October 2026

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St. Thomas' Episcopal Church

Tidings

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

The Rector's Column

With the varied changes and chances of this life, seasons feel like they've got all jumbled up. Last weekend, though, I got the chance to putter around a soggy field damp from a steady but light mist stretching across three days. I'd forgotten how much I love Fall.

The dogs and I got soaked from tip to tail, but it was worth both soggy socks to get the reminder of just how beautiful the world can be. Sure, the sky was gray and 60 degrees felt more like 40, but the mist amplified things I might've missed otherwise.

I was particularly taken by the wildflowers, spiderwebs, mosses, fungi, and, of course, stones. Even the stones look better wet. Nature sure can show off over 10 acres with asters and black-eyed susans, campion and knapweed, yarrow and wild carrot, milkweed seed pods, and goldenrod's spray. There are so many more I don't know, so many pauses to take the perfect picture interrupted by the puppy running into my legs, so many places to look for beauty, still.



I know there's a lot wrong in the world these days. My God, do I know. But a day like that one, soaked to the bone, brought more than just pretty flowers and neat leaves. It brought reminders that this world is a lovely place full of beauty. It's not perfect. It's not beautiful everywhere or all the time. But it does hold a quiet, patient beauty waiting for us to find it. And that beauty means there's still something to hold to, something to stand for, something to cherish. It's a beautiful season, thanks be to God, and I hope you get to treasure it as much as I have. Look for the beauty, look again, look closer, and if you're not getting bowled over by a puppy, take a picture to share with us!



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

Rector:
The Rev. Brooks A. Cato
Brooks.cato@gmail.com

Director Of Music:
Dianne Adams McDowell

Parish Administrator & Christian Ed:
Kristyn Crossway

Wardens:
Debbie Barker, Sr.
Mike Loranty, Jr.

Vestry Members:
Connie Harsh ‘27
Valerie Morkevicius ‘27
Jana Laxa ‘27
Aiden Smith ’28
Kate Hooks ‘28
Martha Berry ‘28
Becky Mosella ‘29
Lynn Cooper ‘29
Evelyn Hart ‘29

Clerk Of Vestry:
Susan Cerasano.

Treasurer:
John Bowen

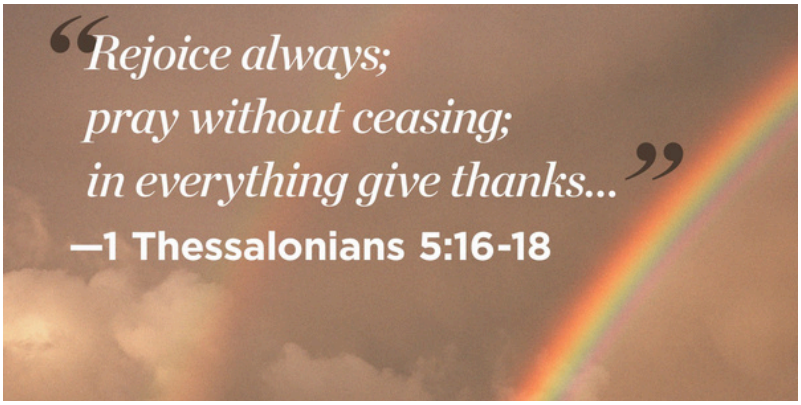
Sexton:
Barbara Hicks

Tidings Editor:
This could be YOU!



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Nave Gazing

Over the years, I've used this corner of Tidings to share some of the fun stuff liturgy nerds get excited about, but this month, I'd like to focus in on an addition to the church building. We're in the process of installing a pair of security cameras.

A little bit of background is in order. Twice our Pride flag has been vandalized; two years ago the flag was torn into shreds, and last year the flag pole was broken and the flag left on the ground.

Also, we pride ourselves on being able to keep the doors of the church unlocked. We provide a peaceful place for prayer, warmth, and shelter in the long tradition of churches as sanctuaries. Those big red doors don't just look nice; they signal the safety one will find inside.

For a time, we used a motion sensing trail camera to keep an eye on things, but that has proved to be insufficient and requires a bit too much day-to-day attention. After quite a lot of discussion, the vestry, wardens, and I determined an upgrade to actual security cameras is in order. We came to this conclusion, in part, at the recommendation of both the Hamilton Police Department and our insurance carrier.

