

Saint Matthew Catholic Church



March 14, 2021 — 4th Sunday of Lent

Prayer to St. Michael the Archangel

St. Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, cast into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen.

Welcome to the Catholic Church of Saint Matthew. Whether you are celebrating with us for the first time, visiting our community or have decided to make this your parish home, the Saint Matthew parish family welcomes you!

120 Church Avenue

P.O. Box 9216, Forestville CT 06011-9216

Phone: 860-583-1833 • Fax: 860-582-6152

Email: rectory@stmatthewrcc.com

Web: www.stmatthewrcc.com

Office Hours: Monday through Friday: 9:00a.m.-4p.m.

Father John Dietrich, **Pastor**

Deacon Brian Armstrong

Sonia Shavel, **Parish Secretary**

R. Greg Romans, Mary Pat Caputo, **Parish Trustees**

MASS SCHEDULE

Monday through Friday 7:30 a.m.

Saturday: 8:30 a.m.; Saturday Vigil, 4p.m.

Sunday 7 a.m.; 8:30 a.m.; 10 a.m.; 11:30 a.m.; 5 p.m.

SACRAMENT OF RECONCILIATION (Confession):

Saturday 3:00 – 3:45 p.m. (* please remember to wear a mask) or by appointment. Call the Parish Office.

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Mrs. Helen Treacy, **Principal** Kate Ricci, **Secretary**

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YOUTH MINISTRY Amanda Binghi, **Director**

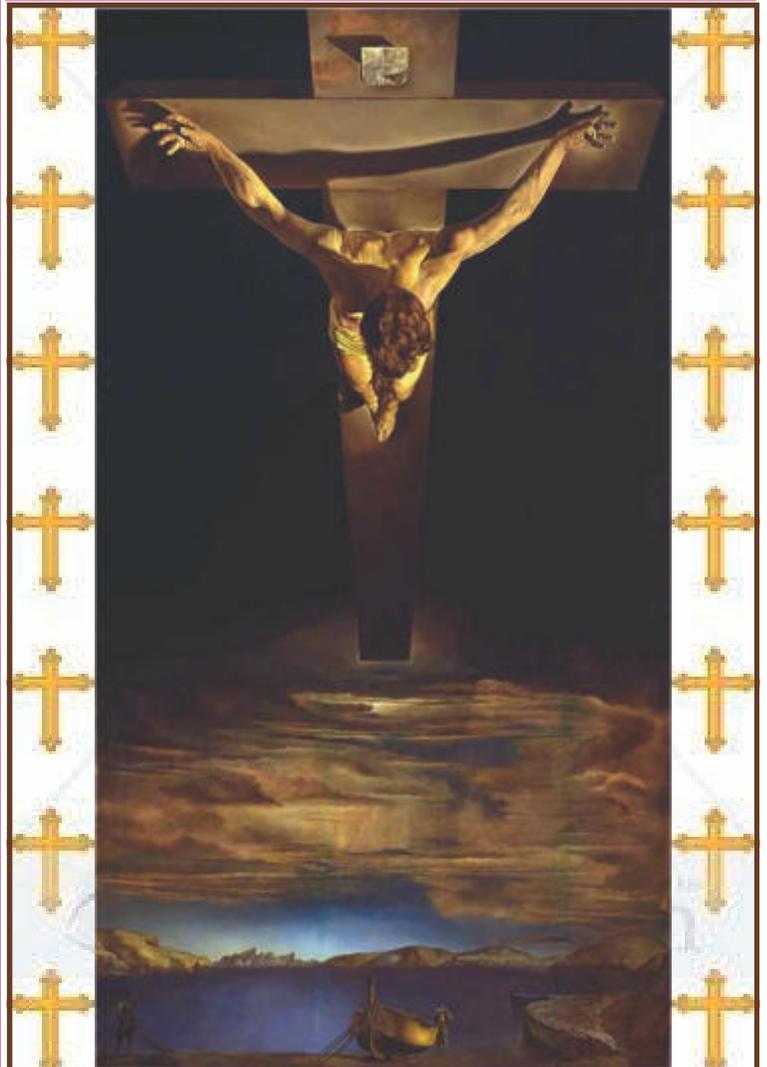
MUSIC MINISTRY William L. Hively, **Director**

ACCOUNTING Deborah P. York, **Finance Manager**

PRAYER FOR VOCATIONS TO THE PRIESTHOOD

Lord Jesus, increase the faith life of our parish and strengthen our families. Bless our parish with vocations to the priesthood. Call forth young men to great challenges and heroic deeds. We pray that they hear your voice and listen to your call. Give them courage, Lord, to follow in your footsteps and become priests for the salvation of souls.

