

### **PASTOR'S PERSPECTIVE**

Fr. Buersmeyer's weekly column appears on page 6.

### **MISSIONARY APPEAL**

Rev. Michael B. Semana, from the Catarman diocese in the Philippines will be here next weekend. Please be generous in your response.

### **FOOD DRIVE**

See page 5 for items needed for next week's food drive for the Agape Center.

### **NEED A GOOD READ?**

Check out our library located in the Disciples Room. Books of a spiritual nature are categorized in various topics.

### **GARDENERS**

Start looking at your flower beds now to see what needs to be divided in the fall and make plans to attend our 2nd annual Perennial Exchange on September 15.

### **CHECK US OUT ON THE WEB**

See what's "New and Noteworthy", read past issues of our bulletin, find links to other sites. Go online and see for yourself—[www.ssjohnandpaul.org](http://www.ssjohnandpaul.org). Please visit our website weekly to keep abreast of what's new and noteworthy.

## **Mass with Anointing Monday, July 30 7:00 p.m.**

We will celebrate the 7:00 p.m. Monday evening mass on July 30 with an anointing of the sick. This sacrament is for anyone who has an ongoing serious health situation, anyone facing surgery in the next few months, anyone who has had surgery or hospital care and is still recuperating, or anyone suffering from depression or mental illness. Please join us as we celebrate the Sacrament of the Anointing of the Sick.

## **Golf Outing Sunday, August 26 Bruce Hills Golf Club**



Almost 60 people have already signed up for this year's outing at Bruce Hills. If you plan on joining us, please do so as soon as possible so that we can firm up this year's numbers. Registration forms can be found in the hallway to the Parish Center. If you have any questions concerning the outing, please call the parish office or one of the golf team members listed by the registration forms.

### **PRIZES... PRIZES...PRIZES**

**We are asking for prize donations to help defray the cost of the parish in providing door prizes and raffle prizes for this year's outing.**

**If you have anything you would like to donate, please bring it to the parish office. Thank you.**



# Here's what's happening this week!

## Monday, July 30:

\*Mass with anointing at 7:00 p.m.

## Tuesday, July 31:

\*Mass at 9:00 a.m.  
\*6:30 Scripture Study on "Women in the Old Testament"

## Wednesday, August 1:

\*9:00 a.m. Mass

## Saturday, August 4:

\*3:00 Confessions

\*\*\*\*\*

## Regular Parish Office Hours

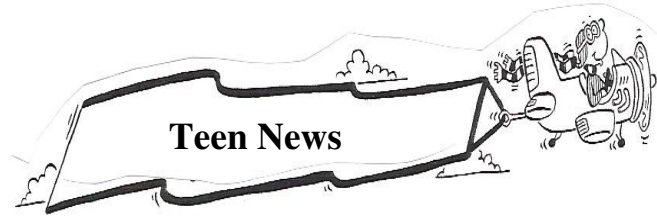
Mon. - Wed. — 9 :00 a.m.-7:00 p.m.  
Thursday — 9:00 a.m. to 4:30 p.m.  
Friday — 9:00 a.m. to 3:00 p.m.  
Saturday—12:00 to 3:00 p.m.  
Sunday — 9:00 a.m. to 12:30 p.m.



### **Baptism**

Congratulations to:  
Angelo Marino Bugli

Baptized July 29, 2007. Welcome to our parish family.



### ◆ **Attention Confirmation Candidates**

We have the final word as to our Confirmation date for 2007. The date will be November 3 at the 7:00 p.m. Mass. Please watch for the mailing that will explain more details about the upcoming preparation. This mailing will be mailed to all candidates and their sponsors.

### ◆ **Parents & Teens Grades 9-12**

Please join us as we gather after the outdoor 5:00 p.m. Mass on August 18 for a light barbeque. We will be discussing plans and events for the teen youth group for the upcoming year. We need your input! If you have any questions or concerns, please give Mrs. Peters a call at 781.9488. **Please RSVP** the number in attendance by August 12.