Which brings us to now. The two cameras are being installed in early October. One will be near the front entrance of the church, and the other will be near the stone steps by the North Transept doors.

We opted to use onsite storage, which means St. Thomas' has complete control over what happens with the images, and nothing will be stored on the cloud where the images would be more vulnerable to access by someone outside the church. While the cameras themselves may be a deterrent, they are not connected to a security service that automatically calls emergency services. In other words, no one's sitting around watching our comings and goings all day long, but -- God forbid -- should we ever need it, we'll have recordings we can turn to.

I want to be clear that the decision to mount these cameras was not easy or simple. We had many conversations that ranged from the practical (like how the cameras get power) to the theological (like what it means to love your neighbor from behind a camera lens).

In this world where beauty, faith, love, and invitation remain core aspects of our faith, we want to continue to view our neighbors as bearers of that ancient imago dei rather than potential sinners worthy of our suspicion. And also, we remember Matthew 10:16: Jesus tells us to be both wise as serpents and gentle as doves. I pray our gentleness is rewarded and that this precaution remains a simple precaution.

Please, if you have any questions about this rather significant step, please bring them to me, the wardens, or members of the vestry. We welcome your input and are grateful for the trust you put in us to keep this church safe.

Stewardship

Churchy jargon sometimes gets in our way, and for folks that are new to St. Thomas', it can be especially confusing. As we begin our stewardship season, maybe this will help! We often use the word stewardship to refer to fundraising efforts and stewardship season as the period each year to do that fundraising, but stewardship is about more than just money. Stewardship entails all those things done at St. Thomas' to ensure that our church is still here when we pass its care on to the next generation. There's an old line that defines stewardship as the "time, talent, and treasure" given to support a church.Before we get too far, we should talk about a scary word many have probably already heard: tithe. A tithe is a gift to the church figured at 10% of your income. You can tithe if you like, but, given how difficult personal finances are becoming, it's often not reasonable and sometimes downright predatory to require 10%. Instead, give what you can. We do not ask for a tithe. When we ask if you intend to fill out a pledge card, what we're asking for is your intention to give that says, "next year, I will give $_____." Not everyone can give financially; we know this, and we won't cast any judgment. Really. Also, a pledge card is not a contract; we know circumstances change. If you need to make a change later on, that's totally fine! It does help if you can let the Treasurer know if you need to adjust your giving amount. During the stewardship season, we collect pledge cards, determine the total of all those promised gifts, and use that total amount to shape the budget for the coming year.

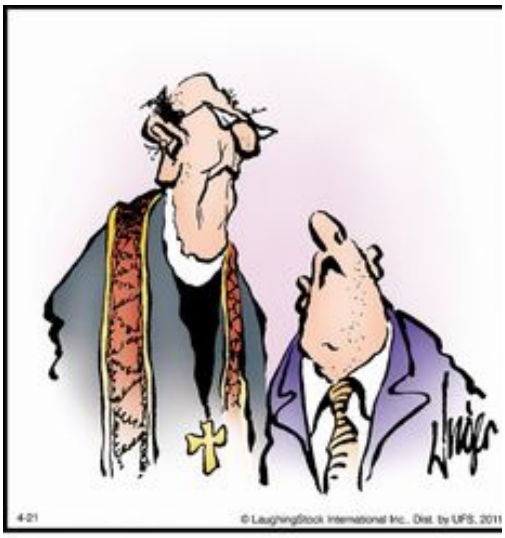
Pledge cards give us a sense of what we'll be able to do next year. Once we begin the year pledge cards were filled out for, we think of pledges as the money actually received from those who told us their intentions. As the year progresses, we keep a record of the amount you put on your pledge card compared to what you actually give. Think of it as what you expect to see on your paycheck versus what you actually see. If the numbers agree, great! If they don't, maybe there's something we need to pay attention to. So, during stewardship season, we're asking primarily for what you plan to give next year, and when next year arrives, we'll keep an eye on how closely donations track with those plans. For tax purposes, all gifts must be credited for the year in which they are received. Maybe this is all a tad confusing. Okay, this is all very confusing. Perhaps an example may be of use: Mr. Monopoly fills out a pledge card for 2027. He plans to give $10 every week starting in January. As the remainder of 2026 runs out, he can start giving, or he can wait until January to begin. If he chooses to start giving before 2027, the money given in 2026 will be credited to 2026 for both church and IRS purposes.But what if you lose track? Have no fear! A few times throughout the year, the Church Office sends out Giving Statements that show how closely your actual donations track your pledged amount. These are not bills; they're for your own information and once in a while, they help catch a mistake!