We ask this through Christ our Lord. Amen.



On Friday, March 5th, for the first time Connecticut's **Public Health Committee** voted out of committee House Bill, **HB06425**, "AN ACT CONCERNING AID IN DYING FOR TERMINALLY ILL PATIENTS." The bill, if later passed and signed into law, will allow physicians to prescribe a lethal dose of drugs to terminally ill patients. The bill now goes to the State House of Representatives for debate and vote.

Prior to the March 5th vote, to ensure a majority in favor of advancing the bill, the committee increased its membership from 25 to 33 members. Such was the strategy from the beginning when, for example, during a Zoom panel discussion last December 15th, **David Leven**, a New York advocate for physician-assisted death legislation, advised, "*I don't know what if any effort has been made in Connecticut on your public health committee in consideration who's on the committee, but if there's any way that can be influenced by the chair of the committee, that would be a great thing to consider, because obviously that makes the difference. Because in your legislature in Connecticut you have a substantial margin of Democrats in both houses. I think it's 90 to 60—something like that, in the House; and in the Senate it's something like 22 to 14, I believe. So, we have our work cut out for us in New York, but you do as well in Connecticut, and hopefully this next legislative session in both Connecticut and New York will prove to be the one that gets our bills through.*"

Advocates of physician-assisted death sometimes call it "aid-in-dying" or "death with dignity." However **Cathy Ludlum**, herself a quadriplegic and founder of **Second Thoughts CT**, said in opposition to the bill that many people are unaware of its implications: "*No amount of safeguards can counter the social stigma of needing help with intimate care, of having to rely on others for support, of seeing your caregivers are tired, and wondering whether the world would be better off without you. One has to wonder why you're pushing it through during COVID-19 when constituents have less access to legislators and public hearings.*"

And **Linda A. Kosko** a Shelton consultant, says, "*Modern hospice and other care is merciful and effective without causing the patient and those*



Cathy Ludlum, Manchester, CT

involved the need for "assisting dying", which is really committing suicide for the patient; and for those involved assisting, it is not the most merciful option. Why wouldn't we care for these terminally sick people if we really care for them? The bill states many things that are not true, including that "aid in dying" is not euthanasia and that the patient will not be considered to be committing suicide. Not true. . . . The bill includes many false statements, and "aid-in-dying" is referred to as "treatment of a patient's terminal illness." When did the medical profession decide that treatment is death?"

Massachusetts-based cardiologist **Thomas E. Sullivan** said many patients in Oregon and elsewhere where physician-assisted death is legal, list the *fear* of being a burden on caregivers as a chief reason for requesting the drugs. Other common reasons include loss of control, loneliness, dementia, sub-clinical depression and loss of a sense of purpose in life.

Peter Wolfgang, the executive director of the **Family Institute of Connecticut**, said, "*This has been a horrible year for the elderly in Connecticut and around the country. So many people have been left to die alone, . . . that their life has no value. . . . After everything the elderly have been through, to throw assisted suicide into the mix, to add this sense that some lives aren't worth living, that some people are better off dead, puts us down a very dark road.*"

On March 25, 1995, Pope John Paul II, published his encyclical *Evangelium Vitae* (The Gospel of Life), in which he addressed this issue, the "tragedy of euthanasia:"

" . . . When the prevailing tendency is to value life only to the extent that it brings pleasure and well-being, suffering seems like an unbearable setback, something from which one must be freed at all costs. Death is considered "senseless" if it suddenly interrupts a life still open to a future of new and interesting experiences. But it becomes a "rightful liberation" once life is held to be no longer meaningful because it is filled with pain and inexorably doomed to even greater suffering (64).

"Furthermore, when he denies or neglects his fundamental relationship to God, man thinks he is his own rule and measure, with the right to demand that society should guarantee him the ways and means of deciding what to do with his life in full and complete autonomy. It is especially people in the developed countries who act in this way: they feel encouraged to do so also by the constant progress of medicine and its ever more advanced techniques. . . . In this context the temptation grows to have recourse to euthanasia, that is, to take control of death and bring it about before its time, "gently" ending one's own life or the life of others. In reality, what might

seem logical and humane, when looked at more closely is seen to be senseless and inhumane. Here we are faced with one of the more alarming symptoms of the "culture of death", which is advancing above all in prosperous societies, marked by an attitude of excessive preoccupation with efficiency and which sees the growing number of elderly and disabled people as intolerable and too burdensome. These people are very often isolated by their families and by society, which are organized almost exclusively on the basis of criteria of productive efficiency, according to which a hopelessly impaired life no longer has any value.

