

# Our Lady of Perpetual Help Church

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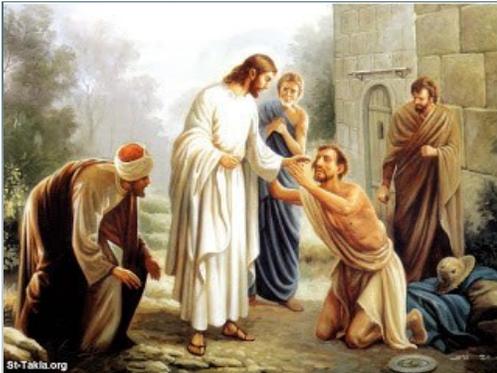


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*Moved with pity, Jesus stretched out his hand,  
touched the leper, and said to him,  
“I do will it. Be made clean.”*

Mark 1:41

**SIXTH SUNDAY IN ORDINARY TIME**  
February 14, 2021

## PASTORAL STAFF

**Pastor:** Reverend Monsignor Joseph DeGrocco

**Parochial Vicars:** Reverend Fidelis Ezeani, Reverend Frank Zero, Reverend Emmanuel Okonkwo

**Deacons:** Deacon William Crosby, Deacon Douglas G. Smith, Deacon Robert A. Becker

**Business Manager:** Mr. Thomas Crennan

**Director of Faith Formation:** Mrs. April Kleinlaut

**Music Director:** Mr. Christopher Ferraro

Deacon Frank Odin, Retired

## COME AND PRAY...

Our church is open

6:00 a.m. to 6:30 p.m. seven days a week,  
except for Thursdays when it closes  
after the 12:15 p.m. Mass for cleaning.

Come in and spend some time in prayer.

Face covering and social distancing required.

## MASS SCHEDULE

Monday – Friday: 6:30 a.m. and 12:15 p.m.

Saturday Morning: 8:00 a.m.

Saturday Afternoon (Sunday Anticipated):  
5:00 p.m.

Sunday Masses:

8:00 a.m., 10:00 a.m. (live-streamed), 12:00 p.m.

## LITURGY OF THE HOURS

We pray Evening Prayer each Saturday at 4:00 p.m.,  
each Sunday at 7:00 p.m., and  
Morning Prayer each Sunday at 9:15 a.m.  
on the Zoom video platform. Click on the Zoom link  
on the home page of our website.

## SACRAMENT OF RECONCILIATION

Every Saturday, 4:00 p.m. to 4:45 p.m.

Confessions are being heard in classrooms  
in the “new school annex” near High Street.

See inside bulletin for safety protocols.

Also available by individual appointment  
with one of the priests.

## OLPH NOVENA DEVOTIONS

Monday afternoons  
at 12:45 p.m. in the church

## ADORATION OF THE BLESSED SACRAMENT

Wednesday: 12:45 p.m. to 2:00 p.m.

Sunday: 7:00 p.m. to 8:00 p.m.

First Saturday: 6:30 p.m. to 9:30 p.m.

## PARISH OFFICE HOURS

Monday-Thursday: 9:00 a.m. - 9:00 p.m.

Friday, Saturday and Sunday:  
9:00 a.m. - 2:00 p.m.

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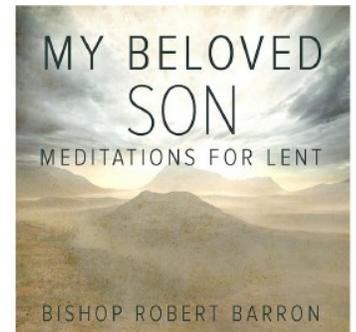
PICK OF THE WEEK

February 14, 2021

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## PASTOR'S PAGE

### *Presidents' Day holiday weekend*

Allow me to wish everyone a very happy and relaxing Presidents' Day holiday; it's nice to have a "three-day weekend" again, especially if you are able to actually take the day off from work, regardless of whether you are working in-person or virtually, at home. If I'm not mistaken, for schools, this week is also the week of Winter Recess. So, may we use this day and/or this week for wholesome relaxation and renewal, especially in light of all the stress we have been dealing with because of the coronavirus. Maybe we could even take a little extra time for prayer, or for Scripture reading — that would be a great way to "rehearse" taking some time out for spirituality every day during Lent, which begins this week!

### *LIVING THE EUCHARIST begins this week*

Speaking of beginning this week, our special program of LIVING THE EUCHARIST begins this week. This special program of faith formation, which is centered on the connection between our participation in Sunday Eucharist and our daily life, is the way we are undertaking a Parish Lenten Mission this year. Let's keep in our prayers all who are participating in this program, and let's pray that it will bear great spiritual fruit and new life in our parish. Once again, my thanks go out to Jim and Jackie Totino for their leadership in coordinating this program.

### *Ash Wednesday in these COVID times*

So, we're getting ready to launch another Lent — this coming Wednesday is Ash Wednesday. Take a look at our schedule of liturgies for Ash Wednesday, and notice that we have added to our usual schedule many liturgies at which you can receive ashes. We have done this because of the limit on attendance in the church which we are required to enforce, in order to maintain social distancing. Be aware that once the church has reached maximum capacity as permitted by current guidelines under the pandemic, we will not be able to allow anyone else to enter for that liturgy. Please understand why this is necessary. So, take note of all the times we are

offering, which we are doing so that we might not only accommodate all who want to come, but also to be able do so in a safe and healthy way. Thank you for your understanding.

By now I'm sure you've heard that this year ashes will be administered by sprinkling them on the top of the head, and not by the usual smearing on the forehead. This will allow for ashes to be given easily without making physical contact, which is necessary this year. This is a mandate which came from the Congregation for Divine Worship and Discipline of the Sacraments on January 12, 2021, issued in a note entitled "Distribution of Ashes in Time of Pandemic."

Although unfamiliar to us here in the United States, this method is actually the ancient practice of the Roman Rite, and it is the common practice currently observed in Rome, in many other places throughout Europe and throughout the world. In fact, this is how our Holy Father, Pope Francis, receives his ashes!

Sprinkling ashes on the crown of the head recalls the biblical method of putting on sackcloth and ashes as a sign of penance. A number of accounts in the Bible mention people sprinkling or pouring ashes over their head (for example, Numbers 19:17, Jonah 3:6, Nehemiah 9:1, Judith 4:11, & Esther 4:1). The gesture, while not leaving the visible mark we are accustomed to, recalls that Biblical penitential practice. The ashes not being visible can also remind us that the whole point of doing penance is the interior conversion to which we are called during Lent; the very way we are receiving the ashes can be a challenge that echoes the Gospel we hear on Ash Wednesday, which exhorts us to carry out our penance in private, and not for show.

Additionally, we should recall that when baptized as an infant, we are anointed with Sacred Chrism on the crown of the head. The ashes to be imposed on the crown now can signify our repentance from the sin which has marred the grace of Baptism.

There can be great spiritual richness derived from Ash Wednesday this year if we but open our heart and our mind to the many different levels of meaning that will be a part of

our ritual action this year. Read through our special insert in this bulletin about the meaning and significance of Ash Wednesday, and spend some time reflecting on and praying about the power of the day. Remember that Ash Wednesday is a day of fast and abstinence, so try to observe the laws of the Church concerning fast and abstinence in order to mark the holiness of the day; in fact, pay attention to the rules about fasting on all the Fridays throughout Lent. Most importantly, take the time to ponder how you will make the most of this Lent, and make it a special time of grace and renewal.

***Please do not park in the bank parking lot on Ash Wednesday***

Please remember that Ash Wednesday is a regular business day, so please do not park in the bank parking lot on the north side of the church during business hours when you come here on Ash Wednesday. We need to be a good neighbor and respect the need for the bank to have parking available for its customers. Your cooperation with this is appreciated. What a great way to begin a season of Lenten charity...by being concerned about the needs of our neighbor!

***Mardi Gras***

Before we settle into the serious business of Lent on Wednesday, however, we can look to Tuesday evening, February 16, which is our night of Mardi Gras! The evening will be toned down this year because of restrictions connected with the pandemic — we won't be having our usual party, with games and merriment. Unfortunately, we're just not able to have that kind of a gathering this year, for obvious reasons.

However, we will still have our usual very beautiful Evening Prayer, which will start at 7:00 p.m. in the church (mask and social distancing required, as at Sunday Masses). Then, as we always do, Evening Prayer will conclude with our moving outdoors to the burning of palms. Instead of the usual party, however, some goodies for you to take home will be handed out at the burning of palms.

Mardi Gras, with Evening Prayer and the burning of palms, is for everyone of all ages — parents, kids, grandparents, marrieds and

singles...everyone! (It doesn't matter if you don't have kids; come anyway and enjoy!) It's always a night of great parish spirit. Do plan on being there!

***Go to Confession during Lent—don't wait until the last minute!***

Don't forget to make plans to go to the Sacrament of Reconciliation (Confession) during Lent. Why not schedule it as an actual appointment in your calendar? Our Confession times during Lent will be listed in a special ad throughout all of Lent. Don't wait until the last minute and find that you can't get to Confession! There are plenty of times available. Remember that Confessions are being heard in the school building, not in the church, and, like everything else these days, mask-wearing is required.

