



Weekly Booster

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Sunday Media Booth

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Sunday Facebook Host

Craig Harris,

Facebook Contributors

Pastor David B. Clark,

Craig Harris, Jeff Hiser

Sunday Praise Team

Terry Stafford, Linda Haldane,

Margaret Brady, Deb Finlay,

Jeff Hiser, Pastor David

*Our Vision: **Growing** as disciples of Jesus while **connecting** with others and **servicing** our community.*



A Word for the Weary

Have you ever felt so exhausted that you wondered if you could go on? Burnout is real, and it doesn't discriminate. Demanding work seasons leave us depleted. The sleepless nights of parenting drain us dry. Ministry conflicts and setbacks leave us physically and emotionally spent.

The hardest part? Burnout often strikes in the areas we care about most—our marriages, our calling, our children, our service to God. And for Christians, there's an added layer of guilt: *Shouldn't I be joyful? Isn't peace a fruit of the Spirit? What's wrong with me?*

Here's what helps: Yes, God wants us filled with joy and hope. But He also understands that life is hard. The Bible overflows with examples of faithful believers who hit rock bottom, their faith tested to the breaking point. The prophet Elijah is one of the most striking examples.

When Victory Leads to Exhaustion

First Kings 19 tells the story of a burnt-out servant of God, ready to quit. Elijah had just experienced a literal mountaintop moment—a showdown with 450 prophets of Baal where God answered with fire from heaven. You'd think he'd be riding high on faith. Instead, just verses later, we find him collapsed under a broom tree in the wilderness:

Continued on page 2

*"I never look back, darling. It
distracts from the now."*

Edna Mode

*"A year from now you will
wish you had started today."*

Unknown

Reminders

February 1st

Sunday Service 9:00 a.m.
PK-6 S.S. during the message
Jr/Sr High S.S. – 10:30 a.m.
Communion Sunday

February 3rd

Mat Making (Loom Room) 1:00 p.m.

February 4th

Bible Study – 11:00 a.m.
Praise Team - 4:00 p.m.
Bell Choir – 4:30 p.m.
Chancel Choir – 5:30 p.m.

February 5th

T.O.P.S.

Meals-On-Wheels Deliveries
Sign up at the Welcome Counter

** Fellowship Volunteers and treats
needed, sign up in Fellowship Hall

Weary - continued from page 1.

"I have had enough, Lord," he said. "Take my life; I am no better than my ancestors." (1 Kings 19:4)

Wait—this is the same prophet who just called down fire from heaven? Shouldn't his attitude be better? But God doesn't rebuke him. He doesn't tell Elijah to pull himself together and get back to work. Instead, he tends to his exhausted servant like a father caring for a weary child. And in God's response, we find a roadmap for dealing with burnout.

1. Food for the Body, Rest for the Soul

All at once, an angel touched him and said, "Get up and eat." He looked around, and by his head was some bread baked over hot coals, and a jar of water. He ate and drank and then lay down again. (1 Kings 19:5-6)

God's first response to Elijah's despair? A meal and more sleep. Not a sermon. Not a rebuke. Just basic human care.

When you're sad, anxious, or burnt out, you often lose your appetite. But being hungry on top of everything else never helps. Take time to make and eat a nourishing meal. Thank God for his provision. Don't forget to hydrate.

And rest—real rest—is vital for the soul. Take at least one day a week to stop. If that means asking for help, ask. You weren't meant to carry the load alone. Sleep. Reflect. Connect with God through prayer and Scripture. Sometimes the most spiritual thing you can do is take a nap.

2. Listen for the Still, Small Voice

After forty days of journeying (sustained by that supernaturally nourishing meal), Elijah reached Horeb, where God met him in an unexpected way:

The Lord said, "Go out and stand on the mountain in the presence of the Lord, for the Lord is about to pass by."

Then a great and powerful wind tore the mountains apart and shattered the rocks before the Lord, but the Lord was not in the wind.

