

## 4-H Awards Night



**Thursday, November 16<sup>th</sup>, 6:00 pm, Ag Center Large Conference Room**

If you are a 4-Her, teen, parent, or leader whom been involved in this year's 4-H School Clubs, Project Clubs, Programs, After-School/During School Activities, Summer Events, Overnight Camps, and more, this event is for you to be recognized for meeting the goals of Head, Heart, Hands and Health. If you would like to be part of the evening of recognition, please call the Bath Co. 4-H Office at 606-674-6121 or 606-336-1692 to register how many in your family will be attending. Please R. S. V. P. by Thursday, November 9<sup>th</sup>.

## B. C. M. S. Archery Club/Team



**Monday, Nov. 6<sup>th</sup>, 13<sup>th</sup>, 27<sup>th</sup> - BCMS Cafeteria**

New/interested members just need to come to one of the announced meeting to get started. We are planning on building upon past year's efforts and success with more fun, attending events, competing at regionals, and continuing to having representation at the state shoot, in Louisville. Also, if you know someone in the grades 9-12, the high school team will start practices on Wednesday, Nov. 1<sup>st</sup> and will be meeting every Wednesday. Students must have a Sports Physical to participate on the high school team.

4-H is a **community** of  
 **young people**  
**across America** who are learning  
**leadership, citizenship and**  
**life skills.**

2914 East Highway 60 | Owingsville, KY 40360 | P: 606-674-6121 | C: 606-336-1692 | [terence.clemons@uky.edu](mailto:terence.clemons@uky.edu)

### Cooperative Extension Service

Agriculture and Natural Resources  
Family and Consumer Sciences  
4-H Youth Development  
Community and Economic Development

### MARTIN-GATTON COLLEGE OF AGRICULTURE, FOOD AND ENVIRONMENT

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Disabilities  
accommodated  
with prior notification.

## Thanksgiving Community Potluck



**Saturday, November 18<sup>th</sup>, 5:00-7:00pm, Sharpsburg Community Center**

Celebrate Thanksgiving with Bath Co. Memorial Library, Bath Co. 4-H, and R. L. Brown Foundation! This Potluck is a bring-what-you-can event. Side dishes are appreciated, but it's okay if you just bring yourself. If you plan to attend, please RSVP by Wednesday, November 15. You can call the Bath Co. Ext. Office at 606-674-6121 or scan the QR Code provided in the flyer attached. We hope you can join us!

## Area 4-H Teen Council Meeting



**Monday, November 20<sup>th</sup>, 5:00pm, Bath Co. Extension Large Conference Room**

Are you a teen who likes to meet others from our region, want to take on new leadership opportunities, build your community involvement resume, plan events for your age, and much more, than the Area 4-H Teen Council is a group you want to join. This meeting will focus primarily on meeting new members to the council and planning for our upcoming Teen Retreat. Food and a fun time will be provided. If you are in 8<sup>th</sup> through 12<sup>th</sup> Grades contact me at 606-336-1692 to discuss how you can become a member and all the benefits of doing so.

## Upcoming 4-H Club Meetings & Activities!!!!

- C.E.S. 4<sup>th</sup> Grade School Clubs Meetings-Mon. Nov. 6<sup>th</sup>, 8:45am
- B.C.M.S. Mrs. McNabb 6<sup>th</sup> Gr. School Clubs Meetings-Thurs. Nov. 9<sup>th</sup>, 8:00am
- O.E.S. 4<sup>th</sup> Grade School Clubs Meetings-Thurs. Nov. 10<sup>th</sup>, 8:20am
- C.E.S. 5<sup>th</sup> Grade School Clubs Meetings-Tues. Nov. 14<sup>th</sup>, 8:45am
- O.E.S. 5<sup>th</sup> Grade School Clubs Meetings-Wed. Nov. 15<sup>th</sup>, 9:05am
- B.C.M.S. Mrs. Watts 8<sup>th</sup> Gr. School Clubs Meetings-Thurs. Nov. 16<sup>th</sup>, 9:00am
- B.C.M.S. Ms. Gilbert 7<sup>th</sup> Gr. School Clubs Meetings-Thurs. Nov. 30<sup>th</sup>, 9:00am

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You are invited to a

# THANKSGIVING COMMUNITY POTLUCK

Saturday, November 18 | 5 PM

Sharpsburg Community Center



Celebrate Thanksgiving with the Bath County Memorial Library, Bath County 4-H, and the R.L. Brown Foundation!

The potluck is a bring-what-you-can event. Side dishes are appreciated, but it's okay if you just bring yourself. 😊

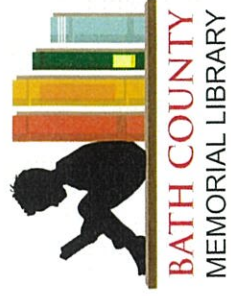
If you plan to attend, please RSVP by Wednesday, November 15.

You can RSVP at the QR code or link below, or by calling the Bath County Extension Office at 606-674-6121 Monday through Friday between 8 am and 4:30 pm.

