



St. Boniface Martyr Roman Catholic Church

Established 1898 ~ Sea Cliff, New York

Serving the people of God in Sea Cliff,
Glen Head, Glenwood Landing, Glen Cove
and surrounding communities.

Reverend Kevin J. Dillon, Pastor

We are a pilgrim people
on a journey toward the Kingdom of God.

Join us!

Twenty-first Sunday in Ordinary Time: August 23, 2020

Parish Address: 145 Glen Avenue
Sea Cliff, New York 11579
Phone: 516-676-0676; Fax: 516-674-6742
Email: stbonchurch@gmail.com
Website: www.saintboniface.org
www.facebook.com/StBonifaceMartyr/

Office Hours: 10am-2pm
Monday - Friday; 9am-12pm Saturday.

Church Hours: 8am-2:30pm
Monday - Friday; 8am-6pm Saturday;
9am-1pm Sunday.

Masses: 8am Monday through Saturday.
Sunday: 5pm Saturday; Sunday: 9am,
10:30am; 12pm

Confession: Saturday 4pm-4:45pm
in the Parish Center.

Rosary Garden: Open daily dawn to dusk.

St. Vincent de Paul Society: If you know
of any parishioners needing assistance,
please call Linda Zavaro at 516-676-0676
x124 and leave a message with contact
information. A Vincentian will call them.

Parish Outreach Pantry: If you know
of any parishioners in need of food, please
call Jody Fleischmann and David Meagher
at 516-676-0676 x125 and leave the
person's name, address and number.
Food will be delivered to them safely.



*"I will give you the keys to the kingdom of heaven.
Whatever you bind on earth shall be bound in heaven,
whatever you loose on earth shall be loosed in heaven."*

Matthew 16:19

Liturgy Schedule

Please Pray for our Deceased: Douglas Sessler

21st Sunday in Ordinary Time: August 23, 2020

Isa 22:19-23; Ps 138:1-8; Rom 11:33-36; Matt 16:13-20

5pm Mass Intention: Stella Parker.

Presider: Fr. Kevin

9am Mass Intention: Luz M. Rivera

Presider: Fr. Kevin

10:30am Mass Intention: Al Izzo

Presider: Fr. Kevin

12pm Mass Intention: Parishioners

Presider: Fr. Perera

Monday, August 24: St. Bartholomew

2 Thess 1:1-12; Ps 96:1-5; John 10:27; Matt 23:13-22

8am Mass

Tuesday, August 25: St. Louis, St. Joseph Calasanz
2 Thess 2:1-17; Ps 96:10-13; Heb 4:12; Matt 23:23-26
8am Mass

Wednesday, August 26

2 Thess 3:6-18; Ps 128:1-5; 1 John 2:5; Matt 23:27-32
8am Mass

Thursday, August 27: St. Monica

1 Cor 1:1-9; Ps 145:1-7; Matt 24:42-51

8am Mass

Friday, August 28: St. Augustine

1 Cor 1:17-25; Ps 33:1-11; Luke 21:36; Matt 25:1-13

8am Mass

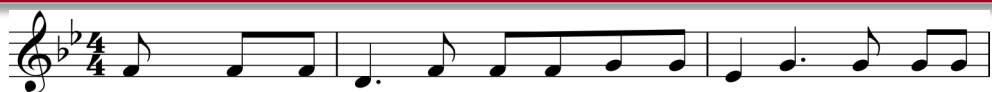
Saturday, August 29: Beheading of John the Baptist

1 Cor 1:26-31; Ps 33:12-21; Jon 13:34; Mt 25:14-30

8am Mass Intention: Larry Graziose

Confession 4pm-4:45pm. Confessor: Fr. Azubuike

Opening Hymn: How Great Thou Art



1. O Lord my God! When I in awe-some won-der Con - si-der
2. When through the woods and for - est glades I wan-der, And hear the



all the worlds thy hands have made, I see the
birds sing sweet - ly in the trees; When I look



stars, I hear the roll - ing thun - der, Thy pow'r through
down from lof - ty moun-tain gran - deur And hear the



out the u - ni - verse dis - played;
brook, and feel the gen - tle breeze.