Continued on page 6

**4th Sunday
after
Epiphany**

Revised Common Lectionary

Volunteers Needed



LAST PERSON LEAVING
PLEASE TURN OUT LIGHTS
AND LOCK DOORS

First United Methodist Church
**Please wear your
name tag on
Sunday mornings**



Church Ad Board Members

- Bob Lynn - Chair*
- Mary Peterson - Secretary*
- Darlene Howard - At-Large*
- Roger Jones - Trustee*
- Dave Christensen - SPRC*
- Dan Weiss - Finance/Stewardship*
- Dave Lashier - Treasurer*
- Craig Harris - Lay Member to Annual Conference*
- Connie Anderson - Memorials*
- Linda Haldane - Membership*
- David Clark - Pastor*

Church Office Hours

**** Children & Jr.-Sr. High
Sunday School –
PK-6 during service
Jr/Sr High 10:30 a.m.**

Monday
9:00-11:00
12:00-3:00

Tuesday
9:00-11:00
12:00-3:00

**Wednesday
Praise Team – 4:00 p.m.
Bell Choir – 4:30 p.m.
Chancel Choir – 5:30 p.m.**

**Wednesday
Office Closed
Bible Study 11:00**

Thursday
9:00-11:00
12:00-3:00

Friday
9:00-11:00
12:00-3:00

The front door to the church will be locked during office hours. Please ring the doorbell to be let into the church.

Please continue to call in advance if you need to enter the church to make sure someone is in the office. If you reach the answering machine, please leave your name, number, and a brief message, and your call will be returned. Calls after 2:00 p.m. may be returned on the next business day.



Which king summoned all the priest and worshippers of Baal to one place, where he killed them?

- a) David
- b) Manasseh
- c) Jehu
- d) Solomon

Who is the guarantee of our inheritance until we acquire possession of it?

- a) Jesus Christ
- b) The angels
- c) The priests
- d) The Holy Spirit

Who was Rebekah's nurse?

- a) Abigail
- b) Zilpah
- c) Deborah
- d) Bilhah

Check page 4 for answers from the previous week.



- 1st – Rena Richardson
- 2nd – Dan Mauer, Cathy Shull
- 3rd – Libby Ehlers

****See a wrong birthday or anniversary, or need one added? Please call the office or send an email to office@shen.church**

**Shenandoah First United
Methodist Church**

200 Church St.
Shenandoah, IA 51601

Phone 712-246-2081

Church E-mail
office@shen.church

Same address – a new look at
<https://shen.church>



<https://shenchurch.onechurchsoftware.com/>



United Methodist Church,
Shenandoah, IA

<https://www.facebook.com/methodist.church.shenandoah>



Services are now on our YouTube
channel only.

<https://www.youtube.com/@shen.church8192/streams>

***Prelude/Postlude/Accompanist: Terry Stafford**

Call to Worship

Leader: Praise the Lord!

People: Blessed are those who worship the Lord.

L: Blessed are those who delight in God's teachings.

P: The righteous will never be moved;

L: They will be remembered forever.

P: Praise the Lord!

“You are the Salt of the Earth”

Scripture Reading: Matthew 5:13-20

Songs

We've a Story to Tell to the Nations #569

Shine, Jesus, Shine #2173

Together We Serve #2175

I Have Decided to Follow Jesus #2129

Last Week's Attendance

In-Person Worship –

Online Worship –

Our Vision:

“Growing as disciples of Jesus while connecting with others and serving our community.”

**Answers for Jan 25th are d) Ahab a) James c) Holy Spirit
Quiz hints – Q1) 2 Kings Q 2) Ephesians Q3) Genesis**



February 2026

Mandarin Oranges, Cake, Brownie, and Cookie Mixes, Macaroni & Cheese, Spaghetti Sauce (with any type of pasta), Chicken Noodle Soup, Chili Beans, Tuna and Chicken Helpers, Microwave Popcorn, Hot Chocolate Mix, Chunky Style Soup, Bar Soap

There are times when people who use the Food Pantry come to the pantry on foot. They are then forced to walk home carrying, pushing, or pulling several pounds of food. Southwest Iowa Transit, for a very reasonable fee of \$5.00, will take individuals home with their food items. If you are interested in helping pay for these fees, simply seal your cash (whatever you would like to give) in a plain envelope and add it to your donated food items.

Thank you to everyone who continues to support the Community Food Pantry. We exist totally on donations; we couldn't assist those in need without your help!

If you or anyone who would be interested in volunteering at the Food Pantry, please have them contact Jeannine K. Liljedahl at 712-215-2488.

