February 4, 2018 | Fifth Sunday in Ordinary Time

Jesus cured many who were sick with various diseases, and he drove out many demons. –Mark 1:24
FATHER COREY’S EPISTLE

♦ For a moment, I ask you to move beyond your like or dislike of President Donald Trump and read the following declaration:

President Donald J. Trump Proclaims January 22, 2018, as National Sanctity of Human Life Day  Today, we focus our attention on the love and protection each person, born and unborn, deserves regardless of disability, gender, appearance, or ethnicity. Much of the greatest suffering in our Nation’s history — and, indeed, our planet’s history — has been the result of disgracefully misguided attempts to dehumanize whole classes of people based on these immutable characteristics. We cannot let this shameful history repeat itself in new forms, and we must be particularly vigilant to safeguard the most vulnerable lives among us. This is why we observe National Sanctity of Human Life Day: to affirm the truth that all life is sacred, that every person has inherent dignity and worth, and that no class of people should ever be discarded as “non-human.”

Reverence for every human life, one of the values for which our Founding Fathers fought, defines the character of our Nation. Today, it moves us to promote the health of pregnant mothers and their unborn children. It animates our concern for single moms; the elderly, the infirm, and the disabled; and orphan and foster children. It compels us to address the opioid epidemic and to bring aid to those who struggle with mental illness. It gives us the courage to stand up for the weak and the powerless. And it dispels the notion that our worth depends on the extent to which we are planned for or wanted.

Science continues to support and build the case for life. Medical technologies allow us to see images of the unborn children moving their newly formed fingers and toes, yawning, and even smiling. Those images present us with irrefutable evidence that babies are growing within their mothers’ wombs — precious, unique lives, each deserving a future filled with promise and hope. We can also now operate on babies in utero to stave off life-threatening diseases. These important medical advances give us an even greater appreciation for the humanity of the unborn.

Today, citizens throughout our great country are working for the cause of life and fighting for the unborn, driven by love and supported by both science and philosophy. These compassionate Americans are volunteers who assist women through difficult pregnancies, facilitate adoptions, and offer hope to those considering or recovering from abortions. They are medical providers who, often at the risk of their livelihood, conscientiously refuse to participate in abortions. And they are legislators who support health and safety standards, informed consent, parental notification, and bans on late-term abortions, when babies can feel pain. These undeterred warriors, many of whom travel to Washington, D.C., every year for the March for Life, are changing hearts and saving lives through their passionate defense of and loving care for all human lives. Thankfully, the number of abortions, which has been in steady decline since 1980, is now at a historic low. Though the fight to protect life is not yet over, we commit to advocating each day for all who cannot speak for themselves.

NOW, THEREFORE, I, DONALD J. TRUMP, President of the United States of America, by virtue of the authority vested in me by the Constitution and the laws of the United States, do hereby proclaim January 22, 2018, as National Sanctity of Human Life Day. I call on all Americans to reflect on the value of our lives; to respond to others in keeping with their inherent dignity; to act compassionately to those with disabilities, infirmities, or frailties; to look beyond external factors that might separate us; and to embrace the common humanity that unites us.

IN WITNESS WHEREOF, I have hereunto set my hand this nineteenth day of January, in the year of our Lord two thousand eighteen, and of the Independence of the United States of America the two hundred and forty-second.

DONALD J. TRUMP

Let us pray that more and more politicians will appreciate and promote that life begins at conception and must be cared for, respected and valued in all its forms until natural death. This includes all pro-life issues, which include the rights of the unborn, caring for those who are disenfranchised, the sick, the homeless, and every other issue that relates to the dignity of the human person.
**FATHER COREY’S EPISTLE**

♦ MESSAGE OF HIS HOLINESS POPE FRANCIS FOR WORLD COMMUNICATIONS DAY, January 24, 2018 (Feast of St. Francis de Sales, patron saint of Catholic Journalism)

