

Fr. Henry Thang M. Pham

**PASTOR**

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(706) 886 -2819 ext – 2

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Mr. Peter Odenbach

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407-630-2692

Mrs. Jessica Burger

**PARISH SCHOOL OF RELIGION**

(904) 219-1129

Quyền Hà

**VIETNAMESE CONNECTION**

(918) 808 -2575

**TBA**

**PARISH SECRETARY**

Monday to Thursday

10:00 AM - 2:00 PM

### LITURGY SCHEDULE

**Saturday:** 5 PM Vigil Mass

**Sunday:** 8:30 AM (English)

12 PM (Tiếng Việt)

Tue, Thur, Saturday: 9:00 Am-

Mon & Wed: 6:00 PM

### HOLY HOUR / HOLY ROSARY

Tuesday, Thursday, Saturday

7:00 AM - 9:00 AM / 8:00 AM

Monday; Wednesday:

4:00 PM - 6:00 PM / 5:00 PM

### HOLY HOUR / DIVINE MERCY

**Saturday:** 4:00 PM / 4:30 PM

**Sunday:** 7:00 AM / 8:00 AM

### RECONCILIATION

**After Mass**

Monday - Thursday & Saturday

**Or:**

**by appointment**



## St Mary Catholic Church

\*\*\*\*\*

*Our time is now*

*Let's grow together*

**231 Rothell Rd Ext. Toccoa Ga 30577**

Email: stmarystoccoa@gmail.com

Office: (706) 886-2819

Website: www.stmarystoccoa.org

FaceBook: stmarystoccoa

## Pope Francis' Message for Lent 2024 with the theme Through the desert God leads us to freedom.

(on page 4 & 5)



**SIXTH SUNDAY IN ORDINARY TIME  
02/11/2024**



### TREASURES FROM OUR TRADITION

What would you say is the oldest, most frequently sung, most translated, most memorized, most beloved song text in the Christian world today? An astute and surprising answer might be the *Gloria*, "Glory to God in the Highest." Soon the Lenten fast will begin, and the Gloria, sung at the beginning of Sunday Mass, will be silenced. It is an heirloom from a treasury of hymns spun from the songs of praise on the lips of Mary, Elizabeth, and Zachary. We move in the prayer from the song of the angels at the first Christmas, to the praise of God, and to a final plea to Christ to continue and complete his work in us.

For nearly 1500 years, the singing of the Gloria has been a sign of the festive quality of a particular Mass. From the beginning it was a song of the people, not of the choir or clergy. These last few Sundays of winter Ordinary Time allow us a chance to savor the hymn and give ourselves over to the chorus. How is the song of praise arising from your pew? If you claim the song as yours, its absence from Lent will be more striking, and its return at Easter will cheer your heart.

James Field, Copyright © J. S. Paluch Co.

**TODAY'S READINGS:** - First reading: Leviticus 13: 1-2, 44-46;  
- Second reading: 1 Corinthians 10: 31 – 11: 1;

- Psalm: 32: 1-2, 5, 11  
- Mark: 1: 40 - 45

## Mass Intentions 02/10-17/2024

<b>SAT: 02/10 (Vigil)</b> 5:00 PM	<b>6<sup>th</sup> SUNDAY IN ORDINARY TIME</b> Cầu cho Mẹ mau bình phục <i>By Nguyễn Kiều Trinh</i>
<b>SUN: 02/11</b> 8:30 PM	<b>6<sup>th</sup> SUNDAY IN ORDINARY TIME</b> Lh. Phêrô Nguyễn Văn Tự <i>By Cô Nguyệt Nguyễn</i>
12:00 PM	<b>Kính nhớ Tổ Tiên Fr. Henry</b> <b>(Remembering Ancestors)</b>
<b>MON: 02/12</b> 6:00 PM	<b>Weekday</b> <b>Thánh Hóa Công Việc Làm Ăn</b> <b>(Pray For Sanctification of Labor)</b> <i>Fr. Henry</i>
<b>TUE: 02/13</b> 9:00 AM	<b>Weekday</b> Cầu bình an <i>Kim Huyền</i>
<b>WED: 02/14</b> 9:00 AM	<b>ASH WEDNESDAY</b> <b>ALL PARISHIONERS (English)</b> <i>Fr. Henry</i>
6:00 PM	<b>ALL PARISHIONERS (Bilingual)</b> <i>Fr. Henry</i>
<b>THUR: 02/15</b> 9:00 AM	<b>Thursday after Ash Wednesday</b> Lh. Cecilia <i>AC Hòa &amp; Diệp</i>
<b>FRI: 02/16</b> 6:00 PM	<b>Friday after Ash Wednesday</b> <b>THE STATION OF THE CROSS</b> <b>VIẾNG ĐÀNG THÁNH GIÁ</b>
<b>SAT: 02/17</b>	<b>Saturday after Ash Wednesday</b> <i>(The Seven Holy Founders of the Servite Order)</i>
9:00 AM	Lh. Giuse Nguyễn Văn Triều <i>Lễ giỗ 8 năm Nguyễn Kiều Trinh</i>
5:00 PM	Cầu cho Mẹ mau bình phục <i>By Nguyễn Kiều Trinh</i>
<b>SUN: 02/18</b> 8:30 AM	<b>FIRST SUNDAY OF LENT</b> John Williamson (D) <i>Nancy Williamson</i>
12:00 PM	Tạ ơn Chúa và cầu bình an <i>GD Chị Linh và các con</i>

