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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 summer, in our conversations about the service schedule at St. Thomas', I was pleasantly surprised to hear just how much affection our congregation holds for the traditional, Rite I language of the Prayer Book. The Worship Commission and I are having some very productive conversations to plan for what our community looks like post-pandemic, but in the meantime, I am delighted to offer y'all a special themed edition of *Tidings*. Much of the content for this month will be connected to the language so dear to so many of us!

For some in the church, the Rite I language is foreign, having grown up only hearing the "contemporary" language of 1979's Rite II. For me, I did most of my formative years in Rite II, but I knew Rite I well enough to know the different responses, to catch the "thees" and "thous," and to actually understand what was going on without having to put in too much effort. But many of y'all are even more fluent in that language, having spent many of your worshipping hours under the direction of the 1928 Prayer Book language. There are even a handful among us who heard prayers under the 1897 BCP, though very few would remember their content.

Liturgical change is a reality of our lives together, but one of the

brilliant compromises of our most recent Prayer Book was the inclusion of that older way of praying. Sure, the structure of the services remains effectively the same (well...mostly), but many of us feel the absence, even the gravitas of that Rite I way of conversing with God as The Church.

There's an idea in liturgical circles stating that when we come up on more solemn occasions, like funerals, weddings, baptisms, or oh, I don't know, global pandemics, people have a natural tendency to revert back to the old. There's something immensely powerful in rooting our celebrations and our trials today in the surviving language and traditions of previous times. Today's edition of *Tidings* is in honor of just that impulse. Let us lean on the beauty and the strength of those who have come before us. May their words be our guidepost. ■

With love,  
Fr. Brooks+

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## Nave Gazing

For some folks, the only difference they feel between the Rite I, traditional language and the Rite II, so-called "contemporary" language is in the way you say your words. And sure, that's a part of it. Words like "err" and "saith" are unfamiliar and oft-mispronounced. Sentence construction is wacky by our modern standards and phrases like "shalt not" and "sent empty away" tie our brains up in weird knots. But did you know there are some other differences between the two primary forms of Eucharistic liturgy?

For one, The Nicene Creed is always said in the first-person plural during Rite II: "WE believe," and so on. In Rite I, however, The Nicene Creed can be said in the first-person singular: "I believe." It's a subtle difference, but the emphasis in the "I believe" Creed makes a special claim on the individual. *I* do this. There's no getting out of the responsibility *I* have in that expression of Rite I.

Of course, the Prayers of the People differ, and there are multiple options for the Confession in Rite I. Some make the claim that Rite I has a more penitential feel than Rite II. Perhaps, though I see the distinction as being less about penitence and more about degrees of reverence. There's a very real understanding of God's claim on our lives and again echoed sense of personal responsibility present in the older prayers.

But of all the differences, my personal favorite bit of liturgical trivia comes in the form of a rubric in the Eucharistic Prayer. In the conventions of the Book of Common Prayer, when an option is given, the preference is to the first option. On pages 334 and 341, just after the Sanctus in the two Rite I services, the rubric says "The people kneel or stand." Though you have the option to stand through the following section of the Eucharistic Prayer, Rite I has a preference toward kneeling.

But, if you flip over to the corresponding rubric in Eucharistic Prayers A, B, and D (Prayer C is completely wacky - that's a topic for another month's Nave Gazing) on pages 362, 368, and 373, the rubric is reversed: "The people stand or kneel." In Rite II, you most

certainly can kneel throughout the Eucharistic Prayer, but the Prayer Book's preference is that you stand!

Of course there are some theological justifications that lead to each conclusion, when you kneel, when you stand, if you cross yourself, if you do jumping jacks in the aisle, or whatever liturgical signs of personal piety you elect to show or not. Ultimately, however, it comes down to you and how you choose to participate.

One of the many beautiful aspects of our tradition is the variation we have space for within the bounds given to us: Rite I and Rite II, early in the day and later on, big explosion of worship or quiet reflective prayers. The Episcopal Church Welcomes You - or just maybe - Ye Olde Episcopal Church Welcometh Thee.■

--Fr. Brooks+

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## Bible Blurb

It's been a fun time working through the Gospel of John, but this month I'd like our Bible Blurb to shift focus a little bit to talk about the translation of the Bible that the author of the Prayer Book would've used: the wonderfully named Great Bible.

The first attempt at an English translation came from the followers of John Wycliffe in the 14th Century. It was translated directly from the Latin Vulgate and was not widely distributed. The first (partial) attempt to translate from the original Greek and Hebrew and into English was begun by William Tyndale in the 1520's. Prior to this, the entire Church in England (Roman Catholic, of course) primarily used the Latin Vulgate, and it is said that Tyndale got the inspiration to translate the sacred texts into English after stumbling upon a German translation used by Martin Luther and his followers. Why not give the scriptures to the people in their own tongue?

Incidentally, a single language was not clearly present at this stage in England, certainly not a single dialect. The widespread publishing of both

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the Great Bible and the Book of Common Prayer would go a long way in not only making these sacred texts available to the people but also in establishing a certain dialect of English as the prevailing dialect to be used.

