

SAINT JOHN NEUMANN PARISH

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



4th SUNDAY IN ORDINARY TIME
January 31, 2021

Fr. Robert Glasgow
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Chaplain (LTC) USA, Ret.
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Eileen Buckley
Business Manager / Parish Secretary
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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

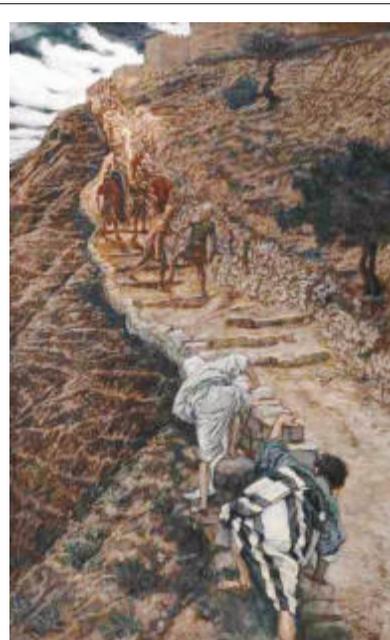
RCIA is the process of formation offered to those who seek to become Catholic. For information, please call the office.

DEAR SEMINARIANS,

And Jesus said to him, "Follow me." —John 1:43

The following excerpts are from Pope Benedict XVI's address from the Vatican to Seminarians on 18 Oct 2010, the Feast of St Luke.

WHEN in December 1944 I was drafted for military service, the company commander asked each of us what we planned to do in the future. I answered that I wanted to become a Catholic priest. The lieutenant replied: "Then you ought to look for something else. In the new Germany priests are no longer needed." I knew that this "new Germany" was already coming to an end, and that, after the enormous devastation which that madness had brought upon the country, priests would be needed more than ever. Today the situation is completely changed. In different



SS. PETER AND JOHN
FOLLOW FROM AFAR
by James Tissot (d. 1902)

ways, though, many people nowadays also think that the Catholic priesthood is not a "job" for the future, but one that belongs more to the past. You, dear friends, have decided to enter the seminary and to prepare for priestly ministry in the Catholic Church in spite of such opinions and objections. You have done a good thing. Because people will always have need of God, even in an age marked by technical mastery of the world and globalization: they will always need the God who has revealed himself in Jesus Christ, the God who gathers us together in the universal Church in order to learn with him and through him life's true meaning and in order



to uphold and apply the standards of true humanity. Where people no longer perceive God, life grows empty; nothing is ever enough.

The seminary is a community journeying towards priestly ministry. I have said something very important here: one does not become a priest on one's own. The "community of disciples" is essential, the fellowship of those who desire to serve the greater Church. In this letter I would like to point out—thinking back to my own time in the seminary—several elements which I consider important for these years of your journeying.

1. Anyone who wishes to become a priest must be first and foremost a "man of God", to use the expression of St Paul (1 Tim 6:11). [It is] in the face of Jesus Christ we see the face of God. In his words we hear God himself speaking to us. It follows that the most important thing in our path towards priesthood and during the whole of our priestly lives is our personal relationship with God in Jesus Christ. So it is important that our day should begin and end with prayer; that we listen to God as the Scriptures are read; that we share with him our desires and our hopes, our joys and our troubles, our failures and our thanks for all his blessings, and thus keep him ever before us as the point of reference for our lives.

2. For us God is not simply Word. At the heart of our relationship with God and our way of life is the Eucharist. Celebrating it devoutly, and thus encountering Christ personally, should be the center of all our days. In St Cyprian's interpretation of the Gospel prayer, "Give us this day our daily bread", he says among other things that "our" bread—the bread which we receive as Christians in the Church—is the Eucharistic Lord himself. In this petition of the Our Father, then, we pray that he may daily give us "our" bread; and that it may always nourish our lives; that the Risen Christ, who gives himself to us in the Eucharist, may truly shape the whole of our lives by the radiance of his divine love.

5. Above all, your time in the seminary is also a time of study. The Christian faith has an essentially rational and intellectual dimension. Were it to lack that dimension, it would not be itself. Paul speaks of a "standard of teaching" to which we were entrusted in Baptism (Rom 6:17). All of you know the words of St Peter which the medieval theologians saw as the justification for a rational and scientific theology: "Always be ready to make your defense to anyone who demands from you an 'accounting' for the hope that is in you" (1 Pet 3:15). Learning how to make such a defense is one of the primary responsibilities of your years in the seminary. I can only plead with you: Be committed to your studies! Take advantage of your years of study! You will not regret it. It is important to have a thorough knowledge of sacred Scripture as a whole, in its unity as the Old and the New Testaments: the shaping of texts, their literary characteristics, the process by which they came to form the canon of sacred books, their dynamic inner unity, a unity which may not be immediately apparent but which in fact gives the individual texts their full meaning. It is important to be familiar with the Fathers

and the great Councils in which the Church appropriated, through faith-filled reflection, the essential statements of Scripture. I could easily go on.

