



ST. PETER'S PARISH

POUGHKEEPSIE, NY

SUNDAY, SEPTEMBER 21, 2025

25TH SUNDAY IN ORDINARY TIME



"For the children of this world are more prudent in dealing with their own generation than are the children of light. No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and mammon." - Lk 16:8b, 13



Original St. Peter's Seal

St. Peter's Parish

In Our 192nd Year - October 14, 1832

Poughkeepsie, New York * Mother Church of the Hudson Valley

Parish Office: 171 Salt Point Turnpike, Poughkeepsie, NY 12603

Office Hours: Monday-Friday 9:00am-2:00pm

Mailing address: 6 Fr. Cody Plaza, Poughkeepsie, NY 12601

Parish Website: www.StPetersParishNY.com

Parish email: stpppoffice@gmail.com **Phone:** 845-452-8580



Traditional Papal Seal

Served by

Father Daniel D'Alliessi
Pastor

Clergy Associates

Father Zeverin Emagalit
Mid-Hudson Regional Hospital Chaplain

Father Mario Julian, OFM
Mount Alvernia Director

St. Peter's Convent, 1860

16 Fr. Cody Plaza, Poughkeepsie, NY 12601
Sisters of the Immaculate Heart of Mary

The Chapels of St. Peter's Parish

Our Lady of the Rosary, 1906
185 Hudson View Drive, Poughkeepsie

Our Lady of the Way, 1903
at the Culinary Institute

Our Lady of the Holy Souls, 1995
at St. Peter's Cemetery

Our Lady, Seat of Wisdom, 1965
at St. Peter's School

Administration Building, 1995

Business Hours & Mass Cards
9:00 am-2:00 pm Monday-Friday
171 Salt Point Turnpike
Poughkeepsie, NY 12603
(845) 452-8580

Parish Secretary

10:00 am - 2:00 pm Monday-Friday

Parish Bookkeepers
Baptismal & Marriage Certificates
Envelopes & Sponsor Certificates

St. Peter's Cemetery, 1853

171 Salt Point Turnpike
Poughkeepsie, NY 12603

Mailing Address: 6 Fr. Cody Plaza,
Poughkeepsie, NY 12601

Office Hours 9:00 am - 4:00 pm Mon.-Fri.
Grave Openings & Sales / Deeds for Graves

(845) 452-8580 ext. 2

Gates close at 4:30 pm

Religious Education/CCD for Public School Students

1st thru 8th Wed. 6:00 pm - 7:30 pm
Coordinator: (845) 452-8580 ext. 7

The Catholic Schools of Dutchess County

Holy Trinity Regional School
St. Denis/St. Columba Regional School
St. Mary Parochial School,
St. Martin de Porres Parochial School



The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones. If, therefore, you are not trustworthy with dishonest wealth, who will trust you with true wealth? If you are not trustworthy with what belongs to another, who will give you what is yours?

- Luke 16:10-12



Our Lady of the Rosary Chapel

SACRAMENTS

Confession: Saturdays 3:00 - 3:45 pm at School Chapel & by Appointment

Baptism: Most Saturdays 12:30 pm at Our Lady of the Rosary Chapel

First Holy Communion & Confirmation: Scheduled through CCD Office

Marriage: Most Saturdays at 12:00 pm or Weekdays, call at least six months before

Anointing of the Sick: In danger of death - anytime, otherwise by Appointment

Quinceañera Mass: Most Saturdays at 12:00 pm or Weekdays, at least six months before

Call (845) 452-8580 to inquire about the above

Mass Schedule

Vigil (Saturday)

Parish Auditorium

4:00 pm

Sunday

Our Lady of the Rosary Chapel

9:00 am, 10:30 am, 12:00 pm

Weekday

Our Lady of the Rosary Chapel

Tuesday 8:30 am

Wednesday 8:30 am

Thursday 8:30 am

Non-First Friday 8:30 am

First Friday 12:00 pm

First Saturday 12:00 pm

Devotions

Our Lady of the Rosary Chapel

Tuesday - after Mass

St. Anthony of Padua Novena

Wednesday - after Mass

Our Lady of the Miraculous Medal Novena

First Friday

Eucharistic Exposition & Benediction

11:30 am-12:00 pm

6:00 pm-7:00 pm (October-June)

