM



Join us in the Parish Hall for music, food & fun. This event is good for all ages. Bring the whole family & your friends!

**Menu:** Pancakes with maple syrup, scrambled eggs, sausage, apple sauce, coffee, tea, & juice.

## Overview of Pledge Income and Operating Budget

I've been interested in the finances of St. Thomas' ever since I was treasurer back in the 1980's and have remained on the Budget and Finance Commission since then. I also want to make clear that the Budget and Finance Commission is an advisory commission—we prepare a budget, but it is the Vestry that approves it and is responsible for it. So, I'm writing as an elderly member of a commission that tries to advise the Vestry on finances.

Tom and I moved to Central New York in 1963 and as we became more involved with St. Thomas', we were concerned as we saw several Episcopal parishes in the area get smaller and close. Some were larger than St. Thomas'. Was it important to have a large endowment? Or a large congregation? Or to get support from the Diocese? A dynamic rector? Actually, the Diocese stopped supporting failing Parishes, I believe because they recognized there is no way that “outside money” can save a parish. Our parish arrived at the conclusion that if St. Thomas' was going to be a strong vibrant parish with a full-time rector, it needed to support itself with its annual Stewardship Drive. You can have special funds set up for the Organ, for the Rector's Sabbatical, or for Major Building Repairs, or even have a separate fund drive for the building, but the operating budget needs to come from the members each year.

We have survived because our members pledged enough to support our operating budget. While that operating budget has grown from 80K in 1988 to 300K in 2023, our membership has had a less steady increase. During Covid our numbers at services went down while our costs continued to climb. (A note: I am using K to represent 1000 here, because I think a budget of over 300K is less scary than a budget of over \$300,000.)

In 2022, our stewardship campaign fell short of our planned 2023 budget by 20K, and the Vestry decided they would meet the difference with a fundraising effort. Later in '23 they decided against that fundraising idea and decided to have a second pledge drive to make up the deficit. They did, and

it was successful. Despite this success, we felt if we were to adopt it for a second year, it would establish a precedent of two pledge campaigns every year and we didn't want that.

We were faced with the same problem this year but nearly twice as large a deficit, and we advised against having a second pledge campaign during the '24 year. We recommended covering the deficit for the 2024 budget from four separate sources: 5K from a grant from the Norwich church, 7.5K from our Good Neighbor fund, 15K from the Ramshaw fund, and 15.5K from a gift from the estate of Ron and June Schaupp. (The intention is to put the remainder of this large gift from Ron and June Schaupp into the Capital Maintenance fund to cover large expenditures for the buildings, e.g. new roofs, etc.) You recognize that these sources are largely special funds—nonrenewable each year. This is clearly a one-year fix.

Some of us found it difficult to recommend this '24 budget to the Vestry because of the use of special funds money, and the "trend" it indicated; i.e., being short 20K for the '23 budget, and now 43K for the '24 budget.

We did this because we recognized that the Covid years presented a challenge to our parish in financial terms as well as numbers in our pews. Our stewardship campaign essentially netted the same amount for the last 2 or 3 years while our expenses went up. This year we are meeting the difference with money from "Special Funds"; ones that don't renew every year, and once spent, are gone.

We resisted any attempt to trim back the budget by denying or letting go employees the pay raises recommended by the Diocese, or by cutting other line items in our budget. We did combine Christian Education Director and Bookkeeper into the Parish Administrator position making it a full-time position instead of three part-time positions. We feel it is a lean, but responsible budget. We have increased funding for Christian Education because we feel strongly that Christian Education and attracting young families are critically important.

We also believe that our membership is pledging responsibly. We have one of the higher averages in

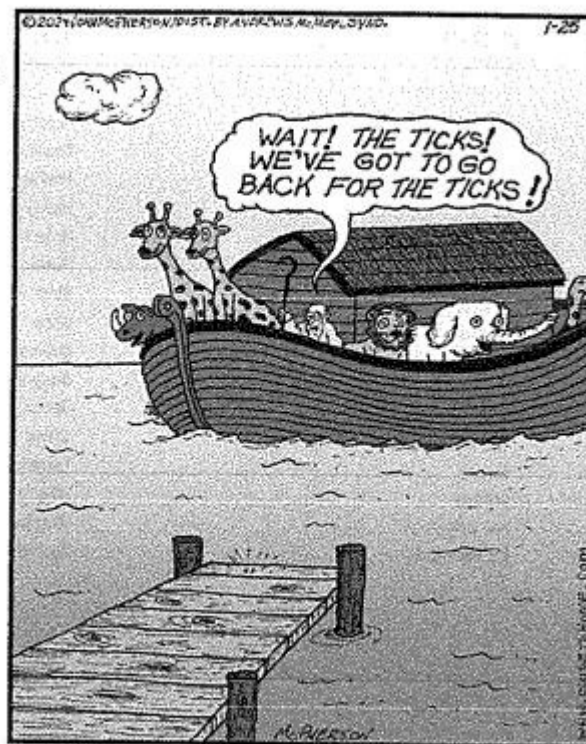
the CNY Diocese. However, we need larger numbers to continue a full program, and that is our challenge for the year ahead.

The Budget and Finance Commission feel that it would be helpful to start our budgeting and our pledge campaign earlier in the year and not leave it until November and December. We also feel that members of the parish need to understand our finances more clearly—from the budgeting process to the effect that Covid has had on our parish, to the need to build up our membership, and the ways we might do this.