65. "For a correct moral judgment on euthanasia, in the first place a clear definition is required. Euthanasia in the strict sense is understood to be an action or omission which of itself and by intention causes death, with the purpose of eliminating all suffering. "Euthanasia's terms of reference, therefore, are to be found in the intention of the will and in the methods used".

"Euthanasia must be distinguished from the decision to forego so-called "aggressive medical treatment", in other words, medical procedures which no longer correspond to the real situation of the patient, either because they are by now disproportionate to any expected results or because they impose an excessive burden on the patient and his family. In such situations, when death is clearly imminent and inevitable, one can in conscience "refuse forms of treatment that would only secure a precarious and burdensome prolongation of life, so long as the normal care due to the sick person in similar cases is not interrupted". Certainly there is a moral obligation to care for oneself and to allow oneself to be cared for, but this duty must take account of concrete circumstances. It needs to be determined whether the means of treatment available are objectively proportionate to the prospects for improvement. To forego extraordinary or disproportionate means is not the equivalent of suicide or euthanasia; it rather expresses acceptance of the human condition in the face of death. . . .

"Taking into account these distinctions, in harmony with the Magisterium of my Predecessors and in communion with the Bishops of the Catholic Church, I confirm that euthanasia is a grave violation of the law of God, since it is the deliberate and morally unacceptable killing of a human person. This doctrine is based upon the natural law and upon the written word of God, is transmitted by the Church's Tradition and taught by the ordinary and universal Magisterium."

It is I who bring both death and life."
(Deuteronomy. 32:39)



HOLY WEEK WORSHIP SCHEDULE

Holy Week Confession Schedule

- Monday, March 29th: 6:00 to 7:00 pm
- Tuesday, March 30th: 6:00 to 7:00 pm
- Friday, April 2nd: 10:00 to 11:00 am

Holy Thursday, Mass of the Lord's Supper April 1st 7:00 p.m.

Holy Thursday celebrates Christ's institution of the Priesthood and the Holy Eucharist. Following Mass **the church will remain open for private prayer until 10:00 p.m.** (No 7:30 a.m. Mass, Thursday morning).

Good Friday, Passion of the Lord Friday 2nd 3:00 p.m.

Good Friday is a day of fast and abstinence. The Celebration of the Lord's Passion begins at 3:00 p.m. with the Reading of the Passion, Veneration of the Cross (genuflect or bow before cross), and distribution of Holy Communion.

Blessing of the Food * Saturday April 3rd 11:30 a.m. to 12:00 p.m.

Easter Vigil Mass, Saturday April 3rd 7:30 pm

(No 4 pm, Saturday Mass)

Easter Sunday Masses, Sunday April 4th

Masses will be celebrated at 7:00, 8:30, 10:00 and 11:30 a.m. (No 5:00 p.m. Mass)

Lent Confession Schedule

Mondays during Lent, 6 to 7 p.m.
(in addition to 3:00 p.m. Saturdays)

*NO Monday confessions on March 15th due to Confirmation Mass.

STATIONS OF THE CROSS

Fridays of Lent – 7:00 p.m.



4th Sunday of Lent

First Reading: 2 Chr 36:14-16, 19-23

“In those days, all the princes of Judah, the priests, and the people added infidelity to infidelity, practicing all the abominations of the nations and polluting the LORD’s temple which he had consecrated in Jerusalem. Early and often did the LORD, the God of their fathers, send his messengers to them, for he had compassion on his people and his dwelling place. But they mocked the messengers of God, despised his warnings, and scoffed at his prophets, until the anger of the LORD against his people was so inflamed that there was no remedy. Their enemies burnt the house of God, tore down the walls of Jerusalem, set all its palaces afire, and destroyed all its precious objects. Those who escaped the sword were carried captive to Babylon, where they became servants of the king of the Chaldeans and his sons until the kingdom of the Persians came to power. All this was to fulfill the word of the LORD spoken by Jeremiah: “Until the land has retrieved its lost sabbaths, during all the time it lies waste it shall have rest while seventy years are fulfilled.” In the first year of Cyrus, king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD inspired King Cyrus of Persia to issue this proclamation throughout his kingdom, both by word of mouth and in writing: “Thus says Cyrus, king of Persia: All the kingdoms of the earth the LORD, the God of heaven, has given to me, and he has also charged me to build him a house in Jerusalem, which is in Judah. Whoever, therefore, among you belongs to any part of his people, let him go up, and may his God be with him!”

