

April 2023

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OFFICE HOURS:

Monday-Friday
9:00 am - 1:00 pm

RECTOR:

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brooks.cato@gmail.com

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John Bowen 315-824-4118

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Barbara J. Hicks 607-244-3397

Tidings



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

The Rector's Column



Since the beginning of this liturgical year, we've been talking about sabbath around St. Thomas', though the past couple of months make that tough to recall! We've selected a paint color, started getting various building projects underway, even introduced a new commission to help welcome and incorporate newcomers.

Sabbath for us has taken some pressure off, but it's also made space for the really necessary work of our congregation to get rolling again. We have buildings that need our loving care, and the fruits of years of labor from the Buildings Commission and the Vestry are finally coming to harvest.

But there's other stuff brewing, too. The pandemic has changed much of how we do things in our lives, and it's hit St. Thomas' in various ways. We're working on rebuilding this wonderful congregation, too. While the church edifice gets a glow-up, so do our people.

Those of us that are already here, we're growing in our spirituality. Those of us that are part of St. Thomas' from afar, we're growing closer through the magic of technology. Those of us that are part of St. Thomas' that we haven't seen in a while, we're growing in confidence to return. And those that are soon to be part of St. Thomas' but just don't know it yet, we're warming up a pew for you.

This place has so much love to give, so much room for renewal and grace and love. This place has Easter written all over it, an embodied sabbath offering all that we are to the world. This place has so much to give, and it's better with you in it, whoever you are.

With Christ's love,

Brooks+

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Sabbath Book

Searching for Sunday by Rachel Held Evans

Beginning as an Evangelical blogger, Held Evans finds her way to The Episcopal Church. Structured around the sacraments, this book is a deeply moving memoir of what it can be like to lose a faith community and gain another.

—Fr. Brooks

Join the Conversation Bible Study

We'll take a break on Maundy Thursday and then, starting on April 13th, we'll read the two Letters of Peter, and then more to Paul's Letters to the Corinthians.

Where: Peter's Letters are near the end of the New Testament while I & II Corinthians are closer to the middle of the New Testament.

What to Watch For: How, exactly, do the People of God stay faithful now that Jesus has ascended?

References: As long as you know the basic story of Jesus, you'll have a good foundation for understanding what Peter and Paul are talking about.

Content: Peter and Paul had several theological debates. We'll see some of those differences as we shift from one author to the other. Also, Paul has a lot to say. A lot. Some of it's very difficult for modern readers, so we'll lean into those things while we're at it.

Nave Gazing

You may have noticed that the Confession of Sin disappears from our services during the Season of Easter. What gives?

It's an old tradition, as far back as the Council of Nicaea in 325 A.D. The Council of Nicaea, in addition to writing the Nicene Creed that we say every Sunday, weighed in on several matters of doctrine and practice. You might not find this surprising, but they got pretty granular in the kinds of things they addressed.

While they didn't weigh in on the practice of Confession specifically, the Council of Nicaea actually forbade kneeling during the entire season of Easter, from Easter Sunday through the Day of Pentecost! A lot of the Christian Tradition took this prohibition against kneeling to mean that we shouldn't do those things we kneel for either. Since the Confession is done while kneeling, it got removed for those Great Fifty Days. These days, not many abide by the no-kneeling rule during Easter, but the practice of removing the Confession has stuck.

To understand why it might make sense to remove the Confession, it's good to know why we confess in the first place. While we all have our reasons, the basic impetus behind the Confession is the very real recognition that each of us falls short of all that the Christian Life requires of us, in some way or another. The Confession makes space to name those things and to turn our hearts to God and our neighbor as we move to make things right.

With the events of Holy Week and Easter, though, we track the story through the Cross where Jesus takes on all of humanity's shortcomings, and in the Resurrection, shows us a new life. Our sins are set aside, and we are invited to live in a new way. The removal of the Confession is yet another way we remind ourselves of what this new life in Christ could look like!

And if you really miss it, you still have some options. You can hold off until the Season ends and then confess "bigly" all at once. Or, you can always seek out private confession for those things that just weigh too heavy in the meantime.

—Fr. Brooks



**The Time Has Come
for St. Thomas' to get a
New Coat of Paint!**

After weeks of votes, a tie, tons of deliberation, and a fine run-off vote, we have a winner!

When the church gets its new coat of paint, it'll be Dark Brown!