Continuation of the Stewardship:

This stuff is hard and sometimes complicated, so please ask questions!

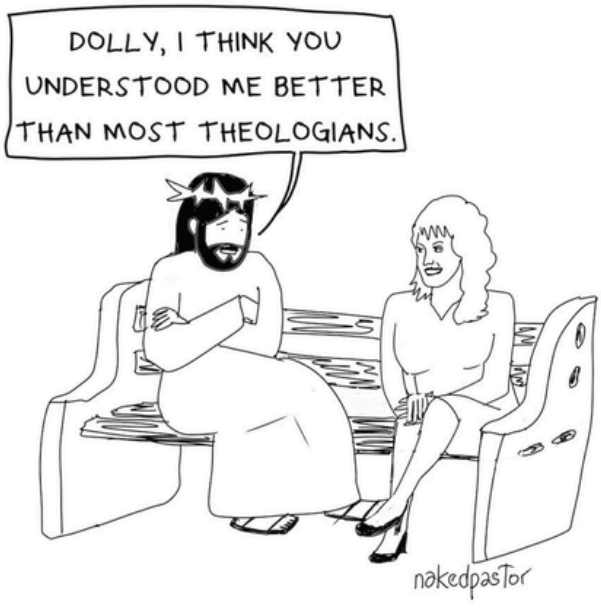
In closing I just want to say, this isn't about guilt. It's about keeping the church and the work of the church going. Our annual budget is almost totally funded by pledged donations, so the pledge cards help us immensely in figuring out what's possible. Pledges help pay for everything from the light bill to salaries, coffee filters to furnace cleanings, free meals to community engagement, and a whole lot more.

On The Lighter Side



"Sorry I left during your sermon. I was sleepwalking."

It's the start-up of another wonderful FALL SEASON at St. Thomas'! Which means the return of the choir and the end of our more-relaxed summer schedule. Keep an eye out for upcoming events!



Christian Ed is back in session!

Roy and Molly Crossway enjoyed some time in the Godly Play Room following a lesson plan about Passover. They crafted their own Passover plate while learning about the story of the plagues that were brought upon the Pharaoh and Egypt as God sent Moses to free the Israelite slaves. In this story, we hear of a ritualized meal and practice that begins the commemoration of the saving events of God. The details that are described signal to us that a new thing is beginning and the old is being left behind. A new calendar is started, the food that is used is all new, nothing from the previous year will be used and the people are to prepare for their new beginning. This meal not only signals the new, but puts ritual to something that God is doing for the people so they can remember it each year. This is one of the most significant rituals that is done each year by Jewish families.





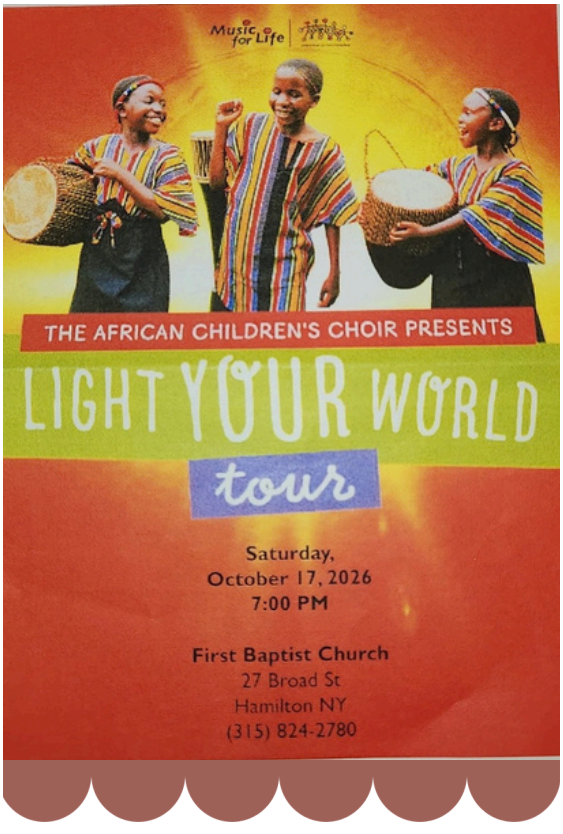


Upcoming Events:

Please Join us for Friday Night Lights at 7 pm on October 23rd here at St Thomas' Church for a night of fun, good company, and lots of talent.