Also, don't forget that we will once again have Confessions from 3:00 p.m. to 9:00 p.m. on Monday of Holy Week, this year on March 29 (as will every other Catholic parish) — that would be a great day to go! One way or another, make your plans NOW as to when you will go to Confession during Lent.

***Stations of the Cross during Lent***

Also take note in our bulletin of the times for Stations of the Cross throughout Lent. I love the idea that here at OLPH various groups in the parish take responsibility for leading a service. That's another example of what it means to be a parish family, and of what makes OLPH "the place to be." I am grateful to Deacon Robert Becker who coordinates these Stations of the Cross each year, and I thank all the groups and group leaders who step up to the plate and respond to Deacon Robert's request to take a turn. Do make sure you make it a point to attend the Stations of the Cross during Lent if it is at all possible.

We'll also be posting the Stations of the Cross online, for you to pray virtually, to make it easier to pray this devotion with your OLPH family in these days when attending in person might still be impossible.

***Rite of Christian Initiation of Adults (RCIA)***

Watch the bulletin each week throughout Lent and into Easter Time for explanations and

announcements concerning the process of the Rite of Christian Initiation of Adults, as we journey with and pray for our catechumen Wende Mitchell who will receive the Sacraments of Initiation at the Easter Vigil this year. RCIA is a very spiritual and life-giving process, and it is very much a ministry and responsibility of the entire parish community; everyone should be praying for and be in solidarity with those who are being initiated into the Catholic Church. Please be sure to keep yourself apprised of what's going on with our soon-to-be Catholic in the weeks ahead. Special thanks go to Jeffrey Gaab, our Coordinator of RCIA. Jeff does an amazing job of keeping track of all the "moving parts" in a process that at times can be complex, and he brings a true Christian witness of faith to the formation process.

***Looking ahead to Holy Week—Ticket reservations***

This is the last you'll be hearing about it for a little while, but keep in mind that we will once again be using a ticket reservation system for the liturgies on Palm Sunday and the Sacred Paschal Triduum (Holy Thursday, Good Friday, and the Easter Vigil/Easter Sunday), as we did for Christmas Masses. **The system is NOT yet open; tickets will not become available until mid-March. I will send out a parish-wide mailing to inform you of the all details and of the start date; the information will also be announced in the bulletin and on our website.** Please be patient.

***Slight change in what you hear in one of the prayers at Mass***

Take a look at the article we have printed elsewhere in the bulletin concerning a slight change you will be hearing, starting on Ash Wednesday, in one of the prayers the priest prays out loud at Mass: instead of praying "one God, for ever and ever" as a long ending at the

end of some prayers, the priest will now simply say "God, for ever and ever." This is a change mandated by the Congregation for Divine Worship and the Discipline of the Sacraments in Rome, and the full explanation for this change is spelled out.

***Happy Valentine's Day!***

Lastly, allow me to wish a "Happy Valentine's Day" to all married people and other sweethearts who are celebrating February 14 as a special day. In particular, we should not miss the opportunity to highlight how important the Sacrament of Matrimony is to the life of the Church. A great witness is given by married couples as they live and renew their wedding promises daily in the building up of the domestic Church in their homes, particularly as many couples and families have spent more time at home together this year. Thank you to all married couples who enrich all of us through your Sacrament of Matrimony!

On this day of St. Valentine's Day, traditionally devoted to the virtue of love, may we all, whether married or single, recommit ourselves to living in our life the self-giving, self-emptying and sacrificial love that Jesus Christ lived for us, in whatever situation or state of life we find ourselves.

***In conclusion...***

Together, let's aim high in Christ. Together, let's bring out the best in each other. Together, let's be the best we can be in Christ.

And let's always remember: LOVE IS A GIFT.

Sincerely,



**MEETING FOR ALL LECTORS**

All parish Lectors are reminded to attend the important meeting for all those in this ministry, to be held on Saturday, March 6 at 1:30 p.m. in the church. The meeting will include the opportunity for prayer, reflection on your ministry, and a discussion of important business items. All Lectors are expected to attend, as this is one of the required semi-annual meetings for ongoing formation. Thank you.

**ASH WEDNESDAY—FEBRUARY 17, 2021*****THE MEANING OF ASHES***

The ashes with which we begin Lent remind us of fundamental truths about ourselves. The dust of the ashes reminds us that death is inevitable for each of us. The ashes speak of repentance, of our need to convert our lives, and of the need to repent and believe in the Gospel. The ashes speak of a fire that has grown cold, a fire that needs to be rekindled within us by the time we light the new fire at the Easter Vigil. We seek to rise from the ashes of our sinfulness to a fuller life with Christ.

But before we can embrace the new life of the resurrection, we must embrace the cross. Before coming to the font of life-giving water, we must travel the desert. To embrace new life, we must be willing to embrace death. To become our true selves, we must leave the false selves behind which we have been hiding. Though it sounds negative, the dying to self to which we are called is the only way to fullness of life, and thus it is a profoundly positive step in our spiritual life, a step that begins with being signed with ashes.

***SPRINKLED ASHES THIS YEAR***

This year, in keeping with safety precautions necessitated by the coronavirus pandemic, ashes will be sprinkled on the head instead of smeared on the forehead. This modification has been mandated by the Catholic Church's Congregation for Divine Worship and the Discipline of the Sacraments in Rome. While receiving ashes this way is unfamiliar to us here in the United States, receiving ashes this way is actually the way it was done in the ancient Church, and it is still common in Europe and elsewhere.

Receiving ashes this way can be a powerful reminder that the outward sign is not the important thing; actually, the outward sign is meant to be a sign of interior conversion. It is that interior conversion of reforming our life, dying to self, and embracing more deeply the way of the Cross and the way of Christ that is the important part; that's where the true meaning of Lent is to be found. Let's focus on this interior journey so that our heart is truly conformed to Christ, instead of focusing only on the outward sign, a sign which in and of itself is not even mandatory. We are not necessarily required to receive ashes, but we are required to embark on the Lenten journey of conversion!

***COMMUNAL MEANING OF ASH WEDNESDAY AND LENT***

We make our Lenten journey through the desert in the company of the catechumens preparing for the initiation sacraments at Easter. This is the origin of Lent.

What we have come to call Lent developed in the fourth century, when three intersecting movements coalesced. The first was a paschal fast that gradually developed from two days into a forty-day observance. The second was the pattern of initiation that gradually developed into a full catechumenate with an intense period of spiritual formation leading to the sacraments at Easter. The third was the order of penitents, which sought a second conversion for those who sinned seriously after baptism. Modeled on the catechumenate, this process of the order of penitents culminated with reconciliation just before Easter.

Thus the forty-day fast was understood as the final stage of preparation for those called to baptism and also as a time for reconversion for those already baptized. As the whole community accompanied the elect and the penitents through this season, it came to be seen as a time for baptismal renewal for all the members of the church.

In subsequent centuries, however, both the catechumenate and the order of penitents gradually disintegrated. Lent was still seen as a penitential season, but the emphasis was on individual works of self-denial and on personal identification with the passion and cross of Christ. Lent was still a preparation for Easter, but the baptismal focus was largely lost, and the communal nature of conversion was ignored. Prayer, fasting, and almsgiving were held up as Lenten activities, but they became private rather than corporate. The liturgical reforms of the Second Vatican Council called for a recovery of the ancient tradition of a communal understanding of Lent.

We are to journey through Lent together, then, as though we were all catechumens. We are to listen to the readings and pray the prayers as though we were approaching the waters of life for the first time. We seek to understand and thus to enter into the experience of the elect, those called to enter into the paschal mystery of Christ Jesus through the waters of the font. Thus we all prepare together to come to the water again, to be more deeply converted to Christ and to renew our baptismal promises with conviction.

## LENT: ITS MEANING, STRUCTURE, AND OUR CHURCH ENVIRONMENT

### THE MEANING OF LENT

We're going on retreat! True, we may not physically be traveling to a far-off place, but we are nonetheless going on retreat. The solemn season of Lent may be seen as a time of retreat for the entire Church, as we prepare to celebrate Easter and the new life which comes to us through Jesus' death and resurrection. In fact, three focal points can form the basis for our Lenten spiritual journey:

- focusing on the mystery of Jesus' death and resurrection;
- final preparation of those in the Rite of Christian Initiation for Adults to receive Baptism, Confirmation, and Eucharist;
- rediscovery of and recommitment to Baptism by those already baptized, through their penance, spiritual renewal, and ongoing conversion.