Thanks to everyone who participated, and extra thanks to the Buildings Commission for providing such great color options for the congregation's consideration.

Land Sale Update

We're moving along! At its January 24th meeting, the Standing Committee of the Diocese voted to approve the sale of the Hill Road property. Now, all we need to complete the sale is the approval of the State Supreme Court of New York.

The funds raised from the sale of the land will go to the capital expenditures planned for this year. While we expect the proceeds to cover quite a bit of the cost of the work we need to do, we may need to turn to the congregation to do some targeted fundraising. Stay tuned!

—Fr. Brooks

Ponder This

In the twilight of life, God will not judge us on our earthly possessions and human successes, but on how well we have loved.

—Attributed to St. John of the Cross



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, 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.

Thank you.

—Jana Laxa

**Sermon for the Third Sunday
in Lent: John 4:5-42
The Rev. Brooks Cato**

I think I've told y'all about Mercy Church, that ministry with the homeless folks in Little Rock? They met in the undercroft of that church, which is a fancy way to say they were down in the basement. Now, before you get upset that they were shoved away where no one could see 'em, they picked the spot. We offered the run of the entire complex of buildings and they picked that room. For one thing, it was devoid of all the trappings of intimidating worship spaces. No fifty foot ceilings, no towering stained glass, no uncomfortable pews. They liked being down where the crawlspace blended in with the spooky bathroom. They liked sharing space with AA. They liked having a room they could make their own. It didn't hurt that the outside entrance was a step-down door right at the sidewalk facing the central bus terminal.

It was a funny thing to minister alongside those folks. The board of that start-up church was one of the most eclectic groups I've ever been in. It was me, a religion professor, a Presbyterian minister and her newborn baby, a wealthy woman who always wore furs even in August, a former Soviet bloc social worker, a woman who just moved into her first apartment, and a man who lived in a train engine. We sang songs and said some prayers, offered a place of silence, a place to come down off a high or sleep off a bender. We brought out cots for the colder nights, and we started reading scripture together. And I gotta tell ya, those days reading Bible stories with those folks were incredible and challenging and sometimes a little weird. The religion professor led the conversations but didn't try to teach scripture. He tried to draw out what these scriptures meant for the gathered congregation. And let me tell you, I've never had my scripture reading worldview challenged so consistently than down in that bus-stop facing basement.

You know, most of my life reading the Bible has come from a place of relative comfort. I mean, sometimes I'm in a hurry, and sometimes I get a crick in my neck, but I'm reading from my home or my office, maybe I'll read at a restaurant or in a waiting room, but mostly I'm getting to choose from a whole slew of places with nice

chairs. Most of the folks gathered in the undercroft hadn't heard these stories like that. Most of them heard 'em through the lens of one preacher or another, some of 'em carried a worn Bible as a talisman of protection, but most of 'em heard these stories through the game of telephone that came from a friend who heard it from a friend who'd heard it from another friend. And all of them lived a very different existence from my own. Nevermind *how* we read these stories. Think about *where* we do. Or what just happened ten minutes before we sat down to read. The insights these folks brought from a life lived so very distantly from my own were fascinating, sure, but to maintain that distance of fascination reduced witnessing their insights into a kind of safari.

So, one day after Mercy Church, I took the guy that lived in the train - his name's Ken - to a pizza place around the corner. He picked the spot because this little pizza joint used to be a hot stop on the punk scene. Blondie and The Clash and Green Day had played there, and the air still had the feel of a place the establishment ought to avoid. We sat over greasy slices and wiped our fingers on see-through napkins while Ken started talking and I started shutting up. Ken told his story, that he went from being a husband and a dad to neither in the blink of an eye on the interstate. He talked about how hard he fought to stay sane, to stay whole, to stay in the rat race, but nothing seemed to make sense. He didn't want every day to be a fight, so he stepped back, little by little, until he'd crafted a life he loved. From the locomotive, he felt safe. He had a roof over his head and a place to come in from the cold. He had a door, if he wanted to use it, but he rarely wanted to use it. He could watch storms blow through. He read through nearly the entire downtown library's collection and started working through satellite locations, too. Ken even had an unofficial deal with the rail workers. They knew he was there, but they didn't bother him so long as he'd keep an eye out. He had a similar deal with the paramedics. He called them so much for people he'd find around downtown that they knew him by his voice. Ken is a good dude, and he's not down on his luck. He chose this life. And he doesn't want your pity or mine. What he wants is to help other folks and to live a peaceful life. And what he really wants is for people to stop looking at him like he's wrong just by existing. Talking about his

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experiences on the street, he had a lot to say about Jesus and the Christians he'd seen. The line that made me choke on a slice of pepperoni: "They sure find a lot of reasons to hate folks they think God wants them to hate. But they never seem to come around to loving the ones God tells them to love."

