

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

June 29, 2025 • Sts. Peter & Paul, Apostles

Clergy

Rev. Douglas Crawford.....*Pastor*
Rev. Nicholas Nwagwu.....*Chaplain, St. John Riverside Hospital*
Rev. George Lodi.....*Retired In Residence*

Sacrament of Baptism

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

Mrs. Stephanie Bonney.....*Coordinator*
Mr. Jay A. Conklin.....*Assistant*
Office Location: St. Matthew Church
Phone: 914-693-0030 • e-mail: ReligiousEd@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 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

ST. MATTHEW & OUR LADY OF PERPETUAL HELP CHURCH

Mass Intentions



Our prayers during Mass are spiritually important and bring benefit and

comfort to those who have experienced a loss or acute need. If you would like to arrange for a Mass to be said for the repose of the soul of a loved one or for a special intention, please visit or call the parish office 914-478-2822 or you can schedule a time using the online website. You can also request to memorialize the tabernacle candles on the altars. The direct links can be found on the parish website: www.stmolph.com

SATURDAY, JUNE 28

(A) 4:00 pm Jessy Nau † & Lelia Nau †
(H) 5:30 pm Decd Members Wilantowicz Family †

SUNDAY, JUNE 29

(H) 8:30 am Kathleen "KU" Utchel †
(A) 10:00 am William Marino †
(H) 11:30 am Ernest Grascia, Sr. †

MONDAY, JUNE 30

(A) 8:00 am Emilia Cantatore †
(H) 9:00 am Joseph A. DiSalvo †

TUESDAY, JULY 1

(A) 8:00 am John Cryan †
(H) 9:00 am Tom Donahue †

WEDNESDAY, JULY 2

(A) 8:00 am Special Intention
(H) 9:00 am William Greer †

THURSDAY, JULY 3

(A) 8:00 am Jim & Angela Mulvey †
(H) 9:00 am Adeline Guida †

FRIDAY, JULY 4

(A) 8:00 am Misa Pro Popolo
(H) 9:00 am Romeo Castaneda †

SATURDAY, JULY 5

(A) 8:00 am Rosa & Sebastian Triscari †
(H) 9:00 am Nelson Childs †
(A) 4:00 pm Jessy Nau † & Lelia Nau †
(H) 5:30 pm Decd. Walzer Grandparents,
Christine, Adelaide & Bill

SUNDAY, JULY 6

(H) 8:30 am Corky Soderstrom †

(A) 10:00 am Tammy Ann Fuller-Witt †
(H) 11:30 am Ernest Grascia, Sr. †

REQUESTED BY:

Fort Family
Gene Tarant

Mr. & Mrs. John Conway
Bill & Alexandria Stroud
Paul & Loreta Capuano

Sylvia Melina
Janet Lokay

Lynn M. Travers
Ribeiro Family

Tierney Family
Virginia Markman

Grandchildren
Mark Guida

Nimia Pangilinan

Cirino Emanuele
Ribeiro Family
Fort Family
Carol Walzer

Nancy Maleska, John Galayda
and Joey
Tricia Fuller
Thomas Paretti

(H) - Hastings: St. Matthew

(A) - Ardsley: Our Lady of Perpetual Help



Our monthly food collection continues at St. Matthew Church. Parishioners are invited to bring non-perishable food donations for the Hastings

Food Pantry to Mass on the second weekend of each month, looking ahead that will be on July 12/13.

Please no glass, open or expired items and please do not leave food donations at other times.



The **RECTORY OFFICE** will close at 1pm on **Fridays** for the summer months (Memorial Day through Labor Day). Please remember, even though the office is close, you can still reserve Masses, as well as Candles online. A direct link can be found on the parish website: www.stmolph.com



June 29, 2025 - Sts. Peter & Paul, Apostles

Reading I: Acts 12: 1-11

Put in jail by Herod the Great's grandson Agrippa, St. Peter miraculously escapes from a well-guarded jail cell. God answers the early Church's prayer for him.

Reading II: 2 Timothy 4: 6-8, 17-18

St. Paul, knowing his death is imminent, asserts that he has fulfilled his earthly mission as the evangelist to the Gentile nations.

The Gospel: Matthew 16: 13-19

St. Peter is given the keys of the kingdom of heaven, symbols of his authority over the Church. "Bind and loose" refer to the task of the rabbis who were official interpreters of the Law. Here it signifies the forgiveness of sins.

every contribution is
hugely valued

thank
you!

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.