—Liz Brackett

## On the Lighter Side

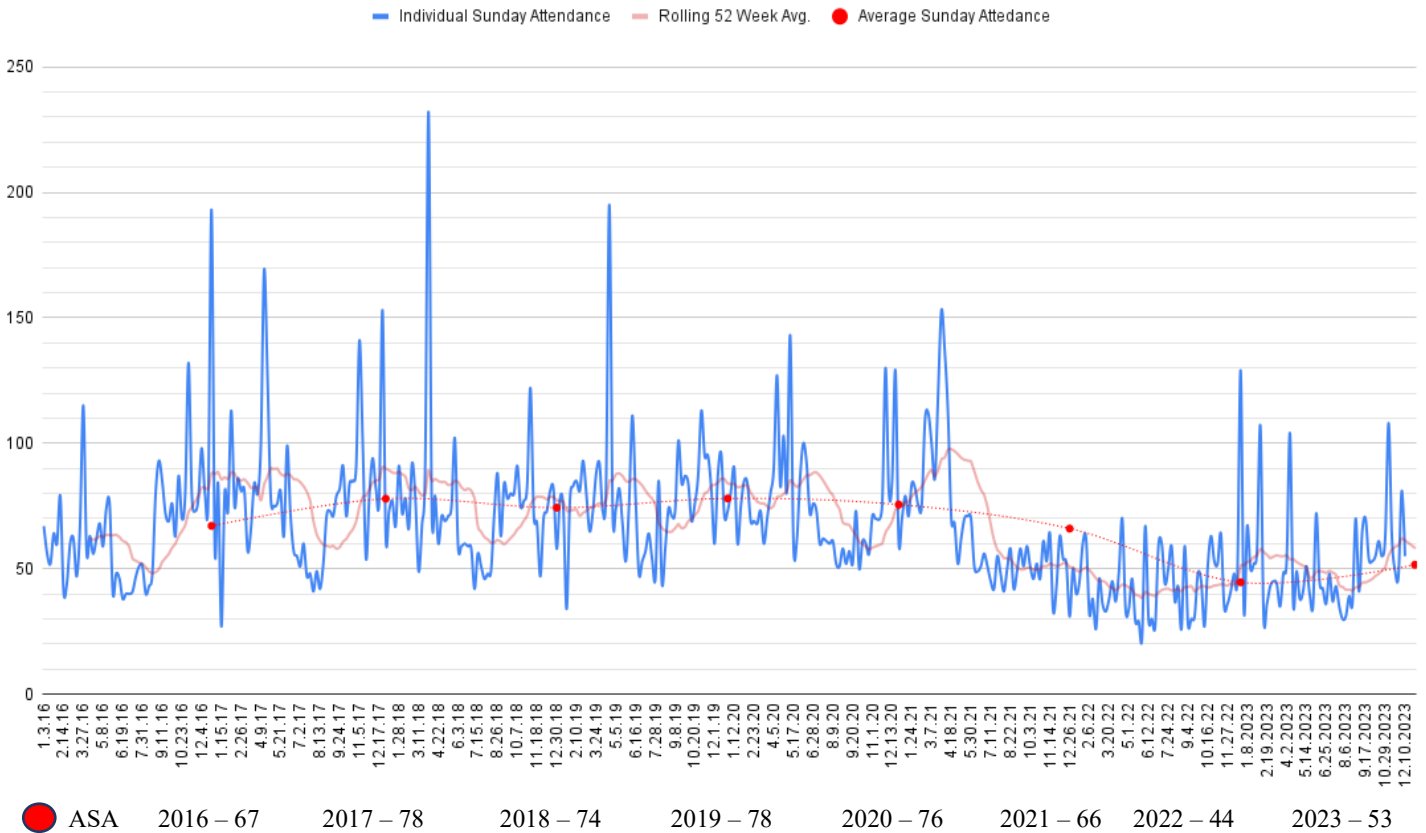
Comic by John McPherson



Noah makes a blunder that would resonate for all eternity.

## Attendance Pledge v. Expense Numbers

Attendance 2016 - 2023



This first chart tracks attendance numbers from January 3, 2016 to December 10, 2023. The blue line is each individual Sunday’s attendance. The solid red line is a rolling 52-week average attendance. The red dots are the end of year Average Sunday Attendance (ASA). The latter is the primary way the Parochial Reports of The Episcopal Church track attendance changes. Big spikes are typically Easter, Christmas (when it falls on a Saturday, Sunday, or Monday), and other big services like All Saints’. The chart also shows our typical annual rollercoaster of increasing attendance in the Spring and Fall and lower attendance in the Summer.

What might be difficult to see is the trajectory our attendance was headed in before Covid. If we look right before we stopped having church in-person, we had a 52 week rolling average of roughly 82 on a Sunday, and our attendance numbers initially jumped to an average of nearly 100 as we shifted to Zoom. From there, it should be fairly easy to see the many hits we took during that intensive stage of the pandemic. It should also be easy to

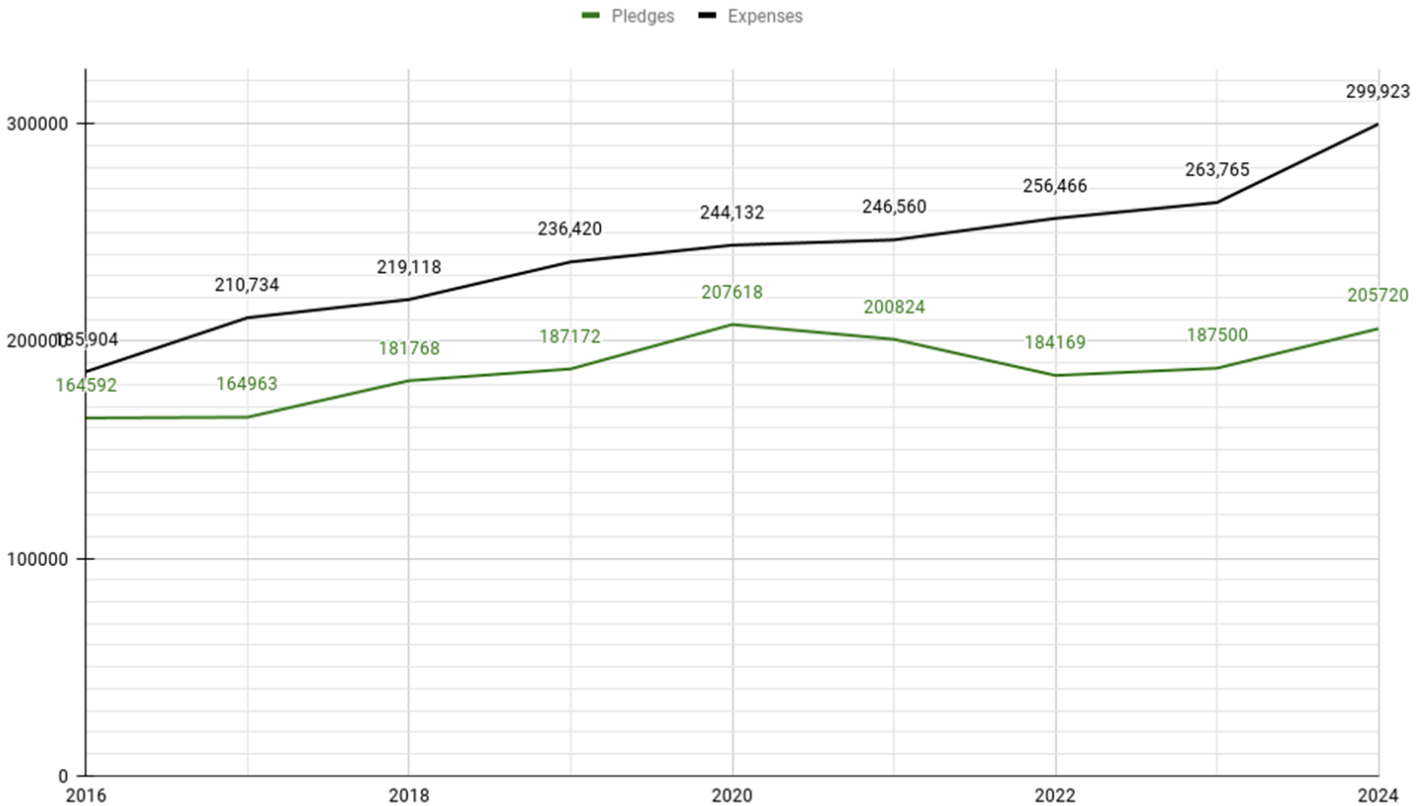
see how much the first half of 2022 knocked us even further down.

This year brought some serious increases in attendance. Our ASA for 2023 was 53. Assuming my arithmetic is right, that’s 20% increase over 2022. That’s especially impressive to me as it shows growth in spite of the immense amount of loss we experienced last Fall.

One other note: this chart does not reflect our Zoom attendance, but we do keep track of it. The Average Sunday Zoom Attendance is close to 9 on a Sunday. Almost all of the people that attend online would not be in attendance at all without that option. It is perfectly reasonable to think of our attendance numbers being closer to 60 when considering pledge information and other ways people are committed to St. Thomas’. In our data for the Parochial Report, though, we can’t combine those numbers.