## Pope Francis' Prayer Intention ON FEBRUARY 2024



### For the Terminal illness.

We pray that those with a terminal illness, and their families, receive the necessary physical and spiritual care and accompaniment.

### Cầu nguyện cho các bệnh nhân nan y

Chúng ta hãy cầu nguyện cho các bệnh nhân đang ở giai đoạn cuối của cuộc đời và gia đình họ luôn nhận được sự chăm sóc và đồng hành cần thiết, cả về mặt y tế cũng như nhân bản.

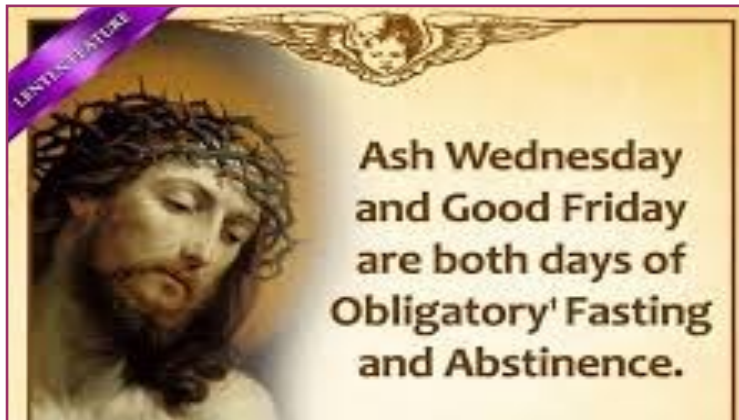
### Please keep the following People in your prayers



Joe Franzmathes, Laura Barnett, Sharon Cook, Eddie Hallford, Jay McAtee, John Craton, Melissa Grigg, James Meyn, Dan Dwyer, Calvin Isbell, Jerry Powell, Kim Kellams, Danny Carter, Joy Powell, Joachim Phạm M.Tường, Tim McGlone Sr., Timothy McGlone Jr., Robert McGlone, Christen Cook, Lindsey McDonald, Rebecca Gonzalez, Nancy Barbour, Larry Barbour, Madeline Mary Singer, Connie Tirico, Tammy Tweedy, Nancy Sterling, Geneva Alexander, Alie Smith, Mr. Dundee Andrew, Anne Kuter, Lisa Carothers, David Grigsby, Randall Adams, Baby Theresa Hanna Kim and for all others not mentioned. **If you want to submit an individual for Prayer Intentions, please call the office at: (706) - 886 - 2819 - ext 1 or Mrs. Gerrie Chalk at: 706 - 963-0050** for a loved one who is sick. Our home-bound Ministers are please to bring you the Holy—Communion and Weekly Bulletin.

### READINGS FOR THE WEEK

<b>Monday:</b>	Jas 1:1-11/Mk 8:11-13
<b>Tuesday:</b>	Jas 1:12-18/Mk 8:14-21
<b>Wednesday:</b>	Jl 2:12-18/2 Cor 5:20 - 6:2/Mt 6:1-6, 16-18
<b>Thursday:</b>	Dt 30:15-20/Lk 9:22-25
<b>Friday:</b>	58:1-9a/Mt 9:14-15
<b>Saturday:</b>	Is 58:9b-14/Lk 5:27-32
<b>Sunday:</b>	<b>FIRST SUNDAY OF LENT</b> Gn 9:8-15/1 Pt 3:18-22/Mk 1:12-15



## PREPARE FOR THE LENTEN SEASON

ASH WEDNESDAY ON FEBRUARY 14, 2024

**TWO MASSES**

\* 9:00 AM (English)

\* 6:00 PM (Bilingual)

EVERY FRIDAY AFTER ASH WEDNESDAY

\* at 6:00 PM: Station Of The Cross

\* NO MASS (even First Friday)

## MESSAGE OF HIS HOLINESS POPE FRANCIS FOR LENT 2024

### “Through the Desert God Leads us to Freedom”.

Dear brothers and sisters!