Then sings my soul, my Sav-ior God to thee; How great thou



art, how great thou art! Then sings my soul, my Sav-ior God to



thee; How great thou art, how great thou art!

Prayers & Readings

CONFITEOR: I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

GLORIA: Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

READING 1: Thus says the LORD to Shebna, master of the palace: "I will thrust you from your office and pull you down from your station. On that day I will summon my servant Eliakim, son of Hilkiah; I will clothe him with your robe, and gird him with your sash, and give over to him your authority. He shall be a father to the inhabitants of Jerusalem, and to the house of Judah. I will place the key of the House of David on Eliakim's shoulder; when he opens, no one shall shut when he shuts, no one shall open. I will fix him like a peg in a sure spot, to be a place of honor for his family."

PSALM. R: Lord, your love is eternal; do not forsake the work of your hands. I will give thanks to you, O LORD, with all my heart, for you have heard the words of my mouth; in the presence of the angels I will sing your praise; I will worship at your holy temple. **R.** I will give thanks to your name, because of your kindness and your truth: When I called, you answered me; you built up strength within me. **R.** The LORD is exalted, yet the lowly he sees, and the proud he knows from afar. Your kindness, O LORD, endures forever; forsake not the work of your hands. **R.**

READING 2: Oh, the depth of the riches and wisdom and knowledge of God! How inscrutable are his judgments and how unsearchable his ways! For who has known the mind of the Lord or who has been his counselor? Or who has given the Lord anything that he may be repaid? For from him and through him and for him are all things. To him be glory forever. Amen.

ALLELUIA: R. Alleluia, alleluia.

³
You are Peter and upon this rock I will build my Church and the gates of the netherworld shall not prevail against it. **R.**

GOSPEL: Jesus went into the region of Caesarea Philippi and he asked his disciples, "Who do people say that the Son of Man is?" They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter said in reply, "You are the Christ, the Son of the living God." Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven." Then he strictly ordered his disciples to tell no one that he was the Christ.

NICENE CREED: I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

APOSTLE'S CREED: I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, is only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

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Let Us Pray

For Our Deceased

Douglas Sessler

For Our Sick

Lucia Alonso, William Anderson, Brandon Arena, Charlie Brackenridge, Richard Brown, Camille Costa, Therese Curry, Carmela DelGaudio, Daniel Garcia, Gary Gullo, Mary Jo Hauser, Cecelia Hernandez, Sairah Khan, Abby Kolkhorst, Toni Lauria, Georgia Leim, Bruce McGhee, Bobbi McDonald, Janet McKinnon, Michelle Martone, Kenneth Moore, John Moran, Fr. Daniel Nash, Kim Occhiogrosso, John Orozco, Michelle Perone, Danielle Robinson, Tom Ryan, Jr., Abigail Salva, Pat Sawicki, Vincenza Scire, Anna Fiora Seda, Katrina Stern, Steven Taibbi, Steven Tipton, Eric Tyrkko, Glenn Van Pelt, Sr., Joe Vulpis, Lisa Vulpis, Scott Warner.

Requests for inclusion on the sick list must be made by an immediate family member through Fr. Kevin.

For Our Military

Lieutenant Melissa Buffa & Lieutenant Travis Buffa
First Lieutenant Nicholas Cavallone, USAF
Lance CPL Matthew B. Christman
Second Lieutenant Mario Coronel, US Army
Second Lieutenant Matthew Coronel, US Army
Flight Lieutenant Joseph Doyle
US Marine Lance CPO Philip W. Grella, III
Jake A. Hojnowski, Sailor E-3, US Navy
Lance CPL Gregory Knox
Sgt. Christian Lada, US Army
Christian Pace Laderer, MMN3, US Navy
Private First Class Ignazio LaManna, US Army
Private First Class Vincent S. LaManna, Jr., US Army
Lieutenant Brian McMenamin
Lieutenant Ian McMenamin
Private First Class Joshua McMillan
Lieutenant Michael R. Ragusa, USN
SPC Jennifer Sinski, US Army
Colonel Bryan Schiller, Army Reserve
Ensign Joseph Varello, USN
Lieutenant Commander Drew Whitting, US Navy
Sgt. Luke Whitting, US Army
Captain Christina Merrick-Wright
Captain Bradley Wright, US Army.