What Tyndale began, Myles Coverdale completed, and the Great Bible - so called for its considerable size - was finally mass-produced and distributed in 1539. By the time Thomas Cranmer wrote the First and Second Prayer Books of 1549 and 1552, the Great Bible was ubiquitous, certainly in the Church of England (now separate from Rome) parishes.

The final copy of the Great Bible is a mixture of Tyndale's translations from Greek and Hebrew and Coverdale's translations from the Latin Vulgate, along with a few adjustments to Tyndale's work here and there. Thomas Cranmer relied heavily on this translation when he created our original Book of Common Prayer, using its wording whenever scripture was quoted. If you've ever wondered where the Psalms we use come from and why they differ so greatly from most Biblical translations you can turn up, this is why! Though the "thees" and "thous" have been changed, the evolution of the Psalter in our Prayer Book begins with Coverdale's translations.

Now, you may be surprised to learn that the original English translation of the Bible was not the well-beloved King James Version. As it turns out, the Great Bible was THE religious text for three of the four monarchs prior to King James the VI and I.

Another fun tidbit: the Great Bible and the Book of Common Prayer would've provided the religious language that informed William Shakespeare. When he quoted scripture, his quotes came primarily from Coverdale's work. In fact, only four of his plays (and none of his sonnets!) were written after the King James Version had been published!■

--Fr. Brooks +

## The Small Words of Rite I: "Thee," "Thou," and "Thy"

It's easy to get confused, even put off by language that sounds antiquated. After all, the linguistic landscape of sixteenth-century England was far different from our own. However, a clearer sense of early modern English (the term used by linguists for the language of Rite I) can deepen our understanding of language choices in the earlier liturgies, and specifically in Rite I. This, in turn, can enrich our appreciation for what might seem, at first glance, like little more than an historic rite or a museum piece.

It might be surprising to learn that "you" and "thou" were both commonly used not only in literature but everyday conversation when Rite I was initially published in the Book of Common Prayer (1549). This continued to be the case when the Book of Common Prayer was revised in 1552, 1559, and, again, in 1662. But "you" and "thou" were thought of as *related pronouns*. They were not considered synonyms and they were not interchangeable. The differences between "you" and "thou" were significant, and they were longstanding, probably emerging as early as the thirteenth-century, during a period when linguists can detect French influences on the English language. (Even at this early time the French language offered two versions of the pronoun "you." "Vous" was formal while "tu" was informal.) By 1500, a similar distinction existed in English: "you" was used as a formal pronoun, whereas "thou" was an informal version of the same pronoun.

Complex rules of etiquette governed the use of "you" and "thou" by the time that Thomas Cranmer created the first Book of Common Prayer. So significant was the difference between "thou" and "you," and so strict were the rules governing their use, that these simple words have become the focus for literary critics examining the poetry and drama of authors such as William Shakespeare and John Donne (whose phrases "no man is an island" and "for whom the bell tolls" are now commonplace).

But how were the distinctions between "you" and "thou" actually manifested? What

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conventions were observed when using them? Most commonly, “you” (the more formal pronoun) was employed by a person when speaking to someone of higher social rank. Consequently, a servant would refer to his master as “you,” while “thou” (the informal form) was used by a master to a servant. (Interestingly, members of the nobility would refer to each other as “you,” no matter how closely related they were.) The exchange of “you’s” (along with the corresponding adjective “your”) conveyed propriety, whether in a friendly relationship or one permeated by tension. “You” and “your” were appropriate for a business exchange, a tentative exchange, a rebuff (“There is no love in you.”), or a grievance (“You kill me to deny it.”). In a related manner “your” could be hurled at a person to insult him (“What is your parentage?”). In quite different circumstances “you” could simply be used as part of a neutral question, as one guard asks another: “Have you had quiet guard?”

By contrast, parents speaking to children, or children addressing their parents would use the more familiar form, identifying each other as “thou.” So would friends and lovers, husbands and wives, sisters and brothers, uncles and nephews, aunts and nieces, cousins, and household servants speaking amongst themselves who might live and work together for years and form kinds of family relationships. The use of “thou” (or the associated “thee”/ “thy”/ “thine”), when exchanged in conversation between these persons, indicated varying degrees of intimacy. A parent saying goodbye to an adult child who is leaving home might say, “My blessing go with thee.” Or “thee” could be used in making a gentle suggestion (“Get thee to bed.”). Then there’s the matter of lovers. In Shakespeare’s *Much Ado About Nothing* a young man, attempting to get the loving attention of a woman he fancies, says, “Come, bid me do anything for thee.” (All of the examples above are, in fact, from Shakespeare’s plays and represent common conversation of the early period.)

Predictably, moving from “thou” to “you” within the same conversation signaled a substantial change. Exchanging the familiar “thou” for the more formal “you” sent a clear indication that an exchange begun in friendship had ended in disagreement, conflict, or

estrangement. In sum, “you” was a word that was meant to emphasize the distance between people, and “thou” was meant to draw people together. So people used “thou” and “you” carefully, and people listened closely to the ways in which others used these words when speaking to them.

