

SAINT JOHN NEUMANN PARISH

708 Milford Rd (Rte 101A), Merrimack, NH 03054 — SJNNH.ORG



BAPTISM OF THE LORD January 10, 2021

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MASS SCHEDULE

Saturday (Outdoor) 4:00 PM
Saturday (Anticipatory) 5:30 PM
Sunday 8:00 AM
Sunday 10:00 AM
Sunday [Labor Day thru Memorial Day] 6:00 PM
Daily (Mon, Wed-Fri) 12:15 PM

CONFESSION

Sunday 11:15 AM - 1:00 PM
And before/after daily Mass, or by appointment.

BAPTISM

Parents must attend a Parent Baptism Class before the baptism of their child. The class is offered the first Sunday of each month following the 10:00 AM Mass.

MARRIAGE

Please contact the office at least six months prior to the wedding date. The diocese requires Marriage Prep.

VISITS TO THE HOMEBOUND AND SICK, ANOINTING OF THE SICK

Please call the office to request home or hospital visitation.

RITE OF CHRISTIAN INITIATION

RCIA is the process of formation offered to those who seek to become Catholic. For information, please call the office.

ON BAPTISM

Whoever believes and is baptized will be saved; whoever does not believe will be condemned. —Mark 16:16

The excerpt below is from the highly regarded catechetical text The Catechism Explained: An Exhaustive Explanation of the Catholic Religion (Benziger Brothers: New York, 1899).



1. **THIS** is what takes place at baptism: Water is poured upon the head of the person to be baptized, and at the same time the words appointed by Our Lord are repeated; the person is thereby cleansed from original sin and all other sins, he is gifted with habitual and sanctifying grace, and becomes a child of God, an heir of heaven, and a member of the Church.

At our baptism much the same takes place as at Our Lord's baptism: like Him, we have water poured upon our head, and certain words are spoken ("I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost"); the Holy Ghost descends upon us (although not in the form of a dove), we are made temples of the Holy Ghost and endowed with sanctifying grace; God the Father says: "This is My beloved son, in whom I am well pleased" (we are made children of God), and the heavens are opened (we are made heirs of immortality). Again, much the same takes place at our baptism as at the cleansing of Naaman (4 Kings 5:14); we are washed with water, and delivered from the leprosy of sin, both original and actual. So again



much the same takes place at our baptism as at the passage of the Israelites through the Jordan (1 Cor 10:2); we pass through the water of Baptism into the promised land, the Church of which we become members. Those on whom sanctifying grace has been bestowed, are in virtue of that bestowal children of God and heirs of heaven. Only the baptized have the right to call God their Father, hence in early times the Lord's Prayer was not taught to the unbaptized. St. Louis of France used to say: "I think more of the private chapel where I was baptized, than of the Cathedral of Rheims where I was crowned; for the dignity of a child of God, which was bestowed on me at Baptism, is greater than that of the ruler of a kingdom. The latter I shall lose at death; the other will be my passport to everlasting glory." It is because man is cleansed from sin by baptism that St. Paul exclaims: "There is therefore now no condemnation to them that are in Christ Jesus" (Rom 8:1). The words of St. Peter on the Day of Pentecost show what is the effect produced by Baptism: "Do penance, and be baptized, every one of you in the name of Jesus Christ, for the remission of your sins; and you shall receive the gift of the Holy Ghost" (Acts 2:38). St. Paul speaks of Baptism as "the laver of regeneration and renovation of the Holy Ghost," whereby "being; justified by His grace we may be heirs according to hope of life everlasting" (Ti 3:5, 7). Again he says: "In one spirit were we all baptized into one body" (1 Cor 12:13).

Baptism was instituted by Our Lord at His own baptism and enjoined upon the Church at His ascension.

Our Lord caused Himself to be baptized in the Jordan in order to sanctify water and impart to it a cleansing power. The manifestation of all the three persons of the Holy Trinity at the time of His baptism showed that the sacrament was to be administered in the name of the three divine persons. Christ also told His apostles at His ascension to go, "baptizing all nations in the name of the Father, and of the Son, and of the Holy Ghost" (Mt 28:19).