First Banns of Marriage

Michael Ferrante
St. Rita's, Staten Island
and
Tina Golster

News & Notes

Sunday Donations

Thank you for your Stewardship Donations!

Month of July Faith Direct Donations

Stewardship: \$13,577 (4 weeks)

Maintenance & Repair: \$943; One Time Gifts: \$1,225

100 families now participating

(\$3,347 per week for Faith Direct Stewardship)

Religious Education 2020-21

Visit www.saintboniface.org to **REGISTER NOW** for online classes. Contact Karen Croce at stbonccd@gmail.com with questions or for a form.

Confessions: Saturdays 4pm-4:45pm in the Parish Center. Wait on the porch socially distanced. Masks required. Face-to-Face Confession only, with plexiglass separating priest and penitent.

Masses: 8am Mondays through Saturdays. Seating in side pews and first two center pews on the left.

Sunday: 5pm Saturday; 9am/10:30am, 12pm Sunday.

Church Entry via main doors. Masks Required.

Bathrooms closed.

Communion: Come forward masked and socially distanced. After you say Amen, step aside and consume the host. You may receive on the tongue by kneeling and removing your mask.

Final Profession Journal

St. Boniface Church is honoring Sr. Edith Elvis Obodo, SJS, as she prepares for her Final Religious Profession in Nigeria on October 10, 2020.

Parishioners may congratulate her by placing an ad in her Final Profession Journal by August 31.

Prices are; \$60 for a full page, 30 for a half page; \$15 for a quarter page.

Checks may be made payable to "Sisters of Jesus the Saviour" and mailed along with your message to:

Sr. Elvis c/o St. Boniface Church
145 Glen Avenue, Sea Cliff, NY 11579

If you have any questions, please email Sister at adaobodo17@gmail.com.

God Bless you!



"MEDIUMS" AND THE CATHOLIC FAITH

A Letter from Bishop John O. Barres - August 12, 2020



Dear Friends: The year 2020 has undoubtedly been one of the most difficult years in recent memory. The list of trials and challenges facing so many of us is beyond reckoning, and very few of us have escaped the deep sorrow of losing someone we love. As overwhelming as the numbers in the newspaper can be, it is often only once death strikes close to home that we feel the cost of times like these in a profound way. Everyone who passes away is a mother, a father, a grandparent, a neighbor, or a friend; for every passing there is a group, large or small, of mourners who now find an emptiness in their lives. These times of loss acutely remind us of a fundamental reality that unites us in our humanity: the experience of death, of mortality, of the inevitability of suffering which eventually carries us all from this world.

Just as universal, however, is the refusal of the human spirit to accept the finality of death. Across time and around the globe, nearly every culture has a foundational belief that there is "something more." The Egyptians built pyramids filled with essentials for the afterlife; the Chinese Emperors left behind their terra cotta warriors to protect them in eternity; the Vikings longed to die in battle that they might feast forever in the halls of Valhalla; and of course as Christians we believe the soul lives on even after the body dies. Something deep within us rebels against the idea that we could be utterly snuffed out as though we had never existed. We cling to the belief that we and those we love are not subject to eternal nothingness.

But human nature always seeks assurance, and an increasingly popular supposed path to such assurance is recourse to mediums. On television and the internet we see countless mediums who travel far and wide claiming to connect the bereaved with loved ones on the "other side." Some have reached a celebrity status, with waitlists extending out years and drawing thousands of people to their live shows. Knowing things they seemingly should not know, they are able to persuade an audience member that they are speaking to the departed, sharing messages of comfort, forgiveness, and encouragement. At times, they even announce that they are practicing Catholics and, understandably, this strikes many as a beautiful work of faith, bringing solace to the sorrowful.