Responsorial Psalm: 137:1-2, 3, 4-5, 6

R. (6ab) Let my tongue be silenced, if I ever forget you!

By the streams of Babylon we sat and wept when we remembered Zion. On the aspens of that land we hung up our harps.

R. Let my tongue be silenced, if I ever forget you!

For there our captors asked of us the lyrics of our songs, And our despoilers urged us to be joyous: “Sing for us the songs of Zion!”

R. Let my tongue be silenced, if I ever forget you!

How could we sing a song of the LORD in a foreign land? If I forget you, Jerusalem, may my right hand be forgotten!

R. Let my tongue be silenced, if I ever forget you!

May my tongue cleave to my palate if I remember you not, If I place not Jerusalem ahead of my joy.

R. Let my tongue be silenced, if I ever forget you!

Second Reading: Eph 2:4-10

“Brothers and sisters: God, who is rich in mercy, because of the great love he had for us, even when we were dead in our transgressions, brought us to life with Christ — by grace you have been saved — raised us up with him, and seated us with him in the heavens in Christ Jesus, that in the ages to come He might show the

immeasurable riches of his grace in his kindness to us in Christ Jesus. For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.

Verse Before the Gospel: Jn 3:16

God so loved the world that he gave his only Son, so that everyone who believes in him might have eternal life.

Gospel: Jn 3:14-21

Jesus said to Nicodemus: “Just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life.” For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.

For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God.

And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

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



Easter Ham Collection

This year Mother Theresa Food Pantry in Bristol will once again coordinate the distribution of hams to those families in need. Anyone who would like to donate a ham is asked to bring it to the vestibule of the church **on the weekend of March 20-21**. The hams will be delivered on **Monday, March 22**, after the 7:30 a.m. Mass. *Please be as generous as you can.*

Please do not leave hams at the rectory on Saturdays or Sundays. There will be no one to collect them.

St. Matthew Church Holy Hour YEAR OF ST. JOSEPH Wednesday – March 24, 2021 6:00 p.m.



- Exposition of the Blessed Sacrament
- Rosary – With Hymns Sung Between Decades
- Adoration of The Blessed Sacrament will be available throughout the day
- Benediction



VIRTUAL “ABCs OF ANNULMENT”

Sponsored by the Metropolitan Tribunal, Bloomfield

Father George Mukuka, the Judicial Vicar from the Metropolitan Tribunal in Bloomfield, will host the Virtual “The ABCs of Annulment” on **Saturday, March 20th, 2021**, from 10:00 AM to 12:00 PM on ZOOM. An updating of the process initiated by Pope Francis as well as updates made in the Archdiocese of Hartford will be discussed by Brother Larry Lussier C.S.C., and Jim Tottenham, of the Annulment Team. Included will be a complete review of the Archdiocesan Application Form or Petition. The “ABCs of Annulment” event is open to all. Registration is required so that we can email the details of the meeting. Potential applicants also need to download the application form from the Archdiocesan Website (also available in Spanish). After the workshop, participants can sign up for one-on-one virtual assistance at their convenience with Br. Larry Lussier, at 475-221-8464, or James Tottenham, at 203-859-4195.

For further information call Br. Larry at 475-221-8464 or email him at larlus300@sbcglobal.net.



St Matthew Parish and School is holding a Goods & Business Services Raffle!

Please consider making donation of a prize, gift card or service.

Contact Marcia Curtin 860-877-8240 or call the rectory office 860.583.1833.

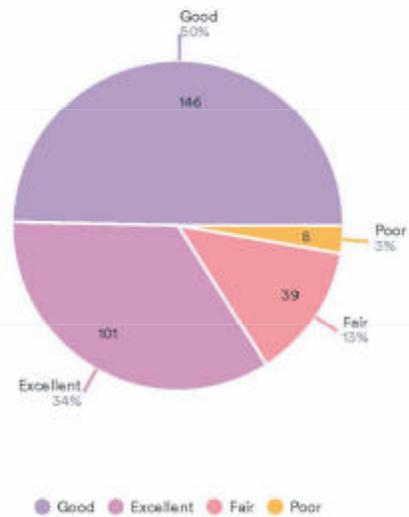
Raffle tickets will be distributed in April, and the drawing will be held in May.



