

St. Paul the Apostle Parish



Lincoln Park

Fr. Leonard F. Villa, Pastor

Fr. Michael J. Morrow

Deacon Rudolph Teng

Deacon Thomas Barbagallo

Masses

Saturday 9:00 AM Sunday Vigil 5:00 PM
Sunday 7:45 AM, 9:15 AM, 10:45 AM, 12:15 PM
Latin Mass 1:30 PM, first three Sundays
2:30 PM fourth Sunday of the Month.
Weekdays 9:00 AM
Holy Days 9:00 AM, 7:30 PM

Rectory 602 McLean Ave., Yonkers, NY 10705
Tel: 914-963-7330
Fax: 914-963-1952

Religious Education Office

Jackie Barton - Coordinator of Religious
Education
602 McLean Ave., Yonkers, NY 10705
Tel: 914-965-9333

Sacrament of Baptism

Sundays at 2:45pm except the 4th Sunday of
each month by appointment

Sacrament of Reconciliation

Saturday 4:00-4:45 PM. Anytime requested.

Sacrament of Marriage

Six months advance notice is mandatory.
Marriage preparation course required.
Call rectory for appointment.

Sacrament of the Sick

Call the rectory for attention to home-bound

Parish Registration

Contact the rectory

Parish

Website: www.stpaulyonkers.org
E-mail: stpaulyonkers@gmail.com

Parish Meetings

Monday	6:45 PM St. Paul's Folk Dance
Tuesday	7:30 Legion of Mary
Tuesday	8:00 PM Prayer Group
2nd Tuesday	8:00 PM Men's Group
Wednesday	7:00 PM A.A. Open Meeting
Thursday	7:00 PM A.A. Open Meeting
Thursday	7:00 PM Al-Anon
Friday	9:30-10:30 Adoration
Friday	7:30 PM Boy Scouts
Saturday	9:30 AM Religious Educ. PreK-8
Sunday	7:00 PM A.A. Beginners Meeting

Pregnancy Hot Line

Tel: 800-640-0767



SIXTEENTH SUNDAY IN ORDINARY TIME

JULY 19, 2026



MASS Intentions

Saturday July 18, 2026

5:00 Theresa Izzo (Bday memorial) A Friend

Sunday July 19, 2026

7:45 Evelyn & Peter Daly Daly family

9:15 Brian Bergen (Bday memorial) Family

10:45 For the People of the Parish

12:15 Khloe Deuna (living) Religious Ed

1:30 Nichelle Rosas (living) Religious Ed

Monday July 20, 2026

9:00 Ethelwaldo Teng Teng family

12:00 In Thanksgiving

Tuesday July 21, 2026

9:00 Norah Tulick Orosz family

Wednesday July 22, 2026

9:00 Gilbert DeLeon Teng family

12:00 Special Intention

Thursday July 23, 2026

9:00 Teresa Sulaiman & Celestina Bardini

12:00 Eoin Hassett (living)

Friday July 24, 2026

9:00 Maria M. Zorrilla Gonzalez

Saturday July 25, 2026

9:00 Maureen O'Connor (living)

12:00 Thomas More Tierney (Anniv) Slattery fmlly

5:00 Pietro DiMatteo (Bday memorial) family

Sunday July 26, 2026

7:45 Grace & George Walsh & Robert O'Neill

9:15 Kara Noble (living) Religious Ed

10:45 For the People of the Parish

12:15 Mary Booth Franchi family

2:30 Angela DeVito (living-birthday)

LECTORS:

July 18th 5:00 D. Douglas

July 19th 7:45 S. Abraham 9:15 J. Barton

10:45 K. Snyder 12:15 F. Brady



Richard Lyons, Grace Lyons, Joseph Molack, Victor Fierro, Timothy O'Connor, Valentina Rakaj, Pete Coppa, Rosemary Libre, Kathleen Kerrigan, Carol Saxe, Maria Toppi, Camielle Moynihan, Eileen Coughlin, Carol O'Neill, Jane Curtin, Rose Rampa, Willi Dunz, Noemi Asuncion Bernardez, Patrizia DeGiovanni, Carol Santini, Victor Fierro, Aidan Curtin, and Ed Catis.



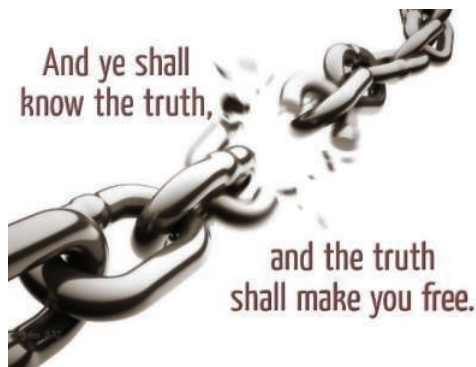
Please remember in prayer all those who died this week especially, Fr. Robert Moore, Msgr. Charles Quinn, Eileen LeQuay, Gerard O'Sullivan, Harry A. Winterroth, Peter Yucor, Nicholas Moreschi, Denyse Guariglia, and those who mourn them.