## Teen Bowling Fun Night A Night Enjoyed By All!!!



**G  
R  
A  
C  
E**

**2007-2008  
Religious  
Formation  
Program  
September — May**  
Have you registered yet?

**G.R.A.C.E.**  
All ages

**Green** form for parishioners  
18 yrs. and up w/o children  
**Salmon** form for families  
with children

**EARLY CHILDHOOD**  
3-1/2 to 5 yrs. old  
Sunday 9:30 a.m.  
**Purple** form

For information about each program  
and forms, please contact the  
Religious Formation Office at  
586.781.9488



**The Lord's Prayer**  
Lk. 11:1-13

The Our Father is the first and greatest of all Christian prayers. Embracing every relation between us and God, it not only tells us what to pray for, but also how to pray for it. Oftentimes, we ramble it off hurriedly and unthinkingly so that much of its meaning gets lost. It contains the whole of how we should live as Christians.

We acknowledge God's existence and call God 'Father'. We praise God's name and in doing so, we praise God. We pray for the coming of God's kingdom—one of truth and life, holiness and grace, justice, love and peace. We all have a part to play in making God's kingdom a reality.

We pray for our daily bread. "Bread" stands for all our material needs. All we really need is enough for today.

We pray for forgiveness for our own sins, and for the grace to be able to forgive those who sin against us. If we are unable to forgive another, it makes it impossible for us to receive God's forgiveness.

We pray not to be led into temptation. God does not put temptation in our path but life does. And we sometimes walk into temptation of our own accord. We are asking God to help us to cope with the unwanted temptations that come to us, and to avoid those of our own choosing.

Finally we pray to be delivered from all evil, both physical and moral. We can't expect never to encounter evil. What we are asking God for is the grace to be victorious over all evil, but especially moral evil.

We are one family under God. We are dependent upon each other for our salvation. We cannot do this alone.

**Ask, Seek, Knock**

Jesus urges us to  
ask, seek, and knock.

This means our faith  
has to be an active one.

However, sometimes  
we are too proud to ask,  
so we don't receive;  
we are too lazy to seek,  
so we don't find;

And we are too timid to knock,  
so the door doesn't open to us.

We mustn't wait for things to  
happen, or to fall into our hands.

We must be humble and trustful, yet  
bold and energetic,  
if we are to receive good things from  
our Father in heaven.



**Register for  
G.R.A.C.E.**

**First month begins  
September 16, 18, 19, 21  
6:00-8:30 p.m.**



Our parish formation program is for ALL ages.

If you are a new member of the parish—  
call the Religious Formation office for more information.

If you have children and haven't registered yet, forms  
can be found in the literature racks at the  
back of church, in the parish office, or online at [www.ssjohnandpaul.org](http://www.ssjohnandpaul.org)

# GOLF REGISTRATION



## SS. JOHN & PAUL PARISH 6<sup>TH</sup> ANNUAL GOLF OUTING

**Sunday, August 26  
Bruce Hills Golf Club  
6771 Taft Rd. Romeo, MI 48065**

**4 person Scramble – Starting at 1:00 P.M.  
\$55 per Golfer – includes golf, dinner, prizes**

**Dinner at the Club immediately following golf.**

Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_

**Names of persons in Foursome – or – we will be happy to place you in a foursome**  
*Please Note: A team cannot win 1st place more than twice.*

#1 \_\_\_\_\_ #2 \_\_\_\_\_

#3 \_\_\_\_\_ #4 \_\_\_\_\_

**Amount paid:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Full amount due at time of registration. Deadline is August 10. Checks must be made payable to: SS. John and Paul Parish, 7777 W. 28 Mile, Wash. MI 48094. You may mail in registration / money or drop it off at the parish office.**

- I cannot attend, but would like to make a donation (money or prize).
- I will be attending the dinner only... cost is \$25.00.



## Samaritan House Back-to-School Backpack Drive

It seems as though summer just began but soon it will be time to start preparing for the coming school year. Samaritan House will sponsor their annual Backpack Drive beginning August 1. Backpacks will be distributed mid-August. The following is a listing of items needed so as you are out and about this summer you will know what to buy:

- ◆ Backpacks
- ◆ spiral notebooks
- ◆ pocket folders
- ◆ report covers
- ◆ wide-ruled loose-leaf paper
- ◆ binders
- ◆ children's scissors
- ◆ pencils, pens, crayons
- ◆ watercolor markers
- ◆ colored pencils
- ◆ white school glue, glue sticks
- ◆ 12" rulers,
- ◆ \$20.00 gift certificates to Payless Shoes or cash donations to purchase these items.



Items may be dropped off at Samaritan House during business hours Tuesday and Thursday from 10:00 AM – 6:00 PM and Friday from 10:00 AM - 4:00 PM. Samaritan House is located at 58944 Van Dyke in the Alward's Plaza at 27 Mile Rd.