The *Constitution on the Sacred Liturgy* of Vatican II explains:

*The two elements which are especially characteristic of Lent — the recalling of baptism or the preparation for it, and penance — should be given greater emphasis in the liturgy and in liturgical catechesis. It is by means of them that the Church prepares the faithful for the celebration of Easter, while they hear God's word more frequently and devote more time to prayer. More use is to be made of the baptismal features which are proper to the Lenten liturgy.... The same may be said of the penitential elements. But catechesis, as well as pointing out the social consequences of sin, must impress on the minds of the faithful the distinctive character of penance as a detestation of sin because it is an offense against God. The role of the Church in penitential practices is not to be passed over, and the need to pray for sinners should be emphasized. During Lent, penance should be not only internal and individual but also external and social.*

### THE STRUCTURE OF LENT

Most people know that Lent is 40 days long, but they think that the 40 days are the six weeks plus the four days of the week of Ash Wednesday (which totals 46 days) minus six Sundays, which equals 40 days. But Lent does not end on Holy Saturday; it ends on Holy Thursday evening. The Triduum, or Three Days, beginning with the Evening Mass of the Lord's Supper on Holy Thursday and concluding with evening Vespers on Easter Sunday, is a three-day season unto itself, and not merely the final three days of Lent. The span of days from Ash Wednesday to Holy Thursday is 44 days, but the ancient fathers of the Church calculated 40 days by beginning the count with the First Sunday of Lent, and continuing until Holy Thursday. This practice has been kept to the present time, hence the 40 days of Lent.

At least four phases of the season can be discerned:

1. *Ash Wednesday and the next three days:* These four days form a solemn preview of the season; the Scriptures and Mass prayers announce the major aspects of the observance and call us to enter into the season. The First Sunday of Lent begins the period of 40 days, with the Rite of Election for the catechumens being one expression of this.

2. *The 28 days from the First Sunday until the Saturday of the Fourth Week:* Scripture readings and penitential rites provide the structure for these days. Penance services and the first two scrutinies for the elect on the Third and Fourth Sundays are all a part of this time. Two feast days — the Feast of the Chair of Saint Peter the Apostle (February 22) and the Solemnity of St. Joseph, Spouse of the Blessed Virgin Mary (March 19) — break this violet period in 2021. The Fourth or *Laetare* Sunday (March 21) brings its own nuances, and rose-colored vestments may be worn that day.

3. *From the Fifth Sunday and following:* Attention becomes focused on the Passion of Christ during this period of Lenten time. The Third Scrutiny for the elect is celebrated on the Fifth Sunday of Lent. Also, the Solemnity of the Annunciation of the Lord (March 25) brings a festive feast day in the midst of this section of Lent.

4. *The last days, called Holy Week, beginning with Palm Sunday of the Passion of the Lord:* These days are given the highest liturgical precedence so the Church will not be distracted from final preparations for the Triduum. Focus on the Passion of Christ becomes intensified.

Remembering that Lent is primarily about baptismal preparation and conversion, let us be aware of the structure and movement of this season as we journey toward Easter.

### CHURCH ENVIRONMENT AND OTHER RITUAL ELEMENTS DURING LENT

Our church environment will look different during the Lenten season. The environment in which we worship helps us to enter into a Lenten spirituality — what we see (and don't see) and smell and hear is all a part of the way we pray. Here are some things you will notice during Lent:



**THE ASHES USED ON ASH WEDNESDAY WILL BE ON DISPLAY ALL DURING LENT, in the Divine Mercy Chapel area.** This will be an ongoing reminder of the spiritual journey of Lent, a journey of dying and rising, a journey of changing our lives to be closer to Christ. The ashes come from burned palms saved from the previous year's Palm Sunday.

**THERE WILL BE NO FLOWERS IN THE CHURCH.** The Roman Rite is specific about flowers for this penitential season: they are not allowed! The only exceptions this year are the feasts mentioned above and "*Laetare*" Sunday, the Fourth Sunday of Lent.

**OUR BAPTISMAL FONT WILL HAVE A "LENTEN LOOK" TO IT.** Our baptismal font will be decorated with purple bands, as a reminder that these forty days of penance and conversion lead to a renewal of our baptismal promises at Easter. We are thirsting for the new Easter water which will flow at the celebration of the Lord's Resurrection!

**MUSIC WILL BE MUCH SIMPLER DURING LENT.** For example, the organ will be used only to accompany singing, which means there will not be any prelude or postlude instrumental music, except on *Laetare* Sunday (Fourth Sunday of Lent), when the liturgy has a more joyful tone. In a sense, then, you could say that we are fasting with our music. Don't worry, though; we'll make up for it in the exuberance and joy of Easter Time!

**ON THE FIRST SUNDAY OF LENT, WE WILL KEEP THE CHURCH'S ANCIENT TRADITION BY SINGING THE LITANY OF THE SAINTS AS WE BEGIN OUR LENTEN PILGRIMAGE.** We invoke the names of the saints who accompany us on our journey to Jerusalem.

**ON THE OTHER SUNDAYS OF LENT WE WILL SING THE ENTRANCE ANTIPHON.** In place of an Entrance Hymn, we will sing the proper (or assigned) text for the Entrance Antiphon as found in the *Roman Missal*. These antiphons set the tone for the liturgy and express the theology of the particular Sunday being celebrated. The antiphon and the accompanying psalm verses will be sung to a Lenten psalm tone.

**FOR THE PENITENTIAL ACT AT ALL SUNDAY MASSES DURING LENT WE WILL RECITE THE *CONFITEOR* (THE “I CONFESS TO ALMIGHTY GOD...” ) AND THEN SING THE *KYRIE ELEISON* (“LORD, HAVE MERCY”).** This will highlight for us the penitential nature of the season and help us to more intently “acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.” It also gives us the chance to use the *Confiteor* (“I confess to almighty God...”) which is not often heard at Sunday Masses.

**WE WON’T BE HEARING “ALLELUIA!”** Instead of singing “Alleluia” before the Gospel, we **sing instead:** “Praise and honor to you, O Lord, O Lord. Praise and honor to you, Lord Jesus Christ.” Also, we won’t sing the word “alleluia” in any of our hymns. We look forward to Easter Time when we celebrate the newness of life and will again sing the “alleluia” with new joy and praise.

**WE WILL USE THE APOSTLES’ CREED INSTEAD OF THE NICENE CREED.** The Roman Missal tells us, “Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles’ Creed, may be used.” So, to highlight the sacredness of the season, we will use the Apostles’ Creed instead of the Nicene Creed, the one we usually use, for all of Lent and Easter Time. This will highlight for us the baptismal character of both the Lenten and Easter seasons.



**THERE WILL BE NO SINGING OR INSTRUMENTAL MUSIC AT THE PREPARATION OF THE GIFTS DURING LENT.** This will help create a mood of prayerful quiet and reflection appropriate to the season. The Priest may continue to pray the preparation prayers silently, or he may recite them out loud, giving the people the opportunity to respond, “Blessed be God forever.” The exception to this will be *Laetare* Sunday (the Fourth Sunday of Lent), when the liturgy has a more joyful tone.

**SIMPLE CHANT TONES WILL BE USED FOR THE EUCHARISTIC ACCLAMATIONS.** The *Holy, Holy, the Mystery of Faith*, and the *Great Amen* will be sung to very simple chants, without accompaniment. Also, the *Lamb of God* chant will be sung using the Latin text (“*Agnus Dei...*”).

**CROSSES AND IMAGES IN THE CHURCH WILL BE COVERED STARTING WITH THE FIFTH SUNDAY OF LENT.** This custom becomes yet another stark visual reminder of the seriousness of Lent and helps us to truly experience heavenly joy and resurrected life when the images of the saints, who are in heavenly glory, are seen once again come Easter.

There are other ritual aspects that go into the celebration of Lent:

- the omission of the *Glory to God in the highest* at the beginning of all Sunday Lenten Masses;
- traditional Lenten practices such as prayer, fasting, and almsgiving;
- Lenten devotions such as Stations of the Cross, which can be prayed either in person or virtually, on our website;
- our Living the Eucharist program, which is taking the place of our usual Parish Lenten Mission this year.

As we journey through the days of Lenten springtime together, let us enter into its spirit by anticipating the new life which comes to us through Jesus’ resurrection at Easter.

## PRAYER AND WORSHIP



### ASH WEDNESDAY FEBRUARY 17

6:30 a.m.— Mass

8:00 a.m.— Word Service

11:00 a.m.— Word Service

12:15 p.m.—Mass

3:00 p.m.—Word Service

4:15 p.m.—Word Service

6:00 p.m.—Word Service

7:30 p.m. — Word Service

*By mandate of the Church's Congregation for Divine Worship and the Discipline of the Sacraments in Rome, as a safety procedure due to the coronavirus pandemic, the method of distributing ashes has been modified for this year.*

*Ashes will be sprinkled on the head of each person, rather than smeared on the forehead.*

*Although unfamiliar to us here in the United States, this is actually the ancient practice of the Church and is still common in Europe and elsewhere.*

*Also, this is the way Pope Francis receives ashes!*

*Let's remember that ashes, although a powerful sign, are only an exterior sign of our interior conversion. It is our interior conversion and deepening faith that should be the focus of our Lenten journey.*

*Please keep in mind that due to COVID-19 restrictions, when the church reaches maximum capacity doors will be locked.*



### Stations of the Cross

February 19, 26, March 5, 12, 19, 26

at 7:30 p.m. in the church

and Good Friday, April 2 at 12:00 Noon

We are continuing the custom of having different groups from the parish lead the Stations of the Cross on the Friday nights during Lent as a great way to highlight the traditional Lenten devotion of the Stations of the Cross.