Bring Your Change to Make a Change

*Collected each Sunday after
the children's message*



Each of you should GIVE what you have decided in YOUR HEART to give, not reluctantly or under compulsion, for GOD LOVES a cheerful GIVER." (2 Corinthians 9:7)

The Noisy Offering is one more way to do ministry for those in need and teach your children the importance of giving and serving. Each Sunday, a new opportunity for mission giving will take place after the Children's Message. Sunday School students will walk around the congregation, collecting your loose coins and currency in their colorful metal pails. This would be a good time to clean out the loose change from your pockets or purse. The money donated in February will go to the **Shenandoah Food Pantry**. **We also will collect boxes of cereal throughout the month.**

SALE
MISC

There are two pews located in Fellowship Hall. The AD Board met and decided to try and sell them for \$25 each. There are numerous folding chairs with wooden seats that are also available for \$3 each. If you are interested in purchasing the pews and/or folding chairs, please contact the office.

Weary- continued from page 2.

After the wind, there was an earthquake, but the Lord was not in the earthquake. After the earthquake came a fire, but the Lord was not in the fire. And after the fire came a gentle whisper. (1 Kings 19:11-12)

When you're anxious or depressed, it can feel like God is silent. But God's voice often comes as a whisper, not a shout. He spoke gently to Elijah—no rebuke, but also no permission to wallow. He simply gave him his next assignment.

Elijah might have preferred a vacation to another mission. But sometimes what we need most isn't time off—it's direction. A clear next step. A purpose that pulls us forward.

Listen for God's still, small voice. Ask him for guidance, then quiet yourself enough to hear the whisper.

3. Don't Go It Alone

God let Elijah rest, fed him, gave him direction, and then did something crucial: He connected him with help. God sent Elijah to find Elisha, who immediately joined him and served alongside him for the rest of his ministry.

When exhaustion and despair set in, reaching can feel impossible. But that's exactly when we need others most. Sharing the burden doesn't just make the load lighter—it creates opportunities for deeper connection, mutual growth, and blessing. When we invite others in, we give them the gift of being needed.

The God Who Sees Your Weariness

Elijah's story reminds us that burnout doesn't disqualify you from God's purposes. Even after Elijah's collapse in the wilderness, God still had work for him to do—and provided exactly what he needed to continue.

If you're weary today, know this: God sees you. He doesn't condemn your exhaustion or dismiss your struggles. Instead, he offers what you actually need—rest, nourishment, gentle guidance, and companions for the journey.

You don't have to have it all together. You don't have to pretend you're fine when you're not. Like Elijah, you can bring your honest weariness to God and trust that he will meet you there—not with judgment, but with the tender care of a Father who knows exactly what his children need.



VOLUNTEERS NEEDED

**Two Volunteers Needed each Thursday
to Deliver Meals**

**Sign-Up Sheet is on the
Welcome Center Counter**

23rd Annual Clarinda Lutheran School

German Dinner

**Sunday, February 1, 2025
Starting at 11 a.m.**

Menu

Marinated Pork Loins
Bratwurst
Bavarian Sauerkraut
Hot German Potato Salad
Green Beans with Bacon
Escalloped Apples
Homemade German Breads
German Chocolate Cake
Peach Kuchen Lemon Streusel
Black Forest Cake Banana Rum Cake

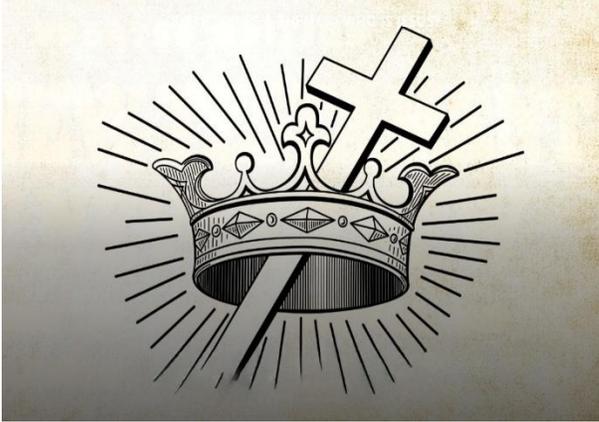
**Clarinda Lutheran School
707 W. Scidmore
Clarinda, Iowa**

Silent Auction opens at 10:30 a.m. until 1:15 p.m.

**This is a benefit dinner for the operational expenses of
the educational ministry of Clarinda Lutheran School.
Cost of the meal is a free will donation.**

**Make your Reservations on our website:
clarindalutheralschool.com/german-dinner**

Questions? Please call (712) 542-3657



The Kingdom and the Cross: Understanding Jesus' Ministry and Mission

Many Christians find it hard to integrate Jesus's teachings with his death.