Now, the Samaritans weren't all that different from what Ken's getting at. They were a different group of people, but they weren't all that different. They shared the same ancestors as the Jews of Jesus' day, and they had a real hard history. When the Assyrian Empire destroyed the Northern Kingdom of Israel 700 years before Jesus came along, the survivors were deported and spread across the conquering empire. Most of them. The tiny remnant that remained, they're who the Samaritans came out of. But when people began to return home from the exile, generations later, there were some differences in how they practiced their once shared faith. The ones who had stayed back said they were the true faith because they'd remained unchanged. The ones who had been sent into exile said they were the true faith because they'd gone through a difficult trial and adapted. That's the basic origin of the split. It's more complicated than that, but not by much. The exiled folks that returned ended up growing into the dominant group, and the Samaritans (the ones left behind) lost out. And the schism grew and the chasm deepened, and by the time Jesus came around, no one wanted to cross the line and see the others because that was a reliably unpleasant experience.

You know, it's kinda interesting that Jesus even goes to this place. It's an important site, Jacob's Well had all sorts of meaning for early Hebrews. It's a place of salvation in the wilderness, so that makes sense. But it's deep in Samaria. You don't go there by accident. And wherever else you're trying to get to, you can get to by going around *those people*. But that's where he chooses to go. No one would do this by accident. It's just not done. So Jesus is up to something. Plenty of ink's been spilled on what follows, from the powerful witness of a woman to Jesus' mind-reading performance and even to the power of a simple phrase like "come and see." But what I'm interested in is that Jesus was even there in the first place. The whole world said he was

supposed to hate the Samaritans, and the root of that was supposed to be in some truth about God. But God didn't separate out the Samaritans like chaff, it just happened. And in spite of the hate people said God wanted them to carry, Jesus goes to them and offers the first person he sees eternal life. And that offer is an offer of love. We know it's love because just last week we heard that God sent him because of love. All that he does is a message of love meant to show the world who, exactly, it is that God loves. As it turns out, that's everybody. God doesn't love the division or the hate. God loves the people. Regardless of who they are, what they were born into, or what they've chosen. In spite of all that we are, God loves us and crosses all sorts of lines to show us that love.

Thinking back to Ken and our pizza slices before I went home to my 2,000-square foot house and he to his 200-ton locomotive, I can't help but hear his line echoing in my head. "They sure find a lot of reasons to hate folks they think God wants them to hate. But they never seem to come around to loving the ones God tells them to love." Assuming Ken's right, who does God tell us to love? The Gospels say it's "love your neighbor." And if we follow Luke's totally reasonable follow-up question, "Who is my neighbor?" we end up right back where we started. Jesus doesn't answer that directly. Instead, he tells a story, the parable of the Good Samaritan.

Who is my neighbor? Is it the good people of God who cross the street when they see something unusual in their path, when they see a body in a ditch or Ken's tall frame standing proud? Or is it the one person who stops, the last person we "should" give the time of day? The hateful, the loving, the easy to love and, especially, the hard to love? Whoever it is that we're told we're "supposed" to hate, that's it. Who is my neighbor? Leave it to Ken, he says it's all of 'em.

--The Rev. Brooks Cato

A Prayer

Kindle without ceasing Lord; we need your light to give us hope in the midst of this dark world.

—Sojourners

St. Thomas' Episcopal Church Vestry Minutes February 26, 2023

Present: Debbie Barker, Susan Beattie, John Bowen, Brooks Cato (presiding), Maureen Ghent, Connie Harsh, Emily Hutton-Hughes, Valerie Morkevicius, John Orr, Anne Perring, Jane Welsh

Absent: Heidi Riley

On Zoom: Wynn Egginton

Visitors: Liz Brackett, Tom Brackett, Hannah McClennen

Call to Order

The meeting began at 11:35 a.m. in the parish hall. Debbie Barker led the opening prayer.

Clerk's Report

The minutes of the January 22nd meeting were approved as submitted. (Moved by Emily Hutton-Hughes; seconded by Debbie Barker.)