Dear Brothers and Sisters,

Communication is part of God’s plan for us and an essential way to experience fellowship. Made in the image and likeness of our Creator, we are able to express and share all that is true, good, and beautiful. We are able to describe our own experiences and the world around us, and thus to create historical memory and the understanding of events. But when we yield to our own pride and selfishness, we can also distort the way we use our ability to communicate. This can be seen from the earliest times, in the biblical stories of Cain and Abel and the Tower of Babel (cf. Gen 4:4-16; 11:1-9). The capacity to twist the truth is symptomatic of our condition, both as individuals and communities. On the other hand, when we are faithful to God’s plan, communication becomes an effective expression of our responsible search for truth and our pursuit of goodness.

In today’s fast-changing world of communications and digital systems, we are witnessing the spread of what has come to be known as “fake news”. This calls for reflection, which is why I have decided to return in this World Communications Day Message to the issue of truth, which was raised time and time again by my predecessors, beginning with Pope Paul VI, whose 1972 Message took as its theme: “Social Communications at the Service of Truth”. In this way, I would like to contribute to our shared commitment to stemming the spread of fake news and to rediscovering the dignity of journalism and the personal responsibility of journalists to communicate the truth.

1. **What is “fake” about fake news?** The term “fake news” has been the object of great discussion and debate. In general, it refers to the spreading of disinformation online or in the traditional media. It has to do with false information based on non-existent or distorted data meant to deceive and manipulate the reader. Spreading fake news can serve to advance specific goals, influence political decisions, and serve economic interests.

   The effectiveness of fake news is primarily due to its ability to mimic real news, to seem plausible. Secondly, this false but believable news is “captious”, inasmuch as it grasps people’s attention by appealing to stereotypes and common social prejudices, and exploiting instantaneous emotions like anxiety, contempt, anger and frustration. The ability to spread such fake news often relies on a manipulative use of the social networks and the way they function. Untrue stories can spread so quickly that even authoritative denials fail to contain the damage.

   The difficulty of unmasking and eliminating fake news is due also to the fact that many people interact in homogeneous digital environments impervious to differing perspectives and opinions. Disinformation thus thrives on the absence of healthy confrontation with other sources of information that could effectively challenge prejudices and generate constructive dialogue; instead, it risks turning people into unwilling accomplices in spreading biased and baseless ideas. The tragedy of disinformation is that it discredits others, presenting them as enemies, to the point of demonizing them and fomenting conflict. Fake news is a sign of intolerant and hypersensitive attitudes, and leads only to the spread of arrogance and hatred. That is the end result of untruth.

2. **How can we recognize fake news?** None of us can feel exempted from the duty of countering these falsehoods. This is no easy task, since disinformation is often based on deliberately evasive and subtly misleading rhetoric and at times the use of sophisticated psychological mechanisms. Praiseworthy efforts are being made to create educational programs aimed at helping people to interpret and assess information provided by the media, and teaching them to take an active part in unmasking falsehoods, rather than unwittingly contributing to the spread of disinformation. Praiseworthy too are those institutional and legal initiatives aimed at developing regulations for curbing the phenomenon, to say nothing of the work being done by tech and media companies in coming up with new criteria for verifying the personal identities concealed behind millions of digital profiles.

Yet preventing and identifying the way disinformation works also calls for a profound and careful process of discernment. We need

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Recycling Truck
to unmask what could be called the "snake-tactics" used by those who disguise themselves in order to strike at any time and place. This was the strategy employed by the "crafty serpent" in the Book of Genesis, who, at the dawn of humanity, created the first fake news (cf. Gen 3:1-15), which began the tragic history of human sin, beginning with the first fratricide (cf. Gen 4) and issuing in the countless other evils committed against God, neighbor, society and creation. The strategy of this skilled "Father of Lies" (Jn 8:44) is precisely mimicry, that sly and dangerous form of seduction that worms its way into the heart with false and alluring arguments.

