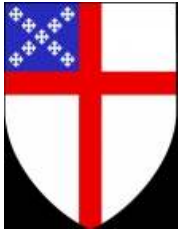


Phone: 360-249-3281

Website: www.stmarksmonte.com



Rev. Lorraine Dierick, Priest
Rev. Bonnie Campbell, Priest
Rev. Dorothy McMeekin, Deacon
Rev. Joyce Avery, Deacon
Corby Varness, Preacher
Jim Campbell, Preacher
Sarah Monroe, Seminarian &
Transitional Deacon

Worship
Sundays at 10 a.m.

St. Mark's Newsletter

Click on Newsletters in the middle left of our Home Page.

St. Mark's Church Video

Click on St. Mark's Video in the upper right of our Home Page.

St. Mark's Sermons

All of the sermons from our Sunday worship services are placed on our website to be read and studied further within a couple of days of being preached on Sundays. Click on Recent Sermons in the middle right of our Home Page.

St. Mark's Bishop's Committee Minutes

A list of all meeting minutes from 2009 on is found below the Upcoming Meeting Agenda. Click on Administration in the middle left of our Home Page, then click on BC Meeting Minutes in the right side of the page

Adult Bible Study
Wednesdays at 10 a.m.
Sundays at 9:15am

ST. MARK EPISCOPAL CHURCH
124 NORTH SYLVIA STREET
PO BOX 533
MONTESANO, WA 98563

St. Mark's Episcopal Church Newsletter **May-June, 2013**

(Sorry for the late newsletter—sometimes plans get overcome by events!)

Continuing Activities

Weekly Bible Studies--Wednesdays, 10:00AM and Sundays, 9:15am, at St. Mark's

Our weekly Bible study on Wednesdays generally uses the weekly Lectionary readings used in the Sunday worship services. Our Sunday morning Bible Study focuses on the Psalms (or other alternate readings) used in the Sunday worship services. No preparation is needed for each of these activities. Please join us for these studies each week—Wednesdays from 10:00-11:30AM, and Sundays from 9:15-9:45am, at the church.

Feed Your Spirit Book Club—Monthly on Second Mondays, 12 Noon

Our monthly book club meets on the second Monday each month. We read a new book each month and discuss each one for an hour (or more as some might feel led to do, over your brown bag lunch). Invite your friends and neighbors to join us! The webpage is at:
<http://www.stmarksmonte.com/article.php?id=193>

Upcoming Events

Pentecost Sunday (5/19/2013), 10am at St. Mark's

There will be color—and that color is RED!! Red everywhere--hanging from the ceiling, on our large cross, on the altar and ambo, and being worn by most of our people. The message from Acts 2 will read--parts in English, Norwegian, German, and French. Come and bring friends! And, there will be plenty of strawberries and shortcake!

Recent News

Our Pancake Day Griddle is Indeed Dead!!

Our griddle used since the mid 1950s for making pancakes for our Shrove Tuesday Pancake Day event each year is officially kaput! An repair man came last week to check it out, after it failed at the start of this year Pancake Day, and said that it is done. The issue is in the griddle surface part itself and there are no replacement parts available for a 70 plus year old device. So, it was removed, and the church is looking at its replacement options and also maybe some changes in our kitchen at this same time. We'll keep you posted! Meanwhile, information about this once super reliable device can be found at:
<http://www.stmarksmonte.com/article/244/about-us/events/shrove-tuesday-pancake-days/pancake-day-griddle> . (No one knows for sure but we think St. Mark's might have obtained this griddle from a local restaurant after it closed in the early 1950s. A place called the Goodie Garden once was used for our Pancake Day event from the late 1930s to the early 1950s, before the main parish hall and kitchen was built in 1954.)