Our Lady of the Rosary Chapel

First Saturday Mass

of the Immaculate Heart of Mary
12:00 pm

Holy Day Schedule

Our Lady of the Rosary Chapel

Check parish website

The Six Holy Days of Obligation

January 1st- The Motherhood of the BVM

40 Days After Easter- Ascension Thursday

August 15th- The Assumption of the BVM

November 1st- All Saints

December 8th- The Immaculate Conception of the BVM

December 25th- The Nativity of Our Lord

Emergency Weather Masses

For any questions regarding Mass schedule during hazardous weather conditions please check the parish website:
www.StPetersParishNY.com



Saturday, September 20 - Vigil Mass - 25th Sunday in Ordinary Time

3:40 pm Holy Rosary
4:00 pm Elizabeth & John Lasko Sr. by the Family

Sunday, September 21 - The 25th Sunday in Ordinary Time

9:00 am Sam Imperati by Marie Imperati
10:30 am People of the Parish
12:00 pm Lori Seehase by Maria Lupicuti

Monday, September 22 - St. Commodilla

No Public Mass

Tuesday, September 23 - St. Pius of Pietrelcina

8:30 am George & Mary Lynch Marconette,
Margaret O'Donnel, Joseph Marconette,
and Marguerite Marconette by the Marconette Fund

Wednesday, September 24 - Our Lady of Ransom

8:30 am Julia Frank by Paul Kacocha

Thursday, September 25 - St. Cleophas

8:30 am Mary Kihlmire by Annita Gilbride

Friday, September 26 - Sts. Cosmas & Damian, Martyrs

8:30 am Stanley Hornak by Paul Kacocha

Saturday, September 27 - Vigil Mass - 26th Sunday in Ordinary Time

3:40 pm Holy Rosary
4:00 pm Edward Van Etten by the Family

Sunday, September 28 - The 26th Sunday in Ordinary Time

9:00 am Helen & Andrew Kormondy by the Family
10:30 am People of the Parish
12:00 pm Fannie & Tony Sedita by Vince & Rose Murphy

PRAY FOR OUR PARISHIONERS

Lord Jesus Christ, we call upon your blessed name and we pray for your merciful heart to surround them with love, strength, and courage. Touch them with your power so they may experience healing, comfort and solace!

Please remember in your prayers:

All our former Pastors, Administrators, Assisting Priests, Dean Davis, Jasmine Cappillino, Rosa Armenta, Laura Felice, Father Damian O'Connell, S.J., Diana Gautier, Cornelius Martorano, Sam Fasolino, Mary Ellen Davis, Betty Freeborn, Amy Cordero, Anthony Cordero, Carl Rennie, Jeff Lucas, Susan Lachausse, Diane Wood, Bonnie Otillo, Theresa Pierson, Catalina Fonts-Masvidal, Colleen McGarry, Paul Mancarella, Philip & Gladys Roberts

PRAY FOR OUR DEAR DEPARTED

Receive in tranquility and peace, O Lord, the souls of your servants who have departed this present life to come to you. Grant them rest and place them in the habitations of light, the abodes of blessed spirits.

Please remember in your prayers:

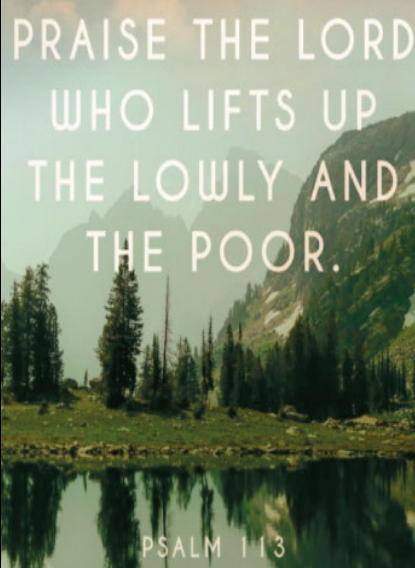
Gregory Felice, Veronica Antonio, Anna Mae Tkazyik

PRAY FOR OUR ARMED FORCES

Archbishop William Muhm, CAP - Fr. Peter Pomposello, Army, Sgt. Sophia Della Pietra, National Guard, 1st Lieutenant Jake Della Pietra, Navy, Luke Creeden-Hamilton, Fr. Adolphus Muoghalu, Paul Davis - SSGT US Army Reserve, Joseph H. Colaizzo - Captain US Air Force, Alex Wagner - Security Forces, TSgt Connor Hart - 105th MXS NY ANG, Connor Ruhland- 2nd Lt. US Air Force, Garrett C. Thompson (Navy)

Spiritual Communion

My Jesus, I believe that You are really and truly present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.