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
Claire Sherry - USAF



Please keep in your prayers the ill of our parish especially: *Charles Green*,

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

If you would like to add the name of a loved one to the prayer list, please contact the rectory: 914-478-2822

COLLECTION REPORT:

Weekend: June 22:

Sunday 6/22: \$9,472

Parish Giving: \$2,175

Weekend Total: \$11,647

Upcoming Second Collections

July 13 - Black & Indian Missions

July 20 - Maintenance & Repairs

July 27 - Air Conditioning

Online Giving

St. Matthew & Our Lady of Perpetual Help offers two ways to make church contributions online:

Zelle and Parish Giving



Parish Giving

For Parish Giving use the QR Code or visit the website:

www.parishgiving.org

and search for **St. Matthew & OLPH Church**

zelle®

Scan the QR Code in your banking app to find: **The St. Matthew** or find us using our email address **office@stmolph.com**



Please Note: The church's legal name is so long that our bank only uses the first several characters, hence why in Zelle our name shows up as: **The St. Matthew**

CANDLE DEDICATIONS



OLPH Tabernacle Candle

In Memory of Mary E. Wolff

req. by Family

St. Matthew Tabernacle Candle

In Memory of John & Miriam Wazeter

req. by Phyllis Richter

Candle dedications can be reserved online or by calling the rectory. Please visit our website for the direct link for Candle Dedications: www.stmolph.com



REGISTRATION IS OPEN

All families currently in the Religious Education Program have received several emails from Parish Giving to register their child(ren) for the 2025-2026 school year. This year, there is a registration form for **Grades 1-6** and a separate form for **Confirmation Grades 7-8**. If you have children in both grade levels, you **MUST** use both forms to register all your children. If you are new to the program, or registering a child for the first time, there is a link on the parish website to begin the registration process for **New Families**.

DEADLINE APPROACHING: Registrations completed by **Monday, June 30th**, will receive a discount of \$100 off of tuition. The Sacramental fees are not discounted.

REMINDER : All students please continue to drop your **ATTENDANCE ENVELOPES** in the collection basket each weekend when you attend Mass. If you are not able to attend Mass at STM or OLPH, please get a bulletin from the church your visiting, have it signed by the Priest, and return it in the next collection basket when you return to STMOLPH.

FIRST COMMUNION & CONFIRMATION PHOTOGRAPHS can be picked up in the rectory during office hours, Monday - Thursday, 10am - 5pm.



2025-2026 Religious Education Calendar

can be found on the parish website: www.stmolph.com on the home page as well as under the Religious Education tab. Please keep in mind that most correspondences for the religious education program will be sent through Flocknote. Please log into Flocknote and make sure your email is up to date and that you have provided a cell phone number. www.flocknote.com

"A religion that doesn't interfere with secular order will soon discover that the secular order will not refrain from interfering with it."

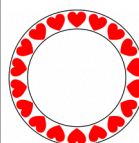
- Archbishop Fulton J. Sheen



At the June Parish Council meeting, the following officers were elected: Sheri Marchi as council chair, Pat Lancellotti as council vice chair and Terry Spadaccini as council secretary. Thank you to former Parish Council chair Bryan Healy and vice chair Lee Kinnally for their service over the past two years.

The council welcomed three new members, David Bloomer, Paul Campson and Antonia LaMonica, and offered thanks to the following members as their time on the council comes to a close: Elizabeth Heilakka, Vincent Lumalcuri, and George Morrissey.

The next meeting of the Parish Council is scheduled for September 18, after the usual summer break.



CIRCLE OF LOVE PRAYER GROUP

Meets every Wednesday at OLPH Church, 7:30pm. Everyone is invited to come say the scripture rosary.

Our Lady of Fatima Wants to Visit You!

For over 40 years, our parish's Circle of Love prayer group has shared the joy and peace of Our Lady of Fatima through a traveling Pilgrim Virgin statue. She's journeyed from Manhattan to Wappingers Falls, touching hearts and changing lives.

One grandmother was moved to tears when her young granddaughter, raised without faith, saw the statue and quietly made the Sign of the Cross, saying, "What a beautiful lady." Another woman shared that after 25 years, her husband finally said, "Let's pray the rosary together," moved by Our Lady's presence.

If you'd like to welcome Our Lady into your home, call Lourdes at 914-564-3243

How John Adams Wanted Us to Celebrate Independence Day.

by Fr. Patrick Briscoe, OP

In a letter to his wife on the eve of July 4, 1776, he describes what he thinks this day should entail for future generations.

John Adams wrote a remarkable letter to his beloved wife Abigail on July 3, 1776. On the eve of what was to be Independence Day, Adams wrote, “I am apt to believe that (Independence Day) will be celebrated by succeeding generations as the great anniversary festival.”