Easter Sunday Service (3/31/2013), 10:00am, at St. Mark's

The most ridiculously beautiful day for Easter ever! Sunny with 60 degrees made for a very upbeat celebration of the resurrection of Christ. Twenty-one faithful, including 5 children, worshipped and sang and got doused with spray from our renewal of baptismal vows, by the kids. After, a celebration of three year old Abby's birthday and an Easter egg hunt (about 3 dozen plastic, filled eggs for each kid), and plenty of fellowship. Pictures are at: <http://www.stmarksmonte.com/article/380/about-us/upcoming-events-recent-news/2013-events/easter-sunday-2013>

Good Friday Ecumenical Service (3/29/2013), 7:00pm, at Montesano Methodist Church

Our small but faithful town of Montesano has a really great attitude about our collective Christian faith!

This evening many of us met for an ecumenical Good Friday service, led by our Montesano Ministerial Association, at our local Methodist church—over 100 people attended. Our 8 churches run the spectrum

of the Christian tradition and experience:

St. John's Catholic	St. Mark's Episcopal	Montesano United Methodist
Montesano Presbyterian	Montesano Church of God	Montesano Assembly of God
Montesano First Baptist	Calvary Chapel	

The service tonight showed the wonderful respect we have for each other and coming together in our common call to mission in our community, not only to bring the message of Jesus Christ to all who will hear it, but also to help those in need in all walks of life. Just beautiful music and messages about the life and death of Jesus, and looking toward Easter:

"When I Survey the Wondrous Cross"

"How deep the Father's Love for Us" (the Presbyterian Bell choir)

"Breathe" (sung by Pastor Marc Rice and Marie Barker)

Psalm 22 said together as one in a whisper

"Breathe on Me, Breath of God"

"In His Dying Breath" (the 30 members of a combined churches choir)

"What Wondrous Love is This?"

The collection taken will be given to local needs in many ways, as always.

We now all move on to that joyous resurrection on Easter morning celebrated in our churches!

(Note: This article was posted on our church Facebook page that same evening and got over 300 reviews—four times anything else we have ever posted!)

Maundy Thursday (3/28/2013), 6:30pm, at St. Mark's

It all started with a wonderful meal for the group--4 fantastic homemade soups, breads and rolls, a carrot soufflé, and apple crisp. Then we celebrated the Last Supper and washing of feet just as Jesus did for his disciples that fateful night before his death. (As their clear leader, he became their servant, by washing each one's feet and explaining to them how to be loving servant leaders.) We read this Gospel story, then the twelve of us did the same for each other, and it was good to remind us about how we can be servants to others, to show God's love in our communities.

Summary of St. Mark's Finances—4/22/2013

Net Operating Year to Date-- \$380.63 (Last--\$134.28)

Total Operating Expenses-- \$9,215.03 (Last--\$7,642.79)

Highlights—All bills are paid current.

Outreach to Date--\$1692.97 Diocesan Assessment Required/Paid--\$880

Total Operating Revenues-- \$9,595.66 (Last--\$7,777.07)

Continued great start to the year! \$542 from All Saints is in the DIF until later in the year for use with Montesano High School. Another over \$1,500 in DIF increase since the start of the year. Pledges and plate are on track.

Non-Operating Revenues--\$2,069.16 Non-Operating Expenses--\$645.75

Net Non-Operating Year to Date--\$1,423.41 (Last--\$158.04)

Net All Operating and Non-Operating Year to Date-- \$1,804.04 (Last --\$271.34)

Funds Summary—Total is \$24,577.51 (last--\$23,798.67)

General/Designated Checking Account—\$1,854.65 (last--\$1,587.34)

General/Designated Savings Account--\$518.49 (last--\$518.46)

Operating Fund (General)--\$3,027.12 (last--\$2,105.80)

History Book Fund (Designated)--\$-653.98 (last--\$-653.98)

Seminary/Education Fund (Designated)--\$0.00 (last--\$0.00)

Memorial Fund/Savings Account--\$985.92 (last--\$985.91)

Diocesan Investment Fund--\$20,806.27 (last--19,493.08)