Pledges & Expenses: 2016 - 2024



The second chart shows our pledges and expenses from 2016 to 2024. The impact of the pandemic on our pledges compared to the steady increase in expenses is very apparent. The pledge line highlights just how promising our trajectory pre-pandemic was in pledge amounts. Assuming that trajectory had held true, we likely would've kept up with the increase in expenses and maybe even surpassed expenses in pledges alone by probably 2025ish (assuming we didn't make the staff changes we've made for 2024). On the upside, the uptick in pledges for 2024 shows us headed back in the right direction, though admittedly behind where we would have been had the pandemic not happened. All that to say, where we could have been and where we are diverged significantly due to the pandemic.

A look back at expenses reveals something kind of remarkable to me; 13 line items in our budget have either stayed the same or gone down since 2016. That's almost half of the line items on our expense side! Granted, one of those lines was for the

Discretionary Account, which we moved off of the budget, and another was specifically for expenses associated with the Rector search, which I hope won't require funding any time soon.

Of the lines that went up, here are the ones that jumped by a notable dollar amount (\$1,000 or more) from 2016 to 2024:

- Clergy Expenses +\$23,545 [NOTE: this is figured subtracting 2017 from 2024 b/c the 2016 Clergy line was unusual]
- Staff +\$51,258
- Insurance - Property & Liability = +\$3,719
- Office Supplies = +\$1,000
- Parish Life = +\$1,500
- Diocesan Assessment = +\$4,236
- Outreach = +\$1,500
- Special Collections = +\$1,000
- Maintenance was originally one line that we split into two, one for Buildings and one for Grounds = +\$8,000 combined

In other words, of the total increase in expenses of \$114,018, personnel accounts for \$74,803 (clergy

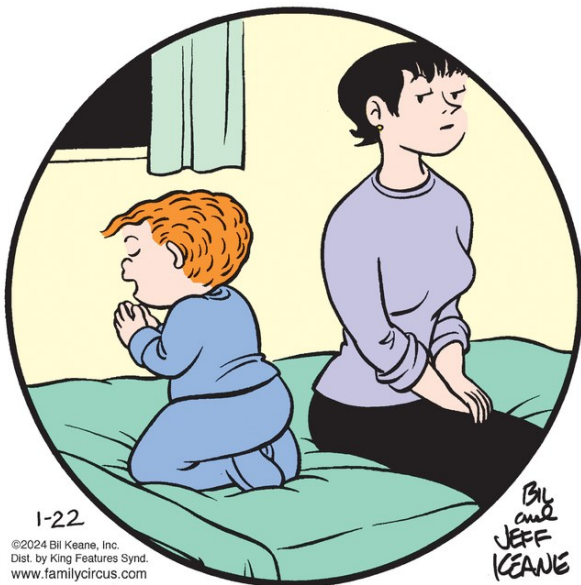
and lay). Insurance and the Diocesan Assessment went up by considerably less than I would have assumed, and our Maintenance expenses went up more than I remembered, more than doubling.

Truth be told, now that I've looked at this level of detail, I'm really, really proud of what we've done. Where we had control, we made very few increases, and where we have chosen to make increases has been strategic. The Staff line is the largest increase, obviously, but even that is a strategic decision. Y'all, this is beautiful. It's a lot, don't get me wrong, but it also shows that Budget & Finance, the Vestry, and the commission chairs have been very careful stewards.

—Fr. Brooks

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## On the Lighter Side



1-22

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**“... and give us our trespasses as we give it to those who trespass against us ...”**



## In the Midst of Winter

Lord:

In the midst of Winter, when the days are cold and wind can pierce remind us of the warmth of your love.

In the midst of Winter, when days are short, dawn comes late, and dusk arrives early remind us that in the darkness your light still shines.

In the midst of Winter, when the flowers of spring still lie hidden in the earth, when leaves are off the trees, and the world can seem bleak remind us that Easter is but a short time away.

And when in our lives we feel as if we are experiencing a season of winter, reach out to us with the power of your resurrection so that we may feel the warmth of your love and see your light that alone can take away the darkness of our soul.

—Cal Wick

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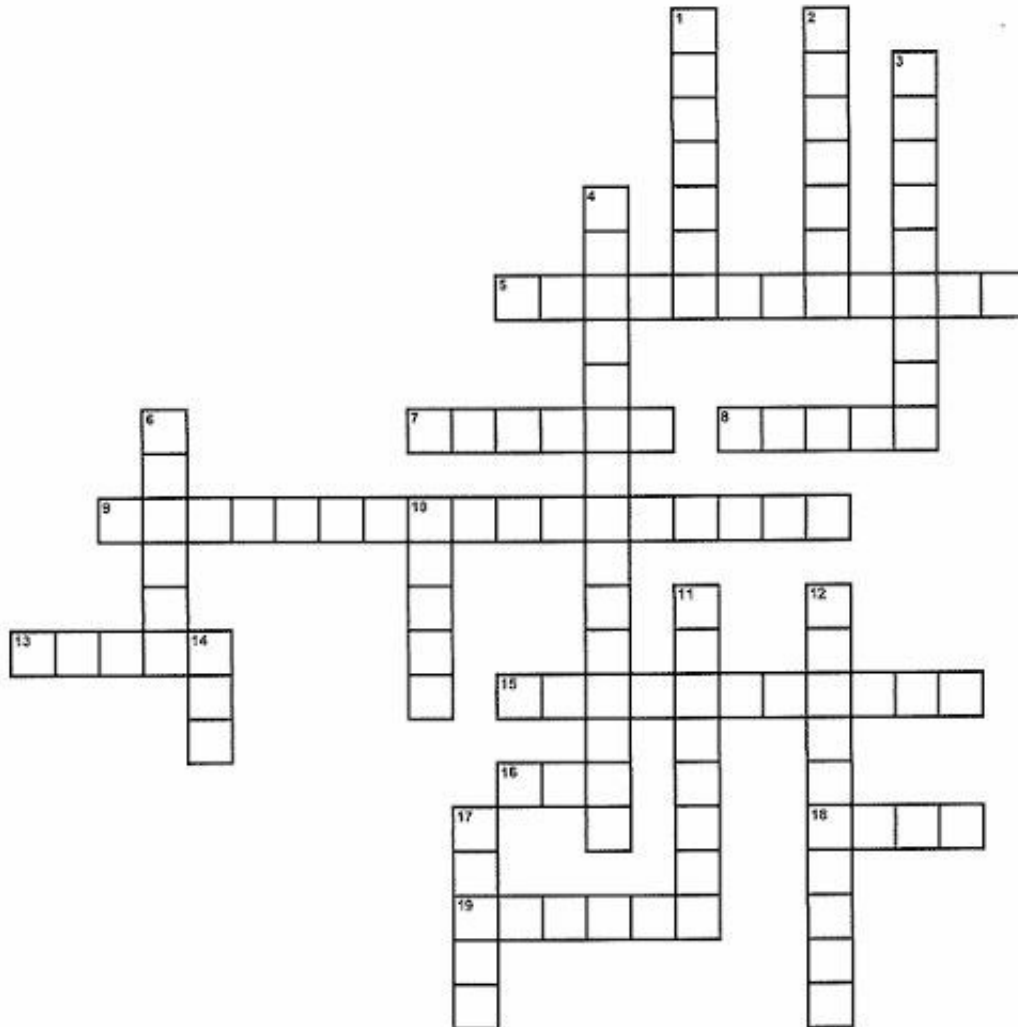
## Scripture Lesson

Depart from evil, and do good; seek peace, and pursue it.