## Donate Your Furniture to Help Others

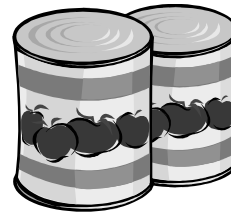


The Furniture Bank of Southeastern Michigan is pleased to announce the opening of a new location serving Macomb County. The Furniture Bank operates to help the homeless, victims of domestic violence and other needy families rebuild their lives by providing gently used furniture, beds and appliances. Donations will be distributed to needy families within one week.

For furniture pick up call 248.332.1300. Donations may be dropped off at the distribution site at 24882 Forterra Dr., Warren (10 Mile, west of Schoenherr). The phone number is 586.393.6772. Hours of operation are Tuesday, Wednesday and Thursday 9:00 a.m.—4:00 p.m.

Volunteers are needed to assist clients, make appointments and other office work at the distribution site in Warren. If you can spare 3 hours a week, please call Pat Weber at 248.332.1300.

## FOOD DRIVE NEXT WEEKEND August 4-5, 2007



**Please bring your  
non-perishable food donations**

### **Requested items for the month of August are:**

**Pancake mix, syrup, coffee, soup, cereal,  
sugar, cooking oil, canned fruit, laundry soap,  
bath soap and dishwashing soap, paper towels,  
toilet tissue, disposable diapers (all sizes),  
Baby wipes and baby food, toothpaste,  
shampoo and deodorant.**

**Any non-perishable food items and toiletries  
are always appreciated. Thank you for  
your continued generosity!**

## Pastor's Perspective

### \*Missionary Appeal Next Weekend

This year we will host a visit from Fr. Michael B. Semana, representing the diocese of Catamaran, Philippines. It is one of the poorest areas of the Philippines and any donations will be well-appreciated and help that diocese carry out its mission to the people. They are especially focusing on formation of lay leaders, clergy health and continuing education, and relief needs of children and the poor. I will be on vacation these next two weekends, so please welcome Fr. Semana for me. The envelope you receive after the homily next week can be turned in the following week.

### \*The Church of Christ as the Catholic Church

The recent Vatican document on certain questions connected to the Catholic doctrine on the Church (see the parish website for a link under New and Noteworthy—[www.ssjohnandpaul.org](http://www.ssjohnandpaul.org)) stated nothing new in Catholic teaching, but raised a whole host of questions in the minds of many Catholics and non-Catholics alike. Briefly, Catholic teaching on the Church is that Jesus intended one Church not many; that the Church has an historically visible reality anywhere that the baptismal life of sharing in Jesus' life, death and resurrection is present; and that we do not find this reality existing with all the necessary elements of the full Church except in the historically visible Catholic Church (therefore, the term "subsists in" the Catholic Church). Most other Christian groups concur with the first two but not the third part of that statement. So, the question becomes, Are there certain visible, structural elements that are essential for the fullness of that one Church? If so, what are they? Or, is it just a matter of believing in Jesus? Are all Christian Churches and denominations essentially the same?

To those questions, the Catholic Church has some insights to offer, as do the Orthodox Churches and many of the Protestant denominations. Not surprisingly, we don't all agree on these answers, and this leads to different concrete decisions. For example, the Catholic Church has no issue with a member of the Orthodox Church receiving communion at a Catholic Eucharist and we believe in the validity of their Eucharist. So, from the Catholic perspective, a Catholic can receive communion at an Orthodox liturgy and vice-versa. But the Orthodox Church forbids it. They believe that because of the lack of full unity, only Orthodox members should receive communion in their Church. Or, most Protestant denominations do not think that the bishop of Rome is a successor to Peter as chief apostle, and so do not believe the Church of Jesus Christ should have a papacy. In fact, some believe it is a terrible deviation from the Church of Jesus Christ. Obviously, Catholic teaching disagrees.

In all these disagreements and differences it does not mean that we think Orthodox or Protestants are any less Christian than we are. It does not mean that we think we live better lives than they do. It does not mean that we think they are outside the Church of Jesus Christ. But it clearly means we have different understandings of what the Church of Jesus Christ should look like in terms of a structured, visible community in history. To state what we think is necessary in such a visible community is not arrogance. How we state it, though, can come across arrogantly, and shame on us when it does. To state that we believe the Catholic Church has a fullness is simply stating a core Catholic belief. How we live it, though, is often less than exemplary, and we should clearly say that when discussing this issue. How we state it can either be in the mode of a servant Church inviting exploration, dialogue and openness to learn or in the mode of a lecturer, chiding others on their false beliefs. When it comes across as the latter, shame on us.