Clergy Discretionary Fund/Checking Account--\$412.18 (last--\$671.88)

St. Mark's History Books for Sale

To purchase a copy, please contact Jim Campbell at jbcmonte@comcast.net or by phone at 360-612-0205. Webpage is at: <http://www.stmarksmonte.com/article.php?id=167>

Other Articles on Faith and General Religious Information

The Ascension (Acts 1:1-11, Luke 24:44-53)

Bereft, the disciples stare at the empty sky. The Master has disappeared, this time for good. He turned their worlds upside down, set their hearts afire, opened their minds to new understandings and their imaginations to new dreams. And now he is gone. They crane their necks, trying to catch one final glimpse of him, but the sky is innocent of all miraculous goings on. They are on their own.

Two strangers in white have joined them as they stand there staring. "Why are you looking up toward heaven?" the strangers ask. The implication is that there is somewhere better they ought to be focusing their attention. (They could, for instance, contemplate the strangers themselves. Where did these people come from?)

In a sense this is the time when the disciples truly become followers of the Way of Jesus. Before they were just tagging along for the ride. They were spectators in Jesus' drama, witnesses instead of participants. Now they bring their gaze down, out of the heavens, to the things right in front of them. They have to decide what to do with the rest of the day, and the rest of their lives.

It is time for them to begin to take in what they have been taught. Alone and together, they will start to make it their own, to process it. They will speak a lot of sentences that begin, "Remember when he . . ." They will take the full, glorious, immediate presence of God incarnate and make it into a story. Some things will be forgotten. Some will be given a twist Jesus himself never intended. But the story will be alive as only each of them can make it. The story will become their very own.

This is sad, of course. Jesus is gone, and he will never again walk the earth and embody Holiness as he did. His followers will have mourned him deeply, longing not only for his inspiration but for his smile and the particular timbre of his voice.

But on the other hand the story really begins right here. Unless a seed falls to the ground and dies it never grows into a full fledged plant. Unless the Master is no longer around, the wisdom given the followers never takes root, branches out and bears fruit. Each of the disciples has to make what Jesus gave them his or her very own, embody it according to the dictates of his or her particular nature, proclaim the good news in a new way uniquely theirs.

The living faith we have today is the result of this process, a continual re-embodiment transmitted down through the ages from willing soul to willing soul until it touches you and me. Each new incarnation is a sort of resurrection. Jesus lives on and on as his followers find their Christ-like centers and manifest them. The Gospel is a living thing.

At some point it will be time for each of us to take flight from our earthly form, leaving behind those who have loved us and received the wisdom that is uniquely our own. How will the seed that is Christ die once again when we go? How will it grow and blossom in the hearts of those we have influenced and left behind?

Laurie Gudim is a religious iconographer and liturgical artist, a writer and lay preacher living in Fort Collins, CO. See her work online at [Everyday Mysteries](#) With others she manages a website for the Diocese of Colorado highlighting congregations' creative ministries: [Fresh Expressions Colorado](#) Posted by [Ann Fontaine](#) on May 9, 2013

Thinking About Our Church's Future

By Jim Campbell

For our Bishop's Committee meeting in March, we looked at some very local demographics data for Montesano, and some religious facts about Grays Harbor County. The meeting in April continued this by looking at some very detailed people and religious demographics for:

- the towns/cities of Montesano, Elma, Aberdeen, Hoquiam, Raymond, and parts of Olympia, Bellevue, and Seattle
- Grays Harbor, Pacific, Thurston, Lewis, and King Counties
- the states of Washington, Indiana, Mississippi, and Massachusetts
- the United States

(Below is presented some data highlights to read quickly, or one can read the detailed [data](#). The population/densities data for towns/cities are by zip code, which may not match up directly with what you think of what you believe is a given town's population.)