Within sacred texts, as those preserved in the language of Rite I, the same practices were in place. Quite specifically, then, Cranmer chose “thou” to convey intimacy, in this case, the intimacy that he thought should define the special relationship between human beings and God. Furthermore, Cranmer used the familiar “thou” to help build a rapport between those reciting prayer and God. Not least of all, the language of closeness reflects the hope that God will, in his mercy, be willing to enter into, and maintain a caring relationship with those offering prayers.

Looking more carefully at several sections of the Holy Eucharist liturgy, in its most recent Rite I version, suggests how these linguistic principles work in practice. To take one example, the “Gloria,” a hymn of praise, is full of “thou’s” and “thee’s,” which are mentioned ten times in twenty lines. (pp. 324-325) Almost every paragraph in the traditional form of the “Prayers of the People” (pp. 328-330) is built on locutions such as “thy holy Word,” “thy holy Name,” and “thy holy Sacraments,” even as the petitioners “humbly beseech thee [God]” to give all “thy people...thy heavenly grace.” The Prayer continues, asking that the eyes of all people be opened to “behold thy gracious hand in all thy works” so that, ultimately, they will be able to rejoice “in thy whole creation, [that] they may honor thee with their substance.” Not least of all, toward the end of the Prayer we encounter the blessing of the Lord’s name in memory of “all thy servants departed this life in thy faith and fear.”

Similar language helps to define the tone of the second “Confession of Sin.” (p. 331). This is, we should note, a modern addition to the Book of Common Prayer, but it was written with the *conventions* of Cranmer’s language in mind. While the first eight lines emphasize elements of personal failing (“we have sinned against thee,” “we have not loved thee with our whole heart,” and so forth), the last five lines provide a renewed sense of hope that through the Lord’s mercy, “we

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may delight in *thy will*, and walk in *thy ways*, to the glory of *thy Name*. Amen.”

Of course, these are only a few examples that might be examined. However, given how particularly the English language was used by writers, lawyers, theologians, and statesmen during the period when Rite I was first written, none of the linguistic choices can be taken as unintentional. Thomas Cranmer’s conscientious use of language was, in many ways, typical of a man with his background. For eight years he was trained as a theologian at Jesus College, Cambridge, within a system that emphasized careful instruction in rhetoric, both spoken and written. Thus, Cranmer’s facility with language, in everything he wrote—whether letters, theological doctrines, or the final speech at his execution—was startling. As a result, Cranmer would have contemplated the language for the Book of Common Prayer with enormous care, choosing his words with precision and sensitivity to meaning. Granted, we must remind ourselves that the version of Rite I that we use today is a revision of Cranmer’s original two versions (written in 1549 and 1552), and of even later revisions prepared by others. Nevertheless, that so much of Cranmer’s original phrasing has been retained reminds us that the language of the Rite I liturgy is central to its very significance.

Hearing Rite I through Cranmer’s ears and understanding it better, as earlier Christians did, underscores the way in which even subtle linguistic choices were meant not only to convey, but to encourage a special affection for, friendship with, and closeness to God. Such a relationship is characterized both by the large and small words that are carefully threaded through the text of the Rite I liturgy.

—Susan Cerasano

## Altar Flowers

Many thanks to all those who have given flowers to keep the altar area lovely. The recommended donation of \$35 enables the Flower Guild to order what is needed. The Altar Flower chart is posted in the parish hall. Flowers can be given in memory of loved ones or in thanksgiving for life’s blessings. We are happy to add these names and occasions to the Prayers of the People on the Sunday for which they are given. ■

--Flower Guild

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## On the Lighter Side



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## Sermon for the Tenth Sunday After Pentecost

Well, folks, I was hoping I wouldn't need to preach anything like this sermon again, but here we are, entering our 19th month since COVID hit us, and we're still dealing with the same issues as we were way back in March of 2020. We're starting to wonder if it's time to wear masks again. The CDC is releasing updates at blinding speed. I've been checking my email compulsively to see if the Bishop has made a round of decisions that will change how we do things. And you know what? I've had enough. I'm tired. I think that's true as a country. We've all had enough. We're all tired. The country itself is sick, still. If this pandemic were a war, we'd be the second-deadliest war in American history, behind only the Civil War and in less than half the time. The CDC just released a county-by-county map showing the current level of infections, and wouldn't you know it? The counties with the highest vaccination rate have the lowest infection rate, and vice versa. In other words, those places that responded to the first wave by taking on the personal responsibility borne by people living in community - those places actually are showing progress. And those places that were more focused on individual quote-unquote freedoms are doing very, very poorly. Now, we are fortunate to live in a county that has a higher than average vaccination rate, and we're doing ok. As of now, we're mostly in the clear. This may change, but most of us have done our part.

Of course, just like any time I've talked about vaccines, I want to make it clear: I know there are people who cannot be vaccinated. We have some of them in our community. That's a real thing. I'm not frustrated by them. What I am frustrated by are all those folks who could get vaccinated but just won't. We have some of them in our community, too. And I gotta say, if you're hearing this and you feel a little singled out, I'm ok with that. I'm not trying to make you feel guilty, but I am trying to get you to understand how all this stuff transcends politics and actually lands firmly in the arena of Christian responsibility. Remember, when Jesus was asked what the greatest commandment was, he named two: love God and love your neighbor.