Treasurer's Report

John Bowen submitted the following report to the vestry members:

“There were no major changes in the financial picture of St. Thomas' Church for the month of January. Cash in the checking account remains stable, as do expenses. There were moderate gains in the investment accounts for the month of January. Eagle-eyed reviewers will note Diocesan Assessment expense is over budget due to the December payment going out in January. The financial portion of the annual Parochial Report was completed and submitted to the Vestry.”

The Treasurer's Report was received as submitted. (Moved by Jane Welsh; seconded by Maureen Ghent.)

Rector's Report

Brooks Cato reported that Leah Schmitt is now the proud mother of a baby boy named Cillian Ira and that all are doing well and enjoying the moment. He continued to share that Kirsten Weyer—who had endured a “baptism by fire, having made it through a weekly service, Ash Wednesday, and other major responsibilities”—is

now fully ensconced in the parish office and is doing a lovely job. Susan Beattie and around sixteen other persons have come together to support Hamilton's Ukrainian family in this next stage of their lives. Bible study is gaining in strength, in-person and on Zoom. All are invited on Thursday mornings to this fun and enlightening gathering. No prior knowledge required.

Wardens' Report

Debbie Barker wanted to share that she was impressed with the healthy voter turnout in the recent poll on paint colors. Jane Welsh felt similarly.

Commission Reports

There were no commission reports received in advance of the meeting.

Old Business

- *Land Sale:* Brooks Cato reminded vestry members that everyone in the parish was being kept informed by regular postings in the weekly newsletter. With the Diocese of CNY having passed the sale, the State of NY now has to grant their approval.
- *Safe Church Training:* Anne Perring was pleased to report that almost everyone had completed the training program. Those who weren't finished yet were on their way.
- *Grant Opportunities Committee:* Brooks Cato announced the membership of the Grant Opportunities Subcommittee, that is, those who are exploring the kinds of grants for which St. Thomas' might apply to fund our own projects. Anne Perring gave an update on one grant mentioned at an earlier meeting. Unhappily, it seemed as if it might be too ambitious for St. Thomas' at the moment. The grant seems to be aimed at larger churches with wider outreach programs.

New Business

- *Shifting the Rectory to Natural Gas:* Brooks Cato proposed that the rectory be shifted to natural gas and explained why this would be desirable. The cost would be **\$5,000**. A short discussion ensued during which Anne Perring suggested that exploring the possibility of using a heat pump could also

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potentially work. Brooks Cato stated that wiring issues inside the rectory would, most likely, rule this out, but he would ask the Buildings Commission to look into it. There was a motion by Susan Beattie to transition the rectory to natural gas. Emily Hutton-Hughes seconded the motion. The motion carried.

- *Parochial Report:* Brooks Cato presented the parochial report, which had been circulated earlier. John Orr had two questions. On p. 2, question 3: John asked whether there was any reason as to why we had never done the survey. Brooks Cato stated “no, there was no reason. It had simply never happened.” Then, John Orr asked, in reference to p. 3, question 21, how the number of services are computed. They “didn’t seem to add up.” Brooks Cato explained that there can be more than one service (or office) in a day. Debbie Barker moved to accept the parochial report as submitted; Anne Perring seconded the motion. The motion carried.
- *Church Paint:* Brooks Cato stated that he was “floored” when he saw the results of the voting because he had anticipated that there would be a clear winner amongst white, brown, and green. [For the record, the numbers came in at: White=173 points; Brown=173 points; Green=176 points. Under the Borda voting system, this meant that White and Brown had tied.] Also, Brooks noted that (in keeping with the rules for the voting system) any ballot was discarded if the voter didn’t rank all three colors. Brooks then explained several different options for proceeding, including splitting the votes for the least favorite choice between the other two. (When he sent out the email of the results to the vestry—where he fashioned several tie-breaking scenarios—he didn’t name the individual colors.) Jane Welsh noted that, for some parishioners, this might look like manipulation. Anne Perring agreed. John Orr commented that in looking over the three scenarios that Brooks had sent out, there was no clear winner, and that, in the January minutes, the vestry had stated that they would be looking for a “clear winner” in determining the color to paint the church. Anne Perring