Why would we gather this much data to review? Because it gives us context/comparison of the demographics of Montesano to other nearby towns and the urban areas of Washington, and also some other places in the country. This allows us to clearly know how we stand here in comparison to elsewhere, which may also affect what we think about in terms of unique things to do and changes to make to connect with new people not at St. Mark's now.

Looking at people demos generally, Montesano has the highest local area income, is the least diverse, has the highest education levels, is the most married, and is older. More people own vs. rent, have higher home values, drive to work alone, and have more government-related jobs than other places locally. (Actually, Raymond has lots of similarities to Montesano, other than diversity.)

Comparing Montesano to urban areas like Olympia, Bellevue and Seattle—there basically is none in about all data reviewed. These places have much higher incomes, are more diverse, have higher education levels, are less married and are younger. Poverty is much less (for all adults and just seniors). Many less people own vs. rent, home values are much higher, less people commute alone—by a lot—and heavily use public transportation or walk to work. Other than Olympia, many more people have management or business jobs with private salaries.

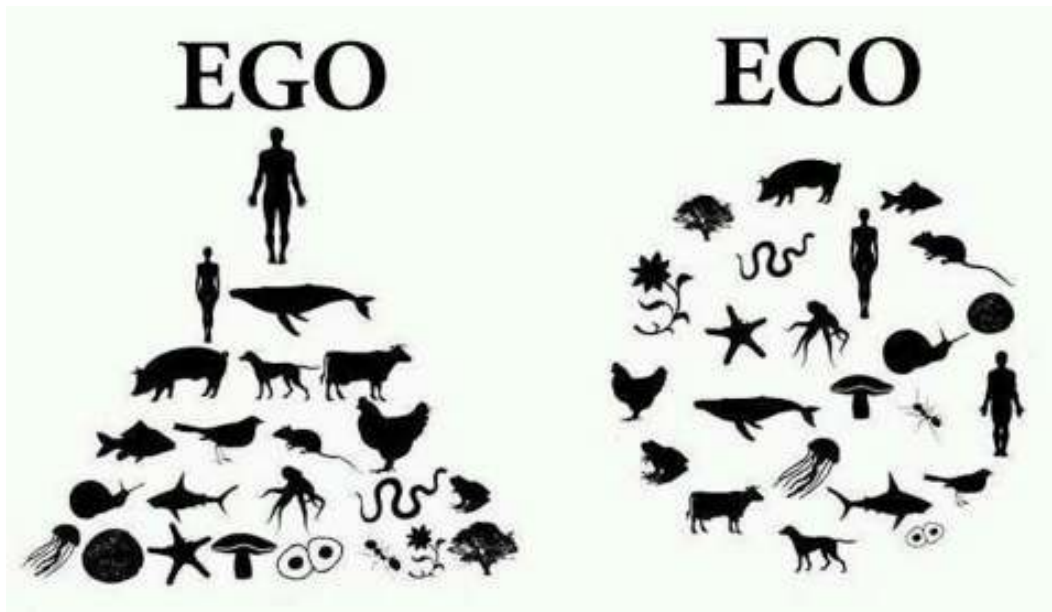
The Washington state and US data compared to Montesano (and even Grays Harbor County) shows that WA state and US are more diverse, have higher incomes, are younger, and are more educated. There is also less poverty than locally. Lewis County is similar to Grays Harbor in many ways, other than slightly higher incomes--likely by being on the I-5 Corridor and having easier access to Olympia for jobs.

In terms of health statistics, only available at the county level or higher, Grays Harbor County with most indicators is one of the worst in the state, especially in terms of health care costs and physicians available. Pacific and Lewis Counties are not much better. Of course, the suburban areas of the state are much better health-wise. And Washington state overall is one of the better states in the country health-wise.

Religious demographics wise, Washington state, and especially SW Washington (including Grays Harbor and Pacific counties) are among the least churching areas in the country. Across the board, less people believe in God with certainty, attend or are affiliated with any church, there are less evangelical and mainline Christians, and less Roman Catholics. Nearly 70% of people here are unaffiliated with any church, as compared to about 50% in the total US.