When our God reveals himself, his message is always one of freedom: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (Ex 20:2). These are the first words of the Decalogue given to Moses on Mount Sinai. Those who heard them were quite familiar with the exodus of which God spoke: the experience of their bondage still weighed heavily upon them. In the desert, they received the “Ten Words” as a thoroughfare to freedom. We call them “commandments”, in order to emphasize the strength of the love by which God shapes his people. The call to freedom is a demanding one. It is not answered straightaway; it has to mature as part of a journey. Just as Israel in the desert still clung to Egypt – often longing for the past and grumbling against the Lord and Moses – today too, God’s people can cling to an oppressive bondage that it is called to leave behind. We realize how true this is at those moments when we feel hopeless, wandering through life like a desert and lacking a promised land as our destination. Lent is the season of grace in which the desert can become once more – in the words of the prophet Hosea – the place of our first love (cf. Hos 2:16-17). God shapes his people; he enables us to leave our slavery behind and experience a Passover from death to life. Like a bridegroom, the Lord draws us once more to himself, whispering words of love to our hearts.

The exodus from slavery to freedom is no abstract journey. If our celebration of Lent is to be concrete, the first step is to desire to open our eyes to reality. When the Lord calls out to Moses from the burning bush, he immediately shows that he is a God who sees and, above all, hears: “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey” (Ex 3:7-8). Today too, the cry of so many of our oppressed brothers and sisters rises to heaven. Let us ask ourselves: Do we hear that cry? Does it trouble us? Does it move us? All too many things keep us apart from each other, denying the fraternity that, from the beginning, binds us to one another.

During my visit to Lampedusa, as a way of countering the globalization of indifference, I asked two questions, which have become more and more pressing: “Where are you?” (Gen 3:9) and “Where is your brother?” (Gen 4:9). Our Lenten journey will be concrete if, by listening once more to those two questions, we realize that even today we remain under the rule of Pharaoh. A rule that makes us weary and indifferent. A model of growth that divides and robs us of a future. Earth, air and water are polluted, but so are our souls. True, Baptism has begun our process of liberation, yet there remains in us an inexplicable longing for slavery. A kind of attraction to the security of familiar things, to the detriment of our freedom.

In the Exodus account, there is a significant detail: it is God who sees, is moved and brings freedom; Israel does not ask for this. Pharaoh stifles dreams, blocks the view of heaven, makes it appear that this world, in which human dignity is trampled upon and authentic bonds are denied, can never change. He put everything in bondage to himself. Let us ask: Do I want a new world? Am I ready to leave behind my compromises with the old? The witness of many of my brother bishops and a great number of those who work for peace and justice has increasingly convinced me that we need to combat a deficit of hope that stifles dreams and the silent cry that reaches to heaven and moves the heart of God. This “deficit of hope” is not unlike the nostalgia for slavery that paralyzed Israel in the desert



and prevented it from moving forward. An exodus can be interrupted: how else can we explain the fact that humanity has arrived at the threshold of universal fraternity and at levels of scientific, technical, cultural, and juridical development capable of guaranteeing dignity to all, yet gropes about in the darkness of inequality and conflict.

God has not grown weary of us. Let us welcome Lent as the great season in which he reminds us: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery” (Ex 20:2). Lent is a season of conversion, a time of freedom. Jesus himself, as we recall each year on the first Sunday of Lent, was driven into the desert by the Spirit in order to be tempted in freedom. For forty days, he will stand before us and with us: the incarnate Son. Unlike Pharaoh, God does not want subjects, but sons and daughters. The desert is the place where our freedom can mature in a personal decision not to fall back into slavery. In Lent, we find new criteria of justice and a community with which we can press forward on a road not yet taken.