noted that we might not get a very different vote if we remove green as a choice and vote again. John Bowen, hypothesizing as to why the vote split the way it did, mentioned that perhaps it was the availability of two colors, as opposed to white, that split the vote so evenly. In other words, perhaps those who voted for the colors were attracted to the option of having a color and least attracted to white. Nevertheless, after careful discussion, vestry members agreed that a run-off needed to be taken between the top two choices that were tied so that: 1) parishioners would perceive clearly that a second vote had been taken, and that 2) they had been offered the opportunity to participate in this vote. John Orr agreed, but cautioned that the vestry still needed to decide what to do if the second vote is tied. Vestry members agreed. After a brief conversation, it was decided that there would be a run-off vote between white and brown, with parishioners voting for one color only; that the voting would begin the following Sunday (March 5th) and would remain open through the subsequent Sunday (March 12th) at the coffee hour. The votes will be counted following the coffee hour on March 12th. The winner will be decided by a simple majority. If there is a tie vote, then there will be a simple coin toss to determine the winner. Brooks Cato will toss the coin.

[Update, 3/13/ 2023: Following the coffee hour after the 10:00 a.m. service, on Sunday, March 12th, the votes were counted. Brown received 54 votes; White received 40 votes. The church will be painted Brown, with a Red door, the latter to match the color that the church already has.]

- *Core Priorities Discussion (Fundraising for Gifts, limited to 10 minutes):* Brooks Cato reintroduced the conversation from the January meeting. Several vestry members thought that perhaps having a games night, with desserts, would be a good idea. Susan Beattie stated that having something more upscale might bring in more profits, such as an “antiques auction,” with food. Jane Welsh thought that the parish also needed to think of something that younger people might be interested in. Connie Harsh suggested that basket raffles might be considered. Maureen Ghent

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commented that a golf tournament might work really well since, in her experience, these are successful; however, she thought that perhaps St. Mary's already does this. Valerie Morkevicius suggested that a children's race could work well. Publicize the winners and offer t-shirts and other gifts. Perhaps combine this event with other ideas? Maureen Ghent added that the large farm on 12B, in Deansboro, also hosted some fund raisers. It might be worth exploring some ideas with them. Valerie Morkevicius noted that the classic spaghetti dinner always seems to be a winner. Susan Beattie added that corned beef on St. Patrick's Day is a good idea too. Maybe in 2024? Jane Welsh urged everyone to think about barbecues, as well, because we have a lot of good outdoor space.

Final announcements were made:

- *Harriet Tubman Service:* A diocesan Service, March 22nd, Noon, in-person and on Zoom.
- *Next meeting:* The next vestry meeting was set for March 26th, 2023, at 11:30 a.m.
- *Prayer Leader:* Emily Hutton-Hughes offered to lead prayer at the opening of the March vestry meeting.

There being no further business, several persons moved to adjourn the meeting; several others seconded the motion. The meeting ended at 1:00 p.m.

Respectfully submitted,
Susan Cerasano, Clerk



A Prayer

To your beloved you give rest; may we experience the deep safety that can only be found in your love.

—Sojourners

At St. Thomas', since 2018, our Bible Study group has been slowly working through the entire Bible, at a pace of about one book per month. For Lent this year, we've been studying the Book of Psalms. Parishioner Emily Hutton-Hughes was so inspired that she decided to try her hand at writing a modern-day psalm. She says, "I was inspired by a flock of song sparrows, newly arrived from points south, who were under my bird feeder five days after the biggest snowstorm of the winter. My psalm incorporates the major psalmist themes of help, instruction, praise and thanksgiving.. It also touches on liturgy. Ultimately it is a prayer for resilience, rejuvenation, faith & hope in the onset of Spring in a winter-besieged land."

Without further ado, here is Emily's Psalm, "Deus meus est petra:"

To the leader of the choir,

1. Oh God you are a warm rock shelter in a weary and unstable land.
2. Like song sparrows scattered and battered by late winter storms, we have lost our way and are weak in heart.
3. Shelter us under the shadow of your great wings, oh Lord.
4. How long, oh God, must we be afflicted by endless strife?
How long must families go without sufficient food and suffer under an onslaught of extreme weather?
How long must we wait in darkness for the dawn light?
5. Oh Lord, we cry out to you for your loving embrace.
Deliver us from this time of trial.
6. Your mercy is great and your steadfast love endures forever