The states of Mississippi and Massachusetts were added mostly for their religious data as real outliers, but there was found interesting people demographics as well. Mississippi is both the poorest and unhealthiest state in the US, as well as the most churching. Massachusetts is one of the richest and healthiest states in the US, and has one of the highest proclaimed church affiliation rate, although one it also is one of the least attended.

A lot of discussion ensued about various data points and what they might mean in our thinking about our church ministry in our community.



What If the Kids Don't Want Our Church?

Derek Penwell--Author; Editor; Speaker; Activist

I had a conversation with a man not long ago who has the unenviable task of sorting through his mother's considerable estate, deciding what to keep, what to sell and what to throw away. While sorting, in an act of extraordinary self-awareness, he stopped to consider just what his three adult daughters might like to keep when they find themselves going through *his* stuff after he's gone. During this moment of reflection, my friend had an epiphany: What if his kids don't want all the stuff he's worked so hard to acquire?

He was struck by the fact that his adult daughters have no real attachment to all the antiques and precious heirlooms his family has spent so much time accumulating. He went on to observe that his daughters and their partners tend to value instead things like mobility and flexibility. They've shown no desire to become curators of a bunch of stuff -- even special stuff, really *good* stuff.

For one thing, they don't have the room for it. They live in apartments and small houses. They don't have any space to house an armoire, no place to stash a dining room table for 12. When your biggest piece of furniture is a flat screen TV, and your idea of rearranging the living room is pushing a stack of magazines to the other side of the Ikea coffee table, the prospect of being responsible for a 12 place-setting china inheritance feels like a commitment on par with marriage, or deciding to take in a stray dachshund.

For another thing, their lives are centered on adventure and experience. They love the outdoors, love to travel. They're used to packing light. They tend to have a different relationship to "stuff." Oh, they like nice stuff, to be sure. It's just that they view stuff instrumentally. Stuff is a tool for the accomplishment of purposes. And to the extent that a nice tool helps accomplish its purpose more efficiently than a lousy one, they value it. The question put to a thing is not whether its value is intrinsic or even sentimental, but whether it's useful. To their way of thinking, you use stuff to help you do things you want to do, not to make you feel good about things you've **already** done.

And how can we blame them, really? We raised them to think of things as disposable. Sporks, iPods, jobs, marriages -- use a thing until either it breaks (in which case, you buy another one) or you don't need it anymore (in which case, you throw it out and look to the next thing).

For previous generations, stuff was what you spent the bulk of your time working to acquire, then spent the leftover time working to maintain and repair, so that you would have something to hand

down to your children. And they to their children. And so on, in an endless string of accumulation and maintenance, world without end. Amen.

But what happens when a generation comes along that doesn't care about the game you've spent so much time buying equipment for, has little invested in the durable nature of the stuff you value? What happens when your kids say, "Don't give me all that stuff. I'll just have a yard sale, and call Goodwill to haul away what's left over"?

Now, you could spend your time trying to convince them that they have a responsibility to value the things you value. You've lived. You know. They're going to want this stuff. It's **worth** something -- not like that stupid crap they spend their money on. (Oh, sure a mountain biking trip in New Zealand would be "fun," but what do you have left when you get back and unpack your luggage?)

Convince them the stuff they value is pointless and shallow. That should work. How did that conversation go, by the way, when -- you remember, right? -- when your parents took great pains to try to persuade you how the Beatles couldn't hold a candle to the greats like Frank Sinatra and Nat King Cole?

Or, you could keep your wisdom to yourself and grouse in silence about the fact that they just don't appreciate all you've worked to give them. (Don't they realize how much time and energy you've put into making something for them to have?) I mean, you **could** do that. Lord knows it's been done before. But you know, deep down you know, that that just makes you the bitter crank you always used to make fun of: "Hey, you kids get off of my Antique American Oak Bow Glass China Cabinet!" Or you could make peace with the fact that the way they make it through life will inevitably look different from the way you did.