—Psalm 34:14



# Financial Literacy Terms



**Across**

- [5] one who takes risk and initiative to set up their own business
- [7] The amount of money you allocate to pay for items
- [8] this type of account are owed by more than one person
- [9] not enough money in the account to cover the check
- [13] a check written to this person
- [15] \_\_\_\_\_ tax is paid on business profits
- [16] person identification number
- [18] an entrepreneur must be will to take this in order to set up a business
- [19] amount of pay you take home after all deductions

**Down**

- [1] to designate oneself as the payee by signing a check
- [2] the amount of money you have available in your account
- [3] these are taken away from the tax amount you owe
- [4] this type of checking account pay customers interest
- [6] this type of account one person can make withdrawals
- [10] a written order used to tell a bank to pay money from an account to a check holder
- [11] amount of pay you ear before any deductions are made
- [12] when you take money out of your bank account
- [14] Electronic Funds Transfer
- [17] everything you need, want or do requires what

## A Key to our Finances

Every month the treasurer sends two reports to the Vestry, the Treasurer's Report and the Balance Sheet. Together the two pages provide a current picture of the financial condition of the church. Like any document or map, they are difficult to understand without a key or translation. I will try to provide that key today.

### The Balance Sheet

The Balance Sheet is a summary of all the church's financial assets, liabilities (e.g., loans, of which we have none), and funds. The St. Thomas' Balance Sheet only reports the various financial accounts. It does not include the value of church property or contents. There are four columns recording balances for the beginning of the current year, the end of the prior month, the activity (+or-) for the current month, and the balance at the end of the current month.

Assets are listed at the top. Assets include our three checking accounts and the seven investment accounts.

Funds are listed at the bottom. Currently this list consists of funding commitments made by the Vestry including Music Development, Sabbatical, Memorial Garden, and others. If the church had any outstanding debts (mortgage, building loans...), they would appear in the liabilities section found in-between the assets and funds.

### The Treasurer's Report

The treasurer's report is the record of operations of the church. It is a monthly record of income and expenses compared to an annual budget. (The origin and preparation of that budget is the topic of another discussion). There are lines for all the categories of income on the upper portion of the sheet and lines of expenses below. Columns report activity in the prior month and year to date totals compared to previous year to date and budget expectation.

### What does it all mean?

A quick glance at these two sheets shows that St. Thomas' Episcopal Church is a business with about a million dollars in assets taking in and spending about a quarter million dollars a year. Those are some big numbers! But let's break it down. Let's look first at operations (Treasurer's Report). Income sources include pledges, gifts, plate, and endowment. At St. Thomas' the greatest source of income by far is pledges (about 75% of the budget). Endowment income is only about 6% of our budget. Expenses are many and include staff wages, health insurance, and social security, utilities, maintenance, and outreach.

About 65% of the budget support our clergy and staff salary and benefits, and another roughly 10% of St. Thomas' income goes to the Diocesan Assessment to support the ministry of the broader Episcopal church in central New York. Looking at recent budgets you will see that St. Thomas' Church runs a very lean operation. The last two years have been deficit years.

### What about our million dollars in assets? Doesn't that make us rich?

The Balance Sheet does indeed show financial assets of \$1,000,000 and that is a lot of money. A portion of that balance is our checking account which is used to store income and fund daily operations. It fluctuates through the year. About 90-95% of our Balance Sheet is in a long-term investment plan. These funds come from gifts and bequests to the church and are set aside for income or future use. Some of these funds have strings attached or are in some way committed. Approximately \$500,000 resides in our Good Neighbor Fund. The donor of the Good Neighbor Fund intended the principle and any fund growth to be dispersed fairly quickly to local outreach programs. The roughly \$200,000 in the Meggett and Moses Funds were restricted by the donors to provide the church with income but the principle cannot be removed for operations. The remaining \$200,000 residing in the St. Thomas' Endowment, the Ramshaw, and Historic Preservation Funds are unrestricted. In recent years we have received about \$16,000 a year in income from our investment portfolio. Any use of unrestricted endowment funds as a "rainy day fund" would diminish that income unless replenished in a short period of time. If we were to rely only on unrestricted endowment for operations, we would last about a year. Inflation may eat at the endowment over time. I remember seeing somewhere in the archives a bequest early in the 20<sup>th</sup> century of \$500 to cover the cost of perpetual flowers.

Our investment portfolio, with the exception of the Good Neighbor Fund, is managed and advised through the Diocese of Central New York. The Good Neighbor Fund is managed through a local financial advisory firm.

Copies of the Treasurer's Reports and Balance Sheets are available to any parishioner. They are reviewed monthly by the Budget and Finance Commission and the Vestry. The Budget and Finance Commission welcomes anyone interested in guiding church finances to join the commission!

As you can see, St. Thomas' Church runs a very active and wide-ranging operation with a sizable impact in our community within the confines of a relatively modest budget and financial assets!

— John Bowen, Treasurer

## 2024 Budget Sheet

Income		2024 Budget
<b>Pledge</b>	parishioners have communicated they intend to give this amount	\$205,000
<b>Regular Contributing</b>	income we anticipate receiving that is somewhat predictable (but not from pledges)	\$15,000
<b>Plate</b>	undesignated donations collected on Sunday mornings	\$6,000
<b>Flowers</b>	primarily from envelopes & in memoriam	\$2,500
<b>Gifts</b>	unanticipated donations	\$3,000
<b>Endowment</b>	returns from our investments based on the 20 financial quarters ending September 30th of the previous year	\$16,410
<b>Rent</b>	donations from outside groups that use our facilities	\$500
<b>Non-designated Income</b>	unanticipated donations	\$1,000
<b>Special Collections</b>	fundraising within the church to meet a specific need (like the Lenten Collections)	\$5,000
<b>TOTAL</b>		<b>\$254,410</b>
Expense		2024 Budget
<b>Clergy Comp</b>	Full clergy and staff compensation, including salary, health insurance, retirement contributions, pension contributions, etc.	\$202,148
<b>Rector Exepnse Acct</b>	Available for clergy to purchase books, register for conferences, meet with parishioners and others, etc.	\$2,400
<b>Rector Utilities</b>	Electric, water, sewer for Rectory	\$4,500
<b>Supply Clergy</b>	Payment for substitute clergy in Rector's absense (substitues during Sabbatical accounted for on the Balance Sheet)	\$900
<b>Nursery Workers</b>	Hourly pay for additional childcare coverage	\$850
<b>Ins Workman's Comp</b>	Workman's Compensation	\$1,700
<b>Payroll</b>	Fee for payroll service	\$350
<b>Ins Property &amp; Liability</b>	Insurance	\$7,219
<b>Telephone</b>	Business phone line for Office	\$750
<b>Elect/wtr/sewer</b>	Electric, water, sewer for Church and Parish House	\$2,000
<b>Fuel Oil / Gas</b>	Natural Gas bill	\$3,500
<b>Maint - Building</b>	Regular maintenance and repairs (large expenses accounted for on the Balance Sheet)	\$8,000
<b>Maint - Grounds</b>	Regular care for grounds, including lawn care, snow removal, and gardens (expenses for the Memorial Garden accounted for on the Balance Sheet)	\$7,000
<b>Office Supplies</b>	Materials needed in the Office, printer fees, etc.	\$6,500
<b>Youth</b>	Events for the church youth outside of normal Sunday activities	\$200
<b>Christian Education</b>	Resources for Sunday School, both adult and youth	\$500
<b>Music</b>	Organ and piano tuning, sheet music, additional musicians, etc.	\$5,000
<b>Parish Life</b>	Meals for special occassions, providing for hospitality, etc.	\$3,500
<b>Dio Assessment</b>	Our contribution to the life and ministries of the Diocese of Central New York; supports the Bishop and her staff, diocesan governance, resources available to parishes, etc.	\$24,077
<b>Outreach</b>	Minimum amount to be given to support ministries and charities beyond our church	\$7,500
<b>Special Collections</b>	Additional amount given beyond our church - should be the same amount as the Special Collections Income Line	\$5,000
<b>Altar Needs</b>	Communion supplies, candles, wafers and wine, vestments and hanging, etc.	\$750
<b>Flowers</b>	Flowers for the altar and special occasions, Christmas greenery, Easter plantings, etc.	\$1,800
<b>Vestry</b>	Primarily registration for Diocesan Convention	\$250
<b>Non-recurring</b>	Unexpected expenses that don't fit above categories	\$1,000
<b>TOTAL</b>		<b>\$297,392</b>