In the account of the first sin, the tempter approaches the woman by pretending to be her friend, concerned only for her welfare, and begins by saying something only partly true: "Did God really say you were not to eat from any of the trees in the garden?" (Gen 3:1). In fact, God never told Adam not to eat from any tree, but only from the one tree: "Of the tree of the knowledge of good and evil you are not to eat" (Gen 2:17). The woman corrects the serpent, but lets herself be taken in by his provocation: "Of the fruit of the tree in the middle of the garden God said, "You must not eat it nor touch it, under pain of death" (Gen 3:2). Her answer is couched in legalistic and negative terms; after listening to the deceiver and letting herself be taken in by his version of the facts, the woman is misled. So she heeds his words of reassurance: "You will not die!" (Gen 3:4).

The tempter’s "deconstruction" then takes on an appearance of truth: "God knows that on the day you eat it your eyes will be opened and you will be like gods, knowing good and evil" (Gen 3:5). God’s paternal command, meant for their good, is discredited by the seductive enticement of the enemy: "The woman saw that the tree was good to eat and pleasing to the eye and desirable" (Gen 3:6). This biblical episode brings to light an essential element for our reflection: there is no such thing as harmless disinformation; on the contrary, trusting in falsehood can have dire consequences. Even a seemingly slight distortion of the truth can have dangerous effects.

What is at stake is our greed. Fake news often goes viral, spreading so fast that it is hard to stop, not because of the sense of sharing that inspires the social media, but because it appeals to the insatiable greed so easily aroused in human beings. The economic and manipulative aims that feed disinformation are rooted in a thirst for power, a desire to possess and enjoy, which ultimately makes us victims of something much more tragic: the deceptive power of evil that moves from one lie to another in order to rob us of our interior freedom. That is why education for truth means teaching people how to discern, evaluate and understand our deepest desires and inclinations, lest we lose sight of what is good and yield to every temptation.

3. "The truth will set you free" (Jn 8:32). Constant contamination by deceptive language can end up darkening our interior life. Dostoevsky’s observation is illuminating: "People who lie to themselves and listen to their own lie come to such a pass that they cannot distinguish the truth within them, or around them, and so lose all respect for themselves and for others. And having no respect, they cease to love, and in order to occupy and distract themselves without love they give way to passions and to coarse pleasures, and sink to bestiality in their vices, all from continual lying to others and to themselves.” (The Brothers Karamazov, II, 2).

So how do we defend ourselves? The most radical antidote to the virus of falsehood is purification by the truth. In Christianity, truth is not just a conceptual reality that regards how we judge things, defining them as true or false. The truth is not just bringing to light things that are concealed, "revealing reality", as the ancient Greek term aletheia (from a-lethès, "not hidden") might lead us to believe. Truth involves our whole life. In the Bible, it carries with it the sense of support, solidity, and trust, as implied by the root 'aman, the source of our liturgical expression Amen. Truth is something you can lean on, so as not to fall. In this relational sense, the only truly reliable and trustworthy One – the One on whom we can count – is the living God. Hence, Jesus can say: "I am the truth" (Jn 14:6). We discover and rediscover the truth when we experience it within ourselves in the loyalty and trustworthiness of the One who loves us. This alone can liberate us: "The truth will set you free" (Jn 8:32).

Freedom from falsehood and the search for relationship: these two ingredients cannot be lacking if our words and gestures are to be true, authentic, and trustworthy. To discern the truth, we need to discern everything that encourages communion and promotes goodness from whatever instead tends to isolate, divide, and oppose. Truth, therefore, is not really grasped when it is imposed from without as something impersonal, but only when it flows from free relationships between persons, from listening to one another. Nor can we ever stop seeking the truth, because falsehood can always creep in, even when we state things that are true. An impeccable argument can indeed rest on undeniable facts, but if it is used to hurt another and to discredit that person in the eyes of others, however correct it may appear, it is not truthful. We can recognize the truth of statements from their fruits: whether they provoke quarrels, foment division, encourage resignation; or, on the other hand, they promote informed and mature reflection leading to constructive dialogue and fruitful results.