Selah

7. Lord we pray that we will ever incline our ears to you and accept your guidance in all things.

8. We commit to helping the hungry, the oppressed, and those who are sick or in trouble.

9. We give thanks for all the blessings you send to us:

For the lengthening of days, we praise you
 For the strengthening of the dawn chorus, we praise you
 For the freshening waters that cheer all creatures, we praise you
 For the coming bounty of fields and forests, we praise you

10. Let all voices join in song, rejoicing in the power of your healing grace!

Prayers of the People

Prayers Requested for: Edith Allen, Gary Barker, Alfred Buck, Frank Cost, Anne Debevoise, Aster Dinku, Teddy Engle, Everett Egginton, Joan Fales, Don Fenner, Kathy Fisher, Jerry & Roseann Fitzgerald, Barbara Frost, Lisa Gee and her children, Daniel Ghent, Cindy Hackeman, Kaia Harding, Amanda Harlan, Marlene Houck, Ana Hsu, Mary & Sue Humphrey, Brian Johnson, Danielle Jones, Janna Keser, Jeannie Lin, Kerry Linden, Burt Marshall, Dianne McDowell, Rob McKinnon, Liam Meyer, Pat Osowski, Anthony & Vincent Pacillo, Joni Resnick, Diane Rich Krause, June Schaupp, Candace Schult, the Shiner Family, Mark Spearing, Carol Strozyk, Patricia Tayntor, Deb Willis, Joan Winkler, Christopher, David, Glen, Hailey, Jane, Janice, Lance, Lee Anne, Nancy, Nick, Rebecca, Scot, Thomas, Vicky; Grace, Amber, Crystal, Brittani, Shasta, Justin, & Chad

Ponder This

“The joy of Easter is no shallow joy. It is a joy grounded in the depth of knowing that God is with us and always opening a path to walk in newness of life.”

--The Rev. Lucy Strandlund

Save the Date

Holy Week April 2-8
 Easter Sunday April 9



History of BC and AD Abbreviations

An Italian monk named Dionysius Exiguus is believed to be the person who came up with BC and AD, or the Christian Era, in the AD 500s sometime after AD 525. These abbreviations and this method of calculating time came out of an argument about how to calculate Easter. Dionysius calculated the birth of Christ as being in the year 753 AUC (*ab urbe condita*, Latin for “from the foundation of the city of Rome”). He then made the year Christ was born AD 1 and all time before that started from 1 BC. Although his calculations have been questioned for centuries, Dionysius’ system has stuck. It gained widespread use in the 11th century.

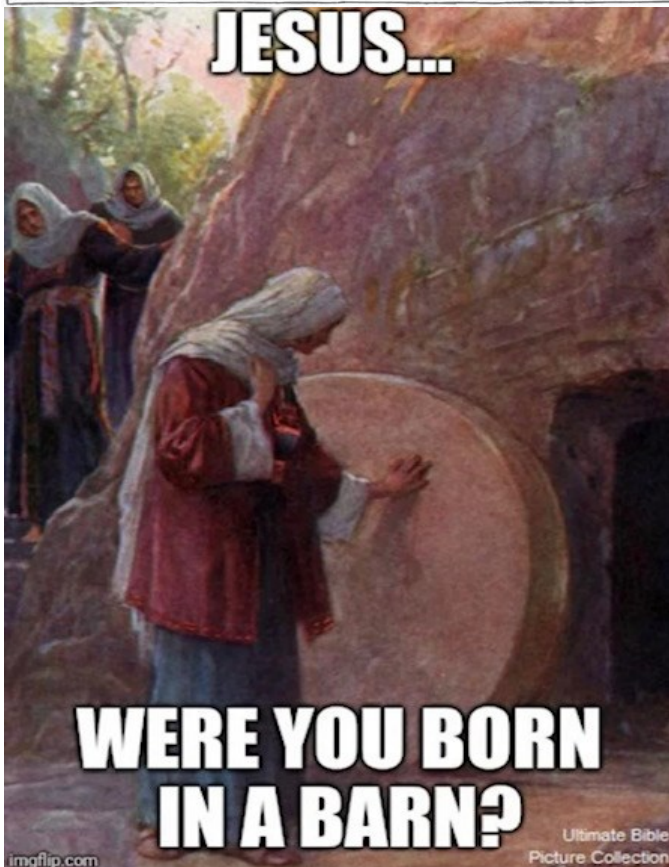
April Thanksgivings

Birthdays: 4/1 Brendon Fountain, 4/3 Virginia Sakal, Andrew Fountain, 4/5 David McKay, Leigh Yardley, Jaxson Keller, 4/6 Everett Egginton, Michael Keller, 4/8 John Keller, 4/9 Karen Marriam, 4/10 Elizabeth Dromgold Bouck, 4/15 Sophia Balakian, Nora Dakosty, 4/17 Kate Foss, 4/18 Kevin Schult, 4/21 Barbara Bowen, Jeffery Monty, Samuel Williams, 4/22 Martin Michelson, 4/23 Michael Sitts, Joseph Hubbard