Adams went on to say exactly how he thought the day should be spent. Beginning as a man of faith, Adams says, “It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty.” Furthermore, he continues, “It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward forevermore.” Adams’ words have the ring of prophecy. Our own celebrations map exactly what he describes. But the deeper question we have to ask is: **Why did Adams believe the Fourth of July would be important? Moreover, why is it important to us?**

Did Adams wish to solemnize the heroism of the signers of the document? Was he looking to form new customs and traditions for the emerging nation? Was he hoping to use the occasion for his own political gain to celebrate this or that cause? **And what are we to make of all this?** Adams’ own devotion to the Fourth of July for us offers an opportunity to reflect on the great ideal of freedom. Delightfully, by a conspiracy of Divine Providence, this is the mystery of today’s Scripture readings at Mass. **What does freedom mean for us? Are we able to name and express it?**

During the commissioning of the Prophet Ezekiel, the Lord assures the prophet that he may not be successful according to his own hopes or desires. The Lord reminds the prophet that Israel is a stubborn nation. However, Scripture says, “And whether they heed or resist—for they are a rebellious house—they shall know that a prophet has been among them” (Ez 2:5). **Israel has the freedom to assent to or to reject the prophet’s call to repentance.** Israel is free to obey the word of the Lord or to defy it.

The same mystery of freedom is presented in the encounter of Jesus and the people of Nazareth. The Lord returns to his home and preaches in the synagogue at Nazareth. And the Gospel tells us, “He was not able to perform any mighty deed there, apart from curing a few sick people by laying his hands on them. He was amazed at their lack of faith” (Mk 6:5-6). The people of Nazareth found themselves face-to-face with Christ, and yet they did not believe. **In their freedom, they inhibited the work of Jesus,** unable to cooperate with the offer of his healing power, with the labor of Divine grace.

In these encounters and many other places in the Scriptures, we see that people are free to embrace God’s plan or to spurn it. **And this is the heart of the mystery of freedom: Whenever we choose to cooperate with God, to act according to his plans (following the revealed and natural moral law) it is then that we are truly, most profoundly free.**

The Belgian Dominican moral theologian Servais Pinckaers named this phenomenon freedom for excellence. Father Pinckaers describes freedom for excellence, saying, “It is the power to engage in excellent actions, actions that are both good and true.” For Father Pinckaers, **this is not a morality of obligation or law, but a principle of happiness** and a motivation to pursue virtue and upright living. Excellent is acquired, built, and refined, like the skill of playing an instrument or the painting of a picture. When asked what freedom is or what it is for, many today would probably say something akin to, “It’s the ability to do whatever I want.” And yet this kind of assertion makes oneself the arbiter of the moral life, the end or goal of action.

For Father Pinckaers, the great problem of Christian morality of the 20th century was that a divorce had occurred between morality (freedom) and happiness. He argues that freedom for excellence is the key to renewal. Freedom is the condition, the state which allows virtue to flourish, making it possible for us to choose the good, to want to follow Christ and discover the joy of such a way of life. **Gospel-living promises the greatest happiness that can be had on this side of eternity, and even greater happiness thereafter.**

Similarly, John Adams, again writing to Abigail, says, “It should be your care, therefore, and mine, to elevate the minds of our children and exalt their courage; to accelerate and animate their industry and activity; to excite in them an habitual contempt of meanness, abhorrence of injustice and inhumanity, and an ambition to excel in every capacity, faculty, and virtue.” Adams’ optimism should be our own, like him we should desire such virtue and excellence for ourselves, and our sons and daughters.

Let today then be a celebration of freedom, not for freedom’s own sake, but recognizing it for what it is. Freedom, the great gift of Almighty God, is not its own end. Nor are we human beings its arbiter. But in freedom, we can choose to be good. And in choosing to be good, we will be happy.

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Father Patrick joined the Order of Preachers in 2010. Following his ordination to the priesthood, he was assigned in Providence, Rhode Island. Father Patrick served as a chaplain and instructor of theology at Providence College and as a parish priest at St. Pius V Church.



The Catholic Who Told the Unitarian She Had Nothing to Offer

by David Mills

COMMENTARY: The rough-and-tumble correspondence between two women, one Catholic and one Unitarian, provides one model of how people who disagree can speak to each other.

It is not a book anyone would publish now. It's an artifact from a bygone age. People don't talk this way anymore: "Theologically, I'm afraid you have nothing to offer," the Catholic wrote the Unitarian with whom she'd started exchanging letters on the differences between the two beliefs. Months later, after reading an official Unitarian booklet explaining the religion, she described Unitarianism as "like Diet-Rite cola: no calories, very little taste, and a throw-away bottle." In another letter, she objects to the Unitarian's attempt, obviously sincere, to understand Catholic teaching, but almost always making it simplistic: "Not everyone can take a profound Christian doctrine (a doctrine that the theologians may have toiled over for several centuries) and so quickly reduce it to the level of 'I see the cat. Do you see the cat? It is sitting on the mat.'"