This, however, entails a struggle, as the book of Exodus and the temptations of Jesus in the desert make clear to us. The voice of God, who says, “You are my Son, the Beloved” (Mk 1:11), and “You shall have no other gods before me” (Ex 20:3) is opposed by the enemy and his lies. Even more to be feared than Pharaoh are the idols that we set up for ourselves; we can consider them as his voice speaking within us. To be all-powerful, to be looked up to by all, to domineer over others: every human being is aware of how deeply seductive that lie can be. It is a road well-travelled. We can become attached to money, to certain projects, ideas or goals, to our position, to a tradition, even to certain individuals. Instead of making us move forward, they paralyze us. Instead of encounter, they create conflict. Yet there is also a new humanity, a people of the little ones and of the humble who have not yielded to the allure of the lie. Whereas those who serve idols become like them, mute, blind, deaf and immobile (cf. Ps 114:4), the poor of spirit are open and ready: a silent force of good that heals and sustains the world.

It is time to act, and in Lent, to act also means to pause. To pause in prayer, in order to receive the word of God, to pause like the Samaritan in the presence of a wounded brother or sister. Love of God and love of neighbors are one love. Not to have other gods is to pause in the presence of God beside the flesh of our neighbors. For this reason, prayer, almsgiving and fasting are not three unrelated acts, but a single movement of openness and self-emptying, in which we cast out the idols that weigh us down, the attachments that imprison us. Then the atrophied and isolated heart will revive. Slow down, then, and pause! The contemplative dimension of life that Lent helps us to rediscover will release new energies. In the presence of God, we become brothers and sisters, more sensitive to one another: in place of threats and enemies, we discover companions and fellow travelers. This is God’s dream, the promised land to which we journey once we have left our slavery behind.

The Church’s synodal form, which in these years we are rediscovering and cultivating, suggests that Lent is also a time of communitarian decisions, of decisions, small and large, that are countercurrent. Decisions capable of altering the daily lives of individuals and entire neighborhoods, such as the ways we acquire goods, care for creation, and strive to include those who go unseen or are looked down upon. I invite every Christian community to do just this: to offer its members moments set aside to rethink their lifestyles, times to examine their presence in society and the contribution they make to its betterment. Woe to us if our Christian penance were to resemble the kind of penance that so dismayed Jesus. To us too, he says: “Whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting” (Mt 6:16). Instead, let others see joyful faces, catch the scent of freedom and experience the love that makes all things new, beginning with the smallest and those nearest to us. This can happen in every one of our Christian communities.

To the extent that this Lent becomes a time of conversion, an anxious humanity will notice a burst of creativity, a flash of new hope. Allow me to repeat what I told the young people whom I met in Lisbon last summer: “Keep seeking and be ready to take risks. At this moment in time, we face enormous risks; we hear the painful plea of so many people. Indeed, we are experiencing a third world war fought piecemeal. Yet let us find the courage to see our world, not as being in its death throes but in a process of giving birth, not at the end but at the beginning of a great new chapter of history. We need courage to think like this” (Address to University Students, 3 August 2023). Such is the courage of conversion, born of coming up from slavery. For faith and charity take hope, this small child, by the hand. They teach her to walk, and at the same time, she leads them forward. [1]

I bless all of you and your Lenten journey.



**Sixth Sunday  
In Ordinary Time  
Meditation:  
Mk 1, 40-45**

## Jesus Heals a Man With Leprosy

Jesus' disciples must have recoiled when they saw the man approaching. Everyone feared the dreaded disease that he was obviously suffering from. Sure, showing signs of leprosy would make someone ritually unclean (Leviticus 13:46). But it was also deadly and thought to be very contagious. That's why the Book of Leviticus had so many regulations to keep those suffering from leprosy isolated from society. No one wanted to risk contracting the disease!

So why did Jesus reach out to touch this man? Why didn't he shrink back or turn aside? Because he was not afraid of the disease or the uncleanness. He could not be harmed or made unclean by any infirmity. Quite the opposite: Jesus had come to heal and restore all people. He could see beyond the disease and reach out to cleanse this beloved child of God. And by healing him, Jesus brought the man back into society.

Jesus isn't afraid to reach out to us, either. While we might not be afflicted with leprosy, there is something that can cut us off from God and isolate us from other people: our sin. But on the cross, Jesus took on himself our sins and those of the whole world. By his resurrection, he destroyed the power of sin and death. Sin has no hold on him, and he does not fear it. Each time we come to him in repentance, seeking healing and restoration, he replies to us as he did to the man with leprosy: "I do will it. Be made clean" (Mark 1:41).

