

THE ROMAN CATHOLIC CHURCH OF
St. Matthew & Our Lady of Perpetual Help



Church of St. Matthew
 616 Warburton Avenue
 Hastings on Hudson, NY 10706
 Rectory.....914-478-2822



Our Lady of Perpetual Help
 535 Ashford Avenue
 Ardsley, NY 10502
 www.stmolph.com

August 21, 2022 • 21st Sunday in Ordinary Time

Clergy

Rev. Douglas Y. Crawford.....*Pastor*
 Rev. Alex Ansu Ebo.....*Parochial Vicar*
 Rev. Nicholas Nwagwu.....Chaplain, St. John Riverside Hospital

Sacrament of Baptism

Catechetical Instruction for the parents is required. The date for baptism should be scheduled in advance. Please contact the Rectory.

Sacrament of Matrimony

Arranged 6 months in advance. Please contact the rectory and speak with a Priest before any deposit is made for the wedding reception.

Anointing & Last Rites

Call the rectory at any time.

Religious Education Program

Maria Crisafi, *Religious Education Director*
 Office: OLPH School: 1 Cross Rd., Ardsley, New York 10502
 Phone: 914-693-0030 • e-mail: religiouseduc@stmolph.com

Parish Emails

Fr. Crawford.....fr.dycrawford@yahoo.com
 Rectory Office.....office@stmolph.com



facebook.com/stmolph



Instagram.com/stmolph

Mass Schedule

Daily Mass: Monday - Saturday

St. Matthew.....9:00 am
 OLPH.....8:00 am

Saturday Vigil Mass for Sunday

St. Matthew 4:00 pm
 OLPH5:30 pm

Sunday

St. Matthew.....8:30 am & 11:30 am
 OLPH.....10:00 am

Holy Day Mass

Check the Parish Bulletin for schedule.

Sacrament of Reconciliation: Saturday

OLPH 4:30 - 5:15 pm
 St. Matthew..... 3:00 - 3:45 pm

Prayers & Novena

Miraculous Medal Novena

(St. Matthew) Monday after the 9:00 am Mass

Rosary (OLPH): First Saturday of the month immediately following the Mass

Holy Hour & Exposition

(St. Matthew) Friday mornings after the 9:00 am Mass

Mass Intentions

ST. MATTHEW'S CHURCH

SATURDAY, AUGUST 20

4:00 pm Catherine Nealon †

SUNDAY, AUGUST 21

8:30 am Joseph DeBenedetto †

11:30 am Edward Rudden †

MONDAY, AUGUST 22

9:00 am Milagros "Millie" Trentacoste †

TUESDAY, AUGUST 23

9:00 am Mona Lessner †

WEDNESDAY, AUGUST 24

9:00 am Special Intentions Joe Zahurak (L)

THURSDAY, AUGUST 25

9:00 am Eleanor Dalton †

FRIDAY, AUGUST 26

9:00 am Catherine Zacchio †

SATURDAY, AUGUST 27

9:00 am Eleanor & Jim Dalton †

4:00 pm Marge & Nick Cook †

SUNDAY, AUGUST 28

8:30 am Joseph Richter Sr. †

11:30 am Erich Barnes †

REQUESTED BY:

The Pollard Family

His Sister Phyllis

Sherry Family

Linda

Virginia Markman

Betty & Tim Sansverie

Gene Tarant

Bryan Healy

Linda Spagnuolo

Ruth McShane

His Wife

George & Terry Febles



2022 MASS BOOK:

The Mass Book is open through the end of 2022

If you are interested in having a Mass or the Tabernacle Candle burn in memory of a special someone, please call the rectory:
914-478-2822

OUR LADY OF PERPETUAL HELP CHURCH

SATURDAY, AUGUST 20

5:30 pm Christopher Bonaventura †

SUNDAY, AUGUST 21

10:00 am Members of the Romero-Vazquez Family †

MONDAY, AUGUST 22

8:00 am Intentions for Maria Kelly (L)

TUESDAY, AUGUST 23

8:00 am Filippo Pavone †

WEDNESDAY, AUGUST 24

8:00 am

THURSDAY, AUGUST 25

8:00 am Liang Zhu †

FRIDAY, AUGUST 26

8:00 am Sal Campoli †

SATURDAY, AUGUST 27

8:00 am Misa Pro Populo

5:30 pm Emilia Cantatore †

SUNDAY, AUGUST 28

10:00 am Ray Gutierrez †

REQUESTED BY:

Bernadette Machowski

Lourdes Blanco

Shiara

Angela & Emanuele

Family

Wife

Sylvia

Camille Gutierrez

August 21, 2022 - 21st Sunday in Ordinary Time

Reading I: Isaiah 66: 18-21

All nations are to be at home in God's house, so that no one group has exclusive rights to the kingdom.

