

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](http://www.stmolph.com)

**July 2, 2023 • 13th Sunday in Ordinary Time**

### Clergy

Rev. Douglas Crawford.....*Pastor*  
Rev. Nicholas Nwagwu.....*Chaplain, St. John Riverside Hospital*  
Rev. Thomas Kelly.....*Weekend Associate*

### 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

Office: St. Matthew Church  
Phone: 914-478-2822 • e-mail: [religioused@stmolph.com](mailto:religioused@stmolph.com)

### Parish Emails

Fr. Crawford.....[fr.dycrawford@yahoo.com](mailto:fr.dycrawford@yahoo.com)  
Rectory Office.....[office@stmolph.com](mailto:office@stmolph.com)



[facebook.com/stmolph](https://facebook.com/stmolph)



[Instagram.com/stmolph](https://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 ..... 5:30 pm  
OLPH .....4:00 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 Penance: Saturday

OLPH .....3:00 - 3:45 pm  
St. Matthew.....4:30 - 5:15 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 between 9:30 am - 10:30 am



# Mass Intentions

## ST. MATTHEW'S CHURCH

### SATURDAY, JULY 1

4:00 pm Joan Dolan †

### REQUESTED BY:

Sherry Family

### SUNDAY, JULY 2

8:30 am Patrick Healy †

Bryan Healy

11:30 am Fr. James Smyth †

The Smyth Family

### MONDAY, JULY 3

9:00 am Special Intention for Jeremy Asgari

A Friend

### TUESDAY, JULY 4

9:00 am Misa Pro Populo

### WEDNESDAY, JULY 5

9:00 am Special Intentions for Tara Moynihan

A Friend

### THURSDAY, JULY 6

9:00 am Michael Markman †

His Wife

### FRIDAY, JULY 7

9:00 am Denise Palley †

Frank Palley

### SATURDAY, JULY 8

9:00 am Harry Bloomer, Jr. - 20th Ann. †

Family

5:30 pm Harry Bloomer, Sr. †

Family

### SUNDAY, JULY 9

8:30 am Mary Healy †

Bryan Healy

11:30 am Nikolaj Drozd †

Wife

## OUR LADY OF PERPETUAL HELP CHURCH

### SATURDAY, JULY 1

5:30 pm Special Intentions for Mauricio Correall

### REQUESTED BY:

Christina Correall

### SUNDAY, JULY 2

10:00 am Margaret & Joseph Zuzic †

Antunovic Family

### MONDAY, JULY 3

8:00 am James & Angela Mulvey †

Their Grandchildren

### TUESDAY, JULY 4

8:00 am Romeo Castaneda †

Nimia Pangilinan

### WEDNESDAY, JULY 5

8:00 am Catherine McCarthy †

McCarthy Family

### THURSDAY, JULY 6

8:00 am Special Intentions for Mauricio Correall

His Sister, Christina Correall

### FRIDAY, JULY 7

8:00 am Charles & Noel Corbett †

Paulette Damiano

### SATURDAY, JULY 8

8:00 am Special Intentions  
2023 Baptized Children

Janet & Linda

4:00 pm Edward Marron †

Marianne Stecich

### SUNDAY, JULY 9

10:00 am Ray Gutierrez †

Camille Gutierrez



## July 2, 2023 - 13th Sunday in Ordinary Time

### Reading I: 2 Kings 4: 8-11, 14-16a

The Shunammite woman offers hospitality to Elisha the prophet with generosity and kindness. She does not yet know exactly who he is.

### Reading II: Romans 6: 3-4, 8-11

The baptismal ritual represents the death, burial and resurrection of Christ. The convert to the Faith emerges as a new person, now living "for God in Christ Jesus."

### The Gospel: Matthew 10: 37-42

Whoever receives an Apostle receives Christ. He insists that we take up our individual cross and follow Him, showing care for the needy as did the Shunammite woman.