So come to Jesus with your sins. Bring to him your isolation and suffering. He won't pull away from you. He is the pure One who removes all of your impurity. He is the holy One who takes on your sin and strips it of its power over you. Like the man suffering from leprosy, don't be afraid to approach Jesus. Let him bring you restoration and healing!

**"Jesus, in my weakness and need, I come to you! Cleanse me and make me whole."**

*Nguồn: The Word Among Us, February 2024  
Lm. Phaolô Vũ Đức Thành, SDD. chuyển ngữ*

## Chúa Nhật VI Thường Niên Năm B

**Suy niệm: (Mc 1, 40-45)**

### Chúa Giêsu Chữa Người Bệnh Phong Hủi.

Các môn đệ của Chúa Giêsu chắc hẳn đã lùi bước khi nhìn thấy người đàn ông đó đến gần. Mọi người đều lo sợ căn bệnh khủng khiếp mà rõ ràng anh đang mắc phải. Chắc chắn, việc có dấu hiệu mắc bệnh phong sẽ khiến ai đó bị ô uế về mặt nghi lễ (Lv 13,46). Nhưng nó cũng gây chết người và được cho là rất dễ lây lan. Đó là lý do tại sao Sách Lêvi có rất nhiều quy định để cách ly những người mắc bệnh phong cùi khỏi xã hội. Không ai muốn mạo hiểm mắc bệnh!

Vậy tại sao Chúa Giêsu lại đưa tay chạm vào người đàn ông này? Tại sao Ngài không lùi lại hoặc quay sang một bên? Vì Ngài không sợ bệnh tật hay ô uế. Ngài không thể bị tổn hại hoặc bị ô uế bởi bất kỳ bệnh tật nào. Hoàn toàn ngược lại: Chúa Giêsu đến để chữa lành và phục hồi mọi người. Ngài có thể nhìn xa hơn căn bệnh này và đưa tay ra để làm sạch đứa con yêu dấu của Chúa này. Và bằng cách chữa lành cho anh ta, Chúa Giêsu đã đưa anh ta trở lại xã hội.

Chúa Giêsu cũng không ngại đến với chúng ta. Mặc dù chúng ta có thể không mắc bệnh phong cùi, nhưng có một điều có thể khiến chúng ta xa cách Chúa và cô lập chúng ta với những người khác: đó là tội lỗi của chúng ta. Nhưng trên thập giá, Chúa Giêsu đã gánh lấy tội lỗi của chúng ta và của toàn thể giới. Bằng sự phục sinh của mình, Ngài đã tiêu diệt quyền lực của tội lỗi và sự chết. Tội lỗi không khống chế được Ngài và Ngài không sợ nó. Mỗi lần chúng ta đến với Ngài để ăn năn, tìm kiếm sự chữa lành và phục hồi, Ngài đều trả lời chúng ta như đã làm với người mắc bệnh phong: "Tôi muốn điều đó. Hãy sạch đi" (Mc 1,41).

Vì thế hãy đến với Chúa Giêsu với tội lỗi của bạn. Hãy mang đến cho Ngài sự cô lập và đau khổ của bạn. Ngài sẽ không rời xa bạn. Ngài là Đấng thanh khiết loại bỏ mọi ô uế của bạn. Ngài là Đấng thánh khiết gánh lấy tội lỗi của bạn và tước bỏ quyền lực của nó trên bạn. Giống như người bệnh phong cùi, đừng ngại đến gần Chúa Giêsu. Hãy để Ngài mang đến cho bạn sự phục hồi và chữa lành!

**Lạy Chúa Giêsu, trong sự yếu đuối và túng thiếu của con, con đến với Chúa! Xin hãy thanh tẩy con và làm cho con lành mạnh.**

# Sign Up for the FREE Lent Streaming!

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*Liturgy & Life: Unveiling the Mystical Movement of the Mass*

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## WELCOME BISHOP JOHN NHAN TRAN

The Most Reverend John Nhân Trần, Auxiliary Bishop of Atlanta will come to St. Mary Church in Toccoa on

- ♦ **February 17/24: Saturday 5 PM (Mass only)**
- ♦ **March 02, 2024: Saturday Vigil**
  - 5:00 pm (Vigil English Mass)
  - 6:30 pm (Vietnamese Mission Talk)

Please join us in welcoming him. Thank you.