Reading II: Hebrews 12: 5-7, 11-13

The reader is urged to persevere in view of what he/she will win at the end of life's race. Suffering, however, is a part of the human condition.

The Gospel: Luke 13: 22-30

Luke stresses that the Christian way of life demands one's total allegiance to Jesus. No one is to be excluded as travel companions along the way, especially from among the poor and lowly.

READING FOR THE WEEK

Monday: 2 Thes 1:1-5, 11-12; Ps 96:1-2a, 2b-3, 4-5; Mt 23:13-22

Tuesday: 2 Thes 2:1-3a, 14-17; Ps 96:10, 11-12, 13; Mt 23:23-26

Wednesday: Rv 21:9b-14; Ps 145:10-11, 12-13, 17-18; Jn 1:45-51

Thursday: 1 Cor 1:1-9; Ps 145:2-3, 4-5, 6-7; Mt 24:42-51

Friday: 1 Cor 1:17-25; Ps 33:1-2, 4-5, 10-11; Mt 25:1-13

Saturday: 1 Cor 1:26-31; Ps 33:12-13, 18-19, 20-21; Mt 25:14-30

Sunday: Sir 3:17-18, 20, 28-29; Ps 68:4-5, 6-7, 10-11; Heb 12:18-19, 22-24a; Lk 14:1, 7-14



Support Our Parish: Remember St. Matthew & Our Lady of Perpetual Help

We rely on the generosity of parishioners and visitors in order for our Parish to thrive. We would not be able to fulfill our mission without your financial support.

Also, please remember St. Matthew-Our Lady of Perpetual Help in your Will or Living Trust.

Kindly contact the rectory office with your inquiries.

CARDINAL'S APPEAL DONATIONS:

Online giving to the Cardinal's Appeal is safe, easy, and QUICK!

Visit cardinalsappeal.org/donate or scan the QR Code to the right.



COLLECTION REPORT:

August 14th Weekend Summary:

Mailed Contributions: \$1,210

Sunday 8/14 \$2,391

Parish Giving 8/14: \$1,520

Total for Weekend: \$5,121

Repairs & Maintenance: \$705



Upcoming 2nd Collections:

9/18 - Maintenance & Repairs

9/25 - St. Joseph's Seminary

Thank you to **105** parishioners who regularly give monthly via Parish Giving!
Won't you join too?



Please help your parish and sign up for Parish Giving. There is no cost to you, it's safe & easy! Just click on the links below to get started.



You can click on the Parish Giving Link above or scan the QR code to take you directly to our Parish Giving page.

Questions, email Christine at office@stmolph.com

Click here to shop at AmazonSmile and Amazon will make a donation to Life Legal

amazonsmile
You Shop. Amazon Gives.

This quarter, Saint Matthew and Our Lady of Perpetual Help has received a donation in the amount of \$75.01 as a result of qualifying purchases made by you and other customers who have selected this charity.

To date, AmazonSmile has donated a total of \$526.36 to STMOLPH!

Have you added STMOLPH to your Amazon account?



Please keep in your prayers the ill of our parish especially: Kristin Harkin, Rev. Alexander Agyepong, Ava DiBenedetto, Catherine Paretti

And for those who have died marked by the sign of faith, especially: *Mitch Donovan*,

If you know of any parishioners who are ill and would like to be visited by a priest, please contact the rectory at 914-478-2822. Please feel free to call the rectory to add names of immediate family members at any time.