2. **Baptism acts spiritually as water does materially. It cleanses us from the stains of sin, it extinguishes for us the names of hell and of purgatory; it imparts to us a new life, it quenches the thirst of the soul, it gives us strength to fulfil the commandments, causes us to bring forth fruit to life eternal, and makes us members of Christ's mystical body.**

Every one knows that in the natural order water cleanses the body, puts out fire, and recalls to consciousness one who has fainted; that it invigorates the human frame and gives fertility to the soil. The water of Baptism does the same in the spiritual order. Every new born infant has the stain of original sin attaching to him, and every adult has, in addition, that of actual sin. These sins vanish at the laver of regeneration as a spark disappears if it falls into the ocean. On this account no penance is enjoined on the

newly-baptized. Any one dying immediately after baptism, goes straight to heaven if he has at the time no attachment to venial sin, thus escaping purgatory and hell. And since the person baptized receives the Holy Ghost, and with Him sanctifying grace, a new life begins for him, the life in God. Thus Baptism is the birth of the soul, whereas the other sacraments are its food or its medicine. Baptism is also called regeneration, because it is the commencement of another and a new life. When the water is poured upon the exterior, an interior change takes place; the individual becomes a new creature from sinful he becomes just. In Baptism true peace of mind is acquired through the indwelling of the Holy Ghost. The early Christians used to feel the same interior happiness after baptism that we feel after making a good confession. It may truly be said that the water of Baptism quenches the thirst of the soul. Furthermore, when the Holy Ghost enters into the soul at Baptism, He enlightens the understanding and justifies the will. When Saul, the persecutor of the Christians, was baptized, there fell from his eyes as it were scales (Acts 9:18), indicating that his spiritual blindness was at an end. Baptism also confers strength to resist the temptations of the evil enemy. Yet the corrupt proclivity remains, and man is ever subject to temptations, as the Hebrews, when they had escaped from servitude by the passage of the Red Sea, were still exposed to the attacks of their adversaries in the desert. As the will is fortified by Baptism, we are better able to perform good works. He who has received the Holy Ghost possesses divine charity (Council of Trent, 6, 7), and by charity we abide in God, and are closely united to Him (John 14:23; 1 John 4:16). Hence, having received the Holy Ghost and with Him divine charity, we are in Baptism made one with Christ (Gal 3:27); we are united to Christ as members to the head; "your members are the members of Christ" (1 Cor 6:15). We are made members of the one great body of which Christ is the head and the life; all the graces which we receive as members of the Church proceed from Christ. Hence He is rightly termed the life-giving Head of the Church, for in one Spirit we were all baptized into one body (1 Cor 12:13, 15). In Baptism we are cut off from the stock of the old sinful Adam, and grafted into Christ as new creatures; we are no longer of the posterity of the old Adam, but of the posterity of Christ. Baptism is compared to the door of Noe's ark. See how marvelous are the effects of this sacrament! The grace of Baptism is of all the gifts of God the most excellent, the most exalted, the most precious. Who, being unbaptized, would not desire Baptism?

3. **Baptism is indispensably necessary to salvation.**

Our Lord says: "Unless a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of heaven" (John 3:5). St. Basil says Baptism is the vessel wherein we embark for the celestial port. Baptism is no less indispensable in the spiritual order than water in the natural order, and since it is so

indispensable, God has made it very easy. Nothing is absolutely necessary but water, which may be had everywhere; every one can baptize in case of need; new born infants may be baptized; and for adults the simple desire is sufficient, if actual baptism is impossible.