Why is this in the Religion section? Because churches with massive overhead invested in things like church buildings, denominational infrastructures, functional church organizational models (think: a baptized version of General Motors' organizational structure, complete with a board of directors, departments, departmental committees, etc.) are awakening to the fact that the generations that are supposed to be taking the institutional baton are showing very little interest in grabbing for it. In fact, in many ways, these generations increasingly think the church has been running toward the wrong finish line for years --concerned as it seems to have been not with figuring out how more faithfully to live like the Jesus of the Gospels, but in acquiring bigger and better stuff to hand down to a generation that doesn't particularly want to inherit it.

You could try to convince the emerging generations that they ought to value the tools you've always used, that they should want to take care of them, that they're going to need them someday, that they should want to pass them down to their children.

Or, you could complain about the fact that these kids just don't appreciate what you've done for them. Or, you could suck it up and bless them on their next wild adventure.

A young couple moves into a new neighborhood. The next morning while they are eating breakfast, the young woman sees her neighbor hanging the wash outside. "That laundry is not very clean; she doesn't know how to wash correctly. Perhaps she needs better laundry soap." Her husband looks on, remaining silent. Every time her neighbor hangs her wash to dry, the young woman makes the same comments. A month later, the woman is surprised to see a nice clean wash on the line and says to her husband: "Look, she's finally learned how to wash correctly. I wonder who taught her this?" The husband replies, "I got up early this morning and cleaned our windows." And so it is with life... What we see when watching others depends on the clarity of the window through which we look.

Can a Dying Church Find Life? Six Radical Steps to "Yes"

By Thomas S Rainer

In an blogpost earlier this week, I presented the findings of my "autopsy" on a church that just closed its doors and died. I knew the church well because I had been their consultant ten years earlier. The only surprise I found was that the church kept its door open five years longer than I had anticipated. The post generated much interest. Indeed it is still buzzing today. Many church leaders and laypersons saw early warning signs in the post that related to their own churches. Many are concerned. Many want to know if there is any hope.

The title of this post has a bit of irony. If a church is dying, it cannot then by definition find life. I must say from a pure statistical perspective, most churches with the symptoms I noted will die within a matter of a few years. Though I don't have hard data, I would be comfortable suggesting that the percentage exceeds 99 percent.

But among the American churches on a death march, there is that rare exception, that one in 1,000, that extraordinary situation where a church defies all the man-made odds and moves from near death to health. Those churches are rare, but they do exist.

In the midst of the gloomy news of terminal churches, I took a look at a few churches that had all the signs of impending death and then turned around to life. All of them of which I have knowledge were located in dramatically shifting demographics.

They weren't merely churches that were unhealthy; they were dying. Even the most casual observer would have predicted the imminent demise of these congregations. They were truly sick unto death. So how did these churches do it?

Though each of the stories I examined has its own nuances, I did find some common themes. Please take careful note. My brief blogpost is not a quick-fix solution to dying churches. To the contrary, it's the story of six radical steps taken by key members in each of the churches.

A leader must rise and be willing to lead the church toward radical transformation regardless of the personal costs to him. That leader is typically a new pastor in the church, but it does not have to be. A significant group in the church must admit that they are desperate for help. The significance of the group could be their sheer size; for example, they could be a majority of active members. Or the significance could be the influence of those in the group rather than the number. This group must lead the church from denial to a painful awakening to reality.

That same group must confess guilt. They failed to reach the community. They held on to the idolatry of yesterday. They were only comfortable with "our kind of people." They saw the church to be a place where their needs were met and personal preferences catered.

The group must have an utter, desperate, and prayerful dependence on God. They can no longer look at the way they've always done it as the path for the future. They must fall on their faces before God and seek His way and only His way.