And yet, what do we find in the Scriptures? *Let there not be found among you anyone who causes their son or daughter to pass through the fire, or practices divination, or is a soothsayer, augur, or sorcerer, or who casts spells, consults ghosts and spirits, or seeks oracles from the dead. Anyone who does such things is an abomination to the LORD, and because of such abominations the LORD, your God, is dispossessing them before you.* ¹

Just as firm we find that the Catechism of the Catholic Church teaches: *"All forms of divination are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to 'unveil' the future. Consulting horoscopes, astrology, palm reading, interpretation of omens and lots, the phenomena of clairvoyance, and recourse to mediums all conceal a desire for power over time, history, and, in the last analysis, other human beings, as well as a wish to conciliate hidden powers. They contradict the honor, respect, and loving fear that we owe to God alone."* ²

These lists may be a bit of a shock, beyond just the inclusion of mediums. Horoscopes are in the daily papers and psychics are everywhere. Ouija boards, marketed for children eight and older, purportedly reach out to the dead, blithely suggesting, "You've got questions and the spirit world has answers." No one is looking to offend God or to call on demons in these practices; it is just a matter of looking for answers, of trying to understand loss and find resolution. Why then is our faith so forceful in its prohibition?

Perhaps, first and foremost, because the dangers of these practices are not obvious, making them all the more perilous. While the desire to connect with the dead and find hope in loss may seem perfectly Christian, the practices condemned by our faith actually corrupt those good desires and lead us further away from God. How? We can speak of two hidden dangers associated with any form of divination, but especially with consulting mediums: first, the practices attempt to circumvent God; second, to put it plainly, if frighteningly, in doing so they open one to demonic influence.

Let us consider the first danger. It can appear that consulting a medium need not stem from a desire to circumvent God, because belief in the afterlife inherently presumes a belief in God. Yet upon reflection, is not exactly the opposite true? When we visit a medium, we are implicitly showing that belief in God is not enough; we need to know for ourselves. When someone passes from this world, as people of faith we commend them to God, "The souls of the righteous are in the hand of God, and no torment shall touch them."³ To believe in a loving God is to trust that we need not fear for the souls of the departed, as they are in His mercy. Our desire to find out more on our own terms, however, is symptomatic of a common mindset in our world, perhaps best summarized by the line, "I am spiritual, not religious." Our world wants to hold on to belief in the spiritual and the eternal without the constraints of faith in God. We find far more comfort, if a false comfort, in hearing that everyone is at peace in eternal life, than in thinking of an eternal judge whom we will face upon our passing. These desires for heaven without God, for a power over the eternal apart from Him, ultimately "contradict

⁶ the honor, respect, and loving fear that we owe to God alone.” In fact, such practices and attitudes directly violate the first of the Ten Commandments (“You shall not have other gods beside me.”)⁴ by trying to “get around God”, by demonstrating a lack of faith in Him, or by attempting to exercise our own control over spiritual realities which belong to Him.

The second objection to mediums, that they are connected with the demonic, may come as an alarming surprise. Very few would claim that they are purposely seeking out the demonic in a medium, and most mediums themselves would heartily deny an association with the demonic. And yet, when we look at the history of our faith, it is only in exceptional circumstances that God allows the dead to speak to the living, and then it is generally not because the living sought them out. As we hear in the story of the rich man and Lazarus, when the rich man asks for Lazarus to warn his brothers, Abraham replies, “They have Moses and the prophets. Let them listen to them.”⁵

So, who are mediums speaking to? We know that there are two powers at work in the invisible world: good and evil. While God and His angels are protecting us and trying to bring us to heaven, Satan and the other fallen angels are seeking to do the opposite. We are caught up in an eternal battle and, while Christ has already won the victory in His Cross and Resurrection, the devil can still win souls, as we all still have the freedom to choose our eternal destiny. There are powers then, so far beyond us, waiting for us to freely invite them into our lives, and we do exactly that by reaching out blindly into the supernatural. Moreover, in using methods that attempt to circumvent God and His Church, we make it all the more likely that we will find only insidious forces. Put simply, when we get involved with spirits apart from the Holy Spirit, we get ourselves into trouble. Countless exorcists, well acquainted with the work of the demonic, warn that mediums, Ouija boards, and the like are an open invitation to demonic influences and a primary means through which they enter the world. Having a God who comes to us so openly and lovingly in the light, why would we turn to methods opening us to evil lurking in the dark?