## READING FOR THE WEEK



**Monday:** Eph 2:19-22; Ps 117:1bc-2; Jn 20:24-29

**Tuesday:** Gn 19:15-29; Ps 26:2-3, 9-10, 11-12; Mt 8:23-27

**Wednesday:** Gn 21:5, 8-20a; Ps 34:7-8, 10-11, 12-13; Mt 8:28-34

**Thursday:** Gn 22:1b-19; Ps 115:1-2, 3-4, 5-6, 8-9; Mt 9:1-8

**Friday:** Gn 23:1-4, 19; 24:1-8, 62-67; Ps 106:1b-2, 3-4a, 4b-5; Mt 9:9-13

**Saturday:** Gn 27:1-5, 15-29; Ps 135:1b-2, 3-4, 5-6; Mt 9:14-17;

**Sunday:** Zec 9:9-10; Ps 145:1-2, 8-9, 10-11, 13-14; Rom 8:9, 11-13; Mt 11:25-30

## Support Our Parish

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.

## Even more connected

Get daily updates on the Catholic community of NY

Download our new app at [theGoodNewsroom.org/app](https://theGoodNewsroom.org/app)



the **good** newsroom™



## COLLECTION REPORT:

### June 25th Weekend Summary:

Mail: \$1,470

Sunday 6/25: \$2,714

Parish Giving 6/25: \$1,405

Total for Weekend: \$5,589

### Upcoming 2nd Collections:

Next Weekend, 7/9 - Black & Indian Missions

7/16 - Maintenance & Repairs

7/23 - Air Conditioning

**PLEASE NOTE:** If you are making your contribution monthly, or even making up a missed offering, you only need to make out *one check* to the parish. There is no need to make a separate check for each envelope.



Thank you to **118** parishioners who regularly give monthly via Parish Giving! Won't you join too?

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



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

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

If you know of any parishioner 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.



Thank you to those make up their missed collections. Your dedication to the parish is greatly appreciated.



## REGISTRATION FOR 2023-2024 SCHOOL YEAR is ONGOING

Registration for the 2023-2024 school year is underway. Families who are already in the RE program received an email from **PARISH GIVING** with directions on how to register. If you did not see the email, please check your junk mail/spam folders. If you need a new email sent, please contact the rectory.

**NEW FAMILIES:** For children entering the 1st grade, please use the link graphic below, which can also be found on our website.

**Registration will be open through July 31st.**  
**Registrations after July 31st**  
**will incur a \$100 late fee.**

**REGISTRATIONS WILL NOT BE ACCEPTED  
AFTER AUGUST 15, 2023.**



**Classes for the 2023-2024 School Year will  
begin on Sunday, September 10th &  
Wednesday, September 13th**

**The calendar can be found on the parish website:  
[www.stmolph.com](http://www.stmolph.com)**



## CANDLE DEDICATIONS

### OLPH Tabernacle Candle

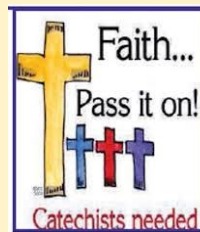
St. Matthew Blessed Mother Candle  
*Special Intentions for Mom & Dad*

### St. Matthew Tabernacle Candle

*If you would like a candle to burn in memory of a loved one, please  
contact the rectory. Candle dedications can be reserved online.  
Visit the parish website for a direct link.*



Brian Dunne-USN,  
Christopher Gaulin-USA,  
George Moore-USN,  
Michael Germain-USN,  
Peter Dillon-USCG,  
Chris Minozzi-USMC, Sean Roth-USA,  
Mike Gibbons-USMC, Nick Lumalcuri - USN



## **VOLUNTEERS NEEDED**

**We are in need of Catechist  
(Teachers), Substitute  
Teachers, Classroom  
Helpers and Hall Monitors  
for both the Wednesday program as well  
as the Sunday program. There is a  
discount available for those who  
volunteer. If you can help, please contact  
Jay at 914-478-2822.**







## IMPORTANT NOTICE TO ALL - MASS TIME CHANGES

Back in January 2022, the Mass schedule was changed. Since then, we have had numerous requests from OLPH parishioners for the Mass at OLPH to be restored to the earlier time slot. These requests have continued for the past 18 months.