**February 19 will be lead by the Liturgy Committee.**

*Due to COVID restrictions you must remain in the pews—socially distant, retain booklets each week and masks must be worn.*



### CONFESSIONS

Saturdays: February 20, 27, March 6, 13, 20

4:00 p.m.— 4:45 p.m.

Saturday March 27: 3:00 p.m.— 4:30 p.m.

Monday of Holy Week, March 29

3:00 p.m.— 9:00 p.m.

*Confessions are held in the school annex on High Street.*

## A CHANGE TO THE CONCLUDING WORDS OF SOME OF THE PRAYERS AT MASS

Effective February 17, 2021 (Ash Wednesday), the phrase “one God, for ever and ever” said by the priest at the end of prayers will become “God, for ever and ever,” without the word “one.” Why is this change taking place?

In May of 2020 the Congregation for Divine Worship and the Discipline of the Sacraments wrote to the English-speaking Conferences of Bishops regarding the concluding doxology of the Collects in the Roman Missal (which also appear in other liturgical books). Specifically, the Congregation pointed out that the current translation — “... in the unity of the Holy Spirit, one God, for ever and ever” — is incorrect. The word “one” is not used in the Latin, and *Deus* (“God”) in the Latin text refers to Christ. Therefore, the correct translation, which is already reflected in languages other than English, is simply: “...in the unity of the Holy Spirit, God, for ever and ever.”

The Congregation explained that the addition of the word “one” could be construed as mistaken or problematic. On the one hand, it could serve to undermine the statement of the unique dignity of the Son within the Trinity, which the Latin formulae so strongly convey. On the other hand, it could be interpreted as saying that Jesus is “one God.” The word “one” risks suggesting that Jesus became a god independent of the Blessed Trinity and is one god among many. Jesus Christ, who is God, did not “become” God — He IS God from all eternity, and taking human flesh at His Incarnation, became man. What we pray needs to express what the Church believes, requiring that, in liturgical formulae, we uphold the doctrine of the Blessed Trinity. It is clear from the Latin texts that the doxology (the ending of the prayer) emphasizes the divinity of Our Lord, Jesus Christ, the Incarnate Son, who intercedes on our behalf, as the Second Person of the Blessed Trinity, to the Father, and that such prayer is made in the unity of the Holy Spirit. The Congregation is telling us, then, that with this more precise phrasing, the Son’s role of priestly mediation is made clear.

Yes, it is astounding that a simple three letter word can be so important to the meaning of our belief, but that’s exactly the truth of the ancient saying in the church *lex orandi, lex credendi* — the law of prayer is the law of belief, or, in other words, what we pray is what we believe. The work of translating the Liturgy from Latin to English is often a very lengthy and tricky task that often takes years. We become more precise as we reflect more on more on what we have translated, and as we use those texts in our public worship.

Interestingly, English translations of the Missal for use by the faithful prior to the Second Vatican Council reflected the correct translation, as for example the St. Joseph’s Missals of the 1950’s. However, when the texts were published in English after the Second Vatican Council, the word “one” was added. It should be noted that when the updated translation of the Missal currently in use (which went into effect in 2011) was in progress, translators pointed out the discrepancy to the Congregation in Rome, but the translators were told at that time to retain the use of “one God” in the new translation. (It’s anybody’s guess as to why it was handled that way, and why the change was not made at that time, when other changes in translation were made.)

So, effective Ash Wednesday, February 17, 2021, the words “one God, for ever and ever” will be replaced with simply “God, for ever and ever.” You may not even have ever noticed it if we didn’t point it out to you, but it is significant since what we pray expresses what we believe.

### LITTLE BLACK BOOKS FOR LENT ARE NOW AVAILABLE

Please take home a *Little Black Book*, new for 2021, which contains daily reflections for the Lenten season. This book provides the opportunity for prayerful sacred reading for every day of Lent. Books are available throughout the church on the pew ledges. Let God speak to you during this special and holy time of the liturgical year by taking a few minutes for quiet reflection using the *Little Black Book*.

THE LITTLE BLACK BOOK  
2021

Six-minute meditations on the  
Sunday Gospels of Lent (Cycle C)

## RITE OF CHRISTIAN INITIATION OF ADULTS



Next Sunday, February 21, the First Sunday of Lent, at the 10:00 a.m. Mass, we will celebrate the Rite of Election for our catechumens preparing for initiation into the Catholic Church at the Easter Vigil. In the *Rite of Election*, which is usually held with the Bishop for all catechumens throughout the diocese, our catechumen, *Wende Mitchell*, will sign the Book of the Elect and begin her final preparation for the Easter sacraments. Due to the Covid-19 pandemic, the Rite of Election is being held in individual parishes this year. Please join us in welcoming Wende as she takes this important step by becoming one of the “elect,” as she moves closer toward reception of the Sacraments of Initiation (Baptism, Confirmation and Eucharist) at the Easter Vigil on April 3 this year.



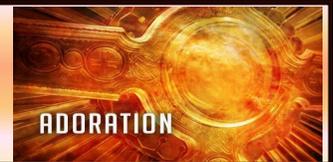
### *Novena to Our Lady of Perpetual Help*

Each Monday, parishioners pray to seek the help and assistance of the Lord for healing, family, children and the needs of the world, seeking the intercession of the Blessed Mother. Take some time each Monday to join in the OLPH Novena.

**12:45 p.m. Mondays, February 15, 22, and March 1**

### **ADORATION OF THE BLESSED SACRAMENT**

**Wednesdays 12:45 p.m. to 2:00 p.m. in the church after the 12:15 p.m. Mass**  
***NO EXPOSITION FEBRUARY 17 DUE TO ASH WEDNESDAY***



## **IMPORTANT NOTICE AFFECTING ALL CHILDREN OF THE PARISH**

As required by the Diocese of Rockville Centre, Sacraments of Initiation are to be celebrated in the home parish of the child. Therefore, all families of OLPH with children celebrating First Communion and Confirmation are to have their children **celebrate those sacraments at OLPH**. As Catholics, our faith identity is centered in our Eucharistic identity, namely, the Sunday worshipping community we belong to (where we celebrate Mass Sunday after Sunday). This community is our primary community and the community in which our faith is lived, day in and day out.

Because of this, and because each year of religious formation builds on the prior one, **all school-aged children who are parishioners of OLPH, regardless of where they attend school, must be registered with our Religious Education Office for all years of religious formation (not only for sacrament-preparation years).**

- Children **in all grades** who attend **public school** attend religion classes in our Religious Education Program, and they and their parents also participate in various non-classroom religious formation experiences.
- Children **in all grades** who attend a **Catholic elementary school** need not attend the Religious Education classes, but they must be registered with us, and they and their parents participate in all the non-classroom religious formation experiences, especially but not only in sacrament-preparation years. These children celebrate the sacraments here at OLPH, not at the parish of their elementary school.
- Children **in all grades** who are **homeschooled** must also be registered with the Religious Education Office; they may or may not be required to attend the Religious Education classes, depending on their homeschool curriculum, but regardless, the homeschooled children and their parents are to attend the various non-classroom formation experiences, especially but not only in sacrament-preparation years. These children celebrate the sacraments here at OLPH.

If you are a parishioner with children in a Catholic elementary school or who are homeschooled and you are not yet on record with our Religious Education Office, please contact the office immediately. If you know of anyone who should be registered, please let them know of this policy. Thank you for your cooperation and understanding.

**ABSTINENCE AND FASTING —  
ASH WEDNESDAY AND FRIDAYS OF LENT**

All Catholics who have reached their fourteenth (14<sup>th</sup>) year are bound to abstain entirely from meat on Ash Wednesday and all the Fridays of Lent. All Catholics between the ages of eighteen (18) and fifty-nine (59) inclusive are also bound to observe the law of fast on Ash Wednesday and Good Friday. This means limiting oneself to a single full meal and avoiding food between meals. Two other light meals, which together do not equal a full meal, may be taken during the day. Those whose work or health would be impaired are excused from fast and abstinence. Individual conscience should decide proper cause for excuse. A more serious reason is required to excuse oneself from Ash Wednesday and Good Friday fast and abstinence.

**CHILDREN'S LITURGY OF THE WORD**

EVERY SUNDAY ON YOUTUBE - [OLPH.CHURCH.LINDENHURST](https://www.youtube.com/channel/UCqLPHCHURCHLINDENHURST)



LOOKING FOR ANOTHER WAY TO ENGAGE YOUR CHILD IN THEIR FAITH FROM HOME?

JOIN US WEEKLY TO BREAK OPEN THE GOSPEL AND LISTEN TO A REFLECTION ON THE OLPH YOUTUBE CHANNEL.

Participating in the Children's Liturgy of the Word continues to teach children how to participate in Mass, since they do the same things as are being done in the main body of the church.



**MARDI GRAS TUESDAY, FEBRUARY 16  
SPONSORED BY THE FAMILY LIFE MINISTRY AND HOLY NAME SOCIETY**

Come join us for a family evening of prayer concluding with the burning of palms as we begin to prepare for our Lenten journey by strengthening our relationship with God!

Treats will be available to take home after prayer service.