Act of Contrition

O my God, I am heartily sorry for having offended You, and I detest all my sins, because of Your just punishments, but most of all because they offend You, my God, Who are all good and deserving of all my love. I firmly resolve, with the help of Your grace, to sin no more and avoid the near occasion of sin. Amen.



The first collection (Regular Parish) for Sunday, September 14, 2025: \$5,308.70

The second collection (Parish Debt) for Sunday, September 14, 2025: \$499.00

Thank you for your continued support of the works of our parish.



HYMNS FOR SEPTEMBER 21, 2025 - THE 25th SUNDAY IN ORDINARY TIME

Entrance: #207 - O God, Our Help in Ages Past

Offertory: #289 - In Paradisum (Instrumental)

Communion: #142 - Godhead Here in Hiding

Communion: #166 - Pescador de Hombres (SP)

Recessional: #155 - Holy God, We Praise Thy Name

DAILY READINGS

September 21 - 25th Sunday in Ordinary Time - *Am 8:4-7/1 Tm 2:1-8/Lk 16:1-13*

September 22 - St. Commodilla - *Ezr 1:1-6/Lk 8:16-18*

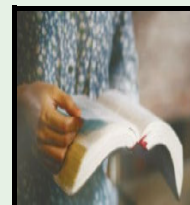
September 23 - St. Pius of Pietrelcina - *Ezr 6:7-8, 12b, 14-20/Lk 8:19-21*

September 24 - Our Lady of Ransom - *Ezr 9:5-9/Lk 9:1-6*

September 25 - St. Cleophas - *Hg 1:1-8/Lk 9:7-9*

September 26 - Sts. Cosmas & Damian, Martyrs - *Hg 2:1-9/Lk 9:18-22*

September 27 - St. Vincent de Paul - *Zec 2:5-9, 14-15a/Lk 9:43b-45*



ICE CREAM SOCIAL - SUNDAY, SEPTEMBER 7, 2025



ST. PETER'S CHURCH MEMORIALS. NEVER FORGOTTEN.

In Loving Memory of

Austin E. Short

August 8, 1935 - August 3, 2022

***From your loving wife, Linda A. Short
and your loving family***

In Loving Memory of

Mary Ann DeWitt

From Lee J., Kristin & Lee

In Loving Memory of

Diana Wilson

May 8, 1949 - May 10, 2022

From your loving husband, Joe

Remembering Your Birthday

John F. Belch

September 29, 1947 - January 5, 2010

***We love and miss you,
JoAnne and all your Family***

In Loving Memory of

Donna Knapp

Happy Heavenly Birthday

September 18th

Love, your sister Karen

In Loving Memory of

Charles M. Darrow

Sept. 10, 1944 - Sept. 9, 2024

From his loving family

INSTRUCTION IN THE CATHOLIC FAITH FOR ADULTS (18 +)
ESPECIALLY FOR NON-CATHOLICS AND CATHOLICS WHO HAVE NOT CELEBRATED
FIRST HOLY COMMUNION, CONFESSION, OR CONFIRMATION

Contact the parish office, ASAP, if you have not already done so, to enroll. Classes plan to meet on most Tuesdays from 7:15 pm to 8:30 pm and occasional Saturday evenings at St. Peters School, 12 Father Cody Drive.

WHO NEEDS PRAYER?

My little children, reflect on these words: the Christian's treasure is not on earth but in heaven. Our thoughts, then ought to be directed to where our treasure is. This is the glorious duty of man: to pray and to love. If you pray and love, that is where a man's happiness lies.