1. The three SACRAMENTS OF CHRISTIAN INITIATION lay the foundations of Christian life: CCC 1275
 - i. Baptism [rebirth],
 - ii. Confirmation [strengthening],
 - iii. Eucharist [the food of eternal life].
2. Baptism is NECESSARY FOR SALVATION for those who have received the Gospel and have heard that Christ is "*the way, and the truth, and the life*" (Jn 14:6). It is received only once. 1242-1243, 1277
3. The SOLE PREREQUISITE for Baptism is *faith*, which must be professed publicly at the time of Baptism. At infant baptisms, parents profess the faith on behalf of their child. 1246-1254
4. The PRINCIPAL EFFECTS of Baptism are two: 1262, 1265-1267, 1279
 - i. FORGIVENESS OF SINS, Original Sin and all personal sins (as well as all punishment for sin);
 - ii. Conferral of SANCTIFYING GRACE [the gift of God's own life, a participation in the life of the Holy Trinity for the purpose of healing and sanctifying the soul]—that is, in Baptism we become adopted children of God, members of the Body of Christ, and temples of the Holy Spirit.
5. Together with Sanctifying Grace, Baptism bestows: 1266
 - i. the THEOLOGICAL VIRTUES [Faith, Hope, and Love];
 - ii. the GIFTS OF THE HOLY SPIRIT [Wisdom, Counsel, Understanding, Knowledge, Courage, Piety, Fear of the Lord]
 - iii. a growth in goodness through the MORAL VIRTUES [Prudence, Justice, Temperance, Fortitude].
6. The TEMPORAL CONSEQUENCES of Original Sin remaining after Baptism are: 1264
 - i. the two WOUNDS OF THE BODY (Suffering, Death);
 - ii. the four WOUNDS OF THE SOUL (concupiscence —i.e., an inclination to

evil/sin—, weakness, ignorance, malice).

7. The reception of Baptism is required before we can receive the other Sacraments. Baptism gives access to the other Sacraments. It is the "GATEWAY" to life in the Spirit. 1262-1274, 1279-1280
8. Baptism is administered by immersion or pouring water three times over the candidate's head while saying, "N., I baptize you in the name of the Father, and the Son, and of the Holy Spirit." 1239-1240, 1278
 - i. Water symbolizes cleansing and new life.
 - ii. The Trinitarian formula, anointings [w/ the Oil of Catechumens and the Oil of Chrism], white garment, and baptismal candle all signify new life in Christ.
9. The ordinary ministers of Baptism are clergy. In an emergency, however, anyone can baptize. 1256, 1284
10. From antiquity the Church has practiced INFANT BAPTISM. For this reason: God loves us before we love him. Baptized children, later in life, must necessarily profess the faith for themselves. 1250, 1282

MASS INTENTIONS

Jan 10 (Sun), 8:00 AM	Mary Ann Warpinski (mother of Cecilia Stupois, req. by Pat & Tom Davis)
Jan 10, 10:00 AM	Albert Champagne (40th Anniv., req. by Jones & Champagne families)
Jan 10, 6:00 PM	SJN Parishioners

The Code of Canon Law confirms the practice of offering Mass(es) for particular intentions is ancient: "The Christian faithful who give an offering to apply the Mass for their intention contribute to the good of the Church and by that offering share its concern to support its ministers and works" (945 §2).

ANNOUNCEMENTS

— NOTICE —

- Due to the Saturday 4:00 PM Outdoor Mass, CONFESSION has moved temporarily to Sundays following the 10:00 AM Mass = 11:15 AM - 1:00 PM.
- The Sunday 10:00 AM Mass continues to be LIVE STREAMED at:

<https://www.facebook.com/112258683764613/live>

- The 12:15 daily Mass is posted Monday, and Wednesday thru Friday to:

<https://www.facebook.com/sjnnh>

- PLEASE NOTE: the 4:00 PM Outdoor Mass affords the greatest pandemic precautions for those most at risk.

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— NOTICE —

The SJN office will be closed Monday, January 18 in observance of the Dr. Martin Luther King holiday. No daily 12:15 PM Mass.



For more information about the diocesan youth camps visit their website: <<http://bfcamp.com/>>.

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SESSION & REGISTRATION INFORMATION

SESSION 1	6/27 - 7/10
SESSION 2	7/11 - 7/24
SESSION 3	7/25 - 8/7
SESSION 4	8/8 - 8/21
SPECIAL NEEDS WEEK	6/28 - 6/30

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