*Social distancing and face masks required at both the Evening Prayer and the burning of palms.*

**When: Tuesday, February 16**

**Where: O.L.P.H. Church**

**Time: 7:00 p.m.**



## SAFETY PROTOCOLS FOR BEING IN CHURCH

**FOR THE SAFETY OF EVERYONE, ALL WHO ENTER MUST:**

- ▶ **WEAR A FACE MASK OR FACE COVERING – NO EXCEPTIONS**
- ▶ **REMAIN AT LEAST SIX (6) FEET APART, SIDE-TO-SIDE AND IN FRONT OF AND BEHIND YOU**
- ▶ **SIT IN DESIGNATED SEATS ONLY**
- ▶ **ENTER ONLY THROUGH WELLWOOD AVENUE DOORS**
- ▶ **EXIT ONLY THROUGH SIDE DOORS ON NORTH AND SOUTH SIDE**

## THE SACRAMENT OF RECONCILIATION

Confessions are being celebrated in the school building, in classrooms in the “new school” annex along High Street every Saturday, 4:00 p.m. to 4:45 p.m. until further notice.

Each priest will be in his own classroom.

These are the protocols that must be followed for going to Confession:

- ▶ **Entry is only via the blue doors at the north end of the hallway (off of the small parking lot)**
- ▶ **Exit is only via the doors at the south end of the hallway (into the large parking lot)**
- ▶ **Everyone – priests and penitents – is required to wear face masks or face coverings**
- ▶ **Lines on the floor will indicate a 6-foot social distance between those waiting on line outside each classroom**
- ▶ **Signs on easels outside the classroom will indicate the name of the priest who is in the classroom**
- ▶ **Social distancing and plexiglass dividers will keep a safe distance between priest and penitent, whether the penitent celebrates anonymously or face-to-face (both options are available)**

## IF YOU CANNOT YET COME BACK TO MASS...

### LIVE-STREAM MASS

We live-stream the 10:00 a.m. Sunday Mass each week.

You can join us virtually using one of the following:

- The link at the top of the OLPH website:  
www.olphlindenhurst.com
- OLPH Facebook page: @olphlindenhurst
- OLPH YouTube Channel:  
OLPH Church Lindenhurst



1871

*Celebrating 150 Years*

2021

**2020/2021 ANNIVERSARY JOURNAL PRICING**

**BE AN IMPORTANT PART OF THE ANNIVERSARY YEAR AND SUPPORT OLPH!  
PLACE AN AD IN OUR COMMEMORATIVE JOURNAL!**

One of the highlights of the Anniversary Year will be a **Commemorative Journal**, available in conjunction with our Anniversary Year Dinner Dance on April 23, 2021.

**Support the parish by placing an ad in our journal!** An ad can be taken in the name of your family, or your business, and can include congratulatory wishes to the parish, or it can be a memorialization of deceased loved ones, or an expression of gratitude to God. Honor that special priest, family members living or deceased, or just say thanks for the memories. If you're creative, prepare your own ad; if you're not that creative, just send us your message and our team will create the ad for you! There are many possibilities!

Note the deadline date of March 15, 2021!

**Don't miss out! Send in your ad copy and payment TODAY!**

If you need additional information, or have questions, contact Bob Dobres 631-592-8697 or Mike Hearney 631-560-0451.

**PLEASE INDICATE AD SIZE AND TYPE**

- GOLD FULL PAGE \$350
- B/W FULL PAGE \$150
- B/W HALF PAGE \$100
- B/W 1/4 PAGE \$75

For more information call Bob Dobres at 631-592-8697 or Mike Hearney at 631-560-0451

**AD DIMENSIONS**

(WIDTH X HEIGHT)



Full Page and Cover  
8.5 x 11"



Half Page  
8.5 x 5.5"



Quarter Page  
4.25 x 5.5"

Please submit payment along with ad materials no later than March 15, 2021.

Mail hard copy to rectory address above and attach copy of ad or materials (ad text, photos, images) to this form or write copy on back.

Email electronic version to 150thjournal@oloph.org. Please email a .pdf or .jpg file format.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ STATE: \_\_\_\_\_ ZIP: \_\_\_\_\_

PHONE: \_\_\_\_\_ EMAIL: \_\_\_\_\_

1871 Celebrating 150 Years 2021

Use this form to order great 150<sup>th</sup> Anniversary Memorabilia!

150<sup>th</sup> Anniversary Memorabilia of  
Our Lady of Perpetual Help



Name: \_\_\_\_\_ Date: \_\_\_\_\_

Phone (cell/home) \_\_\_\_\_

E-mail: \_\_\_\_\_

Thank you for celebrating with us! Bring this form & hand it in to the rectory with precise payment of either cash (in a ziplock bag) or check. You will be notified when your order is ready for a pickup date.

You may also check the website for a closer look at these products!

<http://olph150th.com>

Item	Price	Quantity	Item	Price	Quantity
 Keychain	\$10.00		 Tote bag	\$10.00	
 T-Shirt	\$15.00	S ___ M ___ L ___	 Pen with Stylus	\$3.00	
 Sweatshirt	\$40.00	M ___ L ___ XL ___	 Playing cards	\$12.00	
 Tumbler	\$15.00		 Magnet	\$ 3 2 for \$5	

For Office Use Only

Total Price: \_\_\_\_\_ Number of items: \_\_\_\_\_

Received by: \_\_\_\_\_

Date: \_\_\_\_\_

Order Placed: \_\_\_\_\_ Order Received: \_\_\_\_\_

Pickup date: \_\_\_\_\_ Notified Date(s): \_\_\_\_\_

Picked up by: \_\_\_\_\_



## OFFICE OF FAITH FORMATION

Located in the Rectory  
 Phone # 631.226.7725 x. 253  
 Email: [religioused@oloph.org](mailto:religioused@oloph.org)  
 Director: Mrs. April Kleinlaut  
 (akleinlaut@oloph.org)

## OFFICE OF FAITH FORMATION HOURS:

Monday: 9:00 a.m. - 5:00 p.m.  
 Tuesday: 9:00 a.m. - 5:00 p.m.  
 Wednesday: 12:00 p.m. - 8:00 p.m.  
 Thursday: 9:00 a.m. - 5:00 p.m.  
 Friday: **CLOSED**  
 Saturday: By Appointment

### All LEVELS

There are no classes on Wednesday,  
 February 17, and Saturday,  
 February 20, due to the winter break.  
 Stay safe and enjoy your time off!



Don't forget that this Wednesday  
 is Ash Wednesday  
 and the start of Lent!

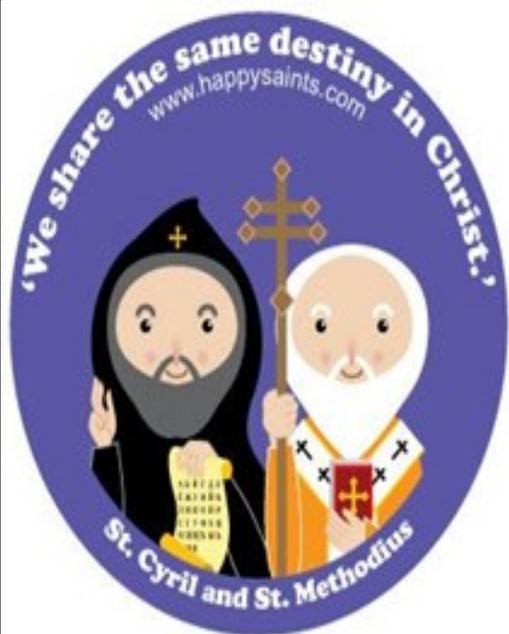
Do you know how you're going to  
 try to get closer to Christ this season?

### Confirmation Fee

Please return the Confirmation fee  
 and all paperwork to the office.  
 The fee and the paperwork are  
 now past due!

### Communion Fee

Please come to the office to pay  
 the Communion fee and to pick  
 up the Communion banner. The  
 student must make the banner  
 at home, and it is due back  
 on March 20.



### Happy Saint of the Day!

### Saints Cyril and Methodius

Saints Cyril and Methodius were brothers who became missionaries. They believed that it was very important to be able to practice one's religion in one's own language. Not everyone knew Greek or Latin, and they wanted to be able to connect with people when teaching them about Christ. They were given permission to translate the Liturgy into Slavic, to help with their mission to evangelize. When they felt that their students were ready to be ordained, they traveled with them to Rome. St. Cyril, the younger brother, passed away while he was there, and St. Methodius became a bishop.