He didn't say much of anything about your personal freedom being greater than either of those.

Come to think of it, Jesus doesn't talk about your personal freedom in relation to much of anything at all except for his offer to free you from sin. But there's not much else to lean on scripturally about personal freedom. Hearing that, you may be wondering about the freedom to choose to believe in Jesus and follow his teachings. Well sure, but countless places in scripture, like Job, for example, give us stories where people encounter God and can't help but give themselves over, almost as though they didn't have a choice. Calvinists, which you won't see me leaning on all that often, Calvinists call this Irresistible Grace. And on the flip side, those folks who have the chance to respond to that Grace and don't, we always see them as the bad guys in our stories. The young rich man that couldn't be bothered to help the poor, the Pharisees constantly plotting against Jesus, the centurions that were just following orders. It would seem God is much more concerned with putting God and your neighbor first than in exercising your personal freedom.

Paul talks about the Christian community as being like a body knit together down to every ligament. And when it works properly, it promotes the body's growth built up in love. He's talking not just about human connection in Christ but also about sacrifice. What are you willing to sacrifice in order to build up the body? What are you willing to do to put your neighbor ahead of you? And how poorly does the body function, sick and broken and dying, when its parts refuse to serve each other? Paul also speaks of maturity and standing steadfast in what is true. Not in what we believe to be true, but in what is actually, verifiably true. Don't be blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. You know what is true. You do. Deep down, you know that you are making a decision.

There's an old saying I used to hear when I was growing up down in Arkansas, one of the hardest hit states with this Delta Variant, by the way, there's an old saying that goes like this: "The Civil War wasn't about slavery, it was about

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States' Rights." Growing up, I had that drilled into my head to the point that it almost made a weird sort of sense. Until one day somebody in my history class asked, "States' Rights to do what? States' Rights to own slaves." You choosing your personal convenience or your personal freedom today, when it comes to getting this vaccine? Yes, that's about your personal freedom. But your freedom to do what? As the rapid and increasingly deadly rise in cases across unvaccinated areas shows, it's your freedom to choose your convenience or preference over everyone else's right to live.

Now, I don't think that these vaccines are miracles on the order of manna from Heaven, not exactly. But I do think the advances in vaccine development over the past decades that have led to the quick and safe responses today are miraculous in and of themselves. One of our hymns even sings of the faithfulness of scientists with their "loud boiling test tubes!" Episcopalians as a rule believe in the ability of God to work through us in whatever our occupations, including the medical world. And in the past year and a half, it's the medical world that has shown us the most faithful acts of service, self-denial, and sacrifice we may ever see. And yet, we dishonor their Christ-like sacrifice and service when we refuse vaccines we could take. They are begging us, literally begging us to do this simple thing, and too many care not.

It's the simplest thing, folks. When the Hebrews were stuck in the wilderness, they struggled at times to find themselves connected to each other. And they needed, desperately needed sustenance. As a nation, they were starving and lost and discouraged. They were tired. And God heard their pleas and God sent them what they needed. Manna, soft as the dew and filling as any meal. It may not have been a New York strip, but it was enough.

And folks, these vaccines, they are enough. We are a country starving for normalcy and connection and even freedom. And we've got something that can fix that, that can get us there and, oh yeah, also keep more people from dying. Maybe you're a bit safer, too, but the real thing is, you are being presented with an opportunity to serve your neighbor, and through them, to serve

God. The choice is yours, folks. But I will tell you this: the Christian choice is absolutely to serve your neighbor.■

--The Rev. Brooks Cato

**Reminder:** Sunday sermons are posted on the St. Thomas' website: [StThomasHamilton.org](http://StThomasHamilton.org)

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## Confirmation at St. Thomas'

On September 8th at 7:00 pm, hopefully at our outdoor altar, The Rt. Rev. Dr. DeDe Duncan-Probe will be joining us to Confirm and Receive a handful of folks into the body of St. Thomas' and the greater Episcopal Church. Congratulations to Heidi Riley, Nicki Moore, Jacob Abell, and Diane Rich Krause!■

--Fr. Brooks

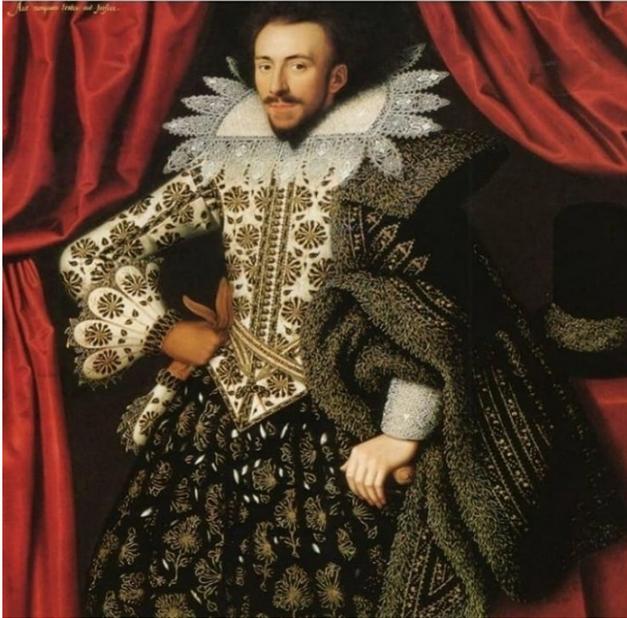
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## On the Lighter Side