As if to say, Jesus's life was about "how to be a good Christian," whilst his death was the event behind the atonement theologies of Paul, Hebrews, and Peter.

But Jesus's message of the kingdom and his death upon the cross are not two different strands of biblical teaching, not two disparate themes rarely woven together, nor ideas that should remain siloed away from each other in our reading of the Gospels.

Remember, the placard on the cross, cruelly mocking Jesus as "King of the Jews" (Mt 27:37), conveys a truth that is neither ironic nor insignificant. Jesus, in his ministry, message, teachings, and deeds, proclaimed — even embodied — the kingdom of God. At the climax of that story is his crucifixion as king. It is as if the evangelists want us to understand that the kingdom of God comes, not *despite* the cross, but precisely through it!

But how?

The problem is that many Christians seemingly jump from Genesis 3 (the Fall) to John 1 (the incarnation), so that the history of Israel is a peculiar preamble to God's plan to save humanity from sin. But such is a jaundiced view of God, Jesus, and Scripture. God's plan has always been to create a worldwide family (Abraham), a nation (Israel), and a king (David), through whom his saving purposes would be manifested.

The Promise of Deliverance

Just as Israel was saved in the original exodus, even after the harrowing effects of the Assyrian and Babylonian exiles, God promises in the prophets to bring about a *new* exodus, where Israel's sins would be forgiven, there would be a new covenant, a new temple, a new Davidic ruler. And where God himself would come — and come in kingly power — to deliver them.

As it says in Isaiah:

How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, "Your God reigns!" Listen! Your watchmen lift up their voices; together they shout for joy. When the Lord returns to Zion, they will see it with their own eyes. Burst

into songs of joy together, you ruins of Jerusalem, for the Lord has comforted his people, he has redeemed Jerusalem. The Lord will lay bare his holy arm in the sight of all the nations, and all the ends of the earth will see the salvation of our God. — Isaiah 52:7-10 (NIV)

Of course, in the very next chapters, we also read about the mysterious “Suffering Servant,” about whom it is said:

Yet it was the Lord’s will to crush him and cause him to suffer, and though the Lord makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand. After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. Therefore, I will give him a portion among the great and he will divide the spoils with the strong because he poured out his life unto death and was numbered with the transgressors. For he bore the sin of many and made intercessions for the transgressors. -Isaiah 53:10-12 (NIV)

Indeed, the Servant is a parable of Israel, how Israel’s death (i.e., exile) will end when God brings a re-ordering of power, a reversal of fortunes, vindicates the nation from their oppressors, and returns them to the land, with other manifold blessings.

Thus, to understand Jesus’s kingdom message and situate it in relation to the cross will help us understand how Jesus’s message and his death are a focal point for fulfilling God’s promises to Israel and for the realizing of God’s saving purposes.

The Kingdom Declaration

To begin with, it is important to observe that Jesus began his public ministry with a clear and electrifying message. Mark captures it succinctly: “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news” (Mk 1:14-15, NRSVUE).

This wasn’t merely a pious platitude. Jesus was announcing that the long-awaited moment had arrived when Israel’s God would become king, when divine rule would break into history and transform everything. In other words, the shot-clock had wound down to zero, D-Day had arrived, the revolution leading to Israel’s redemption was now at hand.

Jesus’s Ministry: Kingdom-in-Action

Yet Jesus didn’t just talk about the kingdom as something theoretical, a matter of feelings or interior renewal. He inaugurated the kingdom — made its presence real — through his various actions. When he healed the sick, welcomed outcasts, dined with sinners, and cast out demons, he was showing what it looks like when

God's reign takes root and becomes reality. As Jesus himself put it, "If it is by the finger of God that I cast out the demons, then the kingdom of God has come upon you" (Lk 11:20, NRSVUE).

His ministry was the kingdom-in-action — though not in the way people expected. Many anticipated military liberation, political revolution, moral reformation, religious resurgence, or dramatic cosmic intervention. Jesus offered something both more palpable and more powerful.

The Parables: The Kingdom Breaking In

Consider too the parables. These figurative vignettes are not — though it's nauseatingly repeated — "earthly stories with a spiritual meaning." No, they are stories that challenge and redefine what it means to be God's kingdom-people.