However, from a Catholic perspective of the many elements that are essential for the fullness of the one Church of Jesus Christ, there are some that we believe present in the Catholic Church that are at times missing in other Christian bodies. Three seem to come up as differences most often: 1) The pope, or more accurately, a Petrine ministry, whose role is to guide the unity of the Church as successor to Peter; 2) Apostolic succession in the sacrament of Orders (bishops); 3) A Eucharistic identity and celebration that ensures the full Eucharistic mystery to be present (which means a valid, sacramental priesthood). What the recent Vatican statement was saying is that the Church of Christ can exist in many groups who do not have one or more of these elements. But for the full Church to "subsist in" any of these, all the elements need to be present. That is why it goes on to say that at the present time only in the Catholic Church can the Church of Jesus fully subsist.

In the end, the recent statement is mainly directed at theologians, asking them to be careful how they use theological language about the oneness and universality of the Church. The word "Church," for example, can be used in several ways. In ordinary speech we use it of any gathering of Christians which meet in a certain place. The document is not saying anything about this. In official Catholic theological statements, however, the word "Church" has a more precise meaning. It is used more specifically for any local grouping of Christians that embodies the essential elements of the Church of Jesus Christ. So, the word "Church" is used of each local Catholic Church (Church of Detroit, Church of Lansing, Church of Chicago, Church of Rome, etc.) as well as the Orthodox Church in general, which is called a "sister Church."

In that one context—official theological language—those Christian communities which do not have a historically traceable apostolic succession and sacramental priesthood connected to the Eucharist are called

“ecclesial communities” rather than the formal title “Church.” That does not mean, nor should it be interpreted to mean, that we do not consider them part of the Church of Jesus Christ. What it means is that, from a Catholic perspective, these communities are missing something that is a characteristic of the full Church of Jesus Christ.

What is interesting to me is the dialogue that is beginning to take place in the Catholic Church and between the Catholic Church and other Christian bodies about the meaning of what is essential for the Church of Jesus Christ. For example, the World Council of Churches publishes documents and then invites its members to study them and eventually affirm them. [Notice the word “Church” here is used in a different sense than the Catholic theological one; it is one reason why the Catholic Church is not a member of the WCC but it does send “observers” to participate]. One such document—*Baptism, Eucharist, Ministry*—recognizes that apostolic succession and Eucharistic leadership has taken historically different forms, but asks members whether they shouldn’t consider adopting the three-fold ordained ministry (bishop, priest, deacon) and bishop-leadership structure common to Catholic, Orthodox and Anglican alike. On the Catholic side there is recognition that the shape of the papacy and its ministry of unity can take significantly different forms. Pope John Paul II in his encyclical *Ut unum sint* (“That they may be one”) invited such exploration and the present pope, prior to becoming pope, has written about various ways the papacy could be re-shaped.

In the end, Catholic belief, without minimizing the importance of other Christian communities, does have a specific understanding of the visible Church intended by Jesus. Over the course especially of the first few centuries the shape of that Church took form. Are we in error as Catholics? We don’t think so, but need to be open to dialogue with others. Are things so settled that the visible form of these elements cannot change? No, not at all, though as always, the Church moves slowly and sometimes reluctantly toward such change. In the meantime, continue

to affirm the authenticity of other Christians, learn from them, and see them as part of the Church of Jesus Christ. But don’t be afraid to be Catholic either, inviting others to appreciate the Eucharistic identity of the Church, connected to a visible symbol of apostolic succession (bishop and priesthood) and a visible symbol of the need for unity (pope).

A final note. No matter the interpretation of the meaning of the phrase, it is always important in responding to Vatican documents to interpret them in light of their authority. For example, this statement is from the Congregation of the Faith, not the pope. Even though he concurred with it, the fact that the pope left it in the hands of the Congregation means that it has a fairly modest level of intrinsic authority. It is a proper exercise by that Congregation of its ministry of oversight. Theologians are not mentioned by name and they are free to continue to explore the meaning of these ideas. The Congregation simply wanted to ensure that Catholics do not mistake such speculation for official teaching. Secondly, even though it quotes Vatican II and offers an interpretation of what Vatican II was saying, its interpretation does not replace the documents themselves. Theologians are quite free to go back to that council, look at the debate and decisions made by the committees that put together the document, and offer a different interpretation than the one given. In particular, the Congregation minimizes the decision to use ‘subsists in’ rather than ‘is’. Many theologians would insist, after reviewing the dialogue, that this was certainly a clear development in doctrine and not simply a restating of the existing understanding. It doesn’t overturn the Tradition, but certainly nuances it in a way unforeseen in prior Church history.