Prayer is nothing else but union with God. When one has a heart that is pure and united with God, he is given a kind of serenity and sweetness that makes him ecstatic, a light that surrounds him with marvelous brightness. In this intimate union, God and the soul are fused together like two bits of wax that no one can ever pull apart. This union of God with a tiny creature is a lovely thing. It is a happiness beyond understanding.

We had become unworthy to pray, but God in his goodness allowed us to speak with him. Our prayer is incense that gives him the greatest pleasure.

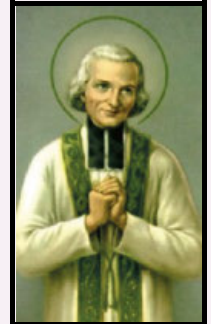
My little children, your hearts are small, but prayer stretches them and makes them capable of loving God. Through prayer we receive a foretaste of heaven and something of paradise comes down upon us. Prayer never leaves us without sweetness. It is honey that flows into the soul and makes all things sweet. When we pray properly, sorrows disappear like snow before the sun.

Prayer also makes time pass very quickly and with such great delight that one does not notice its length. Listen: Once when I was a purveyor in Bresse and most of my companions were ill, I had to make a long journey. I prayed to the good God, and believe me, the time did not seem long.

Some men immerse themselves as deeply in prayer as fish in water, because they give themselves totally to God. There is not division in their hearts. O, how I love these noble souls! Saint Francis of Assisi and Saint Colette used to see our Lord and talk to him just as we talk to one another.

How unlike them we are! How often we come to church with no idea of what to do or what to ask for. And yet, whenever we go to any human being, we know well enough why we go. And still worse, there are some who seem to speak to the good God like this: "I will only say a couple of things to you, and then I will be rid of you." I often think that when we come to adore the Lord, we would receive everything we ask for, if we would ask with living faith and with a pure heart.

From The Liturgy of the Hours, August 4, Office of Readings, The Catechetical Instructions of Saint John Mary Vianney (1786-1859) at www.ibreviary.org



St. John Vianney



OFFICE OF THE CARDINAL
488 MADISON AVENUE
NEW YORK, NY 10022

September 21, 2025
Month of the Seven Sorrows of Mary
Jubilee Year of Hope

Dear friends in the Lord:

When my mail arrives every day, I look forward to letters from our wonderful parishioners, but none cheers me more than when I read how much the faithful love their devoted priests. And as you know, almost all of them were educated and formed at *St. Joseph's Seminary and College, Dunwoodie*, now beginning its 130th year.

Our seminarians are not only the future shepherds of our flock, but they will also be spiritual guides and leaders in our wider communities. We must be sure that they are as well prepared as possible to serve the Church in New York. And for the last century and a quarter, Dunwoodie has been that place of formation. Thousands of holy, dedicated, and faithful priests have been ordained over these years. Our seminary is nationally renowned, held in the highest regard by bishops from around the country. Each year, dozens of other dioceses and religious orders send their candidates to our priestly formation program.

As I write to you today and express my gratitude for last year's contribution of \$427,251, I ask you to consider, in your own prayer, a sacrificial gift to the *Annual Seminary Appeal*. It will be collected on the weekend of September 28. Your support will provide tuition, room and board, academic training and spiritual formation for our archdiocesan seminarians and the others who are studying there and help prepare these young men to become great priests after the heart of Jesus, the Good Shepherd.

I ask you to pray for priestly vocations and help me in providing for our seminarians who will hand on the life and traditions of the Church one day. To learn more, visit www.dunwoodie.edu.

With prayerful best wishes and gratitude to you and your families, I am,

Faithfully in Christ,

+ 
† Timothy Michael Cardinal Dolan
Archbishop of New York



**Most Holy Stigmata Fraternity
Order of Franciscan Secular
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6:00 PM - Information/ Orientation
7:15 PM - Holy Mass in Chapel
7:50 PM - Fraternity Gathering

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For information, call or email:
Richie at 845-978-7929; rptt9592@gmail.com
Fran at 845-518-8490; fsalaun@aol.com

EUCCHARISTIC PRAYER: ROMAN CANON: PER IPSUM

Official Latin

Per ipsum, et cum ipso, et in ipso est Tibi, Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria per omnia saecula saeculorum. Amen.