PRAYERS FOR
OUR ARMED FORCES



We are very grateful to those in the military who have dedicated themselves to protect our liberty and freedom. Please keep our troops in your prayers, especially:

Brian Dunne-Navy, Christopher Gaulin-Army, George Moore-Navy, Nicholas Sestito-Marine, Michael Germain-Navy, Brandon King-Army, Michael Parton-Navy, Peter Dillon-Coast Guard, Chris Minozzi-Marines, Sean Roth-Army, Mike Gibbons-Marines

CANDLE DEDICATIONS



St. Matthew Tabernacle Candle
Special Intentions for Robert Santini
req. by Helen Schmidt

St. Matthew Blessed Mother Candle
In Memory of Joseph DeBenedetto
req. by his sister, Phyllis

St. Matthew Sacred Heart Candle

req. by

Our Lady of Perpetual Help Tabernacle Candle
In Memory of Sal Campoli
req. by wife, Dora

ATTENTION FAITH SEEKERS



If you are interested in one on one instruction in the Catholic Faith, please call the rectory office at 914-478-2822 and someone from our Adult Faith Formation office will contact you.



On August 31st, Parish Secretary,

Theresa DeSouza aka GranmaT,

will be retiring after 15 years of dedication to our parish. Please help us wish her well at a reception in her honor on

Sunday, August 28th at 12:30pm

St. Matthew School Gym



Please R.S.V.P by
Wednesday, August 24th by
Flocknote or call the rectory
914-478-2822



SEPTEMBER 11th

Hamburgers, Hot Dogs,
BBQ Chicken,
Kielbasa,
Corn, Salad,
Beer & Soft Drinks
Ice Cream Truck

Music By:



Sunday, September 11th at 1:00pm

Our Lady of Perpetual Help School
1 Cross Road, Ardsley

\$20 per person - \$50 Family (up to 4 persons)

CLICK HERE TO REGISTER

Or Call the Rectory:
914-478-2822

RELIGIOUS REGISTRATION EDUCATION

Click Here to REGISTER NOW

This Registration Link for
NEW FAMILIES ONLY

RELIGIOUS EDUCATION

2022 - 2023
SCHOOL YEAR

RETURNING STUDENTS:
You **MUST USE** the link sent to you from Parish Giving

If you did not receive the email from Parish Giving, please check your spam & junk mail folders. Parish Giving can be reached at 1-866-307-7140

2022-2023 St. Matthew & OLPH : Religious Education Registration Is being done online with Parish Giving

For returning families, Parish Giving has emailed you a "Welcome Letter" with the link for online registration. The letter include your username and password. If you do not receive this, please check your spam/junk email folder. You can also call the religious education office or rectory to have the email resent to you.

Class schedules: Classes will begin on Wednesday, September 14 and Sunday, September 18 and end on Wednesday, May 10 and Sunday, May 14.

Fees: \$300 for one child; \$425 for two children; \$525 for three, \$625.00 for 4+ children.

Sacrament fees remain the same: First Communion \$150 Confirmation \$150. Late fee of \$100 after August 15.

Questions, please contact Religious Education Director Maria Crisafi at religioused@stmolph.com or 914-693-0030

Your Job is Not Your Vocation. by Dylan Pahman

What we do to sustain life and what we're called to do for the good of the gospel and our neighbor are two different things. But the first can be put in the service of the second.

It is sometimes claimed—wrongly—that until the Reformation, the only vocations known to Christian teaching were monastic and/or clerical. One might be called to a monastery or called to the priesthood, but ordinary work, family life, secular singleness—these are the things of the world one may be called out from, not something God called one to. Then Martin Luther and the Reformation came along and changed all that.

I say this account is wrong for two reasons.

First, while there may have been a clericalism and an overemphasis on monasticism in the 16th century, one can find defenses of the good of marriage by St. Augustine, St. Gregory of Nyssa, and St. Cyril of Jerusalem, who exhorted his catechumens in this way: "Hast thou been put in trust with riches? Dispense them well. Hast thou been entrusted with the word of teaching? Be a good steward thereof. Canst thou attach the souls of the hearers? Do this diligently. There are many doors of good stewardship."

One must remember that many ancient and medieval Christian texts come from expert rhetoricians. So when commending the good of monasticism or the daunting duties of ordination, they speak in the highest terms available and may at times seem to denigrate ordinary life. But then one only needs to read a little further to discover that such an interpretation is unfounded. Too many, it seems, have not had the will to read a little further.