## St. Thomas' Episcopal Church Vestry Minutes December 17, 2023

*Present:* Susan Beattie, Martha Berry, John Bowen, Brooks Cato (presiding), Wynn Egginton, Connie Harsh, Kerry Linden, Valerie Morkevicius, Rose Novak, Jane Welsh

*Absent:* Maureen Ghent, John Orr, Anne Perring

*Call to Order*

The meeting began at 11:40 a.m. in the parish hall. Martha Berry led the opening prayer.

*Clerk's Report*

The minutes of the December 3rd vestry meeting were approved as submitted. These were the minutes of the November meeting which was moved to December. (Moved by Wynn Egginton; seconded by Jane Welsh.)

*Treasurer's Report*

John Bowen submitted the following report to the vestry members:

“Pledge income was steady remaining about 90%. The gift line remained active and now shows a YTD balance of **\$27,365**.

There were no surprises in expenses.

The Budget and Finance Commission has submitted a draft 2024 budget for discussion later in the meeting.”

Martha Berry moved that the Treasurer's Report be received as submitted; Valerie Morkevicius seconded the motion. The Report was received unanimously.

*Rector's Report*

Brooks Cato remarked that he again was pleased to report that all is going well. He is proud of St. Thomas' as a whole. All aspects of the church seem to be functioning remarkably well.

*Wardens' Report*

Jane Welsh had nothing to report at this point in the meeting. Martha Berry had nothing to report either.

*Commission Reports*

- *2024 Budget Process:* Brooks Cato stated that the 2024 budget planning materials had been distributed in advance. The discussion would take place later in the meeting.
- *Stewardship Progress:* Brooks Cato explained that at the time of the meeting there were 60 recorded pledges for **\$201, 870**. He expected a few more pledges to come in afterwards.

*Old Business*

- *Safe Church:* Brooks Cato reported that he had reminded Leah Schmitt and others who are involved with child care to complete the Safe Church training. Some vestry members stated that they were waiting for the link to the program. Brooks stated that he would get the link to those who were still needing it.
- *1835 Bible Display Case:* Nobody had anything new to report regarding this.
- *Sabbatical 2024:* Brooks Cato informed the vestry that he had sent an email to Canon Tom regarding the schedule for supply clergy for the time that he will be away in 2024. He is waiting to hear back. As a second issue regarding the funding for supply clergy during the sabbatical period, Brooks wanted vestry members to understand that the money comes out of a dedicated fund for this that normally sits within the balance sheet. The money will not be taken out of the operating budget.

*New Business*

- *Haiti Rehab Address for USAID:* Brooks Cato explained that Janet O'Flynn needed a mailing address to use in order for the Haiti Rehab organization to apply for USAID. (Haiti Rehab has been granted permission to use St. Thomas' address previously when issues like this have arisen.) There was a motion made to grant permission for Haiti Rehab to use St. Thomas' as a mailing address for USAID by Susan Beattie; it was seconded by Valerie Morkevicius. The motion passed unanimously.
- *Alteration of persons as Check Writer:* Brooks explained that at the end of January Kathleen Stahl, our bookkeeper, will be leaving. Leah

Schmitt has been learning to pick up her work. Consequently, Leah will need to gain check-writing abilities as of January 1<sup>st</sup>, and Kathleen would be removed as of January 31<sup>st</sup>. This means that Leah will simply write checks, Brooks explained. (She will not sign checks; nor will she be involved in other financial work.) Kerry Linden moved that Kathleen be removed as the person who writes checks as of January 31<sup>st</sup> and that Leah be the person who gains check-writing abilities as of January 1<sup>st</sup>; Valerie Morkevicius seconded the motion. The motion passed.

- *Approval of 2024 Budget:* Brooks Cato presented the 2024 budget proposed by the Budget & Finance Commission. He stated that they are budgeting for **\$205,000**, having already received pledges for **\$201,000**. They expect a few more pledges to come in. Our pledge numbers have increased from last year, and our Sunday attendance is strong, so all of this makes us think that, in a few years, St. Thomas' will be in a much better place. There are some increases in the budget where the parish doesn't have any say; for instance, in the costs of insurance, or in the diocesan assessment. There has been some increase as we move to strengthen our program in Christian Education and invest in personnel. For many, the main issue when looking at the budget is that B & F has built a larger-than-usual deficit of **\$42,982** into it. Nevertheless, the Commission has suggested that there are four sources of income that will cover this shortfall: 1) the Ramshaw Fund (dedicated to education) will supply **\$15,000**; 2) an application to Emmanuel Church, Norwich will cover **\$5000**; 3) the donors from the Good Neighbor Fund suggested a one-time grant of **\$7500** to cover the parish's Outreach Funds for the year; and 4) **\$15,482** will be supplied by the Schaupp Fund. Altogether, this will total **\$42,982**. The vestry asked a few simple questions regarding process. John Bowen, treasurer, noted that B & F had adopted the diocesan recommended salary guidelines (this year 5.65%), which they also normally apply to staff; however, for staff who were moved from part-time to full-time this did not apply. Wynn Egginton moved that the vestry members approve the budget that Budget & Finance had put forward, together with the suggested strategies to cover the shortfall; Martha Berry

seconded the motion. The motion carried unanimously.

When this part of the discussion had ended, Jane Welsh stated that the wardens had attended the Budget & Finance Commission meeting and that they had learned quite a lot. It occurred to them that we're losing an opportunity to educate the congregation on how the Commission operates, and ultimately, how significant the fiscal underpinnings are to the parish. She wondered whether being proactive wouldn't be better than having to ask the congregation for money in the future and whether parishioners wouldn't gain some useful insight by learning more about how their contributions are used to keep the parish afloat. Brooks Cato added that they had discussed whether the Treasurer's Report at the Annual Meeting might be one good place to start the Stewardship campaign. Jane Welsh added that something needed to be put into the *Tidings* to explain more about the budget and how funds "work." Brooks Cato offered the suggestion that there might even be a "finance issue" of the *Tidings* every year. Martha Berry stated that we need to explain to the congregation that following this year, the vestry wants to avoid having to make an annual appeal for a shortfall, or to approve a budget with a significant shortfall built into it. Connie Harsh suggested that this explanation could be framed with an expression of excitement about that is happening in the parish now. We are making strategic investments to continue movement in this positive direction. Brooks Cato recalled that Budget & Finance had stated that this is a strange year and that we simply have to look at it this way. Connie Harsh asked whether there were resources available to help parishioners discern the appropriate level of annual giving for them. John Bowen commented that he had, over time, seen a variety of programs and videos that were set up to help people decide this, but none of them were very effective. Brooks Cato interjected that giving almost always related to how involved people are in a church. The more people are involved in a church the more they tend to contribute to it. Susan Beattie wondered by what percentage the budget had gone up. Valerie Morkevicius determined that the difference between the 2023 budget and the proposed 2024 budget is 14.45%, which, she said, is no surprise because in her own research she found that this is



very close to the rate of inflation. John Bowen agreed, stating that our total expenses are about 12% higher than they were in the previous year. Connie Harsh asked what our endowment draw is. John Bowen stated that it is 4%. Connie Harsh also asked about last year's return on investment. John Bowen replied that "it was not overwhelming." Our investments are in the church's UIF Funds which tend to be rather conservative.