Official English

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever. Amen.

Literal English

Through Him, and with Him, and in Him, to You God, almighty Father, in the unity of the Holy Spirit, all glory and honor, for ever and ever. Amen.

This final part of the Roman Canon begins with *Per ipsum* literally translated as “through the same.” This is one of the most ancient prayers of Holy Mass. The *ipsum* connects us to the *quem* of the previous prayer and to the *Christum Dominum nostrum* at the end of the *Nobis quoque*. In fact, *ipsum* is a reflexive adjective which in English is rendered here as Him, with the antecedent being Jesus Christ. Notably, Latin had no third person pronoun except the reflexive pronouns. Demonstrative and reflexive pronouns and adjectives which serve as third person pronouns.

The words “Through Him (Christ)” are a powerful statement of Faith. Jesus Christ, true God and true man, is “the one mediator between God and man” (1 Timothy 2:5-9). The phrase is used twice in Saint Paul’s letter to the Colossians (1:16-20): “[F]or in Him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through Him and for Him. He Himself is before all things, and in Him all things hold together. He is the head of the Body, the Church; He is the beginning, the firstborn from the dead, so that He might come to have first place in everything. For in Him all the fullness of God was pleased to dwell, and through Him God was pleased to reconcile to Himself all things, whether on earth or in heaven, by making peace through the Blood of His Cross.”

The passage proclaims Jesus’ divine and human natures. Meanwhile, Saint John the Apostle wrote: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being *through* Him, and without Him not one thing came into being” (John 1:1-3) In both passages, the word “through” is important because it distinguishes the God Father from Jesus as persons without denying their co-eternal equality in divinity as the one true God, especially in view of what is written in Isaiah 44:24: “Thus says YHWH, your Redeemer, who formed you in the womb: ‘I am YHWH, who made all things, who alone stretched out the heavens, who by myself spread out the earth.’” Thus, when we use the ancient phrase, “through Christ our Lord,” we recall Christ’s role in Creation and Redemption. When we call Him Lord, we are calling Him YHWH, the name God revealed at the burning bush to Moses.

We pray the *Per ipsum* at the end of the Roman Canon because this is the point at which the gifts are offered to God the Father by the priest acting in *person* of *Christ the Head*. The priest indicates an act of offering, according to the rubrics, by slightly elevating the gifts over the corporal which is on altar. But, these gifts are offered not only through Christ, but also with Him and in Him. In fact, we also offer Christ to Himself and to the Holy Spirit in so far as They are, respectively, the Second and Third Persons of the Blessed Trinity. Thus, Christ is the one offered as living victim; the one who offers as High Priest; and the offeree as one of the Trinity. We, meanwhile, remember gratefully remember that He has become our brother (Hebrews 2:11) and that He identifies Himself with us as members of His Mystical Body, the Church (Acts 9:4; 1 Corinthians 12:27; Ephesians 1:23, 4:12; Colossians 1:18). As the priest elevates our Blessed Lord, we also recall the fulfillment of the prophecy of Malachi (1:11): “For from the rising of the sun to its setting my name is great among the nations, and in every place incense is offered to my name, and a pure offering; for my name is great among the nations, says the Lord of hosts.”

As we offer Christ, we offer a divinely living victim. His Divinity cannot die. The Messiah, though He died in His Humanity on the Cross, rose in His Humanity and dies no more in His Humanity. By His own promise at the Last Supper, which He can fulfill because He is God, His saving death on the Cross at Calvary and His glorious resurrection are made present at each celebration of Holy Mass. Thus, we offer this Paschal Mystery to the Father as the only way we can give anything of worth back to the Father. The only human creature who can give God glory by His own merit is Jesus Christ since His human nature is inseparably united to His divine nature through His divine personhood. The Son of God acts properly from each nature, but in all His acts, the one who acts is the second person of the Trinity. The Church calls this unfathomable union the hypostatic union. The Baltimore Catechism teaches that if we ask Jesus, "Who are you?" He answers, "The Son of God." If we ask, "What are you?" He responds, "Divine and Human." Moreover, because of Christ's incarnation by *hypostatic union*, we can say that God died and was immolated for us, even though God as God cannot die. And yet, in saying this, we cannot say that Father or the Holy Spirit died and was immolated for us. Because the divine nature cannot die, Jesus is a living victim capable of giving us life even in death. This is why Jesus says, "Unless You eat my Flesh and drink my Blood, you cannot have life with in you." (John 6:53) The first man, Adam, was supposed to have eaten frequently of the tree of life to maintain immortality, but after sinning was barred from doing so. The Cross is now the tree of life and through Baptism and Penance we are again admitted to eat, not earthly food, but Jesus our heavenly food.