Second, the account I began with is wrong because it misrepresents the Lutheran and general Protestant understanding of vocation. Luther and others may seem to elevate the mundane and denigrate ordination—and in the case of monasticism, they surely, if understandably, went too far—but they do not simply say that all jobs are vocations. Rather, Luther wrote, "It is the part of a Christian to take care of his own body for the very purpose that, by its soundness and well-being, he may be enabled to labour, and to acquire and preserve property, for the aid of those who are in want, that thus the stronger member may serve the weaker member, and we may be children of God, thoughtful and busy one for another, bearing one another's burdens, and so fulfilling the law of Christ." Thus, one's vocation is not so much the job itself as the end that the job ought to serve.

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If one does one's job to that end, then one's vocation can be found in it. As the Lutheran theologian Gene Edward Veith has summarized it, "The purpose of every vocation is to love and serve our neighbors."

This distinction is important because there is an opposite error to the clericalism of the Middle Ages (to the extent such was really the case): the failure to acknowledge that our work in this world is under the curse of human sin and is everywhere tainted by toil. That toilsome quality of work can ascetically contribute to our sanctification, but telling someone stuck in a genuinely terrible job that it is their God-given vocation, as sometimes happens or is at least implied by the common rhetoric of vocation today, does not strike me as truly loving our neighbors. Rather, it may actually be a failure to "walk worthy of the calling with which you were called ... bearing with one another in love" (Ephesians 4:1–2). For example, people who had to drop out of college or give up a dream of becoming an artist or a musician or an athlete to support their children might feel that, in terms of their job, they have "missed their calling" to properly steward the talents God endowed them with. Telling them, in response, that the job they've settled for is their real vocation downplays the toilsome burden they bear. That doesn't mean that job can't serve their true vocation, but first they need to look beyond their job for what that vocation really is. Helping them do that is a better way to bear with them in love.

The Orthodox saint Mother Maria Skobtsova wrote insightfully and beautifully on this problem of balancing encouragement in the grind of a hard job, on one hand, while refusing to romanticize it as necessarily a divinely imposed vocation, on the other, in her essay on "The Mysticism of Human Communion." Those who would denigrate "worldly" work and service, she characterizes scathingly:

Love of God—this is the chief and only thing. All the rest is just obedience, just a "job," which in any case should not diminish the chief thing.... Pity, love, work, responsibility for the human soul, willingness to sacrifice—these are all necessary elements of obedience, but one must know moderation in them. They should not be allowed to overwhelm and disperse the spirit. Compared to the chief thing, it is all not a deed but a job.

Such is her caricature of the one who overemphasizes the individual aspect of the Christian life. However, she did not, for that, fall into the opposite extreme:

Here we must add the reservation that there is, of course, work that can essentially be called a "job." When hermits wove mats and fashioned clay pots, it was a job. When we peel potatoes, mend underwear, do the accounts, ride the subway, that is also a job. But when monks of old, by way of obedience, buried the dead, looked after lepers, preached to fallen women, denounced the unrighteous life, gave alms—that was not a job. And when we act in our modern life, visiting the sick, feeding the unemployed, teaching children, keeping company with all kinds of human grief and failure, dealing with drunkards, criminals, madmen, the dejected, the gone-to-seed, with all the spiritual leprosy of our life, it is not a job and not only a tribute to obedience that has its limits within our chief endeavor—it is the very inner endeavor itself, an inseparable part of our main task.

One might read this as still driving something of a divide between "sacred" and "worldly" occupations, but I think that would be a misreading. If we "peel potatoes, mend underwear, do the accounts, ride the subway," and so on, as means to the love-inspired ends of feeding the hungry, clothing the naked, setting aside funds for almsgiving, or traveling from our homes to encounter the reflection of God's image in the face of every human being, honoring and reverencing that image as we do holy icons in our churches and homes, then these tasks become "not a job" but the very means by which we fulfill our true vocation, loving God and our neighbors by taking up the cross daily for them. This, too, St. Maria knew well, speaking of how "the churching of life" should transform our vision of our neighbors through "the sense of the whole world as one church, adorned with icons that should be venerated, that should be honored and loved, because these icons are true images of God that have the holiness of the Living God upon them." Moreover, "Everything in the world can be Christian, but only if it is pervaded by the authentic awe of communion with God, which is also possible on the path of authentic communion with man."

Thus, your job is not your vocation. But your job can serve your vocation, which in its highest sense is the same for all people, as Jesus prayed, "that the love with which You loved Me may be in them, and I in them" (John 17:26), no matter what job you may happen to have.

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Dylan Pahman is a research fellow at the Acton Institute, where he serves as executive editor of the *Journal of Markets & Morality*.