- *Schaupp Bequest:* Brooks Cato stated that he had heard an informal consensus at the December 3<sup>rd</sup> meeting for the Schaupp bequest to be placed in the Capital Maintenance Fund. However, there needed to be a formal motion to do so. Susan Beattie moved that the funds be placed in the CMF; Wynn Egginton seconded the motion. The motion carried.
- *Announcements:* Announcements of importance to the parish were made.
- *Next meeting:* The next vestry meeting will be on January 28<sup>th</sup>, 2024.
- *Prayer Leader:* Jane Welsh offered to lead prayer at the opening of the next vestry meeting.

At this point Wynn Egginton moved to conclude the meeting; Connie Harsh seconded. The meeting ended at 12:41 p.m.

Respectfully submitted,  
Susan Cerasano, Clerk

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### Prayer

Lord, break down the walls we have built around our hearts. Give us hearts of flesh that beat to the rhythms of justice.

—Sojourners



### Church Cookbook

We are excited to put together a St. Thomas' Episcopal Church Cookbook. If you have a favorite dish to pass, a special dessert you like to make for guests, or just something yummy you want to share, please fill out a recipe sheet! The recipe sheets can be found in the Church and Parish Hall. We will collect recipe sheets in the Office from now until **February 25<sup>th</sup>**. Once we have the recipes together we will be making copies for anyone who would like to take one home! Of course, we'll have one to keep in the Parish kitchen.

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### Prayer

Great Peacemaker, give us the courage to pursue the peace we can't yet see, to make the world we can't yet imagine.

—Sojourners

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### Hamilton Ecumenical Youth Group (HEY)

HEY is a group of 6th through 12th graders from the various churches in and around our village. When HEY comes up in the calendar, clergy and students gather for food, games, and a spiritual element to the evening. If that last part's a little scary, here are some examples of things we've talked about: Jesus would love trick-or-treating, St. Nick's and Mother Mary's record in boxing matches, and the connection between Fortnite and King David. As we're pulling this great group back together, dates aren't set in stone just yet so keep your eyes open for upcoming HEY days!

## Sermon for the Fourth Sunday after the Epiphany: Mark 1:21-28

The Rev. Brooks Cato  
January 28, 2024

I think I've told y'all about Mercy Church, the ecumenical services we did in the basement of Christ Church, Little Rock. There were a few clergy, a few well-meaning folks, and a lot who slept under the dome of the sky rather than a bedroom ceiling. Whoever you were, whatever state you were in, you were welcome there. You didn't have to be sober. You didn't have to be clean. Mostly, as long as you weren't hurting anybody, you were welcome. Anyway, us well-meaning folks that went home to roofs over our heads had ideas. And it's a good thing we ran those ideas by the rest of Mercy Church before we put 'em into practice, 'cause a lot of the time, we missed the mark. Once, we were sitting around thinking of things we could do to help, so we offered use of the church's washer and dryer. We thought, hey, we can give 'em a set of scrubs to wear while their clothes are getting clean, and then they'll leave with a nice set smelling like crisp detergent. One of the unhoused people balked. As it turned out, there was a shelter at another church up the road, and they did exactly that. But they did more. You had to meet curfew. You couldn't be on any substance stronger than coffee. You had to listen to some preaching and an altar call. If you were grumpy or short with a volunteer, you'd be kicked out and banned for life, sometimes without the clothes you brought in with you. In other words, if we made folks wear scrubs, they'd assume we were the same kind of place where the rules were more important than the people. And that's the last thing we wanted to be.

Actually, going back long before my ordained days, every church I've ever worked in has a similar problem. When a person walks into the place with five layers of different sized coats, a bag with all their belongings, a story on their lips, and a desperate look to their eyes, we help. Or, we want to help. In St. Elmo, Tennessee, that looked like a couch to rest on and a plate full of cut-up donuts. In Newport, Arkansas, that looked like a bookshelf full of basic groceries complete with Vienna sausages. At Christ Church, that looked like an overnight shelter for when temperatures dipped below freezing. Here, we do a lot. We've got a couple of sleeper sofas and a whole heap of blankets. We've got soup in the freezer. We keep hand warmers and

thick socks to give away. There's Narcan in the office in case someone ODs. There's little backpacks full of hygiene products. And maybe most importantly, there's you. When we find someone asleep on the couch, we don't run 'em off. We put on a pot of coffee.

There's this old saying that says to get into heaven, you've gotta have a letter of recommendation from the poor. I love that. We offer kindness. We offer food, clothing, and shelter. We offer listening ears. We rarely offer prayer outright, unless it's wanted. Now, that might sound a little strange, but let me be clear. Not all churches are as kind as this one. Hamilton's doing pretty well, but Hamilton isn't the only place folks encounter church people. We're a good bunch most of the time. But church people can do a lot of harm, even unintentionally, and there's also quite a few church people that do cause harm intentionally with hearts hardened by a national famine of empathy. I remember a good Christian soul saying that we shouldn't help the poor because, as he put it, "Poor people are poor because of poor decisions." Y'all. If we're looking for excuses not to help people, our religion's jumped the shark. The poor will always be with us: that's an opportunity to serve the least of these, not an excuse to turn our backs.

Anyway, one of the hardest things in all these churches I've served in is getting to the place where what we can offer ends. We want to solve all the problems and help all the people. But we can't. We've only got so much to give, so many hands to lend, and so many couches to sleep on. If I had my druthers, we'd keep a social worker on staff, provide health care, provide meals and beds, and keep the mental health cavalry on speed dial. But we can't do all those things. I suppose there's a real question of whether or not we even should, but I kinda hate having to ask.

Way back and way over in Capernaum, Jesus and his crew rolled into the synagogue for some old time religion, and he did a bang up job. In the middle of what I can only imagine was an especially compelling point we don't get to hear, a man possessed by a demon interrupted the sermon. Jesus cast the demon out, everyone was amazed, and he got a reputation as the real deal. I love this story. The people of the synagogue didn't seem bothered at all that this possessed guy was there. I'm guessing he was a known entity, and everyone sorta agreed to welcome him, even if he might act out from time to time. If they knew he had a demon, how much cooler is that? Even the possessed had a place in

God's house.

A quick sidebar: there's a temptation, especially in modern times, to discount demon possession as what we know to be mental health conditions. Look, I don't know if demon possession involves horns or just needs a little serotonin boost, but I think we do unintended damage calling mental health issues "demons." When we do that, we're telling people they've got evil in 'em and what they need is a priest rather than a therapist. So maybe don't do that.