# PARISH SOCIAL MINISTRY

- † Bereavement Ministry: Linda Arpino—631.592.1062—forubabe77@gmail.com
- † Blue Door Thrift Boutique: Tricia Buckley—631.561.5790—thebluedoor@oloph.org
- † Catholics for the Freedom of Religion: Kathy Feldman—631 225-9864— cdefeldman@optonline.net
- † Community Meal: Mary Leon— mleon719@yahoo.com
- † Homeless Ministry: Regina Muir—631.226.2709—rmuir11@aol.com—Peggy Pannullo—631. 921.5994—justin97@aol.com
- † Hospital Visitors: Peter O'Neill—631-226-6340—oneillp@optonline.net
- † Middle Ages: Gail Tonnessen—631.957.1449—gtonness@optonline.net
- † Nursing Ministry: Regina Muir—631.226.2709—rmuir11@aol.com
- † Respect Life Committee: Louise Perrotta—631.412.3831—louiseperrotta@optonline.net
- † St. Vincent de Paul Society: Bill Stysiack—631.226.7725, x. 234
- † Senior Moments/Spirituality: Virginia Beyrer—631-226-6635
- † Special Needs Ministry: Jessica Becker Paolo—631.226.6175—jbecker@oloph.org

## **NEW Food Pantry List!**

**SOUPS WITH MEAT**  
**PANCAKE MIX**  
**SHELF STABLE MILK**  
**PEANUT BUTTER**  
**CANNED MEATS**  
**GRAVIES**  
**CANNED CHICKEN**  
**CANNED FRUIT**  
**NECESSARY PAPER PRODUCTS**  
**SHAMPOO**

*Please bring items to the SVdP office:*

*Wednesday and Friday*

*9:00 a.m.– 12:00 p.m. and*

*on 1<sup>st</sup> and 3<sup>rd</sup> Saturdays 1:30 – 3:00 p.m.*

**Thank you**

## **Society of St. Vincent de Paul**

Located in the School Building  
 Use Parking Lot located on corner of  
 Gates & High Streets

**631.226.7725 x. 234**

*Our regular office hours:*

**Monday, Wednesday and Friday**

**9:00 a.m.– 12:00 p.m. and**

**1<sup>st</sup> and 3<sup>rd</sup> Saturdays 1:30 – 3:00 p.m.**

In the Gospel today Jesus, moved with pity, touched the leper and healed him. Let us pray today for the grace to be generous with our gifts to help those who are suffering.

By your gift to the Society of St. Vincent de Paul you indeed put your faith into action as you bring healing to the poor, hungry and weeping.

## **THE SOCIETY OF SAINT VINCENT DE PAUL**

### **AN IMPORTANT MESSAGE FROM**

### **THE SOCIETY OF SAINT VINCENT DE PAUL AT OLPH**

During these very difficult times many of us find ourselves in financial difficulty, often for the first time. The Society of St. Vincent de Paul is here to help. Please don't feel embarrassed—you are not alone. We want to assure you that all matters relating to SVDP are completely confidential. All volunteer workers in the Food Pantry are Vincentians who are pledged to follow the "Rule" in dealing with our friends and neighbors. We reach out to those who come to us with kindness, sincerity and total confidentiality. You may come to the pantry for food every two weeks. The money that would have been spent on this food can then be used to pay other bills. Please reach out to us by calling our Food Pantry office at 631-226-7725 x. 234. Our regular office hours: Monday, Wednesday and Friday 9:00 a.m.– 12:00 p.m. and 1st and 3rd Saturdays 1:30 – 3:00 p.m. We're here for you.

# SERVING AND SUPPORTING ONE ANOTHER

## IMPORTANT PHONE NUMBERS AND CONTACT INFORMATION

Parish Phone: (631) 226-7725 Parish Fax: (631) 225-9597

Directory of Phone Extensions

Name	Ext	Email
Carmel Becker, Bulletin	246	cbecker@oloph.org
Carole Carrano, Parish Secretary	212	ccarrano@oloph.org
Linda Coppola, Business Office Assistant	214	lcoppola@oloph.org
Thomas Crennan, Business Manager	204	tcrennan@oloph.org
Msgr. Joseph DeGrocco, Pastor	206	msgrjoe@oloph.org
Fr. Fidelis Ezeani, Associate Pastor	226	fadaprince4christ@yahoo.com
Faith Formation Office	253	religioused@oloph.org
Christopher Ferraro, Director of Music	210	cferraro@oloph.org
April Kleinlaut, Director of Faith Formation	257	akleinlaut@oloph.org
Fr. Emmanuel Okonkwo	223	emmaokons@yahoo.com
Rectory Reception Desk	200	
St. Vincent de Paul	234	stvincentdepaul@oloph.org
Josephine Vagelatos, Administrative Assistant to the Pastor	206	jvagelatos@oloph.org
Fr. Frank Zero, Associate Pastor	203	fzero@oloph.org

### THE SACRAMENT OF BAPTISM

Baptism ceremonies are held on the second and fourth Sundays of the month. Parents wishing to have a child baptized must attend a baptism preparation session before the baptism; these sessions are held on the first and third Thursdays of the month excluding holidays. Contact the Parish Office to begin the process of having your child baptized.

### PASTORAL CARE OF THE SICK & ANOINTING OF THE SICK

Those who are seriously ill or facing surgery, as well as those in danger of death, should receive the Sacrament of the Anointing of the Sick. Please call the Parish Office and ask for one of our priests.

### CHRISTIAN INITIATION OF ADULTS

Adults who wish to be baptized, or who have been baptized in another Christian faith and wish to become Catholic, or who have been baptized Catholic and wish to be confirmed and receive Holy Communion, are invited to join the process of the Rite of Christian Initiation of Adults. Please contact Jeffrey Gaab at (631) 965-0076 or e-mail at [jsg375@gmail.com](mailto:jsg375@gmail.com) to begin the process.

### ADULT CONFIRMATION

Adults who have been baptized Catholic and who have received Holy Communion but who still need the Sacrament of Confirmation should enroll in our Adult Confirmation Classes. Please contact Deacon Robert Becker at 631-226-6175 or e-mail to [DeaconRobert@oloph.org](mailto:DeaconRobert@oloph.org).

### THE SACRAMENT OF MARRIAGE

Please contact the Parish Office at least SIX MONTHS before the desired date of your wedding.

## YOUR PASTORAL COUNCIL

Vincent Boccanfuso  
Eileen Corticchia (Chair)  
Msgr. Joe DeGrocco  
Jeffrey Gaab  
Joselyn Kalt  
Mary Leon  
Rachelle Louis-Jacques  
Carlton Mitchell  
Kevin Sabella, Jr.  
Kevin Sabella, Sr.  
Adele Venezia

*Please feel free to speak to any member of the Pastoral Council with any questions you might have.*

## YOUR PARISH TRUSTEES

Gerry Chille  
John Reynolds

## YOUR PARISH FINANCE COMMITTEE

David Barrett  
Bill Bendernagel  
Gerry Chille (Chair)  
Thomas Crennan  
Meg Danaher, CFP®, CLU®  
Msgr. Joe DeGrocco  
Marie Gagneron  
Kenneth Hale  
Bob Meade  
Bob Mehm  
John Reynolds  
Kevin Sabella, Sr.

*Please feel free to speak to any member of the Finance Committee with any questions you might have.*

## YOUR PARISH LITURGY COMMITTEE

Fauvette Auguste  
Deacon Robert Becker  
Mark Costantino  
Msgr. Joe DeGrocco  
Chris Ferraro  
MaryAnn Haas  
Jenine Jimenez-Spina  
Denise Martinez  
Barbara McPhail  
Deacon Doug Smith  
Mike Williams  
Fr. Frank Zero

*Please feel free to speak to any member of the Liturgy Committee with any questions you might have.*

# PRAYING FOR AND SUPPORTING ONE ANOTHER

## GLUTEN-FREE HOSTS

Gluten-free hosts are available for those with Celiac Disease who cannot receive Holy Communion using the usual bread. If you need to receive Holy Communion using a gluten-free host, please stop in the sacristy before Mass to discuss this with the priest. We will be happy to accommodate you.

## FOR THOSE WHO CANNOT COME FORWARD IN PROCESSION TO RECEIVE HOLY COMMUNION

If you are, or if someone you are with is, unable to walk in procession to receive Holy Communion, please alert one of the Ushers **before Mass begins**. The Usher will be glad to arrange to have one of the ministers bring Holy Communion to the pew. Please remember to inform an Usher before Mass begins; do not wait until the time of Communion. Also, if at all possible, please sit in the front half of the church, to make it easier for the minister to come to you. Thank you.

## WE REMEMBER

*We remember those who have died in our parish community this week:*

*Arthur Webb  
Maureen Pisano  
Evelyn Simon  
Tom Sheppard  
Lenore Roach*

*"O God, who through the ending of present things open up the beginning of things to come, grant, we pray, that the soul of your servant may be led to you to attain the inheritance of eternal redemption."*

## WE BELIEVE

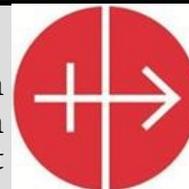
We pray for the sick of our parish...

<i>Mark Kuller</i>	<i>Nancy Beavers</i>
<i>Christopher Rivola</i>	<i>Patricia Pedcina</i>
<i>Deacon Bill Crosby</i>	<i>Angela Pagnotta</i>
<i>Anne Therese Walters</i>	<i>Gertrude Clifford</i>
<i>Diane Mahlstadt</i>	<i>Chester Fichandler</i>
<i>Lisa Hulsen</i>	<i>Samantha Cheng</i>
<i>Ann Fisher</i>	<i>Russell Giacalone</i>
<i>Tony Gillick</i>	<i>Brigida Marine</i>
<i>Leonard Fries</i>	<i>Miranda Wesolowski</i>
<i>Bill Trigg</i>	<i>Dawn Arpino</i>

If a family member or close friend is ill, please let us know so our community can pray for them. To have your name or the name of a loved one listed in our parish bulletin, please call the Parish Office. **Please make sure the person is aware the request has been made and that they are agreeable with their name printed in the bulletin.** The name will remain on the list for about four weeks.