What's the point of working anymore? *by Andrew Leston*

Whatever the reasons behind “The Great Resignation,” Gen Z must keep in mind that we were designed to work, to produce, to create.

Is there any value to work in today's world? This is a question that many in Generation Z find themselves asking.

I started working at a very young age. By 12 years old, I already had two part-time jobs plus a side business of my own. At age 11, I started mowing lawns and doing odd jobs for neighbors. A year later I was working for a catering company, then a landscaping company, and finally bought my own riding lawn mower and trimmer for a side business. A year later I sold my equipment when I became interested in woodworking. I used the money from the sale to buy tools and lumber and began making and selling furniture. Through social media and local connections, I was able to find some small success throughout high school as a custom woodworker. I've always loved this kind of hands-on work. Of course, there were days I didn't want to go out in the heat and mow lawns or stand in front of 300-degree grills for hours, but at the end of the day, the satisfaction of work and the reward of a paycheck were more than enough to keep me going.

Fast-forward to today. There's an overwhelming message from social media and the news that, when it comes to work, the current system sets you up for failure. For the past two years, a trend has been building to quit jobs. Encouragement in this direction has gone viral on social media, with #quitmyjob gaining 276.5 million views, and #quittok boasting 16.2 million views. Many in the media are calling this “The Great Resignation.” In the words of Glenn Beck: “‘The Great Resignation’ is ultimately a crisis of freedom, identity, and exhaustion. It is, as noted in a recent Gallup report, an expression of great discontent. Gen Z feels like they have nothing to lose and nothing to gain.” My generation has been left with this question: When the system is designed for my ultimate failure, why play the game?

In the “State of the Global Workplace: 2021 Report” put out by Gallup, the researchers found that only 21% of employees in the U.S. and Canada are “engaged” in their work, which is to say, only 21% of employees find their work to be meaningful and a benefit to their overall well-being. This high level of disengagement is a major contributor to the great resignation. As people lose sight of the value of their work, they begin to look elsewhere for both satisfaction and a means of generating income.

Not unrelated to this trend, from the time I was born in the early 2000s, the welfare state in America has grown from \$20.8 billion in outlays to \$1.75 trillion. A world without a vast welfare state is foreign to Gen Z. In the past few years, we've seen stimulus checks and various social relief programs that have opened up even more avenues of receiving unearned income. Is it unfair to think that this contributes to the devaluation of work? When there are so many ways to get money “for free,” why would you work for it, especially in jobs deemed menial, demoralizing, or dead ends?

As Teddy Roosevelt said in 1903, “Far and away the best prize that life offers are the chance to work hard at work worth doing.” Earned money was the key for me: learning from a young age that you have to work for your income. Not only that you have to work, but that it is inherently good to work. While the message on social media and elsewhere has been that the workplace is toxic and the system is rigged against personal growth and well-being, this mantra is extremely harmful, especially to my generation, and should be resisted. As we begin building our careers, we should not only expect hard—and yes, even “menial” work—but strive for it. And if we see a problem in the workplace that makes fulfilling our responsibilities unnecessarily difficult, we should work to fix it, not run from it. This is what we were designed to do: to work, to create, to innovate—and most of all, to glorify God through benefiting our neighbor/co-worker.

It's that design aspect that I believe is missing in the thinking of so many in my generation. “So God created man in his own image, in the image of God he created him; Male and female he created them. And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it, and have dominion ... over every living thing that moves on the earth’” (Genesis 1:27–28). Humans were created to work, to have dominion over the earth. Being made in the image of God, it is in our nature to work and to produce, not merely take.

As my generation moves into the workforce, we must not forget that we were designed to work, not to live off others, and that work is not always going to be the most fulfilling or creative. We don't live in a paradise where our dreams are handed to us as an entitlement. Now, if “The Great Resignation” is, in fact, a signal that a reborn entrepreneurial spirit has been let loose in the culture, I am all for it. But if it's about merely wanting to “be my own boss,” in an effort to avoid dysfunction, well, many will find that can be even more exhausting than having one! But whatever the reason so many are leaving their current places of employment, my generation should be looking for better ways to work, rather than excuses not to work. To do so would be to disdain our Creator's own design—and command.

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Andrew Leston is a member of the Acton Institute Emerging Leaders program and a junior industrial engineering student at Texas A&M University in College Station.