Neither Was a Diplomat

The Catholic was a once-popular writer named Lucile Hasley, who had published three collections of essays with Sheed & Ward, the first in 1949 with the lovely title *Reproachfully Yours*. Once a Presbyterian, she had entered the Church in her 20s, describing her conversion as "tripping blindly over a threshold and being thrown flat on one's stomach into the House of Light." Her husband taught English at Notre Dame and they lived in South Bend. The Unitarian was a religiously curious housewife (her word) and social activist named Betty Mills (no relation to me), who had written Hasley a fan letter about *Reproachfully Yours*, while noting, "I can't swallow the religious porridge you serve up." She, much younger than Hasley, wanted to know what Catholics believed and had even enrolled in an inquirer's class at the local parish in Bismarck, North Dakota, just to find out what Catholics thought.

They fell into a correspondence that Frank Sheed, the major Catholic publisher of the day, wanted to publish. The book appeared in 1964 as *Mind If I Differ?*, dedicated "To each other." As I write, you can't find a used copy online, but you can read it on Internet Archive. (It includes Sheed's introduction, "Ecumenism at the Grass Roots," and a letter from him about the death of children.) Hasley herself writes about halfway through: "The conviction grows that I was never cut out to be a diplomat. Neither can I pretend, of course, that this is a model dialogue for others to follow. Too brutal. But despite the abyss between us ... both in theology and age ... I rather think we go together like ham and eggs, that our friendship can survive the gaff."

She says she loves the person she sees in her letters, someone who had come to her in good will and was already making an effort to understand Catholicism by going to the class. "You're no longer an armchair critic of the Church; you had the curiosity, good will, and openmindedness to sit in this church basement and listen." But that has its limits. "No doubt about it, you are much more detached and ecumenical than I. Why not? I think I have something to offer," she tells Mills, meaning that she didn't. "Otherwise, I'd just be swapping favorite bits of religious verse with you. Or cartoons."

Mills always pushes back, holding her views with a conviction Hasley cannot move. She writes near the end of their exchange, "The only reason I'm not wilting with discouragement ('Why do you put this keen intellectualism in cold storage when you tackle a Catholic doctrine?') is that sometimes you turn me stiff with rage. (Academic, not personal.) Your idea of how I should tackle a Catholic doctrine is (1) accept it; (2) repeat only the pretty parts."

Their exchange offers a model, if not a universal one, of a way of engaging people with different beliefs that gets to the differences more quickly and more clearly, and can describe the relation of the two more precisely, than the usual way people talk across lines today. We have good reason to look for commonalities and common ground, not least how quickly we can latch onto reasons for division, but that tends to minimize or erase differences and invent commonalities from similarities. Theirs was also, of course, a "kids, don't try this at home" exercise. Fewer people can do what Hasley and Mills did than think they can.

What the Unitarians Lost

Hasley responds to Mills's kind words with her own, and in return Mills sends her a lighthearted essay she wrote called "On Being a Unitarian." The Catholic didn't find it funny. "All I can see is what you've lost ... Christ, the Mother of God, the sacraments, the saints, etc.," she says, adding later in the letter, "you've surely, dear heart, thrown out the baby with the bath water. And what a famous baby that is, by now." Hasley sets out to explain to Mills what Catholics actually believe. Among her main arguments is the inadequacy of human reason, which was the Unitarians' sole basis for belief. Building on that inescapable matter of fact, she explains the need for a Church that has thought through things over time and has definite beliefs about definite realities for that reason to work on.

Continued Next Page....

Unitarians, she writes, “are on their individual own. (See above listing of different types and conditions of human reason.) This must be LOTS OF FUN at times ... no boundaries, no restrictions, no isms, no rules ... but it strikes me as pretty slim pickings when you need a guiding hand. If we can’t even see ourselves as we really are (and we can’t), think how human reason ... with no guide posts ... could shoot off in all sorts of erratic decisions.” (The ellipses are hers.)

Referring to Servetus, a proto-Unitarian the Protestants burned in 1553 for denying the Trinity, she writes, “I’m sorry about that burning, but who is to say that this one man — lighting a heretical bonfire — was more reliable, by virtue of human reason, than the pooled decisions of a huge body of theologians?”