## THE CHURCH IN NEED

On February 21, 2021 a collection will be taken for "The Church in Need." The monies collected at this time will be shared among three areas of the world where there is a particular need for help:



**Church in Central and Eastern Europe** - the funds collected provide support for pastoral care, catechesis, building renovations, and seminary formation. Your support restores the Church and builds the future in this region.

- **The Church in Latin America** - your support of the collection provides lay leadership training, catechesis, priestly and religious formation, and other programs to share our faith with those who long to hear the Good News of Christ.

- **The Church in Africa** - the fund supports pastoral projects that strengthen communities in their faith and foster lasting peace and reconciliation in a continent often marked by division and tension.

**MASSES FOR THE WEEK**

<b>MONDAY, February 15— Weekday</b>	
6:30	Joseph Sredniawski
12:15	Joseph Lynch
<b>TUESDAY, February 16— Weekday</b>	
6:30	Stephen Damm
12:15	Dorothea McCowan
<b>WEDNESDAY, February 17— Ash Wednesday</b>	
6:30 Mass	Adeline Brasino
8:00	Word Service
11:00	Word Service
12:15 Mass	Anna Marmo
3:00	Word Service
4:30	Word Service
6:00	Word Service
7:30	Word Service
<b>THURSDAY, February 18— Thursday after Ash Wednesday</b>	
6:30	William Key
12:15	James Gallagher
<b>FRIDAY, February 19— Weekday Friday after Ash Wednesday</b>	
6:30	James J. Rigney III
12:15	Maureen Molinari
<b>SATURDAY, February 20— Weekday Saturday after Ash Wednesday</b>	
8:00	Dick Poncet
<b>Saturday Afternoon (Sunday Anticipated): FIRST SUNDAY OF LENT</b>	
5:00	Rev. Msgr. Daniel S. Hamilton
<b>Sunday, February 21— FIRST SUNDAY OF LENT</b>	
8:00	For the People of the Parish
10:00	Living & Deceased Members of the Christian Mothers and Guild
12:00	Alberta Zero

**PARISH CALENDAR**

<b>Monday, February 15, 2021</b>		
All Rectory and Religious Ed. Offices will be closed and all activities cancelled for President's Day. The weekday 6:30 a.m. & 12:15 p.m. Masses will be celebrated as usual. All offices will reopen Tuesday at 9:00 a.m.		
12:45 p.m.	Devotions	Church
<b>Tuesday, February 16, 2021</b>		
7:00 p.m.	Evening Prayer for Mardi Gras Followed by the burning of the Palm	Church and Outside
<b>Wednesday, February 17, 2021</b>		
9:00 a.m.	St. Vincent de Paul Food Pantry	Room 24
<b>Thursday, February 18, 2021</b>		
1:00 p.m.-on	Church closed for cleaning	Church
7:30 p.m.	Baptismal Prep Class for Parents	Zoom
<b>Friday, February 19, 2021</b>		
9:00 a.m.	St. Vincent de Paul Food Pantry	Room 24
7:30 p.m.	Stations of the Cross	Church
<b>Saturday, February 20, 2021</b>		
1:30 p.m.	St. Vincent de Paul Food Pantry	Room 24
4:00 p.m.	Confessions	School
6:00 p.m.	Alcoholics Anonymous	Cafeteria
<b>Sunday, February 21, 2021</b>		
10:00 a.m.	RCIA	Church
7:00 p.m.	Holy Hour	Church

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We ask that you kindly not park in the bank parking lot on the north side of the church on Ash Wednesday. Remember that Wednesday is a normal business day for the bank, and the bank lot is not our property. Let's be a good neighbor! Please do not park in their lot on Ash Wednesday. Thank you.



## EL MINISTERIO HISPANO

### EL MINISTERIO HISPANO DE NUESTRA SEÑORA DEL PERPETUO SOCORRO

El grupo de oración "Jesús es el camino la verdad y la vida" le invita a alabar y glorificar al PADRE, al HIJO, y al ESPIRITU SANTO, todos los jueves de 7:00 p.m. en adelante en un ambiente familiar. Comenzando con el Santo Rosario. Le ofrecemos el cuidado de los niños, también les enseñamos la doctrina de la iglesia.

Todos los martes llevamos el Santo Rosario a los hogares para orar en familia. Familias interesadas favor llamar a Virginia Constantino al (631) 957-1149.

Para información sobre los sacramentos de El bautizo, Matrimonio y servicios pastorales, tales como llevarle la Eucaristía los enfermos, la última unción de los enfermos.

Las charlas de bautizo se llevan a cabo cada segundo y cuarto domingo del mes, los padres interesados en bautizar a sus hijos deben atender a una serie de charlas. Estas charlas son cada primer y tercer lunes del mes

Para más información llamar a la rectoría (631) 226-7725. En español a Alejandro Campos teléfono (631) 671-9257 correo electrónico [saitjoseph98@gmail.com](mailto:saitjoseph98@gmail.com).

### Preparándonos para Liturgia Viva del Domingo 6° del Tiempo Ordinario - Ciclo B 14 de febrero del 2021

Todo lo que hagan, háganlo por la gloria de Dios.

Traten de ser amables con todos para provecho de los demás.

Tomen a Cristo como su modelo.

Que Jesucristo, el Señor, esté siempre con ustedes.

Cuando nos reunimos para la eucaristía, lo hacemos porque somos comunidad. ¿Hasta qué punto somos comunidad, aun estando aquí juntos en torno a Cristo? Quizás falten aquí hermanos, porque no se sienten aceptados. Quizás son demasiado pobres para lucir bonita indumentaria, o temen que los menospreciemos por su incapacidad o deficiencia social o mental, o incluso física. ¿Por qué nuestra comunidad no se abre suficientemente para integrarlos y para liberarlos de sus temores y soledad? ¿Estamos dispuestos a reintegrarlos a la comunidad, como hoy nos enseña Jesús con su palabra y con su ejemplo?

**Primera Lectura (Levíticos 13,1-2. 44-46):** Puros ante Dios

En el Antiguo Testamento, la gente estaba tan preocupada por su pureza exterior que, llevados por su celo, excluían de la comunidad cultural a personas con serias infecciones de la piel. --- Cristo insiste más bien en la pureza interior.

**Segunda Lectura (1 Corintios 10,31; 11,1):** No Ofendan a Nadie

Pablo insiste en que Cristo liberó a la gente de excesivas regulaciones de la Antigua Ley. Para los cristianos la caridad debería prevalecer donde algunos no comprenden todavía esta libertad.

**Evangelio (Marcos 1,40-45):** Jesús Tocó al Leproso y Lo Curó

Para Jesús, los leprosos -y los pecadores- no son ya marginados, sino personas a quienes tenemos que amar y a quienes, por amor de Dios, tenemos que reintegrar a la comunidad.

#### Reflexión

El Evangelio nos presenta una vez más a uno de esos hombres que se acercó a Jesús para que le curase. Como los demás, reconoció en Cristo al Salvador. Pasó por su vida y creyó en él como en el único que podía remediar sus males. En esta ocasión se trata de un leproso. Para Jesús el caso no presentaba novedad. Lo que sí impresiona es que el leproso se expresa en unos términos inauditos: "Si quieres, puedes curarme". ¿Sería posible que Cristo no quisiese? Si así sucediera estaríamos perdidos. Fuera de Cristo, ¿dónde puede encontrarse la salud?

El leproso no se presentó con su petición con las torcidas intenciones de los fariseos. "Tu puedes curarme, porque todo te es posible. Si no me curas es porque no quieres. Si no quieres no eres bueno. Y si no eres bueno, ¿cómo haces milagros? Con el poder de los demonios..." Nada de esto. Él conoce a Cristo, profundamente. Sabe lo que hay en su corazón. Por eso se arrodilla. Por eso dice "si quieres". Porque cree plenamente en que Cristo le ama. ¿Creemos nosotros esto? De nuestra confianza depende nuestra curación.

#### Propósito

Revisar mi programa de vida espiritual para concretar medios que me acerquen más a Cristo.

#### Diálogo con Cristo

Jesús, ¿cuánto podrías hacer conmigo si me dejara transformar por Ti! ¿Sería un instrumento que Tú podrías usar para comunicar a los hombres tus tesoros y tus gracias! Jesús, ayúdame a vivir tu Evangelio y a sentir el apremio de cumplir con tu mandato misionero.