To be fair to both congregations, and to assure there is musical accompaniment at both Masses, it was decided to switch Mass times so that the parishioners at OLPH have the opportunity for the earlier Mass.

We can not have two 4:00pm Masses, for the simple fact that if there is only one priest in the Parish, he must be able to celebrate every weekend Mass.

This schedule will remain in effect for the next 18 months, at which time a determination will be made if it should be left in place.

- Fr. Crawford

## MASS TIME CHANGE - Beginning This Saturday, July 1st

ST. MATTHEW: **Saturday Vigil: 5:30pm**  
Sunday: 8:30am & 11:30am

OUR LADY OF **Saturday Vigil: 4:00pm**  
PERPETUAL HELP: Sunday: 10:00am

## The Jewish Prisoner Who Made A Crucifix To Honor A Saintly Priest.

*by John Burger (originally published June 13, 2019)*

*Though he never met Fr. Emil Kapaun, Gerald Fink heard enough about him to motivate a personal tribute to the legendary war chaplain.*

The spiritual, emotional, and physical support that Fr. Emil Kapaun provided for soldiers during the Korean War is legendary. The fact that he provided it with no concern for his own life or comfort is the reason many think his virtue was heroic.

Even a Jewish POW who suffered in the same prison camp where Fr. Kapaun died recognized his sanctity. He believed in it so much that he allowed himself to fashion an object that some of his fellow Jews might consider a blasphemy.

Fr. Kapaun, a native Kansan, was serving with the 3rd Battalion of the 8th Cavalry during the Korean War, which began on June 25, 1950. The battalion was overrun by a much larger contingent of Chinese soldiers after North Korea's communist neighbor entered the war effort in late 1950.

Under fire, Fr. Kapaun rescued about 30 wounded soldiers and ministered to countless others. Along with other soldiers captured during the Battle of Unsan, Fr. Kapaun was put on a 60-mile forced march to Prisoner of War Camp #5. Even then, he sought to save as many lives as he could, carrying wounded soldiers and persuading his fellow POWs to do the same, so that the captors wouldn't "put them out of their misery." Kapaun negotiated with the captors to spare the life of a soldier who was about to be executed.

Although he spent a mere seven months in the prison camp, Kapaun poured out his life for others: giving up his own rations or stealing food and medicine so the men would have enough to sustain life; providing spiritual and pastoral care; nursing the sick back to health. He himself developed pneumonia and a blood clot in his leg, and the captors took him to the camp "hospital," where, as everyone knew, the neglect was so bad that no one came out alive. Even so, Fr. Kapaun insisted on bringing with him his sacred oils and a stole so that he could minister to his fellow doomed POWs.



## A unique memorial

After the death of their beloved chaplain on May 23, 1951, his men agreed to honor the memory of someone who had “spoken, acted, and looked like Christ” with a homemade crucifix. The religious image also sustained the men for the rest of their own captivity. On the day they were released, a small contingent of them took the crucifix and processed into the “Freedom Village” where they would be repatriated.

The three-foot crucifix was sculpted by a Jewish POW, Marine fighter pilot Maj. Gerald Fink, from Chicago. According to the National Museum of American Jewish Military History, Fink arrived at the camp a few weeks after Kapaun’s death. “Even so, after hearing many stories about the chaplain,” Fink decided to make the crucifix.

Fink had been physically and mentally tortured as a POW. He was held in horrible conditions such as frequent solitary confinement. To counter the effects of that treatment, he kept himself busy doing woodworking. “He made his own tools in the prison camp, and created items such as baseball bats and a prosthetic leg,” according to the museum’s website.

Capt. Ralph A. Nardella, a fellow POW, said years later that it took Fink about two and a half months to make the crucifix.