First Baptist Church of Hamilton is hosting the **African Children's Choir "Light Your World"** tour on Saturday October 17th at 7pm.



Jazz Eucharist - Save the Date & Bring a Friend!

On November 1st, we'll welcome the band back to St. Thomas' for our annual Jazz Eucharist. This musical setting for the Sunday morning Eucharist was written by our own Dianne Adams McDowell and Jim McDowell, and we're looking forward to another lively service!



Village Clay is hosting a **sip n paint fundraiser** to benefit **Chenango Water Exercise Group** on Monday, November 9th. 🎨to reserve your spot this month before the event, please email Madelyn Lorraine at cweg2020@gmail.com.



Baby of the Year
Vote for Iris Brockway!

Iris is still in the running for Baby of the Year! The next round is to get her into her group's Top 5! The competition is to bring awareness to Baby2Baby, which is a nonprofit organization that provides children living in poverty with diapers, wipes, clothing, and all the necessities - all donations go towards granting money to Baby2Baby. It'd be a financial blessing for Iris to win!

Thank you!
Leah



A helpful resource for the month of October



The Madison County office for The Aging & Food Bank of CNY are teaming up to offer a monthly food package aimed at helping offset the rising cost of groceries. There are no income caps or requirements, if you receive SNAP assistance you can use those benefits to purchase these food packages as well. There are multiple locations for pickup listed at the very bottom of this flier.

Pilgrimage by Linda Jenks

A "pilgrimage" is something I never envisioned to be a part of my life.

International travel is also something I never seriously considered as a possibility. When the suggestion was proposed, my first reaction was, "NO! I can't do that!" Thankfully, God had other ideas! Going to the Holy Land was, for me, a life-changing experience. I went with no expectations or desires. By the time the day came for me to actually leave and begin my pilgrimage, I had only the absolute confidence that I was where God wanted me to be. Each day was filled with learning, awe, and emotion. Climbing the Mount of Temptation, standing on the shores of Lake Galilee and in the River Jordan and at the bottom of the hill where Jesus gave his Sermon on the Mount…these beautiful places have taken on new meaning and each became real for me in a new way. I have now walked down the very long and steep hill in Bethany for a Palm Sunday walk, with a stop at a small church where two thorn trees are planted in front, and then visited the Garden of Gethsemane and the "Church of Agony" at the end. We visited at least 22 churches. Each one is beautiful and a testament of the many persons who, over almost 2000 years, built these structures to honor our God and of the countless people who continue to visit and worship in them. The ornate Russian and Greek Orthodox churches, the linens and vestments, the paintings and ancient mosaic artwork on the floors and walls…the beauty is amazing. The writers of the gospels spared us much of the details of the horrors that Jesus endured for us. To hold and return home with a piece of the thorn tree, to stand in the dungeon where he spent his last night, and finally to stand in the empty tomb…thinking of these places continues to cause my eyes to fill with tears.

I continue to attempt to process, absorb, and understand. The days were very full, and at the same time, not enough! I want more…time to sit in one place, with my Bible, and have time to truly absorb all that one place has to offer, before moving on to the next site. I believe that, for me, going with no expectations was to my advantage, opening each day to new, unexpected, and unplanned beauty, experiences, and blessings. I am so grateful to you, my St. Thomas' family, for all of your advice for traveling, for your support and encouraging words, your hugs, prayers, love, and blessings. I have been asked if I was ever afraid or uncomfortable. Not once! I have also been asked if I would return if given the opportunity. Absolutely! There is more…so much more!



A community friend needs YOUR help.



Please help us find a living liver donor. A healthy liver can grow back- it is the only organ that can do this.A living donor gives a portion of their liver, and within about two months, it regrows to it's normal size in both the donor and the recipient. Both can go on to live healthy, normal lives. Several generous people have already come forward for Nady, but so far none has been a suitable match. This includes family in the U.S. and Egypt.