Upon turning to mediums or other occult practices ⁶, therefore, we truly attempt to “divinize” ourselves, taking into our hands that which belongs to God alone, and just as troubling we place ourselves in grave danger. While we may begin with wholesome intentions, we stray from the light and nevertheless sin against God in both of these ways. Our first instinct then should be to make amends for these sins against Faith, which the Church calls us to do primarily through the Sacrament of Confession. Through this beautiful sacrament, Catholics experience God’s mercy and forgiveness and are filled with peace. All are encouraged to make frequent use of this Sacrament

of the Divine Mercy. But, just as importantly, to prevent the spread of these evils, we should pose two timely questions: why do so many turn to mediums rather than the Faith, and how can we better share the hope of our faith to make recourse to such practices less attractive?

Many turn to mediums, particularly in our own times, because faith has grown cold. Twenty percent of Americans classify as “nones,” having no religious affiliation, and thirteen percent of American adults are former Catholics. Further, today’s technological advances and moral relativism have numbed many to our need for God in this age of radical independence and self determination. In spite of this, in moments of suffering and loss, the illusion of that independence and control disappear and the hidden human fragility manifests itself. Rather than return to the Faith and all that it requires, however, a visit to a medium allows us to maintain a false sense of control. With nothing more demanded of us than the price of admission, the mystery of death is bridged and we receive immediate assurance that the soul lives on and our loved ones are waiting for us. The same can be said for consulting psychics or horoscopes regarding the future; we gain peace of mind with a knowledge and control over the mysterious future, without having to trust in God’s providence and love for us.

But this peace of mind hinges on the illusion of control, which will inevitably dissipate the next time we encounter loss or uncertainty. Our faith in God, on the other hand, relies on a surrender— and this surrender can provide us with a far different, lasting peace. We are not called to make sense of ineffable mysteries such as death; instead we are called to trust God who is pure love. It is not easy to give up our desire for answers, but we will ultimately find far more comfort in entrusting ourselves to the merciful and loving God who died for us and gives us all that we need to find joy with Him in heaven.

We do not need to go to a medium to speak with the dead, because we can pray. And although a medium may lead us to complacency, we know that the greatest service we can offer the dead are our prayers; they need our prayers and we should never stop praying for them. Our faith gives us the confidence to know that we can speak with God, that through Him our prayers lift up those we love, and that through Him their prayers for us help us on our own journey. As we pray in the vigil service for the dead, “We believe that all the ties of friendship and affection which knit us as one throughout our lives do not unravel with death.”⁷ We do not need a third party to connect us with the dead, we are already connected.

As Catholics, through the doctrine of the Communion of Saints, we believe in friendship that goes beyond the chasm of death. We are never closer to the dead than

at the Catholic Mass where we pray for the souls of the dead and receive the consolation and strength of that prayer. St. Monica, the mother of one of the greatest theologians of our Faith, St. Augustine, told her sons, "Bury my body wherever you will; let not care of it cause you any concern. One thing only I ask of you, that you remember me at the altar of the Lord wherever you may be." Reflecting the same deep faith, at the end of her life, a mother told her family, "When I am gone, look for me on the altar during the Mass, because that is where Jesus is. Where Jesus is, that is where you will find me."