Through his parables, Jesus explained that God's kingdom was breaking into the world like seed scattered in a field. Some would receive it and bear fruit, while others would reject it. The kingdom was like a great homecoming feast where the outcasts were welcomed, while the self-righteous stood outside nursing their resentment.

These weren't just nice stories. They were challenges and warnings that demanded a response. Where do you stand in relation to the coming kingdom?

The Sermon on the Mount: The Kingdom's Agenda

In the Sermon on the Mount, often reduced to "ethics," Jesus outlined the kingdom's agenda: the meek would inherit the earth, peacemakers would be called God's children, and those who hungered for justice would be satisfied.

This wasn't a call to politeness and niceties. Jesus was announcing God's revolutionary way of transforming the world, not through legions and armies, but through the humble, the broken-hearted, and those committed to peace and justice. By the time the powers of this world realized what was happening, these unlikely revolutionaries would have already changed everything.

The Messianic Redefinition

The dramatic turning point in Jesus's mission came at Caesarea Philippi, in the far north of Israel, where Jewish territory met the pagan world. This was a place laden with symbolism, home to a grotto dedicated to the god Pan and a temple honoring the Roman emperor.

Here, Jesus asked his disciples a pivotal question: “Who do people say that I am?” (Mk 8:27). After his disciples relayed the various rumours circulating about his identity, Jesus made the question even more direct: “But who do you say that I am?” Peter, bold as ever, gave the confession that many had suspected but few had the courage to say out loud: “You are the Messiah” (Mk 8:29).

Jesus didn’t deny it. But what happened next shocked the disciples to their core. Jesus immediately began to redefine what messiahship meant. He taught them that “the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes and be killed and after three days rise again” (Mk 8:31).

How does this relate to Jesus’s kingdom message?

Well, Jesus was weaving together several strands of scriptural expectation that had never been combined before.

He was taking the role of the Messiah, the conquering king from David’s line, and fusing it with Isaiah’s suffering servant, Daniel’s “one like a son of man,” Zechariah’s smitten shepherd, and the righteous sufferer of the Psalms. The path to glory would go through the cross. The kingdom would come not through military might but through suffering and death.

Jesus made this chillingly explicit: “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it” (Mk 8:34-35 NRSVA).

Thus, the cross wasn’t a detour from his kingdom message. On the contrary, it was central to it.

The Last Supper: A New Exodus Meal

When Jesus arrived in Jerusalem for the Passover festival, he deliberately chose to celebrate a final meal with his disciples that would become the interpretive key for understanding his death. Passover commemorated Israel’s liberation from Egypt, the original exodus that redeemed God’s people from slavery in Egypt. Yet Jesus transformed this ancient meal into something new: a story of a new exodus, a new covenant, and a new king.

Luke’s account captures the profound significance of this moment. Jesus took bread, gave thanks, broke it, and said, “This is my body, which is given for you. Do this in remembrance of me” (Lk 22:19 NRSVUE). Then he took the cup, saying, “This cup that is poured out for you is the new covenant in my blood” (Lk 22:20).

With these simple actions, Jesus was explaining that his death would accomplish what Israel had always been called to do: bring God's salvation to the world through Israel. He was establishing a new covenant, fulfilling Jeremiah's prophecy that God would forgive sins and write his law on human hearts (Jer 31:31-34). His blood would inaugurate a new exodus, not from literal Egypt, but from the deeper slavery of sin and death itself. When God acted to deliver his people this time, it wouldn't be through the death of Egyptian firstborns, but through the death of God's own firstborn Son.

The Crucifixion: Where Kingdom Meets Cross

Matthew's account of the crucifixion reveals the dramatic irony surrounding Jesus's death. As Jesus hung on the cross, the placard above his head read, "This is Jesus, the King of the Jews" (Mt 27:37).

Intended as mocking jibe, it was actually the truth.

The Jerusalem leaders taunted him: "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him" (Mt 27:42). But this was precisely the point. Jesus could have saved himself — but then he couldn't have saved others. The kingdom was coming through the cross, not despite it. When darkness covered the land and Jesus cried out, "My God, my God, why have you forsaken me?" (Mt 27:46), he was taking upon himself the full weight of exile, sin, and death.