Nady's Story

Nady is a devoted family man, teacher, mentor, and colleague. His family, students, and community are at the center of his life. He has cancer and urgently needs a liver transplant. Family and friends in Egypt, Hamilton (Colgate University), Chicagoland, and the Twin Cities are all hoping to find a match as soon as possible. Nady is on the national transplant list, but the wait can be long. About 40 people are waiting for each liver that becomes available, and too many run out of time. Nady has been on the list since November of 2024. A living donor could give him a chance for a normal and healthy life with his family, friends, students and communities on four continents.

What Happens Next?

- **Fill out the University of Rochester Liver Transplant Program's short, confidential form using the QR code on here. You can indicate that you would like to donate to Nady Abdal-Ghaffar.**
- **If you could be a match, the Donor Coordinator will call you to explain the process and answer your questions. We can also connect you with someone who has gone through all the testing if you want.**
- **You can then choose whether to move forward and complete 2-3 days of testing at Strong Memorial Hospital in Rochester, NY. Much of that is to make sure the donor is healthy and able to recover well.**
- **Nady's insurance covers all the donor's medical expenses.**
- **All communications with the Liver Trransplant Center at Strong Memorial are confidential, including from the family.You can remain anonymous as long as you wish, and you are always in control.**

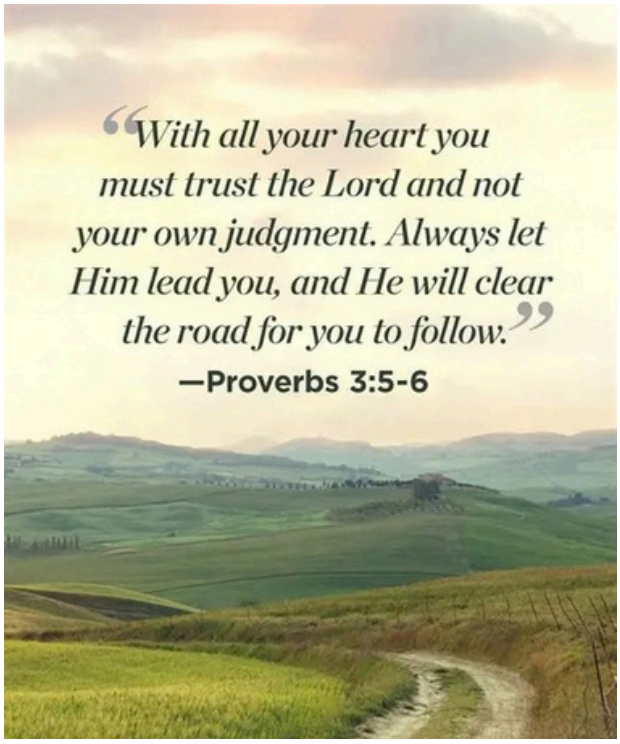


Prayers of the People as of Sep. 27th.



Your prayers are asked for:

Ian Blanchard, **Emily** Carroll, **Nan** Dietrich, **Loxie** Davie, **Everett** Egginton, **Joan** Fales, **Kate** Foss, **Lisa** Gee & her children, **Laura** Ginter, **Kaia** Harding, **Amanda** Harlan, **Michelle** Heavner, **Mike** Hicks, **Tom** & **Carolynn** Holmes, **David** Hollis, **Elizabeth** Jones, **Barb** Kershaw, **Josephine** Leposky, **Mason** McDowell, **Pat** Osowski, **Jacob** Rozbruch, **Diny** Rupp, **Joe** Rupp,**Loxie** Davie,**Lynn** Ryan, **Patricia** Tayntor, **Paula** Tayntor, **Marilyn** Thie, **Ed** Vantine, **Becky** Vinopal, **Christine** Watkins, **Wanda** Warren Berry, **Deb** Willis; the Blum Family, the family of David Day, The Dorgan family, **Jerry** & **Roseann** Fitzgerald, **Anthony** & **Vincent** Pacillo; **Carol, Jan, Janice, Micaela, Paula, Scot, Shannon,** and **Susan.**



AA Meetings in Hamilton

TIME	NAME	LOCATION / GROUP	ADDRESS / PLATFORM	REGION
Monday, 7:00 PM	Hamilton on the Green	Hamilton on the Green — First Baptist Church	113 Broad Street 27 Broad Street	Hamilton
Wednesday, 7:00 PM	Colgate University	Shaw Wellness Institute	13 Oak Drive	Hamilton
Friday, 7:00 PM	Hamilton on the Green	Hamilton on the Green — First Baptist Church	113 Broad Street 27 Broad Street	Hamilton

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 in the pews. 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.