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Đức Giám Mục Gioan Trần Nhân sẽ đến  
Giáo Xứ St. Mary Toccoa vào chiều:

- ♦ **Thứ Bảy 17/02/2024:**
  - 5:00 chiều: Đức Cha sẽ dâng Thánh Lễ
- ♦ **Thứ Bảy ngày 2/03/2024:**
  - 5:00 chiều: Đức Cha sẽ dâng Thánh Lễ
  - 6:30 chiều: Đức Cha Gioan sẽ chia sẻ với cộng đoàn  
Việt Nam chúng ta tâm tình sống Mùa  
Chay Thánh.

Kính mời tất cả các gia đình trong Giáo Xứ cố gắng sắp xếp đến tham dự Phụng Vụ và nghe những lời huấn dụ của Ngài. Mặc dù Giáo xứ chúng ta rất nhỏ bé và xa xôi, nhưng Đức Cha đã ưu ái dành thời gian đến với chúng ta. Vì vậy, một lần nữa kính xin mọi người cố gắng thu xếp đến tham dự. Chân thành cảm ơn.



### MARK YOUR CALENDAR!

The February meeting of the St. Mary Ladies Guild will be Wednesday February 14 at 10am. The meeting will be held in the Parish Hall. All ladies of the Parish are invited to attend. Hope to see you there!



### Offertory/Contribution Weekend February 04 & 05, 2024

Weekly Budget	\$ 3,100.00
Offertory	\$ 2,886.50
Building Fund	\$ 1,430.00
Youth Ministry	\$ 580.00

The counters for the week 02/12 are:

Nancy Williamson, Cathy Staley & William King

**Next second collection is on ASH WEDNESDAY**

**Thank you for your generosity!**

**Parish Ministries:** Please check the parish website for detailed information on each role in the Committees and Subcommittees, and take part in our family church activities! The list of ministries and contact information is available in the Narthex of the Church and published on our church website: [www.stmarystoccoa.org/parish-council](http://www.stmarystoccoa.org/parish-council)

### PSR ON FEBRUARY 2024 9:30 AM—11:30 AM

Class	Date	Breakfast schedule
PSR	02/04	Knight of Columbus
PSR	02/11	Mrs. Huyen & Mrs. Toan
PSR	02/18	Ladies Guild
PSR	02/25	Mrs. Trang, Mrs. Mai & Hanh



### Birthday/Anniversary

If you would like to have your birthday and/or anniversary announced on WNEG Radio by Connie Gaines. Please use the signup sheet is in the narthex. Questions? Contact

**Gary Cortellino: 678 - 360 - 2545**

Email: [garycortel@aol.com](mailto:garycortel@aol.com)



**The Knights of Columbus**  
**Joseph M. Malik Council 9975**  
**Grand Knight Mike Staley:**  
**770-241-8544 (Cell)**  
**Email: [mikestaley914@gmail.com](mailto:mikestaley914@gmail.com)**



A Catholic Men's organization whose principles are charity, unity and fraternity: all activities that the council involves itself in are based upon these tenets. We work closely with our Pastor and members are involved in a wide range of church functions in support of the parish family.

\* **Members are required to be practicing Catholics** and a minimum of eighteen years old. **Meetings are held on the 4<sup>th</sup> Tuesday of each month @ 6PM** in the Parish Social Hall.

\* **Monthly parish breakfast is sponsored on the first or second Sunday after the morning Mass.** For more info please visit: [www.kofc.org](http://www.kofc.org)

## St. Mary's Ladies



The Ladies of St. Mary serve to provide a community of fellowship and growth in faith, reaching out to serve and support our pastor, parish families and the community. We serve God through a commitment and uniting our members through prayer, work and service. **Meet: 2<sup>nd</sup> Wednesday of every month**

- 10 AM; at the Social Hall

**Co-Presidents:** - Donna: (678) - 851 - 7170

- Stephanie: (404) - 353 - 0475

*In Loving  
Memory of  
Don Cook*



## In Memory of

**Matilde  
Saavedra**



**Saint Vincent de Paul  
Society Saint Mary  
Toccoa Conference**  
**Help Telephone #**  
**(678) 892-6163**

## BULLETIN SUBMISSIONS

Bulletin submissions are to be sent to: [stmarystoccoa@gmail.com](mailto:stmarystoccoa@gmail.com)  
**NO LATER THAN noon on Wednesday** for the bulletin. Late submissions may not be able to be placed.



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