“Before embarking on this project, Gerry had to fashion his own tools,” Nardella said in a letter quoted in the first book about Kapaun, *The Story of Chaplain Kapaun*, by Msgr. Arthur Tonne. “He made a knife out of the steel arch support of a discarded army boot, a chisel out of a drain pipe bracket, and a mallet. The wood was selected from the pile, which we used for fuel, after many days of searching for a suitable piece. The corpus stands about 26 inches high and is made from scrub oak. The cross stands about 40 inches high and is made from cherrywood. His crown of thorns, resembling barbed wire, was made from old scrap pieces of radio wire. We entitled it ‘Christ in Barbed Wire.’ Most of the carving was done during daylight hours and without the permission of the guards.”

### “Symbolic beginning of cause for sainthood”

When it was done, Nardella would suspend the crucifix from the ceiling to use it during prayer services. Fr. Kapaun had asked him to lead a regular schedule of Rosary and other prayers after his death. While some of the Chinese guards showed respect to the crucifix, Nardella recalled, “others, who had no Christian contacts, just gaped at it.”

The prison authorities, who had given the POWs daily indoctrination sessions about the evils of capitalism and the glories of communism, didn’t want to let the men carry the crucifix with them when they were released at the end of hostilities. “I had to haggle and argue to get it out,” Nardella said. “They referred it to ‘higher headquarters’ before I got permission.”

There’s no indication that Fink eventually became a Christian, but he showed signs of his sympathy toward the Christian faith, referring at one point to Nardella as “one of the finest Christian officers I’ve ever met.”

“It took a real man to practice his religion in a prison camp in the face of constant opposition,” Fink said.

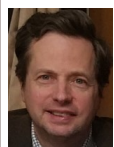
In October of 1953, Fink enrolled Fr. Kapaun in the Jesuit Seminary Association so that Masses would be offered for the deceased chaplain. He had the certificate sent to Elizabeth and Enos Kapaun, the priest’s parents.

Today, Fink’s crucifix is housed at Kapaun Mt. Carmel Catholic High School in Wichita. Fink and Nardella were present for the dedication of the school in 1956.

A replica made by Stilwell, Kansas, church goods brokerage Fynders Keepers was made for a wall display in the Cathedral of the Immaculate Conception in Wichita, where Fr. Kapaun’s long-missing remains are now located after he was identified and returned to the Diocese of Wichita in 2021.

“In many ways, the crucifix is the symbolic beginning of Fr. Kapaun’s cause for sainthood, said Scott Carter, Coordinator of the Office for the Beatification of Father Emil Kapaun. “At the end of his life, the chaplain had brought the men so close to our Lord, that he in fact appeared in their minds and hearts as an Alter Christus, another Christ. In order to keep his memory and spirit alive in their hearts, they carved the crucifix. They carried it with them to freedom, and the first thing they did was tell Fr. Kapaun’s story to the world. It’s because of the Prisoners of War and their love for Kapaun that we have a cause for sainthood today.”

Said the National Museum of American Jewish Military History, “Though the circumstances for its creation may have been atypical, [Fink] was proud of his creation his entire life. Gerald Fink died in 1987, but will forever be remembered as the Jewish officer who made a crucifix for a Catholic chaplain.”



John Burger has been a writer for Aleteia's English edition since 2013. John's 30-year career in the Catholic press includes work at the National Catholic Register and Catholic New York, as well as freelance writing for many periodicals and websites. He has a bachelor's degree in English from Iona University in New Rochelle, NY, and a master's degree from Iowa State University in Ames, Iowa.

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# Did You Know It Was Once Illegal To Be A Catholic Priest In NYC?

*by Ray Cavanaugh*

*You might not know this dark -- and strange -- chapter of American history.*

From the immigrant waves of Irish, Poles, and Italians, to the later influx of Latin Americans, New York City has long been a vibrant Catholic stronghold. Such history makes it seem especially strange that there was a time when just being a Catholic priest in NYC was a criminal offense legally punishable by death.