May God give us more energy to live the Christian life than to debate the meaning of its words. If we argue over the meaning of its words, may we be guided by charity and a desire for the full truth.

Fr. Buersmeyer

Tent  
Card



## Ask And You Will Receive

Faith in prayer is stressed in this weekend’s reading. Abraham is persistent, and he manages to persuade Yahweh to not destroy the cities for the sake of even ten innocent people. Paul tells us that our faith is what will raise us to new life. And then in the Gospel, Jesus is observed praying and, in response to his disciples’ request, teaches them how to pray, emphasizing persistence.

This prayer taught by Jesus to his disciples is the “Lord’s Prayer” and is fundamental to us as Christians. From the very beginning this prayer has been seen as a real gift from Christ to the members of his body, the Church. It is truly the prayer of the Church community, evident in the very first word Jesus gives us in this prayer, not “my” Father, but “our” Father. It comes from the mouth of Jesus himself who is the Word of God among us. What a gift Jesus, the Son of God, is to all of us. He understands in his human heart, the needs of our own hearts, and gives us the means to express our innermost longings through this prayer. Jesus is the very model of Christian prayer.

*“Christ Jesus,  
you alone are our greatest gift.  
Help us to celebrate  
your presence with us.*

*Christ Jesus,  
you alone are the source  
of every blessing in our lives.  
Help us to celebrate  
your presence with us.*

*Christ Jesus,  
you alone give meaning  
and grace to our lives.  
Help us to celebrate  
your presence with us.*

*Where your treasure is,  
your heart shall be.”*

## In A Quiet Church

I stepped inside the quiet Church and in a shadowed pew,  
I opened up my heart to God though He already knew  
the burden that I carried and the trials I had to face,  
but He was all that mattered in this very holy place.



I know that walking in His steps is not an easy chore,  
to take whatever He may give and never ask for more.  
Deep rooted is the firm belief God always knows what's best,  
I must forever cling to Him forsaking all the rest.

Within this quiet Church today, I felt God close to me.  
I didn't have to touch Him, and I didn't have to see.  
He's saved me from myself too many time for me to doubt,  
and He remains the only love I cannot do without.

Grace E. Easley

## Stewardship Report July 21-22, 2007

**Weekly budget .....\$11,600.00**  
 Offertory.....\$7945.65  
 No. Sunday envelopes used.....257  
**Total offertory .....\$7945.65**

### Other Monies / (# Envelopes)

Debt Reduction / (1).....\$30  
 Children's Env. / (9).....\$7.61

We are in the vacation-heavy days of summer. Please try to make up for vacation Sundays in the weeks ahead. Thank you.

Good stewards know that all we are and have are gifts from our loving God. Our grateful response must always be to use those gifts wisely and responsibly—to do our part to help our Father's Kingdom come, His will be done on earth. Amen!

## Pray for our sick

Mary Angelosante	Bernice Mayer
Rita Bayer	Agnes Mehlick
Suzanne Bawol	Karen Mehlick
Mary Burcar	Trudy Mehlick
Bill Cauley	Adele Miller
Vivette Clark	Larry Newsom
Ralph Cleary	Denise Olejniczak
Deborah Conn	Leo Osantoske, Sr.
Chris Del Pappa	John Pakledinaz
Lauren DeNio	Dorothy Puffpaff
Art Donovan	Hank Roman
Toni Dutchik	Mary Ruppert
Antoinette Errante	Albert Sabbe
Alojzy Filipowicz	Alice Sabbe
Mark Formanczyk	Camille Smith
Krystyna Green	Michelle Smith
Lora Hardin	Tommasina Smith
Veronica Hartley	Cecelia Smith
Ruth Hunsucker	Mary Sorrow
Jerry Hyvonen	Ken Stempien
Janet Johnson	Barbara Supina
Krissi Kehrig	Duane VanPamel
John Kerr	Elvira VanPamel
Hayden Kroll	Richard Waluk
John LaCroix	Betty Waligore
Mrs. Fred LaRose	
Vito Loconte	
Jacob Main	