Hasley constantly insists that the Catholic faith depends on realities while Unitarians depends on something unsubstantial. Like a Unitarian assertion Mills quotes that Jesus didn’t rise from the dead on Easter, but “was risen before Easter,” and that “the centuries have not been able to bury him,” because despite being completely dead, “he was nonetheless able to command the hearts of men to carry on his mission and his ideas.” (The quote goes on and gets worse.) Hasley responds, “If the catechism makes your back teeth rattle, as you bite down hard on the dogma, I get the feeling I’m sinking my teeth into cotton candy ... you know, that stuff that evaporates in your mouth?”

She doesn’t give a millimeter on doctrine, but throughout the book, she tries to find reasons Mills thinks and feels as she does, even when they point to the failures and sins of Christians. “Somehow, I get the impression that the Unitarians are refugees: people who have been damaged ... or hurt ... or repelled ... by exposure to an un-Christian Christianity.” Mills tells her that’s true. Hasley also tries to be as generous as possible to her friend’s tradition. “For all I know,” she writes later in their correspondence, “the Unitarians may be part of God’s long-range pattern: that your Servetus, along with the Reformation, was needed to establish the freedom of worship we have today in our pluralistic society.”

Like a Fish and a Puzzle

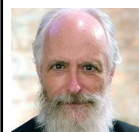
One reason to read the book besides Hasley’s arguments is the images and examples she uses, trying to describe the Catholic faith and life to someone who didn’t understand it. Like this one: “Once upon a time, in San Francisco, the waiter deftly removed the spinal column from my fish in a dazzling sleight-of-hand performance that I’ve never forgotten. Well, those beautifully bare and unbroken vertebrae remind me of the catechism: the backbone of the Church, but without an ounce of nourishment on it. You gotta read to put flesh on the bones.” “It all MAKES SENSE,” she says later in the book, “exasperated” with Mills’ continued misunderstanding of Catholic teaching. “It all goes together ... but (like a jig-saw puzzle) you (a) have to have all the pieces and (b) you have to fit these pieces together properly. Then, the Christian picture emerges. You can make anything look ridiculous if you goof it up. Really, I don’t think you tolerant Unitarians are a bit fair to Christianity.”

Speaking With Conviction

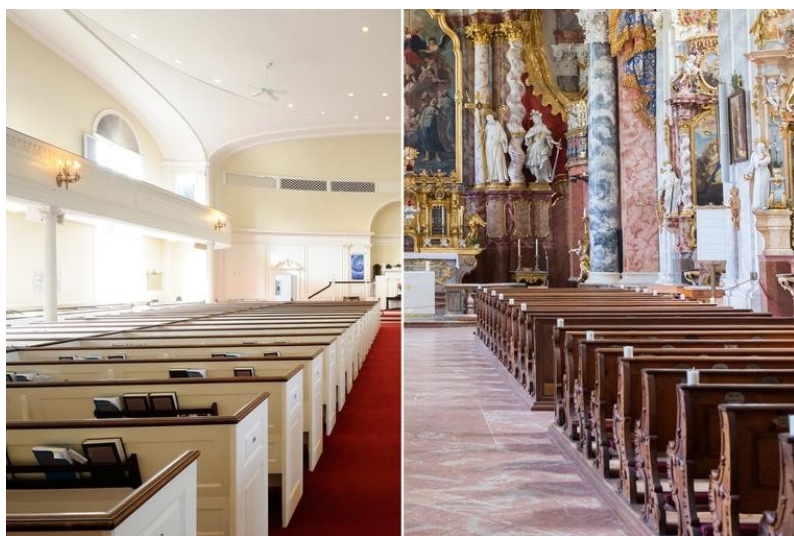
Hasley never succeeded even in making her Unitarian friend question her Unitarianism. I didn’t expect her to, because it’s a religion for people disinclined to believe in dogmas, at least supernatural ones, and have several coherent and reasonable ways to justify doing so. Mills insists on the fundamental commitment of “the duty to doubt.”

Still, giving her a better understanding of Catholicism must have done some good, at least in making her writing about it more accurate and helping her fellow Unitarians see it a little more clearly, maybe creating in some of her readers the crack that lets the light in. And the exchange did bear fruit in a very helpful and unexpectedly inspiring book, which shows us a way of speaking with conviction to others with conviction.

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David Mills David Mills, former executive editor of *First Things* and editor of *Touchstone*, is author of two substacks, [Pulled Quotes](#) and [Pulled Quotes \(Catholic Edition\)](#).



Interiors of a Unitarian church (l) and the Catholic parish church of St. George and Pancras, part of the former Cistercian monastery in Raitenhaslach, Germany. (photo: Jorge Salcedo / Chris Redan / Shutterstock)