This remarkable law, which has long since been abolished, was enforced only one time. And it was enforced on John Ury, a graduate of Britain's Cambridge University who was working in NYC as a Latin instructor. Ury had lived in the city for only a short time, and some of his neighbors began to suspect that he was, in reality, a Catholic priest. The fact that he specialized in teaching Latin likely added to this suspicion, as the ancient Roman language was heavily linked to the Catholic Church.

He had entered a climate of intolerance and paranoia. As Britain had been involved in a succession of wars with Spain, there were concerns that the Catholic nation would use fellow Catholics to infiltrate British colonies and attempt to create unrest. There were also concerns that the city's increasing slave population – which had reached about one-third of the overall population of 12,000 – created a serious risk for rebellion.

Following a series of suspicious fires during March and April 1741, the tension was palpable. When there surfaced a purported grand conspiracy involving black slaves and poor whites seeking to overtake the city, “Father Ury” was pegged as a ringleader. Ury was not actually a Roman Catholic, but instead a non-juror of the Church of England. The “non-juror” designation refers to Anglican clergy who refused to profess an oath of allegiance to the British Crown.

The trial of John Ury commenced on July 29, 1741. Mary Burton, a 16-year-old indentured servant, was the prosecution's lead witness. She testified that Ury was baptizing black slaves at a local tavern and then encouraging them to commit arson and murder – sins which he, as a Catholic priest, had the power to forgive.

Burton, whose court statements were at times inconsistent and who also reportedly received payment for her testimony, related that there had been a plan to set fire to a Protestant church on the most recent Christmas Day. She added that Ury suggested to postpone the arson to a warmer day so “that the roof might be dry” and more conducive to the flames.

According to the prosecution, Ury's destructive ambitions were due to his being employed “by other popish priests and emissaries.” Another reason was “his zeal for that murderous religion: for the popish religion is such, that they hold it not only lawful but meritorious to kill and destroy all that differ in opinion from them, if it may serve the interest of their detestable religion.” The prosecution then launched into an attack on the “absurdities” of transubstantiation, the Catholic doctrine that the substance of the bread presented for the Eucharist changes into the Body of Christ. Somehow the court deemed all this as relevant to the case.

As no lawyer was willing to assist him, Ury had to defend himself. He provided witnesses who testified that he was indeed a Latin teacher. He also endeavored to show that he was no “papist” but, rather, an Anglican. However, no one was listening. He was found guilty on July 29, the same day the trial began; the 12-person jury took all of 15 minutes to deliberate.

In the court's view, there were two reasons for executing Ury: The first reason was for him being “an Ecclesiastical person, made by authority pretended from the See of Rome and coming into and abiding in the Province of New York.” The other reason was for his role among the “Conspirators in the Negro Plot to burn the city of New York.”

While in jail awaiting execution, Ury wrote a speech that addressed his impending fate. “I am now going to suffer a death attended with ignominy and pain; but it is the cup that my heavenly father has put into my hand, and I drink it with pleasure.” He went to the gallows on August 29.

Ury was by no means the only one who received severe punishment for the alleged conspiracy. In fact, 18 black residents of NYC were hanged, while 14 others were burned at the stake, and an additional 71 were banished to faraway lands. Several other white persons, including the owner of a tavern where the purported conspiracy began, also went to the gallows. With all the accused troublemakers either hanged, burned, or exiled, the city held a day of celebration on September 24.

The demise of the non-Catholic Ury serves as a vivid example of just how intense anti-Catholic hostility was in that era. Over the years, many martyrs have entered a volatile situation ready and willing to die for their religion. Ury does not belong to this category: He was forced into dying for a faith that wasn't even his. Far from being an agent of violent rebellion, chances are that the only thing Ury was plotting was how to deliver his next Latin lesson. His “martyrdom” may not have been the most glorious, but it certainly was strange.

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