The crucifixion was not Rome's victory over another would-be messiah, one of many Judaeans deluded by notions of apocalyptic glory and given recompense by their imperial masters. No, this was God's strategy for defeating evil itself. The cross was where God's kingdom broke through the shell of the old creation to bring forth the new. It was the precipice of Israel's horror and their hope for the future. It was the means by which God would deal with evil once and for all and launch the renewal of all things through a renewed Israel centered around the Messiah.

Why Kingdom and Cross Belong Together

We often struggle to hold together Jesus's kingdom message with his death on the cross. We tend to separate them, treating the cross as about personal salvation and the kingdom as about ethics or a future hope. But throughout the Gospels, these two themes are inseparable.

Jesus believed he had to draw Israel's destiny onto himself. Israel was called to be the light to the nations, the means of bringing God's blessing to the whole world. But Israel was in exile, under judgment, unable to fulfill its calling. So Jesus, as Israel's true representative, took that judgment upon himself so that through his death, exile could end and the new exodus could begin. His resurrection would then vindicate this strange strategy and launch the new creation.

That is how and why kingdom and cross belong together!

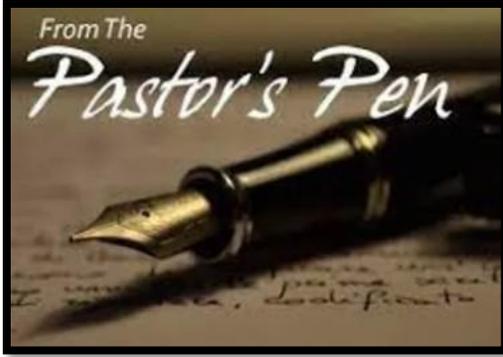
What does this mean for those of us who follow Jesus today and claim to be part of his kingdom movement?

1. First, it means we must embrace the paradox at the heart of Christian faith: the way to life is through death, the path to glory goes through suffering, and the kingdom advances not through power and coercion but through self-giving love and service.
2. Second, it challenges us to reconsider what faithful kingdom living looks like. Jesus's beatitudes in the Sermon on the Mount aren't just about individual spirituality. They're the kingdom manifesto. We are called to be meek, merciful, pure in heart, and peacemakers. We hunger and thirst for justice. We willingly embrace persecution for righteousness' sake. This is how God transforms the world.
3. Third, every time we share in the Lord's Supper, we're not just remembering a past event. We're participating in the new exodus and proclaiming that Jesus's death and resurrection have inaugurated the kingdom. We are part of the new covenant community, marked by God's forgiveness and empowered by his Spirit to live as kingdom citizens in a world that doesn't yet fully acknowledge the King.

The cross and the kingdom belong together. Jesus didn't die *instead of* establishing God's kingdom; he died *to* establish it. His resurrection proved that God's kingdom strategy works and that death no longer has the final word. Now we live in the already-but-not-yet of God's reign, bearing witness to the King who conquered through self-giving love and inviting all people into his kingdom of peace, justice, and life.

Adapted by author Michael F. Bird, Deputy Principal, Director of Research, and Lecturer in New Testament at Ridley College in Melbourne, Australia.





Dear Church Family,

There's a section of the Sermon on the Mount where Jesus says: "You are the salt of the earth... You are the light of the world." Not "you should try to be" or "you might become"—you are. And then he says: "No one after lighting a lamp puts it under the bushel basket." Salt that's kept in the shaker doesn't season anything. Light hidden under a basket might as well not exist. Jesus is telling his disciples, then and now, that faith is meant to be public, visible, and

transformative in the world around us. Our discipleship isn't a private hobby or personal preference to be tucked away in a corner of our lives. It's meant to flavor every conversation, illuminate every decision, and make a difference in our communities.

The challenge for us is that living our faith publicly can feel risky. What will people think? But Jesus reminds us that hiding our light doesn't serve anyone—not God, not our neighbors, and not even ourselves. When people see our good works and give glory to God, the Kingdom breaks through in tangible ways. This doesn't mean being obnoxious or self-righteous; it means letting our love, our service, our integrity, and our compassion be visible enough that others can't help but wonder about the source. Where might you be hiding your light under a basket? How is God calling you to be salt and light in your workplace, your neighborhood, your family? Faith lived publicly isn't about making a spectacle, it's about making a difference.

Grace and peace,
Pastor David Clark
308-258-7749 (cell)

2025 YEAR-END
GIVING
STATEMENTS

The year-end giving statements have been emailed to those who have email and mailed to others. If you have a question about your statement, please contact the office.

Goodbye
January,
hello
February