We are thankful for your consistent stewardship. ©JPPC

STEWARDSHIP: Week of July 12, 2026

1 st Collection	\$4,304
2 nd Collection	\$1,045
Shrines	\$105
On line Giving	\$2,400
Total	\$7,854

Thank you for your continued support of our Parish and its many needs. Your financial generosity for the upkeep of our Parish buildings and programs is essential and greatly appreciated. To sign up for WeShare go to stpaulyonkers.org and click "Online Giving". Thank you for your generosity!



I am the way the truth and the life John 14:6

God's freedom has decided to enter the imprisoned freedom of man and creation.

In the earthly Paradise, one fact was clear to our first parents: the creation whose fruits they enjoyed, and their very existence, were not to be taken for granted: they were there, but they could have been gone. Consequently, everything was a wonder for them, the enchantment of a beauty of being that rose freely with the morning sun, and in whose light they freely acknowledged and thanked God for the freedom with which He had created everything, especially them. God's freedom and human freedom mirrored each other, adhering together, certainly without confusion, but also without contradiction.

Then came the false freedom of sin with the consequent captivity of man and of creation itself, which still today places both in the pains of childbirth: *"For the creation was subjected to futility, not willingly, but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the glorious freedom of the children of God. For we know that the whole creation has been groaning in the pains of childbirth until now. And not only so, but we ourselves, who have the first fruits of the Spirit, even we ourselves groan inwardly as we wait eagerly for adoption, the redemption of our bodies."*

However, human freedom has not been corrupted to its core, but it has remained chained like that of a prisoner who can indeed raise his gaze in expectation of eventual liberation but who by himself cannot loosen any of the bonds that hold him bound, making it a parched land without rain falling from the sky, a barren, stony, and harsh land without yet a seed to make it sprout. (emphasis added)

If human freedom has become such, God's freedom has remained more than ever free to offer our captivity a liberation whose wonder infinitely surpasses the original. God's freedom, in fact, decided to enter the imprisoned freedom of humanity and creation, so that "when he ascended into heaven, he led captives with him" (Eph 4:8). God's freedom in history is called Jesus Christ, the incarnate Son of God who came to free us.

He did not speak only in particular parables, because his entire Gospel was a single parable. The parable, in fact, is not just a form of his language, certainly a brilliant one, but it has always been his all-encompassing way of relating to men and, at the decisive moment, it was also his way of suffering for us, because to tear us from the suffering of prison he endured all its pains: his Cross was his greatest parable, which, beginning its trajectory at the point of his death, descended to hell and then ascended to heaven.

"Why do you speak to them in parables?" the disciples asked. Why don't you make yourself understood tout court by the people? The Lord's answer is initially disconcerting: "Because to you it has been given to know the mysteries of the kingdom of heaven, but to them it has not been given. For, to him who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away."

This is why I speak to them in parables, because looking they do not see, and hearing they do not listen, nor do they understand. In them the prophecy of Isaiah is fulfilled which says: You will indeed hear but never understand; you will indeed see but never perceive. For this people's heart has grown dull, and their ears are hard of hearing, and they have closed their eyes, lest they should see with their eyes, and hear with their ears, and understand with their heart, and turn, and I should heal them."

I speak this way so that they may not understand. What does this mean, given that Christ came to offer himself to all and to save all? To become, as St. Paul reminds us of himself, as a witness of Christ, "all things to all men" (1 Cor 9:22). Christ always spoke in this parabolic way so that no one could presume to escape prison without him, without making the humble effort of belonging to him and, therefore, of entering by his grace alone into the space of his freedom that alone liberates, entrusting to it one's own chained freedom. Only with him can one cross the threshold of the prison that encloses man's freedom and whose perimeter extends along the entire border traced by that parable that is himself.

On the one hand, the prison that to many appears to be freedom, at times even omnipotent; on the other, the wonder of an authentic freedom that, freed from its bonds, is surprised by the miracle that has occurred, as happened to Peter when the angel of the Lord led him out of the prison in which Herod Agrippa had locked him up (Acts 12:1-11): "*to you [to you who have chosen me to cross the border] it is given to know the mysteries of the kingdom of heaven ... blessed ... your eyes because they see and your ears because they hear .*"

Christ cannot use any other language of life because it is the only language that man's imprisoned freedom has allowed him to use. To free us, he had to enter our prison, take us by the hand and lead us all out, but he asked, and still asks, each of us: will you let me take your hand? A language, therefore, that offers liberation, but also a language that benignly warns of possible perdition, where man closes himself to listening because of his hardness of heart: "*to him who has [me] , more will be given, and he will have abundance; but from him who does not have [me] , even what he has will be taken away*" because when imprisoned freedom does not allow itself to be freed, it runs the risk of being lost in eternal prison, "where there will be weeping and gnashing of teeth" (Mt 8:12).