4. Peace is the true news. The best antidotes to falsehoods are not strategies, but people: people who are not greedy but ready to listen, people who make the effort to engage in sincere dialogue so that the truth can emerge; people who are attracted by goodness and take responsibility for how they use language. If responsibility is the answer to the spread of fake news, then a
FATHER COREY’S EPISTLE

Weighy responsibility rests on the shoulders of those whose job is to provide information, namely, journalists, the protectors of news. In today’s world, theirs is, in every sense, not just a job; it is a mission. Amid feeding frenzies and the mad rush for a scoop, they must remember that the heart of information is not the speed with which it is reported or its audience impact, but persons. Informing others means forming others; it means being in touch with people’s lives. That is why ensuring the accuracy of sources and protecting communication are real means of promoting goodness, generating trust, and opening the way to communion and peace.

I would like, then, to invite everyone to promote a journalism of peace. By that, I do not mean the saccharine kind of journalism that refuses to acknowledge the existence of serious problems or smacks of sentimentalism. On the contrary, I mean a journalism that is truthful and opposed to falsehoods, rhetorical slogans, and sensational headlines. A journalism created by people for people, one that is at the service of all, especially those – and they are the majority in our world – who have no voice. A journalism less concentrated on breaking news than on exploring the underlying causes of conflicts, in order to promote deeper understanding and contribute to their resolution by setting in place virtuous processes. A journalism committed to pointing out alternatives to the escalation of shouting matches and verbal violence.

To this end, drawing inspiration from a Franciscan prayer, we might turn to the Truth in person:

Lord, make us instruments of your peace. Help us to recognize the evil latent in a communication that does not build communion. Help us to remove the venom from our judgements. Help us to speak about others as our brothers and sisters. You are faithful and trustworthy; may our words be seeds of goodness for the world:

- where there is shouting, let us practice listening;
- where there is confusion, let us inspire harmony;
- where there is ambiguity, let us bring clarity;
- where there is exclusion, let us offer solidarity;
- where there is sensationalism, let us use sobriety;
- where there is superficiality, let us raise real questions;
- where there is prejudice, let us awaken trust;
- where there is hostility, let us bring respect;
- where there is falsehood, let us bring truth.

Amen.

St. Mary School

St. Mary School is seeking an adult interested in forming a MOCK TRIAL TEAM at the school. Please contact Mr. Viceroy at GViceroy@StMaryBethelCT.org for more information.

SAVE THE DATE: SMS DINNER & AUCTION FUNDRAISER 2018 “HOW SWEET IT IS!” March 24th at 6PM to 11PM. Grab your friends and come join us for a wonderful evening. More information to follow soon.

EFFORTLESS FUNDRAISING Please take a look at some of our “effortless fundraising” programs that support our school. Programs like The Amazon Smile foundation will donate 0.5% of the purchase price to our school. Start here https://smile.amazon.com/ch/32-0445968 and the items you buy will also become a gift to SMS. SMS has also partnered with Shutterfly and every order placed here automatically generates a 13% (of purchase price) donation to SMS. Please visit sms.shutterflystorefront.com. More information and links to these and other programs can be found on our school website, www.stmarybethelct.org, click on Effortless Fundraising. Thank you for participating!

REGISTRATION for students entering Pre-school through Grade 8 is ongoing. Please call the school at 203-744-2922 or email our Director of Enrollment, Linda Garvey at lgarvey@stmarybethelct.org for more information. You can also visit our website at www.stmarybethelct.org for school and registration information.