Back to the story. It's lovely that they welcome this possessed fella in their midst even though he might cause trouble. It's also lovely that Jesus cast out the demon but not the man. Whatever was eating at him, it needed to go but he could stay. There's a miracle in the demon-casting-out part of this, of course, but I think there's a little bit of a communal miracle, too. These folks laid the groundwork for Jesus to show up. They made space for the man, accepted him in their community, sat next to him in the pews. I can imagine someone bringing a dish of leftovers to the temple just for him. I can imagine a few worried souls standing in the parking lot worrying about what's going to happen to him. I can imagine a whole lot of big hearts praying and giving and longing to help but not really knowing what else to do. And then Jesus showed up and fixed the root cause. He addressed the demon, not the symptoms. Not only did it work, but the people couldn't help but see what just happened. Someone actually helped. I mean, everyone helped, but Jesus actually solved the problem.

St. Thomas', I think we're doing a wonderful job of being that congregation setting the stage for Jesus to show up, accepting, building relationships, feeding, listening, comforting, and doing all that stuff to make space for respite and rest. We care for the person and we care for the soul. I'm sure you've heard the whole "thoughts and prayers" thing, and I'm sure you've heard the justifiable critiques. "Thoughts and prayers" is a wonderful sentiment. Do that. But also, don't stop there. "Thoughts and prayers" is where we start, and then we show up and do and we don't stop until it's fixed. If we're really looking at the massive heap of social problems, showing up and doing's gonna be needed for a mighty long time.

Actually, it reminds me of a Desmond Tutu line where he said, "There comes a point where we

need to stop just pulling people out of the river. We need to go upstream and find out why they're falling in." He also said that when he suggested this, people called him a socialist to discount his work. That's a societal demon needs casting out right there. I don't care if you're a socialist, a democrat, or an anarchist. If you're here to help the poor, we can work together. Also, isn't it just fascinating how much of our society wants to address the symptoms of our myriad problems while refusing to fix the structures that amplify them? Hmm.

I guess where all this leads is a question: what happens when real, tangible help actually shows up? In the case of Jesus, people perk up. In our case, I don't know just yet. We've seen a lot of people come to us for help. And we've given a lot. I already mentioned the couches, the soups, the coffee. But there's also grocery store gift cards, a furnace that works, hot meals with community. Of everything we do, when I get most proud is when I hear those folks in need bragging on you. One of 'em a year or two back said, "I thought all churches were the same. But everyone else turned me away. Look, I know I smell bad sometimes, and I know I'm not always easy to be around, but it means so much that someone was here and just ... nice." That's a direct quote, by the way, a recommendation letter from the poor, if ever there was one.

So yes, we are doing good here. And yes, we're meeting a ton of immediate needs every day. But I still wonder. We're doing so much, but we're meeting needs that almost feel manufactured. We wouldn't need to provide a roof if everyone had housing. We wouldn't need to keep warm clothes on hand if everyone had enough money for a good coat and a pair of socks. We wouldn't need to pay hospital bills if everyone had healthcare. As our world devolves increasingly further into meanness, we need to be asking why so many people keep falling in the river. Our society's got demons, and y'all they are not all that hard to figure out. Think and pray about 'em, but don't stop there. Do something, be kind, listen to what people actually need, meet those needs, and cast out the demons that single out the poor. Like Jesus, that's how we'll get a reputation as the real deal. And like Capernaum, all will be amazed.

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## Make a Donation Online

Make a donation to our parish online with the link below. You will receive an email confirmation of your gift, and the Diocese will forward your gift and contact information to our parish for acknowledgment.

<https://cnyepiscopal.org/give/give-to-my-parish/>

When you go to the link above, you will fill out the donation form. In the Parish section, select "Hamilton: St. Thomas' Episcopal Church" and in the "Gift note/designation" line be sure to type pledge, deficit appeal, or wherever you'd like your donation to apply.

## Looking for Contributors

Interested in adding something to our monthly newsletter? We're looking for contributors to spice up *Tidings* and add some variety! Pictures, poems, articles, book reviews, insights -- anything that's brought you closer to God. Please make submissions to the Church Office by the 20th of each month, and we'll consider them for publication.

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## Scripture Lesson

And now faith, hope, and love remain, these three, and the greatest of these is love.

—1 Corinthians 13:13

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## T-Shirts for Sale





## Upcoming Events

### February 4, 6:00 PM: Christian Unity Service

Join the Churches of Hamilton for the annual Service of Christian Unity at 6:00 pm on February 4th at the Hamilton Baptist Church.

### February 13, 5:00-6:30 PM: Shrove Tuesday Pancake Supper

Music, food & fun for all ages. Bring the whole family & your friends!

**Menu:** Pancakes with maple syrup, scrambled eggs, sausage, apple sauce, coffee, tea, & juice

### February 14<sup>th</sup> 7:00 AM & 5:30 PM: Ash Wednesday Services



### Free Coffee

St. Thomas' has free coffee in the Parish Hall every Tuesday, 9:00-11:00 am. Stay and enjoy a cup or take one to go.

## Happening in the Area: AA Meetings in Hamilton, NY

TIME	NAME	LOCATION / GROUP	ADDRESS / PLATFORM	REGION
Sunday,	<u>Morrisville Serenity</u>	<u>Morrisville Serenity</u>	100 Eaton Street	Hamilton
Monday, 8:00 PM	<u>Hamilton on the Green</u>	<u>Hamilton on the Green</u> First Baptist Church	First Baptist Church 27 Broad Street	Hamilton
Wednes- day, 12:00 PM Noon	<u>Hamilton on the Green</u>	<u>Hamilton on the Green</u> First Baptist Church	27 Broad Street	Hamilton
Wednes- day,	<u>Colgate University</u>	<u>Shaw Wellness Institute</u>	113 Broad Street	Hamilton
Friday, 8:00 PM	<u>Hamilton on the Green</u>	<u>Hamilton on the Green</u> First Baptist Church	27 Broad Street	Hamilton



## Prayers of the People

### As of February 1st

**For those in need:** Edith Allen, Leslie Andersen, Irene Brown, Aster Dinku, Andrea Duncan-Tanner, Joan Fales, Justin Fitzgerald, Barbara Frost, Lisa Gee and her children, Kaia Harding, Amanda Harlan, John Hart, Nancy Heck, Marlene Houck, Oliver Jenks, Christopher Johnson, Sandra Jones, Kerry Linden, Deb Moudarres, John Novak, Pat Osowski, Wilma Peters, Joe Rupp, Candace Schult, Mark Spearing, Patricia Tayntor, Ed Vantine, Chris Warren, Deb Willis, Joan Winkler, Pavla Zakova-Laney, Jerry & Roseann Fitzgerald, Anthony & Vincent Pacillo, William & Elena Muenckler, Pat & Damon Simonds, Charles & Susan, Cynthia & her family, Brian, David, Diane, Gordon, James, Jane, Janice, Jim, Mary, Nancy, Nick, Paula, Paul, Rebecca, Scot, Brice, Cassie, Charles, Dan, Grace, Kate, Nicole, Ryan, Travis, Diane, Jordan, Andrea, and Russ.

**For the Departed:** Donna Hayes, Charlie Holbrow, Don Fenner, Ned Beattie, William A. Frutiger, Bob Wehrer, Michael Strozky, Linda Bean.