If parables were the very form with which Christ announced and brought about salvation, the Church, his witness, cannot help but continue its form within the path of her mission; otherwise, the "sign of contradiction" (Lk 2:34) that she bears in her very nature as the Body of Christ walking through history, testifying to the human fruitfulness of his truth, would be lacking. This is what happens in the modernist position of yesterday and today, where Christ's contradiction is sweetened and domesticated to make it comprehensible and acceptable to human thought.

In this way, the person does not offer a correct use of reason which leads to authentic faith, which adequately responds "to everyone who asks you a reason for the hope that is in you" (1 Peter 3:15), rather its contents are adapted to the unreasonable and changeable contents of the world, without requiring that conversion of heart that belonging only to Christ makes possible. Indeed, it is thought that by eliminating the inevitable harshness of the language of parables, a person can in this way escape from the condition of imprisoned freedom, without realizing that instead he is being locked up even more tightly within his chains: "You are the salt of the earth; but if salt has lost its flavor, how can it be seasoned? It is no longer good for anything except to be thrown out and trampled underfoot by men" (Mt 5:13) ... Edited (END) Father **Ambrogio Clavadei** Cf. Source: sabinopaciolla.com



Save the date – Sept. 13th

FORMED

Bible Study and More! Go to stpaulyonkers.formed.org and register which gives you access to quality Catholic on line programs, movies, audios, and books. Wednesday is the Feast of Saint Mary Magdalene. Watch: Easter in Art: *Mary Magdalene*, FORMED Daily: *Feast of St. Mary Magdalene*, or Via Lucis – Station 3: *The Risen Lord Appears to Mary Magdalene*. Listen to: *Three Women and the Lord*. Saturday is the Feast of St. James, Apostle. Watch: *The Way of St. James* or *St. James the Greater*.

You are invited

Mass for Healing

St. Paul the Apostle Church

Tuesday Night - July 28th at 8:00 pm

Celebrant: Msgr. Sebastian Poovathumkal

Mission Diocese of Vijayapuram, Kerala, INDIA

Inquiries - Call 914.318.8787

Thank you to all who participated in Foundations of Faith. You made it inspiring and educational. Our next program, The Bible Timeline, is starting September 16th & 17th. More details to come.

Knights of Columbus Council 3995 extends their heartfelt thanks to the parishioners of Saint Paul's for your support and participation in their recent 50/50 Raffle. Although there were no winning tickets sold at Saint Paul's this year, your generosity and support are sincerely appreciated and help them continue their charitable works throughout the communities they serve. A complete list of the raffle winners can be found by visiting www.kofc3995.org and clicking on "Raffles" at the top of the page. Thank you again for your continued support, and we wish everyone the best of luck in next year's raffle!

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Become a member of the



The Legion of Mary is the largest apostolic organization of lay people all over the world, in which Catholic men, women and youth sanctify themselves through prayer and apostolic work in union with Our Lady under the guidance of a priest. Members can be Active (must attend meetings) or Auxiliary (no meeting attendance required) – all Catholics are welcome to join. For more information, please contact Kathy Scott 347-835- 9259, Jackie Barton 914-965-9333 or attend a meeting: Tuesdays at 7:30pm in St. Paul School building



Registration for Religious Education is open. You can register through our website or pick up forms in back of Church. Forms can be dropped in the collection basket or mailed.

Take Catholic Theology Courses This Fall at St. Joseph's Seminary! Semester Dates: September 8 through December 18. Courses are: Open to qualified lay men and women, clergy, and consecrated religious; Offered in person or online - Zoom in from any location to join a class; Reasonably priced - Affordable tuition rates! To learn more go to: www.dunwoodie.edu/my-sjs, or call 914-367-8145. Are you ready to learn more about the beauty of the Catholic faith?

*Presenting oneself to receive Holy Communion should happen only after an examination of conscience according to the Church's objective criteria, asking such questions as: **Am I guilty of mortal sin? Have I prepared myself by fasting for at least an hour?** The practice of indiscriminately presenting oneself to receive Holy Communion, merely because of being at Mass, is an abuse that must be corrected. Receiving Communion in mortal sin is a sacrilege.*



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