### On the Lighter Side

when your clothes order arrives and everything looks great and you don't have to return anything



### St. Thomas' Episcopal Church Vestry Minutes June 16, 2021

**Call to Order and Opening Devotions:** The meeting began at 7:03 p.m. Brooks Cato offered a prayer to open the meeting.

**Clerk's Report:** The minutes of the May 19th meeting were approved as submitted.

**Treasurer's Report:** Brooks Cato gave the first portion of the Treasurer's Report in Rick Geier's absence. He explained that the update of Church Windows software continues and we are almost at the point where we can produce the full Report for distribution at each vestry meeting. Since the last report the NBT checking account increased to **\$71,564.35**. Nancy Schult has run all of the pledges from May and found that the parish is at 105% for pledges. This puts the parish in a very good position, especially for the summer when the church's financial position is typically leaner. At this point Rick Geier arrived at the meeting. He added that a few days earlier the checking account balance was even higher than that reported on the balance sheet, and was closer to **\$79,116**. Additionally, Rick updated the vestry with the news that the IRS had sent a check (for **\$9983.75**) for reimbursement for the Employee Retention Credit. More would be reported later under Commission Reports.

**The Treasurer's Report** was received as submitted.

**Rector's Report:** Brooks Cato reported that much of what he had to say would be noted throughout the rest of the agenda. However, someone had asked whether he had been receiving pressure regarding service practices during the pandemic and now. Just to clarify what had been occurring Brooks explained that various parishioners had positioned themselves at various extremes. Now the issue seems to rest on how risk-averse individuals are. Brooks mentioned that he was appreciative for the vestry's support during this period, as well as for the conversation in helping to inform his decisions along the way, and who help to set policies within the parish for practices within services. The current period is

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difficult to manage, Brooks stated, and we will have to be flexible in order to deal with it.

**Wardens' Report:** Luke Marshall informed vestry members that he was in the midst of getting the software installed on the new office computer and acquiring a new microphone from Big Apple Music in New Hartford.

**Commission Reports:**

**Buildings:** Brooks Cato explained that the commission had been delighted to meet in person once again. The conversation picked up where it had left off and the group is eager to get back to work. They are looking for more members.

**Budget and Finance:** Rick Geier noted that he had three issues to present. First, Nancy Schult reported that Church Windows is working much better and faster on the new computer than on the old machine. Kathleen Stahl is also catching up on entering data. They are about 80% of the way through the process. Second, Rick reported that the audit team is about finished with their individual sections of the report. They will meet in July and forward their material to Budget and Finance, and then to the vestry in August for final approval. Third, Rick appealed to the vestry in assisting a transition to a new treasurer. At the end of the report, Brooks Cato added that St. Thomas' owed gratitude for a **\$1200** grant that had been received by the parish from one of Fr. Steve White's churches to assist in the purchase of the new computer.

**Old Business:**

**Mutual Ministry Review:** On hold.

**Strategic Plan:** John Orr reported that they now had a full committee, which includes Lynn Staley, Barbara Bowen, Leah Schmitt, Adam Wickert, Juliana Catania, John Orr, and Brooks Cato (ex officio). Brooks Cato stated that John Orr would first be meeting with the diocesan Canon to the Ordinary, Carrie Schofield-Broadbent, to get her buy-in, and discuss first steps on how to proceed. The process is intended to take nine months.

**Sign:** Things continue to go slowly.

**Banner:** Melissa Davies has helped to reinvigorate the conversation. With Jana Laxa

and Lara Scott the group will first design the "Our hearts and minds" banner. Once completed, they will turn to the banner featuring the Isaiah verse. Jana Laxa added that they are thinking of meeting again in September because people are away at the moment. Luke Marshall thought that one banner would hang on each side of the back wall of the church. He requested clarification of the banner positions so that the electrician could install the correct lighting. This will match the kind of lighting near the choir stalls and be alterable so that the lights can be dimmed.