Saint Matthew Church Parish Survey

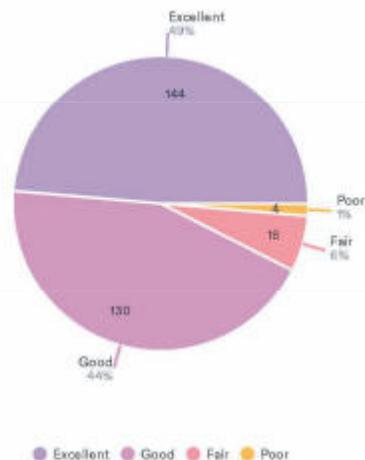
2. Offering a Catholic view on current issues:

294 Responses- 8 Empty



3. Encouraging you to live your Catholic faith in the world:

296 Responses- 6 Empty



Dear Parishioners:

If you would like to have the name of a loved one included in our **prayer list**, please, call the parish office during business hours.

The prayer list is updated weekly.



Nicholas Del Mastro, Jill Synnott, Rita Lagasse, Ann Conroy, Kim Romano, Blanche Adamczyk, Ada Zoccoli, Donald Theriault, Nancy Palmisano, Frank Baldino, Michael Butler, Joanne Butler, Jacqueline Young, Debra Bachman, Paul Dearer, Joseph Swenton, Dean Paradis, Bob Mikulak, Robert Sims, Norma Tracz, Raymond Joseph Pepin and Donald P. Theriault.

Family Chalice For Vocations

Michael and Jessica Reklaitis * 10:00 a.m.



will receive the Family Chalice for Vocations and pray for Vocations during the next week. If you would like to sign up to receive the Family Chalice for Vocations please contact Rich and Donna Slusz at (860) 589-4318.

“Repent, for the kingdom of heaven is at hand”
(Matthew 4:17)



“Carry the cross patiently, and with perfect submission; and in the end it shall carry you.” -Thomas à Kempis

“It is not only what we do, but also what we do not do, for which we are accountable.” -Molière

“No sin is small. It is against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch.” -Taylor

Daily Mass Readings

15 Monday —
2Chr 36:14-16, 19-23 Ps 137:1-6 Eph 2:4-10

16 Tuesday—
Ez 47:1-9, 12 Ps 46:2-3, 5-6, 8-9 Jn 5:1-16

17 Wednesday — St. Patrick
Is 49: 8-15 Ps 145:8-9, 13c-14, 17-18 Jn 5:17-30

18 Thursday—
Ex 32:7-14 Ps 106:19-23 Jn 5:31-47

19 Friday— St. Joseph, Spouse of the Blessed Mother
2 Sm 7:4-5a, 12-14a, 16 Ps 89:2-5, 27, 29 Rom 4:13, 16-18, 22

20 Saturday—
Jer 11:18-20 Ps 7:2-3, 9b-12 Jn 7:40-53

Mass Intentions



Saturday

8:30a.m.

February 13th

† Joshua Steven Jarry by family

4:00 p.m.

† George and Mary Gagnon by Barbara

Sunday

7:00 a.m.

March 14th* 4th Sunday of Lent

† Jeff Merrow by Nancy Merrow

8:30 a.m.

All living and deceased members of St. Matthew Parish

10:00 a.m.

† Carl Ceneviva by family

11:30 a.m.

† Dr. Duane Cyr (1st anniversary) by Jean Bianchi

5:00 p.m.

† Robert and Loretta Gibson by family

Monday

7:30 a.m.

March 15th

† Anthony L. and Henrietta R. DiLorenzo by family

Tuesday

7:30 a.m.

March 16th

† Jacyntha Costa e Silva by her sister

Wednesday

7:30 a.m.

March 17th

† Charles Ikwuegbu, his family and parish family in Nigeria by Laurie Wojculewicz

Thursday

7:30 a.m.

March 18th

† Mary Ann Rabakozi by Lissy and Gratton Families

Friday

7:30 a.m.

March 19th

† Carl Ceneviva by family

Saturday

8:30 a.m.

March 20th

† Dorothy Flynn by family

4:00 p.m.

† Robert M. Lowndes by the Roberts Family

Sunday

7:00 a.m.

March 21* 5th Sunday of Lent

† Robert and Loretta Gibson

8:30 a.m.

All living and deceased members of St. Matthew Parish

10:00 a.m.

† Gloria and Alfred Lostocco by Larry and Joanne Lostocco

11:30 a.m.

† Patricia Gay by Michael Drzewiecki

5:00 p.m.

† Conrad Pinette by Family



March 14—March 20

The seven-day candle before the statue of the **Blessed Mother** is lit as a prayerful vigil to **Sandi Frick**, requested by Bob Mikulak.

Dear Parishioners, Please let us know if you have an **address change**. Many of you let us know you've moved by updating your address on your weekly envelopes. This is a great way to keep our census current. Thank you!



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