We hope you'll join us!



[linktr.ee/RLBrownFoundation](http://linktr.ee/RLBrownFoundation)



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Bath County 4-H

# AWARDS NIGHT

Thursday

NOVEMBER 16

At Ag. Center-Ext. Large Conference Room  
6:00 P.M.

*Celebrating Camps Participants, Clubs Members, School Clubs, After School Programs, State Competitors, Council Members, Volunteers, and More*

R.S.V.P. by Nov. 9th for attendance  
and meal count @674-6121

For more information: call Terence at 336-1692 or email @  
telemons@uky.edu

**Bath County Outstanding 4-H Member Application**  
(Form Updated 10/9/23)

This point system is designed to give you credit for all the 4-H involvement you have participated in during this current year. Do not count activities that you have done through other groups (Scouts, church, etc). 4-H school clubs, school enrichment, programs, project clubs, camps, activities, area level, state level, etc. can be counted, only. Points should be counted from January 2023 through December 2023. November/December involvement not yet conducted, can be counted. A Junior Member (9-13 years of age) and a Senior Member (14-18 years of age) will have their names engraved on the Outstanding 4-H Member Plaque. Names currently recorded on the plaques date back to 1972. Application scoring will be done by a 4-H Council Committee, but participation verification will be done by your 4-H Agent, if necessary. Number of points submitted will be counted toward awarding the individual, but being involved in numerous activities, events, programs, etc. will have a stronger influence on the scoring committee. Applications must be completed in ink and clearly written or typed. **Please mail back to or hand deliver to: Bath Co. 4-H Office, 2914 E. Hwy. 60, Owingsville, Ky. 40360. Applications can be picked up by your county agent or scan/emailed to t.clemons@uky.edu to be considered for this award. Applications must be turned into the 4-H Office by 4:30pm, Mon. November 6<sup>th</sup>. If you have any questions, contact Terence at 606-674-6121 (office) or 606-336-1692 (cell).**

YOUTH NAME & AGE \_\_\_\_\_

| Bath Co. 4-H Club/Camp/Event/Program/Activity Attended                          | Points Earned    |
|---|------------------|
| Diamond H Saddle Club Meeting..... x12  | (Max 120 points) |
| Wildcat Archery 4-H Club Meeting..... x15                                       | (Max 150 points) |
| Diamond H Saddle Club May Horse Show Participant                                | (25 points)      |
| Wildcat Archery 4-H Club County Shoot Participant                               | (25 points)      |
| Wildcat Archery 4-H Other County Shoots.... x5                                  | (Max 300 points) |
| Ky. State 4-H Horse Show Participant  | (50 points)      |
| Ky. State 4-H Archery Shoot Participant   | (50 points)      |
| Attended 4-H Summer Camp  | (200 points)     |
| Attended 4-H Summer Camp as J. C. or J. C. I. T.                                | (100 points)     |
| BCMS After School Archery Club Member Mtg. x15                                  | (Max 150 points) |
| Attended Wildcat Leadership Council Meeting/Trip x4                             | (Max 125 points) |
| Attended Adult 4-H Council Meeting..... x3                                      | (Max 75 points)  |
| Entered Exhibit in County Fair..... (5pts for each)                             | (Max 50 points)  |
| Entered Exhibit in State Fair (Cloverville)... (10pt each)                      | (Max 100 points) |
| Attended 4 <sup>th</sup> Grade Environmental Camp                               | (Max 100 points) |
| Participated in B.C.M.S. 7 <sup>th</sup> /8 <sup>th</sup> Grade Reality Program | (Max 50 points)  |
| C.E.S. 4 <sup>th</sup> Grade School Club Member                                 | (50 points)      |
| C.E.S. 5 <sup>th</sup> Grade School Club Member                                 | (50 points)      |
| O.E.S. 4 <sup>th</sup> Grade School Club Member                                 | (50 points)      |
| O.E.S. 5 <sup>th</sup> Grade School Club Member                                 | (50 points)      |
| Attended Area Teen Council Meeting..... x3                                      | (Max 75 Points)  |
| B.C.M.S. 6 <sup>th</sup> Grade Science School Club Member                       | (50 points)      |
| B.C.M.S. 7 <sup>th</sup> Grade Social Studies School Club Member                | (50 points)      |
| B.C.M.S. 8 <sup>th</sup> Grade Social Studies School Club Member                | (50 points)      |
| Attended Power of Produce (POP Club) sessions x4                                | (Max 40 points)  |
| Attended 4-H sponsored Hunter Education Course                                  | (50 points)      |
| O.E.S. 5 <sup>th</sup> Grade Recipe For Life Cooking Program Participant        | (50 points)      |
| Participated in B.C.M.S. 8 <sup>th</sup> Grade Reality Day Program              | (50 points)      |
| Participated in Sharpsburg Sports Day Camp                                      | (Max 100 points) |
| Participated in Sharpsburg Cooking Day Camp                                     | (50 points)      |
| <b>TOTAL POINTS EARNED</b>  |                  |

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