In this time when so many are experiencing loss, we come together confronting the veil that separates us from eternity and we face the question, "To whom shall we go?"⁸ We may seek comfort in mediums and other occult practices, but then we are relying merely on our own broken humanity, or worse, putting our trust in the evil prowling about behind that veil, an evil ready to manipulate us to diminish our faith in God. Or we can put our trust in Jesus Christ, the one who suffered the darkness of death and returned to reassure us of what lies beyond. As He says to us in John's Gospel: *Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father's house there are*

*many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be.*⁹

We trust in Christ's promise that only by His great love for us and His death on the cross do we and our loved ones have hope of coming to the Father. May we continue to pray for all the dearly departed, that they may know of our love and that we may be assured that they are in the hands of their loving and merciful Father. May we all remain in His hands, knowing that we need not fear and our hearts need not be troubled. Rather, if we remain close to Him, we will someday be united with Him and reunited with those we love for all eternity.

Sincerely in Christ,
Most Reverend John O. Barres
Bishop of Rockville Centre

Deuteronomy 18:10-12. 2. Catechism of the Catholic Church ¶ 2116. 3 Wisdom 3:1. 4. Exodus 20:3. 5. Luke 16:29. 6. In addition to psychics and mediums, our Catholic Faith considers many "New Age" and occult practices to be incompatible with and even harmful to our Faith. Some examples include Reiki, Yoga (when it includes spiritual components, as opposed to exercises strictly meant for physical fitness), transcendental meditation, Wicca, witchcraft, sorcery, and of course, Satanism. For further reading on this subject, please see the Pontifical Council for Culture and the Pontifical Council for Interreligious Dialogue's joint Document on New Age spirituality entitled "Jesus Christ the Bearer of the Water of Life: A Christian Reflection on the New Age" (2003). 7. Order of Christian Funerals (Totowa, NJ: Catholic Book Publishing Co., 1997), X. 8 John 6:68. 9 John 14:1-3

Parish Information

Registration

We welcome new members to our parish family. Please contact the office.

Baptism

Please contact the office to arrange an interview and class. Godparents must have received the Sacraments of Initiation (Baptism, Eucharist, Confirmation) and live in harmony with the Catholic Church.

Matrimony

Engaged couples are to call the parish office before any other arrangements are made. A minimum of six months is needed.

Rite of Christian Initiation of Adults (RCIA)

An ongoing process of formation for those interested in becoming Catholic. Email Jane Serpico at stbonRCIA@gmail.com or call the parish office at 516-676-0676 x130.

Bereavement Support Group

Call David Meagher at 516-676-0676 x131.

CYO

Call Kevin Kelly at 516-676-0676 x 122.

Diocese of Rockville Centre

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pereramdc@yahoo.com

In Residence: Fr. Azubuike Igwegbe

Deacon: Tom Fox: 516-676-0676 x 126;
stbondcntom@gmail.com

The Sisters of Jesus the Saviour: 676-0676 x101

Music & Liturgy: Jeffrey Schneider;
676-0676 x105; stbonmusic@gmail.com

Business & Finance: Eileen Krieb; 676-0676 x 110;
stbonfinance@gmail.com

Religious Education: Karen Croce 516-671-0418
or email stbonccd@gmail.com.

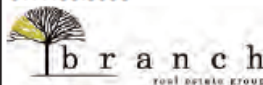
Youth Ministry/Community Development:
Belinda Basaca Zeitlin 516-676-0676 x123;
stbonym@gmail.com

Administration: 516-676-0676 x 0;
stbonchurch@gmail.com. Nina Kim: Mon/Thu/Fri;
Joan Schiller: Tu/Wed; Sr. Maximillian Paul, SJS: Sat.
Webmaster: Robert Lynch; www.saintboniface.org;
stbonweb@gmail.com; text/call 516-782-7494

Bulletin Editor: Julie Byrne x128. Deadline: 10am Monday. Email stbonbulletin@gmail.com after approval from Fr. Kevin. Mass intentions received after the deadline will not appear in the bulletin.



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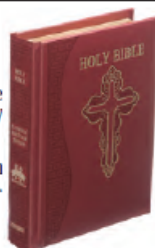
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