## OFFERING UPDATE January 30/31

Mass Time	Attendance	# of Envelopes	Weekly Collection
5:00 p.m.	137	59	\$1,470.00
8:00 a.m.	152	85	2,525.00
10:00 a.m.	180	51	1,850.00
12:00 p.m.	190	75	3,186.00
Coin			1.85
Faith Direct			2,792.30
Children's Env.		8	44.00
Mail in			4,119.00
<b>TOTAL</b>	<b>659</b>	<b>278</b>	<b>\$15,988.15</b>
<b>2020 total</b>	<b>1,684</b>	<b>544</b>	<b>\$17,093.99</b>
Candles			\$592.51
Poor Box			\$248.73

## OFFERING UPDATE February 6/7

Mass Time	Attendance	# of Envelopes	Weekly Collection
5:00 p.m.	204	97	\$2,877.50
8:00 a.m.	116	55	1,974.00
10:00 a.m.	170	43	1,854.00
12:00 p.m.	120	27	1,008.00
Coin			3.79
Faith Direct			2,792.30
Children's Env.		9	38.00
Mail-ins:			1,356.00
<b>TOTAL</b>	<b>610</b>	<b>231</b>	<b>\$11,903.59</b>
<b>2020 total</b>	<b>1,563</b>	<b>581</b>	<b>\$16,702.50</b>
Candles			\$425.02
Poor Box			\$138.01
1st Saturday			\$96.00

All parish offices will be closed  
and all activities cancelled on  
**MONDAY, February 15<sup>th</sup>**  
Weekday 6:30 a.m. & 12:15 p.m. Masses  
will be celebrated as usual.  
The Rectory Office will reopen  
Tuesday, February 16<sup>th</sup> at 9:00 a.m.



Join **Catholic Faith Network** for the **2021 Telethon** on Saturday, **February 27<sup>th</sup>** from 2:00 -10:00 p.m. and Sunday, **February 28<sup>th</sup>** from 12:00-10:00 p.m. This exciting weekend will feature guests from around the world, thrilling performances and inspirational interviews. CFN is available on your local cable providers as well as on Roku, Apple TV, Amazon Fire TV, Android and the free CFN app. The Catholic Faith Network continues to be there for you during these challenging times and we ask that you help us continue in our mission. If you have capacity to give this year, please do. Consider making a donation by phone or by visiting [www.CFNTV.org](http://www.CFNTV.org).

### 2021 OLPH CONTRIBUTION TAX LETTERS

Tax letters for the 2020 tax year will be prepared upon request only. Requests can be made by calling the Rectory: 631-226-7725 X 200. The Secretary will take your name, address & envelope number. The letters will be sent out *only upon request*. Thank you for your cooperation.

### DEADLINES FOR BULLETIN ANNOUNCEMENTS

All requests for items printed in the bulletin must first have approval from Msgr. DeGrocco or the ministry moderator. *All material must be submitted* no later than the dates listed below and *as a Word document* to Carmel Becker at [cbecker@oloph.org](mailto:cbecker@oloph.org).

*Editing and sizes are at the discretion of the editor.*

February 21—passed  
February 28—February 19  
March 7—February 26

**PREPARING FOR**  
**Sunday, February 21, 2021**  
**THE FIRST SUNDAY OF LENT**

*The Spirit drove Jesus out into the desert,  
and he remained in the desert for forty days, tempted by Satan.*

Mark 1:12-13

**Genesis 9:8-15**

In the midst of widespread sin, God decided to wipe the earth clean with a great flood. Only Noah, his family, and the creatures he put into the ark were saved. In today's reading, we hear how after the flood had abated God made a covenant that restored the lost relationship with humankind. Not simply repeating the blessing he gave to the first man and woman, God expands it to include all descendants and every living creature, in short, with the whole earth, setting a rainbow in the heavens as a sign of it. How wonderful that, despite our failings, God constantly wants to renew his relationship with us!

**1 Peter 3:18-22**

This letter gives us a succinct summary of the meaning of Christ's suffering and death. We hear how the righteous one suffered for the sake of the unrighteous "that he might lead you to God." This message would have struck a chord in the hearts of the early Christians who were being persecuted for their faith. We also hear how Baptism is the means by which believers enter into this mystery of Christ's suffering, death, and resurrection. Just as Noah was saved through the waters of the flood, water is the instrument of salvation in Baptism "which saves you now." This is a powerful reminder of our own baptism and a wonderful way to start Lent as the candidates who will be baptized at the Easter Vigil complete their own journey.

**Mark 1:12-15**

This account of Jesus' time in the desert before beginning his public ministry is the shortest of all the accounts in the Gospels. Mark merely tells us that Jesus was tempted by Satan without giving details. Throughout his ministry, Jesus will resist every temptation to turn aside from accomplishing his Father's will, including that from another "Satan" when Peter misguidedly urges him not to continue on to Jerusalem. But Jesus continues to proclaim the kingdom of God as one of repentance and belief. He calls us to a lifetime of conversion and enduring reliance on himself as the way to the joy of living in God's presence.

## Readings for the Week

*Take time each day to read the daily readings of the Church.*

**Monday, February 15, 2021:**

Genesis 4:1-15, 25 + Mark 8:11-13

**Tuesday, February 16, 2021:**

Genesis 6:5-8, 7:1-5, 10  
+ Mark 8:14-21

**Wednesday, February 17, 2021:**

Joel 2:12-18  
+ 2 Corinthians 5:20—6:2  
+ Matthew 6:1-6, 16-18

**Thursday, February 18, 2020:**

Deuteronomy 30:15-20  
+ Luke 9:22-25

**Friday, February 19, 2021:**

Isaiah 58:1-9a + Matthew 9:14-15

**Saturday, February 20, 2021:**

Isaiah 58:9b-14 + Luke 5:27-32

**Sunday, February 21, 2021:**

Genesis 9:8-15 + 1 Peter 3:18-22  
+ Mark 1:12-15

## Gospel Reflection

*After reading next Sunday's readings take some time to pray on them before you come to Mass. Use the questions below to aid your reflection.*

1. "He was among the wild beasts, and the angels ministered to him." What are the "wild beasts" in your life? What angels minister to you? To whom do you yourself minister?

2. "The Spirit drove Jesus into the desert and he remained in the desert for forty days." Pope Francis calls the forty days of Lent an invitation to conversion. Do you need some kind of conversion? Is there something new within or around you waiting to be created?

*"With its invitations to conversion, Lent comes providentially to awaken us, to rouse us from torpor [sluggish inactivity]. ... Why must we return to God? Because something is not right in us, not right in society, in the Church, and we need to change, to give it a new direction. And this is called needing to convert! Once again Lent comes to make its prophetic appeal, to remind us that it is possible to create something new within ourselves and around us, simply because God is faithful, always faithful, for he cannot deny himself, he continues to be rich in goodness and mercy, and he is always ready to forgive and start afresh. With this filial confidence, let us set out on the journey."*

*Homily of Pope Francis,  
Basilica of Santa Sabina,  
Wednesday, March 5, 2014*

# Liturgy and Creation

Without even thinking much about it, families place papers, cardboard, plastic containers, and other items in a recycling bin. As awareness of the environment has grown, people routinely bring cloth bags to the grocery stores and forego plastic straws. Increasingly, society has come to understand how they are linked to the environment.

The prayers of the liturgy, liturgical actions, and the liturgical calendar reveal a much deeper connection to creation than a concern for the environment. The entire liturgical calendar is governed by the cosmos. The full moon of spring determines the date of Easter, from which the entire year is ordered. The Easter Vigil, the high point of the liturgical year, begins outside in the darkness under the spring moon and the stars. On this night, a fire lights up the sky to symbolize Christ as the light of the world who overcame the darkness of sin. After this fire has been blessed, its flame lights the Paschal candle, which is made from the wax of honeybees. Soon after, inside the church, a minister sings the Easter Proclamation, filled with images of creation—for example: “Receive it (the Paschal candle) as a pleasing fragrance, / and let it mingle with the lights of heaven. / May this flame be found still burning by the Morning Star.”

As the readings of the Easter Vigil are proclaimed, the entwining of creation in the story of salvation is evident. First, the assembly hears the account of creation, in which God called everything “good.” In the Exodus reading, the waters of the Red Sea are seen as the waters of salvation for the people of Israel. Isaiah calls all who are thirsty to “come to the water,” and Ezekiel assures us that God will cleanse our hearts with clean water.

In the baptismal liturgy, water, another of earth’s elements, is blessed before it is poured over the elect during their Baptism. Oil, which has been extracted from olives, is poured over the newly baptized in the Sacrament of Confirmation.



The prayers of the liturgy, liturgical actions, and the liturgical calendar reveal the deep connection that the liturgy has to creation.

Throughout Sunday liturgies, too, the liturgy is filled with the elements of the natural world. The assembly is renewed with water in the sprinkling rite. In the Creed, the congregation professes their faith in the God who created heaven and earth, through whom all things were made. In the Sanctus, the faithful proclaim in song that heaven and earth are “full of God’s glory.” Bread, the “fruit of the earth” is consecrated and eaten. Wine, the “fruit of the vine,” is consecrated and drunk.

The liturgy not only uses elements of our good earth, it demonstrates a reverence and respect for them. Water is blessed, bread and wine are incensed, oil is sanctified, altars made of material from the earth are dedicated and consecrated. These rituals show the importance of being good stewards of creation. They also show that God’s presence permeates the environment, that all of creation reveals the divine, that not the smallest component of our planet is to be taken for granted. All is holy and is to be treated as sacred. By caring for the earth, we will heed the call in *Laudato Si’*, Pope Francis’ encyclical on the environment, to look broadly, to live simply, and to care deeply.



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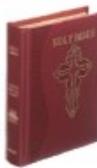
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