—Rose Novak & Jana Laxa for the Flower Guild

Online Donations

You can 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 if your contribution is meant to honor your pledge, please write "pledge" in the "Gift note/designation" line. The link to the online donation form listed above can also be found on our website on the home page and more details on the "donate" page.

Free St. Thomas' T-Shirts



St. Thomas' T-shirts are available for FREE in the office. Stop in to get one and wear it with pride!

Coffee Hour Hosts

If you would like to host a Sunday Coffee Hour, there is a sign-up sheet in the Parish Hall. Parish Life can make the coffee or teach you how to do so, and you can bring some goodies! If you have any questions, reach out to Linda Jenks at jewels2grams@gmail.com or 518-369-3384.



Zoom Etiquette

St. Thomas' Church is pleased to see so many folks on Zoom each week during our Sunday 10 am services. To help keep the focus on the service itself, all participants will have their audio and video automatically turned off, but the chat will be left open.

Looking for Contributors

Interested in adding something to our monthly newsletter? We're always 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.



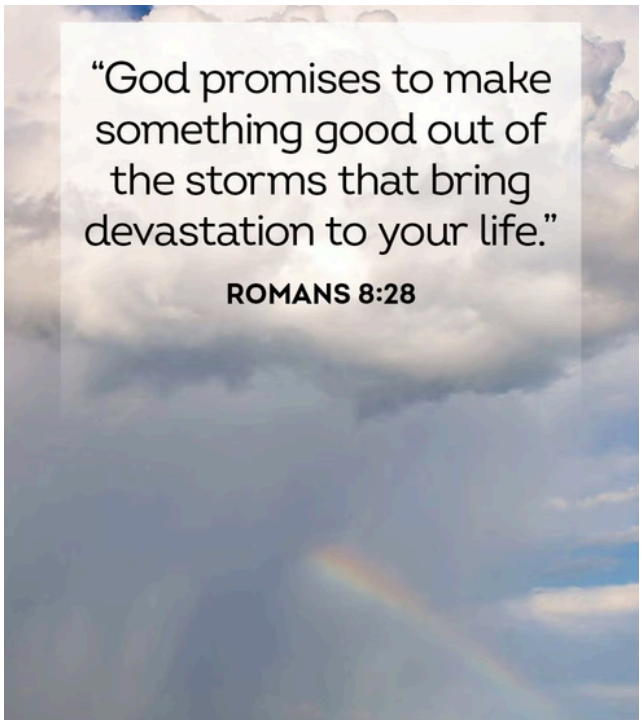




Bible Study

Join us every Thursday morning at 9:30 for Bible Study!
In-person and zoom attendance welcome!

This month, we're finishing up the Wisdom of Solomon and moving on to the next installment in our study of The Apocrypha: The Wisdom of Jesus, Son of Sirach aka Ecclesiasticus (not to be confused with Ecclesiastes). The study of ancient Wisdom Literature continues!!!



Sermon for the Seventeenth Sunday After Pentecost: Exodus 16:2-15; Philippians 1:21-30; Matthew 20:1-16
The Rev. Brooks Cato

There's a trend going around where people respond to the question "What radicalized you?" It's a tongue-in-cheek way of calling out the shift in what "radical" now means. And while you may expect all these radicals to say things like The Communist Manifesto or The Anarchist's Cookbook, what you get instead are things like "Jesus loves the little children," "don't believe everything you see on TV," and "do unto others." If I'm radical, what's radicalized me isn't belief so much as the rightward shift of American politics; in other words, I didn't begin believing radical things. What I've believed has become radical because the goalposts keep moving. I don't think it's all that radical, for example, to love my neighbor or to care for the poor or to reject the profit-seeking, dehumanizing tendencies of the exorbitantly wealthy. I don't think it's all that radical to declare that human beings are human beings, that unavoidable health problems shouldn't lead to bankruptcy, that no children of any race or nationality or creed should be targets of military attacks. I don't think it's all that radical to follow Jesus and give heed to the Prophets, and I don't think it's all that radical that what Jesus said and what the Prophets said shouldn't be the end-all, be-all of political discourse. But apparently it is radical. So what "radicalized" me? My conservative family's insistence that the Bible is true; those old bracelets that said "What Would Jesus Do," the church's promise to seek justice and respect the dignity of every human being, or, if you prefer, the 1928 Book of Common Prayer's promise to "keep God's holy will and commandments and walk in the same all the days of my life."