Please visit us on FACEBOOK at “St. Mary School, Bethel” to see photos and news of the latest happenings at SMS!
The Sacraments

February 1 - Sacraments & Celebration
February 8 - Baptism
February 15 - Confirmation

March 1 - Eucharist
March 8 - Penance
March 15 - Anointing of the Sick

April 5 - Holy Orders
April 12 - Matrimony
April 19 - Challenges

ASH WEDNESDAY IS FEBRUARY 14, 2018
Masses are at 6:30am, 9:00am & 5:30pm; and Services are at 4:00pm & 7:00pm

We are having a TISSUES, MOUTHWASH, DENTURE CLEANER & BODY WASH COLLECTION beginning Ash Wednesday and continuing each Sunday through Lent benefiting “The Little Sisters of the Poor”.

DAILY MASSES during LENT: Mon. – Fri.: 6:30am and 9:00am; Saturday: 8am

PENANCE: Saturdays from 4-5pm

STATIONS OF THE CROSS: Fridays at 7:00pm

Days of FAST and ABSTINENCE (no eating between meals and no meat): Ash Wednesday & Good Friday (The norms of fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal. Two smaller meals may also be taken, but not to equal a full meal. The norms concerning abstinence from meat are binding upon members from age 14 onwards.)

Days of ABSTINENCE (no meat): Fridays of Lent

Collection: $10,823.00   On-Line Giving: $2,907.00

GROW Up with Good Nutrition

The GROW Truck program provides:
30 minute workshops covering nutrition, recipes, fitness, etc.
Up to 70 pounds of FREE, fresh food (meats, fish, poultry, dairy produce.
All at no cost to the family
Just bring your own bags!
The program will be conducted the 1st and 3rd Mondays at St. Mary’s Church Hall, 26 Dodgingtown Road, Bethel, from 10:30 am to 12 noon
October 2017 through February 2018.
Participants must have a child under 18 years old living in their household or be a grandparent helping to raise a child under 18.
For more information about the GROW Truck and to sign up, call Caroline LaFleur at the United Way of Western Connecticut at 203-297-6307 or email caroline.lafleur@uwwesternct.org
As you know, this cold and flu season has become very dangerous. In consultation with the Diocese of Bridgeport, we shall implement the following procedures until the end of the season:

- We are temporarily suspending offering the Precious Blood of Christ at Mass.
- We are asking all parishioners to utilize our Purell dispensers in the vestibule as you enter Church.
- Instead of shaking hands, please use some other gesture during the Sign of Peace (e.g., a nod of the head, a smile or a spoken greeting).
- The clergy will not shake hands at the end of the Mass but will verbally greet you.
- Please, if you are experiencing severe cold and flu symptoms, do not come to Church. There is no sin incurred if you are sick and do not come to Mass.

We will be following these procedures until the end of the flu season. Please use common sense in all these matters. Thank you for your cooperation and stay well!!!
MASS SCHEDULE
Monday – Friday: 6:30 & 9:00am
Saturday: 8:00am & 5:30pm (Vigil Mass)
Sunday: 7:00, 8:30, 10:00, 11:30am & 5:30pm

RECONCILIATION
Saturday: 4:00 – 5:00pm

READINGS FOR THE WEEK
Mon.: 1 Kgs 8:1-7, 9-13; Ps 132:6-7, 8-10; Mk 6:53-56
Tues.: 1 Kgs 8:22-23, 27-30; Ps 84:3-5, 10-11; Mk 7:1-13
Wed.: 1 Kgs 10:1-10; Ps 37:5-6, 30-31, 39-40; Mk 7:14-23
Thur.: 1 Kgs 11:4-13; Ps 106:3-4, 35-37, 40; Mk 7:24-30
Fri.: 1 Kgs 11:29-32; 12:19; Ps 81:10-11ab, 12-15; Mk 7:31-37
Sat.: 1 Kgs 12:26-32; 13:33-34; Ps 106:6-7ab, 19-22; Mk 8:1-10
Sun.: Lv 13:1-2, 44-46; Ps 32:1-2, 5, 11; 1 Cor 10:31 -- 11:1; Mk 1:40-45