**Sidebar:** On a related note, Brooks Cato introduced the option of placing a "Keep it Kind" lawn sign in front of the church, stating that he had been concerned by the brashness of the crude political flags and signs that he had seen around the area on people's flagpoles and elsewhere. Conversation ensued. John Orr stated that he was uncertain about getting into a "tit-for-tat response, which might be deemed a direct response." He liked the sentiment, but wondered where it might lead. Sheila Catania said that yards signs are "tacky" and she hoped that the church wouldn't post them. Dan Schult stated that he felt that yard signs, on the whole, weren't optimal; however, he did think that it is our role to point out this kind of behavior. "We're not picking a fight," Dan stated, "but if the church doesn't respond to this kind of behavior, who will?" John Orr thought that it "wasn't the right medium" to respond in. Erin Loranty asked: "Will anyone driving by recognize it as a comment on their flags and impolite comments?" John Orr thought that "a certain percentage might, but there's a better way to respond." Sheila Catania asked, "What will people perceive, not knowing the backstory?" Erin Loranty wondered whether it would be associated with Pride Month, the latter of which is a good thing, but this complicates the issue. (The background of the sign, produced by Golden Paints, in striped in rainbow colors, and June was Pride Month.) John Orr followed up, "Other parishioners might then want their thoughts displayed on the lawn as well." Jana Laxa had mixed feelings and wondered whether a sign on the church would be more appropriate; everyone has made good points on both sides, she thought.

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Michelle Landstrom questioned whether this is a good time and place to get involved in this issue. Luke Marshall didn't seem to have strong feelings on the matter. Brooks Cato responded that it sounded as if there was enough concern *not* to put the sign out in the yard. Perhaps vestry members might think about this further and there could be further discussion at the August vestry meeting. Perhaps a Letter to the Editor in a local newspaper would be preferable? John Orr concurred that this might be a better option, and even if not posted publicly, then sent to various village bodies. Or, he suggested, there could be an Op Ed written by the church and/or a seminar sponsored by the church to discuss the idea. In sum, Brooks Cato asked the vestry members to return to the August meeting with some ideas as to how to proceed.

**Video-recording update:** Luke Marshall informed the vestry that he planned to move the back camera to the front of the church, training it on the choir. There will also be a new wireless microphone to replace the old one, and a better wooden table to replace the makeshift table for the laptop.

**New Business**

**Hearing Loop:** After revisiting the discussion it was decided that the parish would order one receiver with a few extra personal receivers, and to do some targeted fund-raising from within the community before using parish funds for the project. The vestry approved the project with wish list funding overwhelmingly.

**Waterline for the Memorial Garden:** Brooks Cato has reached out to the Village for names of contractors to do the work. He is awaiting a reply.

**Pop-up Vaccine Clinics:** Brooks Cato outlined the opportunities for several vaccine clinics that might be using St. Thomas' lawn and/or premises over the next month.

**Policy Discussion:** The last update from the Bishop allows each parish to make some decisions on its own in keeping with CDC guidelines. Brooks then read a list of what St. Thomas' new guidelines would be. Sheila

Catania asked whether there would be a section for vaccinated persons. Brooks Cato said that he feels uncomfortable with that. Erin Loranty added that it wouldn't be a problem with the current attendance because the current number of attendees fit safely into the church. She then asked about the status on singing. Brooks Cato responded that it is 12' and masked. This is different than singing in the pews, but he will talk with Dianne. Jana Laxa responded that it seemed best to defer to the choir for now.

**Upcoming dates, etc.:** Upcoming dates were reviewed.

**Prayer leader for August 18<sup>th</sup> vestry meeting:** Lee Anne Miller offered to lead prayer. The meeting ended at 8:27 p.m.

Respectfully submitted,

Susan Cerasano, Clerk

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**Through Devastating Storms**

...Creator, by your grace, you give the gift of life—  
You entered into time and space in Jesus Christ.  
Your Spirit makes us strong to tend and heal and lift—  
and helps us see creation as a sacred gift.  
There's no time left to wait! May we be bold to give.  
May we plant trees and advocate and gently live—  
God, as we love the earth and love each other, too,  
may we bring hope and healing to this world with you.

--Carolyn Winfrey Gillette (born 1961), hymn writer and Presbyterian minister

## CROP Walk

In Fall 2020 Team Highroad Walkers (St. Thomas') raised \$9,100 to fight hunger locally and abroad earning us a spot on the top 100 fundraising teams of the national Crop Hunger Walk. We were ranked number 52 of all the teams in the country!! [See article in the *Mid-York Weekly* from Thursday, March 11, 2021.] A quarter of all funds raised went to Madison County food cupboards.

I think our big-hearted parish can go that distance again and perhaps even surpass it. Why not aim high, especially if we start a little earlier in September. If you want to lend a hand to help your neighbors, please email Emily Hutton-Hughes and/or consider making a donation at:

<https://events.crophungerwalk.org/2021/team/highroad-walkers-st-thomas-episcopal-church>

NOTE: If you want to register yourself on the Hamilton Crop Hunger Walk page <https://events.crophungerwalk.org/2021/event/hamiltonny> to keep track of your own fundraising efforts, please make sure to indicate that you are part of the "Highroad Walkers" team. This will ensure that all the money is totaled up in one place.

Emily Hutton-Hughes  
[ehutton@colgate.edu](mailto:ehutton@colgate.edu)

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### A Prayer

For minds to think, and hearts to love, and hands to serve, we thank you, Lord.

--The Book of Common Prayer

### Scripture Lesson

"Come vnto me all ye that laboure and are laden, and I wil ease you."