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### Flowers for the Altar



Just a reminder that if you would like to honor or remember a loved one with flowers on the altar, you can do that by making a donation to the Flower Guild (\$35 is recommended). Write a check to St. Thomas' Church and in the memo write Altar Flowers. Envelopes for flower donations are provided at the back of the church. You may either place the envelope in the collection plate during the Sunday morning service or mail or drop off your check in the Parish Office no later than the Wednesday prior to the Sunday you want your loved one honored or remembered so that the name(s) can be included in the bulletin. You can also fill in a date on the flower calendar in the Parish Hall.

Thank you.

—Rose Novak & Jana Laxa for the Flower Guild

## February Thanksgivings

**Birthdays:** Rebecca Cato (02/08), Cillian Brockway (02/10), Samuel Owens (02/12), Sicily Catania (02/14), Mea Martinuea (04/15), Emma Dudrick (02/16), Joshua Knapp (02/17), Anna-Marie Kuiper (02/19), Charles Jerome (02/22), Adrien Catania (02/26), Vivianna Linden (02/27).

**Baptism Anniversaries:** Susan Geier (02/02), Emily Hutton-Hughes (02/13), Gwyneth Davies (02/13), Scott Rivington (02/18), Jana Laxa (02/23).

**Marriage Anniversaries:** Lauren & Luke Marshall (02/23).

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### Scripture Lesson

Be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.

—Ephesians 4:32

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### Worth Repeating

There is something infinitely healing in the repeated refrains of nature—the assurance that dawn comes after night, and spring after winter.

—Rachel Carson, *Silent Spring* (1962)

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### Scripture Lesson

Now faith is the assurance of things hoped for, the conviction of things not seen.

—Hebrews 11:1



**COLGATE DEPARTMENT OF MUSIC  
PRESENTS**

**FACULTY RECITAL:  
DR. BRIAN STARK, SAXOPHONE**

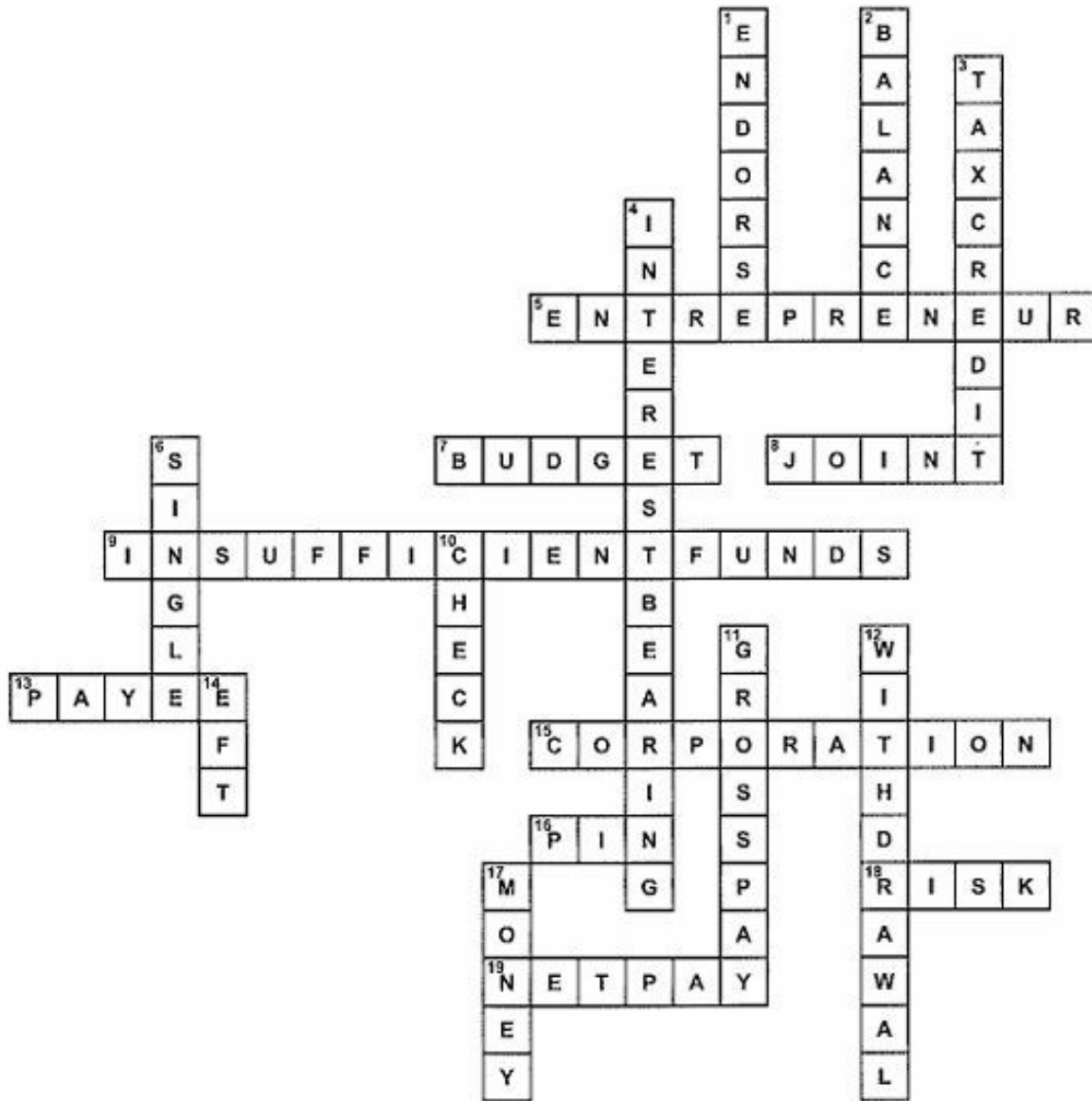
**A STUDY IN SONG:  
PERSONALIZATIONS OF  
MELODY ACROSS  
GENRES**

**FEBRUARY 4, 2024 3PM  
COLGATE MEMORIAL CHAPEL**

**VALERIE STARK, PIANO  
RICK MONTALBANO, PIANO  
JOEY ARCURI, BASS  
MARK SHINER, DRUM SET**

FEATURING WORKS BY LAWSON LUNDE,  
WILLIAM GRANT STILL, THE WU TANG  
CLAN, BILLY STRAYHORN AND BJÖRK

# Solution



**St. Thomas' Episcopal Church**  
**Scheduled to Serve**  
**February 2024**

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

Page 22  
 315-824-1745  
 stchurch@cnymail.com  
 stchurchonline.org

DATE	LECTOR	LEM	USHER	ALTAR GUILD	FLOWER GUILD	NEWCOMERS
FEB 4	OT Linda Jenks NT Kristin Strohmeier	Amy Jerome	Ed Page	Emily Hutton-Hughes	Jana Laxa	Linda Jenks
FEB 11 <i>Rite One</i>	OT John Orr NT Jane Welsh	Debbie Barker	Ed Page	Wynn Egginton	Jana Laxa	Linda Jenks
<i>Ash Wednesday</i> FEB 14 7:00AM _____ FEB 14 5:30PM	Linda Jenks _____ OT Adger Williams NT Lynn Staley	Debbie Barker _____ Wynn Egginton	Ed Page	Linda Jenks / Colleen McNerney	Jana Laxa	Linda Jenks
FEB 18	OT Jane Welsh NT Martha Berry	Maureen Ghent	Ed Page	Wynn Egginton	Jana Laxa	Linda Jenks
FEB 25	OT Maureen Fox NT Maureen Ghent	Debbie Barker	Ed Page	Colleen McNerney	Jana Laxa	Linda Jenks



**Qidings**  
February 2024

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