MASS INTENTIONS FOR THE WEEK

SAT., FEBRUARY 3
5:30 + Ray Anderson — Pat Kuhn

SUN., FEBRUARY 4
7:00 + Sheila McCollam — Bethel Park & Rec Staff
8:30 + Mary Lyptides — Peter & Veronica Barra
10:00 + Maureen Major Ullah — Andrew D’Ambrosio
11:30 + Daniel Cirrella — Beverly Dakin
5:30 + Ray Dorman — Angie Morgan

MON., FEBRUARY 5
6:30 Kara Rizzardi (Blessings) — Friend
9:00 + Patrick Scollon — Family

TUES., FEBRUARY 6
6:30 + Guy Sourcey — Friend
9:00 + John Flanigan — Juleen & Ray Flanigan

WED., FEBRUARY 7
6:30 + Dan Driscoll — Mary & Bill Walsh
9:00 + Patrick Scollon — Pat & Richard Kuhn

THU., FEBRUARY 8
6:30 + Souls in Purgatory
9:00 + Dunstan Pulle — Wife

FRI., FEBRUARY 9
6:30 Special Intention
9:00 + Danielle & Matthew Kuhn — Family

SAT., FEBRUARY 10
8:00 For All Sick Children
5:30 + Ken Munnick — Pat & Richard Kuhn

SUN., FEBRUARY 11
7:00 + Sheila McCollam — The Lawlor Family
8:30 + Thomas Concetta — 8:30 Mass Crew
10:00 + John Shanley — Family
11:30 + Marcie LaChance — Linda & George Keenan
5:30 + Mark Morosky — Jim & Sharol Czel

STAFF
Father Corey V. Piccinino, Pastor
Father Robert Wolfe, Parochial Vicar
Father Philip Phan, Parochial Vicar
Deacon John DeRoin
Kate Fitzgerald, Parish Secretary & Bulletin Editor
Peggy Gavin, Parish Secretary
Julie Doerner, Business Manager
Paul Orsino, Property Manager

ST. MARY SCHOOL (744-2922)
Greg Viceroy, Principal
Mary Ferri, Director
(743-4557)
Maggie Kent, Secretary

RCIA (203)744-5777: Call if you are interested in becoming a Catholic or completing your initiation as a Catholic with Confirmation and/or Eucharist.

YOUTH MINISTRY (203)744-5777

MUSIC MINISTRY
Michael Ferrari, Music Director
Elizabeth Barnes, Choir Director

FINANCE COMMITTEE (794-8512): Bob Kozlowski, Chairman

BAPTISMS: Most Sundays at 12:45pm. Please call the Rectory at least six weeks in advance to schedule your Baptism and to sign up for the New Baptism Class that is required for both parents and Godparents. These classes are offered on the first Sunday of each month. Anyone requesting a Sponsorship form must be a currently registered and practicing Catholic, and they must attend one of the New Baptism Classes to receive it. There is a 3-month waiting period for a sponsorship form for the newly registered. The Catholic requirements for a Godparent/Sponsor are: you must be at least 16 years old; received the Sacraments of Baptism, First Holy Communion and Confirmation in the Catholic Church; attend Mass regularly on Sundays and on Holy Days of Obligation; receive the Sacraments of Penance and Holy Communion regularly; sincerely try to follow the moral teaching of the Catholic Church; and if married, were married in the Catholic Church.

ARRANGEMENTS FOR MARRIAGE: All couples must meet with a parish clergyman at least six (6) months before the marriage is to be celebrated.

PASTORAL CARE AT DANBURY HOSPITAL: Prior to Your Hospitalization: You or a family member should notify the Rectory.

HOLY COMMUNION FOR THE SICK: To any of those who are homebound or hospitalized and interested in having a visit by a priest, please contact the parish office. Anyone interested in serving in this ministry, please call Father Philip at 744-5777.

PRAYER LINE: If you or someone you know is in need of prayer, please call our Prayer Line. Our team leaders are Maggie Kent (203-731-4738) and Deana Chamberlin (203-482-7149).
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