Baptism Anniversaries: 4/3 Donell O’Flynn, 4/4 Janice Frutiger, Lucas Luttmann, Matthew Tarbell, 4/9 Constance Harsh, 4/11 Julie Dudrick, 4/12 Max and Rose Conti Porta, Dylan Lopez, Isadora, John, Juliana and Nicolas Catania, 4/13 Sally Brackett, 4/14 Rose Novak, Sarah Wider, 4/19 Rosemarie Martineau, 4/20 Anne Perry, 4/21 Barbara Baltusnik, Samuel Williams, 4/22 Jeffrey Monty, 4/29 Elizabeth Brackett

On The Lighter Side

ANOTHER WAY TO KEEP AN EMPTY SEAT BESIDE YOU ON THE TRAIN.



Where dance is for everyone!

DANCE SEASON 9

Classes are on break starting on February 6th.
Classes will resume on April 10th.

SCHMITTFIT

This class is an upbeat fusion of dance & exercise for the adults! High & low-impact movements are incorporated, along with Wellness dancing & stretching. No experience required.

Monday's 6:30-7 PM
(class will resume April 10th)
\$10 drop in, or \$25/month.

CONTACT US

SchmittSistersDance@gmail.com
315-750-6040
Facebook.com/SchmittSistersDance
122 North Main St. Sherburne, NY



Silk Fusion Technique One Day Workshop

**Sunday April 16th
1:00 - 5:00 PM**

The workshop will take place at the
Carpenter's Barn in Lakeland Park,
Cazenovia, NY

For more information & registration go to:

cazarts.com

St. Thomas' Episcopal Church
Scheduled to Serve
April 2023

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	LECTOR	LEM	USHER	ALTAR GUILD	FLOWER GUILD
April 2 <i>Palm Sunday</i>	OT Martha Berry NT John Orr Gospel Narrator Adger Williams	Amy Jerome	Ed Page	Jane Welsh	Diane Rich Krouse Jana Laxa
April 6 <i>Maundy Thursday</i>	Adger Williams	Susan Cerasano	Ed Page	Emily H.H. Ellie Weyer	Diane Rich Krouse Jana Laxa
April 7 <i>Good Friday</i>	See Sign-Up List Gospel Narrator Emily H. H.	Debbie Barker	Ed Page	Emily H.H.	Diane Rich Krouse Jana Laxa
April 9 <i>Easter</i>	OT Deb Barker NT Barbara Bowen	Debbie Barker	Ed Page	Emily H.H.	Diane Rich Krouse Jana Laxa
April 16 <i>Rite One</i>	OT Martha Berry NT Everett Egginton	Wynn Egginton	Ed Page	Jane Welsh	Diane Rich Krouse Jana Laxa
April 23	OT Wynn Egginton NT Maureen Fox	Amy Jerome	Ed Page	Coleen McNerney	Diane Rich Krouse Jana Laxa
April 30	OT Maureen Ghent NT Linda Jenks	Maureen Ghent	Ed Page	Wynn Egginton	Diane Rich Krouse Jana Laxa

St. Thomas' Episcopal Church
Scheduled to Serve
May 2023

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	LECTOR	LEM	USHER	ALTAR GUILD	FLOWER GUILD
May 7	OT Kerry Linden NT Hannah McClennen	Wynn Egginton	Ed Page	Linda Jenks	Rose Novak
May 14 <i>Rite I</i>	OT Lee Anne Miller NT Rose Novak	Susan Cerasano	Ed Page	Linda Jenks	Rose Novak
May 21	OT John Orr NT Adger Williams	Maureen Ghent	Ed Page	Ellie Weyter	Rose Novak
May 28	OT Lynn Staley NT Kristin Strohmeier	Debbie Barker	Ed Page	Ellie Weyter	Rose Novak

Jesus Christ emerging from his tomb
(colorized photo, circa 36 AD)