- Matthew 11:28, The Great Bible

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### On the Lighter Side




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### Scripture Lesson

"Greater loue hath no man, then thys: that a man bestowe hys lyfe for his frendes."

- John 15:13, The Great Bible



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

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

### September & October Performances

September 11 @ 7 PM	Root Shock
September 18 @ 7 PM	All That Jazz
September 25 @ 7 PM	Jess Novak & Ben Wayne
October 2 @ 7 PM	Modern Jazz Group
October 23 @ 7 PM	Monk Rowe and The Five Families Ensemble

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### A Prayer

Lord, make me an instrument of your peace:  
Where there is hatred, let me sow love; where  
there is injury, pardon.

--Peace Prayer of Saint Francis



**Colorscape Chenango Arts Festival** is a free outdoor festival that draws 10-12,000 people to East and West Parks of downtown Norwich, New York, each year on the weekend after Labor Day; The new dates are September 11 and 12, 2021, with its juried art and fine crafts for sale in an interactive atmosphere, acoustic music by professional singer-songwriters, literary arts, creative culinary arts, and hands-on art experiences for all ages. ■

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### The Sam and Adele Golden Foundation for the Arts

**August 29 - September 25**  
[Kat O'Connor](#), Massachusetts  
[Caroline Burton](#), New Jersey  
[Marta Lee](#), New York

#### Contact Details:

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

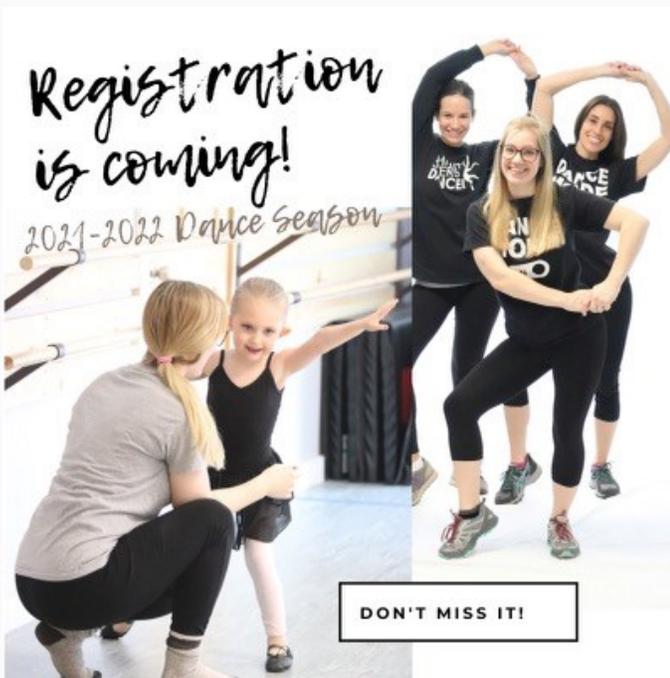
**Residency Application for 2022**  
**Due by September 13, 2021 by 5 PM**

Email: [contact@goldenfoundation.org](mailto:contact@goldenfoundation.org)  
application



Where dance is for everyone!

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Sherburne, New York



Join us for the 2021-22 Season! Registration for dance classes will open September 1st. The registration form, schedule, class descriptions, and more details can be found on the website,

<<https://sites.google.com/view/schmittsistersdance>>

Classes will begin the week of October 4th. Registration fees will be due prior to or upon the first week of classes.

[SchmittSistersDance@gmail.com](mailto:SchmittSistersDance@gmail.com)

315-750-6040

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

Owners/Instructors

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

## Earlville Awesome House presents

**EARLVILLE OPERA HOUSE'S 49<sup>TH</sup> SEASON PRESENTS 2021 MAIN STAGE SERIES WE'RE BACK!**

Sat. 8/7, 7pm  
The Probables // \$20/\$18/\$10

Fri. 8/27, 7pm  
Le Vent du Nord // \$35/\$33/\$10

Sat. 9/25, 7pm  
Old Blind Dogs // \$25/\$23/\$10

Sat. 10/23, 7pm  
Audie Blaylock and Redline // \$30/\$28/\$10

Fri. 11/19, 7pm  
Joe Crookston // \$25/\$23/\$10

Sun. 12/12, 2pm - Gibson Brothers  
"Northern Country Christmas" // \$40/\$36/\$10

Unvaccinated people are required to wear a mask & distance responsibly.

Tickets available at: [earlvilleoperahouse.com](http://earlvilleoperahouse.com)

Premiums apply to the first four rows. College students half off general admission. Youth \$10 (17 & under).

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**COURTYARD SERIES**

Sat. 7/31, 2pm - Jim Paradis // FREE  
Day of Art & Music - Gallery & Gift Shop Opening 1-3pm

Sat. 9/11, 2pm - Reyna Stagnaro - Donation Event  
9/11 Memorial Exhibit 12PM, Quilt Show Opening 1-3pm

Sat. 9/18, 7pm - Jenni Larchar & Tom Murphy  
Donation Event

Sat. 10/2, 5-9pm - SPECIAL EVENT FUNDRAISER  
Williams Road Band & Company "All Star Country Revue"  
\$20 advance / \$25 at door

**ARTS CAFÉ SERIES**

Sat. 10/16, 7pm - Scott Cook  
\$15/\$12/\$10

Sat. 12/18, 7PM - Bruce Ward & Taiward Wider // \$12/\$10

**ASK US ABOUT OUR SAVE-A-SEAT CAMPAIGN!**

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EARLVILLEOPERAHOUSE.COM - 315.691.3550 // 18 EAST MAIN ST.