The church must be willing to storm the community with love. The church can't assuage their guilt by having a food and clothes pantry where community residents come to them once a week. Members must go into the community, love the unlovable, reach out to the untouchable, and give sacrificially of time, money, and heart. The community must be amazed by these church members.

The church must relinquish control. If the church reaches the community, the community will come to the church. They may be poorer. They may have different colors of skin. They may speak differently. They may have a radically different culture than members of the church. If the church is truly to reach the community, it must be joyfully willing to let the community have control of the church. This attitude is radically different than welcoming the outsiders to "our church." It is an attitude that says it is now "your church."

Most readers likely understand the low likelihood of such a transformation taking place. It is so rare that, when it happens, it is often given the name "miracle."

But we serve the God of miracles. Maybe we should expect more. Maybe we should do more.

May 2013 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
28 <u>10am</u> Holy Communion <u>7pm</u> AA	29	30 <u>7pm</u> AA	May 1 <u>10am</u> Bible Study <u>12pm</u> Monte Ministerial Association Meeting	2 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	3 <u>7pm</u> AA	4
5 <u>10am</u> Holy Communion <u>7pm</u> AA	6 <u>7pm</u> AA	7	8 <u>10am</u> Bible Study	9 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	10 <u>7pm</u> AA	11
12 <u>10am</u> Holy Communion <u>7pm</u> AA	13 <u>7pm</u> AA	14	15 <u>10am</u> Bible Study	16 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	17 <u>7pm</u> AA	18
19 <u>10am</u> Pentecost Sunday <u>10am</u> Healing Service <u>7pm</u> AA	20 <u>7pm</u> AA	21	22 <u>10am</u> Bible Study	23 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	24 <u>7pm</u> AA	25
26 <u>10am</u> Holy Communion <u>7pm</u> AA	27	28 <u>2pm</u> Birthday Party @ Monte Health & Rehab <u>7pm</u> AA	29 <u>10am</u> Bible Study	30 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	31 <u>7pm</u> AA	June 1

Birthdays:

May Colby Madrid—16th Kyron Dierick—17th
Mary Linth—27th

Anniversaries:

Lee & Rev. Joyce Avery—3rd
Charles & Sandy Marr—9th
John & Rev. Dorothy McMeekin—28th

June 2013 Monthly Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26 <u>10am</u> Holy Communion <u>7pm</u> AA	27	28 <u>2pm</u> Birthday Party @ Monte Health & Rehab <u>7pm</u> AA	29 <u>10am</u> Bible Study	30 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	31 <u>7pm</u> AA	June 1
2 <u>10am</u> Holy Communion <u>7pm</u> AA	3	4 <u>7pm</u> AA	5 <u>10am</u> Bible Study <u>12pm</u> Monte Ministerial Association Meeting	6 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	7 <u>7pm</u> AA	8
9 <u>10am</u> Holy Communion <u>7pm</u> AA	10	11 <u>7pm</u> AA	12 <u>10am</u> Bible Study	13 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	14 <u>7pm</u> AA	15
16 <u>10am</u> Healing Service <u>7pm</u> AA	17	18 <u>7pm</u> AA	19 <u>10am</u> Bible Study <u>6:30pm</u> Bishop Committee	20 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	21 <u>7pm</u> AA	22
23 <u>10am</u> Holy Communion <u>7pm</u> AA	24	25 <u>2pm</u> Birthday Party @ Monte Health & Rehab <u>7pm</u> AA	26 <u>10am</u> Bible Study	27 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	28 <u>7pm</u> AA	29
30 <u>10am</u> Holy Communion <u>7pm</u> AA	July 1	2 <u>7pm</u> AA	3 <u>10am</u> Bible Study	4 <u>12pm</u> AA <u>7pm</u> Gamblers Anon	5 <u>7pm</u> AA	6

Birthdays:

June

Natalea Brumfield—6th
Jim Miller—24th

Candy Miller—12th
Mary Stubb—29th

Bryan Dierick—22nd

Anniversaries:

Jim & Candy Miller—20th