## Pray for our military



Noel & Greg Ales	Chris Krusinski
Nick Bassett	Paul McGowan
David Benn	David Newberry
Augie Biache III	Ryan Ribant
Mike Boback	Thomas Schmidt
Eric Eppens	Chris Staniszewski
Tony Gentilia	Vincent Titeriga
David Krzycki	Daniel Trendell
Jonathon Krusinski	Hunter Taylor

## Sponsor of the Week

Theut Products



## Marriage Banns

Amanda Foster & Corey Ellis  
 August 10, 2007

## Readings for the Week of July 29, 2007

**Sunday, July 29:**  
 Gn 18:20-32; Ps 138; Col 2:12-14;  
 Lk 11:1-13

**Monday, July 30:**  
 Ex 32:15-24, 30-34; Ps 106;  
 Mt 13:31-35

**Tuesday, July 31:**  
 Ex 33:7-11; 34:5b-9, 28; Ps 103;  
 Mt 13:36-43

**Wednesday, August 1:**  
 Ex 34:29-35; Ps 99; Mt 13:44-46

**Thursday, August 2:**  
 Ex 40:16-21, 34-38; Ps 84; Mt 13:47-53

**Friday, August 3:**  
 Lv 23:1, 4-11, 15-16, 27, 34b-37;  
 Ps 81; Mt 13:54-58

**Saturday, August 4:**  
 Lv 25:1, 8-17; Ps 67; Mt 14:1-12

**Sunday, August 5:**  
 Eccl 1:2; 2:21-23; Ps 95; Col 3:1-5,  
 9-11; Lk 12:13-21



**Eucharistic  
Prayer  
Requests**

**Saturday and Sunday  
July 28-29, 2007**

Marian Wolfbauer by A. Gialloreti  
Jean Martino by Krieg Family  
Julius Misuraca by Family  
Mary Anthony by Nauts Family  
Bridget & Patrick Clancy by Family

**Monday, July 30, 2007**

Jean Martino by T. Klakulak Family

**Tuesday, July 31, 2007**

Ralph Handy by P. Gresko

**Wednesday, August 1, 2007**

Edmund West by T. Klakulak Family

**Saturday and Sunday  
August 4-5, 2007**

Clemente Truden by A. Truden  
Helen Zachara by Balicki Family  
Forrest Bernia by Family  
Jean & Frank Quayhackx by Family  
Bridget & Patrick Clancy by Family  
Dave & Sue Nelson (25th Anniv.)

<b>Liturgical appointments for August 4-5, 2007</b>				
<b>Mass</b>	<b>5:00 p.m.</b>	<b>8:00 a.m.</b>	<b>9:30 a.m.</b>	<b>11:30 a.m.</b>
<b>Celebrant</b>	Fr. Sayes	Fr. Sayes	Missionary	Missionary
<b>Lectors</b>	N. Peters P. Brunet	J. Sova J. Resutek	P. Quayhackx T. Fletcher	C. Gregory V. Klapec
<b>Eucharistic Ministers</b>  <b>*Captain</b>	K. Peters* A. Peters M. Beaudin B. Conlon F. Perna	M. Schimmel* M. Schimmel R. Schultz M. Sobetski A. Weaver	J. Loebbs* M. Adkins M. Bonaudo B. Hellebuyck J. Krieg M. Krieg A. Murray	J. Schnepf* M. Catalano J. Martino K. O'Neill P. Waligore
<b>Altar Servers</b>	G. Ellis	T. Sova	K. Crabtree	R. Dickens
<b>Greeters</b>	S. Zuehlk J. Krumholz	C. LaRoses J. Resutek	B. Quayhackx R. Stellute	P. Waligore
<b>Ushers</b>	<b>Team #2</b> M. LaRaia M. Hendershot J. Krieg M. Macha	<b>Team #4</b> R. Giffin K. Grunewald B. Huellmantel H. Susalla	<b>Team #6</b> B. Burcar B. Cammarata J. Pospiech B. Schulz J. Gerds	<b>Team #8</b> L. LePage C. Klapec R. Kopera J. Kretchman K. McBride J. Pyke D. Waligore
<b>Collection Counters</b>	Joe Martino, Larry & Marilyn Weathers, Tom & Mary Ann Klakulak, Ron & Debbie DiDomenico			