**Earlville Opera House Galleries 2021 GOLDEN ARTIST COLLECTIVE**

July 31 - August 28 ~ Opening Reception Saturday, July 31, 1-3pm  
Gallery Hours: Tuesday - Friday 10AM-5PM, Saturday 12-3PM  
Special thanks to Mark and Barbara Golden.  
Additional thanks to Colgate Upstate Institute Summer Field School Student Yang Yang.

Robert & Elizabeth Yates  
Copper Fire Paintings by Studio Yates  
West Gallery  
"Sunset" Copper Fire Painting by Robert and Elizabeth Yates

Lucy Tower Funke  
"The Life of Lucy"  
East Gallery  
"Field of Poppies" by Lucy Tower Funke

Julian Button  
"Faces & Places Vietnam"  
Arts Café  
"Hong Ry" by Julian Button

Gallery exhibits and openings are always FREE and open to the public!  
ARTISAN GIFT SHOP open through October 23! View our rotating Windowsill display currently featuring Kirsten Weyer!

## September at St. Thomas'

### Regular Weekly Events

**Holy Eucharist:** Sundays, 9 AM.

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

**Bible Study:** Thursdays, 10 AM. Now in person and on Zoom.

### Special Events

**Wednesday, September 8, 7 PM, Confirmation.**

**Friday, September 24, Friday Night Lights on Zoom,** Parish Hall, 7-9 PM. Performers sign up at 6:30 PM.

**Sunday, September 26, The Annual Meeting of the Parish** follows the 10 AM service at 11:30 AM. Lunch is provided by the Parish Life Commission. Elections for parish officers, reports of commissions, and discussion of other matters make this an important day for all our members. Annual Meeting reports should be emailed to the Church Office by Friday, September 10. Thank you!

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## Looking Ahead to October

### Mark Your Calendars

**Sunday, October 3, St. Francis Day observed,** Blessing of Pets, 1 PM, St. Thomas' Church Side Yard.  
**CROP Walk,** Details to follow.

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## A Prayer

For minds to think, and hearts to love, and hands to serve, we thank you, Lord.

--The Book of Common Prayer

## Prayers of the People

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

**For the departed:** Tom Bigelow, Martha Brown, Gina Mulfeld, Ermin Mody, Donald "Butch" Shattuck.

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## Thanksgivings

**Birthdays:** Rachel Knapp (9/02), Gwyneth Davies (9/03), Nancy Schult (9/05), Brooks Cato (9/07), Autum Rhoades (9/07), Michelle Landstrom (9/10), Elizabeth Gillett (9/11), Eden Hubbard (9/11), Linden Muller (9/12), Mea Hubbard (9/13), Susannah Davies (9/13), Isaac Hubbard (9/18), Edward Scheinman (9/19), Jim Ford (9/20), Becky Hubbard (9/21), Lara Scott (9/23), Loxie Davie (9/24), Michael Clough (9/26).

**Wedding Anniversaries:** Sheila & Adrien Catania (9/03), Debbie & Steve Barker (9/04), Rose & John Novak (9/11), Nan & Tom Schmitt (9/25), Wynn & Everett Egginton (9/27).

**Baptism Anniversaries:** John Novak (9/15), Deborah Klenck (9/29).

**St. Thomas' Episcopal Church**  
**Scheduled to Serve**  
**September 2021**

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

Telephone/Fax: 315-824-1745  
 E-Mail: [stchurch@cnymail.com](mailto:stchurch@cnymail.com)  
 Website: [stchurchonline.org](http://stchurchonline.org)

<b>Date</b>	<b>Lectors</b>	<b>Chalice Bearer</b>	<b>Usher</b>	<b>Altar Guild</b>	<b>Flower Guild</b>	<b>Coffee Hour</b>
<b>September 5</b>	9 AM Barbara Bowen	9 AM Barbara Bowen	9 AM Edward Page	Linda Jenks	Erin Loranty	TBA
<b>September 12</b>	9 AM Tom Brackett	9 AM Susan Cerasano	9 AM Edward Page	Jane Welsh	Erin Loranty	TBA
<b>September 19</b>	9 AM Maureen Ghent	9 AM Maureen Ghent	9 AM Edward Page	Jane Welsh	Erin Loranty	TBA
<b>September 26</b>	9 AM Adger Williams	9 AM Wynn Egginton	9 AM Edward Page	Emily Hutton-Hughes	Erin Loranty	TBA
<b>October 3</b>	9 AM Deb Barker	9 AM Deb Barker	9 AM Edward Page	Emily Hutton-Hughes	Jana Laxa	TBA



**Qidings**  
September 2021

Address Service Requested

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

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