What radicalized me? The Greatest Commandment to Love God and love my neighbor. What radicalized me? The hundreds of passages of scripture emphasizing the evils of the wealthy, the protection of the poor, the embrace of immigrants, and the prioritization of those whom society assigns nothing more than suffering. What radicalized me? The tradition of well-studied people of faith across the millennia, the brilliance of dedicated saints and their actions, the models of Christian life who gave up their own comfort or status or wealth to lift others out of horrible fates. What radicalized me? Lay people, bishops, priests, deacons, non-Christians, and non-theists who put themselves in harm's way so that others might live. What radicalized me? Mr. Rogers, Dolly Parton, Martin Luther King, Desmond TuTu, Isaiah, Jeremiah, Jesus. Micah 6:8, Acts 2:44, John 10:16. CS Lewis, the Magnificat, orthodoxy. The Geneva Convention, the Universal Declaration of Human Rights, history learned so as not to repeat it, and what I was taught were American Values. What radicalized me? Basic, foundational beliefs passed on by the same folks that're now shocked when I say things like "love your neighbor" or "don't commit genocide." That's what radicalized me. Perhaps we've forgotten just how radical religious claims can be. The prophetic insistence that wealth and unchecked power ruin societies remains radical, so too the apocalyptic insistence that the powers-that-be aren't as in control as they like to imagine, the messianic insistence that underdogs can win, the apostolic insistence that it's okay for people to live out their faith in other gods.

We've always been radical, at least, we always should have been. And the sooner we realize that Christian scripture, theology, and tradition were radical, the sooner we can get on with the radical work of caring for each other now.

Paul reminds us to live our lives "in a manner worthy of the Gospel," and in that Gospel reading, Jesus tells us a particularly radical parable. The Kingdom of Heaven, he says, is like a landowner who pays all his workers the same, regardless of how long they worked. It's so radical he even angers the hypothetical workers in his own story! Some assume this parable's about getting into Heaven and use it to justify death bed confessions and late-in-life conversions. Everybody gets the same amount of Heaven. Great. That's pretty radical on its own, and while we all kinda nod our heads like "why yes, of course that's how it works," we also have this little voice in the back of our minds that's a little mad about it. "Yes, that's how it works, but shouldn't my Heavenly reward for a lifetime lived in a manner worthy of the Gospel be a little better than a latecomer's Heavenly reward?" That'd be more fair, at least in terms of human fairness, but Jesus isn't all that interested in human fairness. He's interested in Grace, which does away with that concept of human fairness altogether. Instead, Jesus replaces it with divine fairness that's more concerned with what people "deserve" by the sheer virtue of being part of God's Creation. We don't deserve inequality or exploitation or the commodification of our bodies. We deserve the unquestioning, unfathomable, incomprehensible glory of loving communities fully reflecting the image of God. Okay, but what if the parable isn't about getting into Heaven? Remember, the "Kingdom of Heaven" has two meanings at the same time, and neither of them are about getting into a place called Heaven.

The first meaning is a sort of Christian utopia on this planet that'll come in the future. The second is our best approximation of that future Christian utopia right now, flawed but on its way to something better. Jesus doesn't say "Heaven is like;" he says "the kingdom of heaven is like," and that distinction matters. Because we can't do anything about Heaven, but we can do something about the Kingdom of Heaven, at least the right now part of it. Jesus says in the future utopian Kingdom, all workers get the same regardless of time or ability or status or nationality or political party. And that's a gap between future perfection and today's reality. In that parable, Jesus describes an outrageously unfair system, at least, unfair by human standards that say you get paid for the work you do. But the Kingdom of Heaven ensures all get what they need -- which is enough -- not because they've earned it but because they need it.

It's the same thing as that unearned manna in Exodus. In fact, the verses right after that Exodus reading say that while some gathered much, and some gathered little, when they weighed out the miraculous harvest, no one had more or less than what they needed. And those who put in even more work and tried to hoard leftovers saw their excess turn to worms. The gift of God's grace is enough, plenty even, and it's fair because all get what they need, not because all get what they can. What radicalised me? Right there, in the early chapters of the second book of the Bible, nothing less than radically sufficient generosity. And it's radical, in part, because our world doesn't understand the word "enough." Now, it would be one thing if our big debates centered around how to insure people got enough. But these days that future perfection of the Kingdom of Heaven feels more distant.