The *Per ipsum* refers not only to Christ, but also the Father and the Holy Spirit. Moreover, all "glory and honor" are given to the Father, through, with, in Christ. As we hear the word "glory" we are reminded of the hymn sung at the beginning of Holy Mass of which the first words *Gloria in excelsis Deo* were sung by the Angels announcing Christ's birth at Bethlehem (which means "house of bread"). As at the first Christmas, the Incarnate Son of God is present in our church upon the altar but hidden from our eyes in the form bread to give glory to the Father. Glory and honor are always possessed by God the Father, but also due to Him from His creatures. But only God-made-Flesh can truly give the Father perfect glory. And Christ, because He made us members of His Mystical Body, the Church, and because He is eternal, guarantees that through Him we can offer the Father perfect glory "forever."

The Holy Spirit is the eternal hypostatic Love between the Father and the Son. Fr. Enrico Mazza points out that acceptable worship is "in the Spirit and Truth" (John 4:24) wherein Spirit refers to the Holy Spirit and Truth refers to the Son of God. Further, the *Per ipsum* indicates that glory is given to the Father "in the unity of the Holy Spirit." This is actually a phrase of Saint Paul in his Letter to the Ephesians 4:3 wherein he says, "Make every effort to maintain the unity of the Spirit in the bond of peace." Following this, he explains in Ephesians 4:4-6, "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one Faith, one Baptism, one God and Father of all, who is above all and through all and in all." The Holy Spirit is the unity between Father and Son. And thus, in His temporal mission in creation, the Holy Spirit makes the members of the Church one. Thus, at the Last Supper, Jesus prayed that Christians "be one even as we are one" (John 17:21-23). The oneness of God is a unity of three divine persons. Noteworthy, is the fact that the first use of the word "one" (*echad*) in Scripture is in Genesis 1:5: "And the evening and the morning were one day." The next usage is in Genesis 2:24: "Therefore shall a man leave his father and his mother, and shall cleave unto his woman: and they shall be one flesh." The use of the Hebrew word "one," therefore, does not mean solitary. "Hear, O Israel: The Lord our God, the Lord is one" (Deuteronomy 6:4) does not exclude that the one God is a communion of three persons. The Church founded by Christ is also one, though as a creature she has many parts (1 Corinthians 12:12-27; Romans 12:4-5).

The Roman Canon ends with "Amen" a word used so often in our prayers and during Holy Mass. "Amen" is actually a Hebrew word, derived from a root meaning "truth" or "certainty." It indicates one's agreement or belief with some declaration. Some old Italian prayer books translated it *così sia* or "so be it." Jesus often said, "Amen. Amen. I say to you..." (John 5:24; 6:53; 14:2; 16:20) to emphasize the truth of what He was about to say, such as during the Bread of Life discourse. Revelation 3:14 even use "Amen" as a name for Jesus who is the Way, the Truth, and the Life (John 14:6). And when the saints and angels in heaven pray, they sing "Amen" (Revelation 4:9-10; 7:11). Jesus the Lamb declares, "Amen" (Revelation 5:2). The saints join Christ in saying, "Amen." (Revelation 5:13) In fact, "Amen" is the last word of the entire Bible in Revelation 22:21. How appropriate to say this word with love and devotion in all our prayers, but especially to conclude the Eucharistic Prayer.



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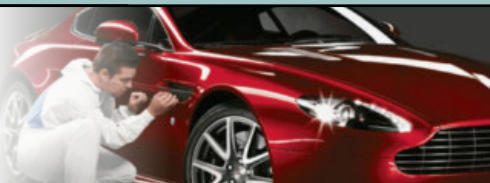
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