In place of ensuring people get enough, many insist the so-called "right kind of people" get harmed. Too many call for those arrested at the beginning of the day and those arrested at the end of the day to get just as detained, just as deported, just as tortured. It's only fair, after all. And as the dominant seek greater oppression and court increasingly cruel followers, common human decency gets more radical by the headline.

So, what radicalized me? If it wasn't Jesus (and it was), if it wasn't the Prophets (and it was), if it wasn't moral exemplars and saints and heroes my faith and my nation once upheld (and it was), then it was the litany of cruelty intended to take from those who've had so little, it was the executions of helpers, it was the demonization of those who protect children, the girls who've become pregnant in ICE custody, the toddlers serving as their own counsel before immigration judges, the scare tactics depicting trans people in bathrooms as a greater threat to humankind than an island's worth of powerful men operating under the assumption they'll never be held accountable for what they do in secret. What radicalized me? You're looking at it folks. That Bible, those books in your pews, those hymns, those prayers, those readings, those people trying to live and those helping them. Put differently, what radicalized me is nothing less than those who believe God when God says, "the last shall be first and the first shall be last." That's what radicalized me.

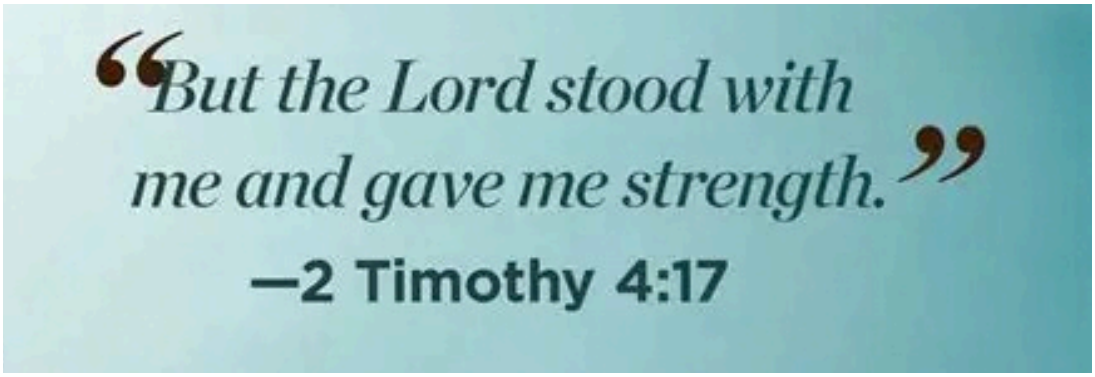
A quick shout out to our Editor:

Many thanks to Rose Novak for her long tenure as the editor of Tidings! Thanks to her watchful eye and careful pen, we've avoided many embarrassing errors over the years. But all good things come to an end.

Which means now **you**, yes **you!** Have an opportunity to keep our i's dotted and our t's crossed. If you'd like to help out in a fun way, put your inner grammar nerd to work, and join the Tidings crew, please let Fr. Brooks and Kristyn know!

And PS, if you find this edition to be riddled with errors, perhaps you're the right person for the job!





October Schedule of Servers

October	LECTOR	LEM	USHER	ALTAR GUILD	FLOWER GUILD	NEWCOMERS	COFFEE HOUR HOSTS
4th	1st:Rose Novak 2nd Lynn Staley	Amy Jerome	Ed Page	Linda Jenks	Sue Geier	Debbie Barker	Cathy Lamphier
11th	1st:Rose Novak 2nd:Lynn Staley	Barbara Bowen	Ed Page	Jane Welsh	Sue Geier	Jana Laxa	Liz Brackett
18th	1st:Barbara Bowen 2nd:Martha Berry	Debbie Barker	Ed Page	Wynn Egginton	Sue Geier	Linda Jenks	Joan Ford & Linda Jenks
25th	1st:Adger Williams 2nd:Maureen Fox	Susan Cerasano	Ed Page	Jane Welsh	Sue Geier	Linda Jenks	Rowin Smith & Eva Uddin

St Thomas's Episcopal Church
12 ½ Madison St.
Hamilton, NY 13346

Tidings

October 2026