6. Your years in the seminary should also be a time of growth towards human maturity. It is important for the priest, who is called to accompany others through the journey of life up to the threshold of death, to have the right balance of heart and mind, reason and feeling, body and soul, and to be humanly integrated. To the theological virtues the Christian tradition has always joined the cardinal virtues derived from human experience and philosophy, and, more generally, from the sound ethical tradition of humanity. Paul makes this point very clearly to the Philippians: "Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things" (4:8). Recently we have seen with great dismay that some priests disfigured their ministry by sexually abusing children and young people. Instead of guiding people to greater human maturity and setting them an example, their abusive behavior caused great damage for which we feel profound shame and regret. As a result of all this, many people, perhaps even some of you, might ask whether it is good to become a priest; whether the choice of celibacy makes any sense as a truly human way of life. Yet even the most reprehensible abuse cannot discredit the priestly mission, which remains great and pure. Thank God, all of us know exemplary priests, men shaped by their faith, who bear witness that one can attain to an authentic, pure and mature humanity in this state and specifically in the life of celibacy.

7. The seminary is a time when you learn with one another and from one another. In community life, which can at times be difficult, you should learn generosity and tolerance, not only bearing with, but also enriching one another, so that each of you will be able to contribute his own gifts to the whole, even as all serve the same Church, the same Lord. This school of tolerance, indeed, of mutual acceptance and mutual understanding in the unity of Christ's Body, is an important part of your years in the seminary.

Dear seminarians, with these few lines I have wanted to let you know how often I think of you, especially in these difficult times, and how close I am to you in prayer. Please pray for me, that I may exercise my ministry well, as long as the Lord may wish. I entrust your journey of preparation for priesthood to the maternal protection of Mary Most Holy, whose home was a school of goodness and of grace. May Almighty God bless you all, the Father, the Son and the Holy Spirit.

Yours devotedly in the Lord,
BENEDICTUS PP. XVI

MASS INTENTIONS

Jan 30 (Sat), 5:30 PM Joan Luke (LIVING INTENTION - req. by Ellie)
Jan 31 (Sun), 8:00 AM Larry Edwards (req. by Fregault family)
Feb 5 (Fri), 12:15 PM Rock Noel (req. by Diane Bonenfant)

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).

LENTEN REGULATIONS

- **ALL THE DAYS OF LENT ARE DAYS OF PENANCE** = the faithful are encouraged to practice some form of voluntary self-denial or personal penance (e.g., physical mortification or temperance or acts of religion, charity or Christian witness).
- **FRIDAYS OF LENT (Feb 19, 26, Mar 5, 12, 19, 26) are obligatory DAYS OF ABSTINENCE.** The faithful from age 14 onwards are bound by the law of ABSTINENCE = meatless meals.
- **ASH WEDNESDAY (Feb 17) and GOOD FRIDAY (Apr 2) are DAYS OF FAST & ABSTINENCE.** The faithful aged 18-59 (beginning of the 60th year) are bound by the law of FASTING = When fasting, a person is permitted to eat one full meal. Two smaller meals may also be taken, but not to equal a full meal. If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the "paschal fast" to honor the suffering and death of the Lord Jesus, and to prepare ourselves to share more fully and to celebrate more readily his Resurrection.

ANNOUNCEMENTS

ASH WEDNESDAY

17 Feb 2021

MASS w/ *distribution of Ashes:
12:15, 4:00 (outdoor), 5:30, and 7:00 PM

*The Vatican has directed that ashes be sprinkled rather than traced on people's foreheads this year as a COVID precaution.

PARISH INFORMATION

WE LOVE BEING IN TOUCH WITH YOU! Now you can keep in touch with us via email and/or text messaging:

Visit > <https://SJNMERRIMACK.flocknote.com>

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Text > "SJNMERRIMACK" to 84576 (message and data rates may apply)

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— 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.

— TAX NOTICE —

If you would like a statement of your 2020 contributions to the parish, please fill out the CONTRIBUTIONS REQUEST CARD (located alongside the bulletins in the foyer) and place it in the collection basket. You can also request a statement by emailing us your:

- Name
- Address
- Phone #
- Envelope #

Statements will go out in February. Your financial support, especially during the past few months, has been very much appreciated!

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AT-HOME MARRIAGE RETREAT
National Marriage Week 2021
"To Have, To Hold, To Honor"

NATIONAL MARRIAGE WEEK is 7-14 February 2021. This year, the United States Council of Catholic Bishops' (USCCB) Secretariat of Laity, Marriage, Family Life and Youth is offering an at-home MARRIAGE RETREAT this year. Copies of the 7-day retreat are available upon request (please email Fr. Glasgow) or from the USCCB website:

<<https://www.usccb.org/>>

DEAR MARRIED COUPLES,

This year's theme for National Marriage Week is **"TO HAVE, TO HOLD, AND TO HONOR,"** a reminder of the promises made on your wedding day. The stories and reflection questions that follow are intended to help you renew your commitment "to have, to hold, to honor" your spouse. **Celebrate and enrich your marriage this week by taking some time each day to listen to the Word of God, meditate, reflect, and pray together.**

Each day is an opportunity to read and meditate on a passage from Scripture followed by a re-imagined story from a different perspective. Reflect on the questions that follow and close with the prayer for couples. This exercise of praying with the Scriptures is called **LECTIO DIVINA**: it consists of four steps: *Lectio* (reading of Scriptures), *Meditatio* (meditation), *Oratio* (prayer), and *Contemplatio* (contemplation).



From Feb 17-Mar 28, you are invited to join with other Christians for 40 DAYS FOR LIFE = 40 days of prayer and fasting for an end to abortion. Come with a friend or with your group to stand and peacefully pray during a 40-day vigil on the sidewalk outside Planned Parenthood on 24 Pennacook St, Manchester. This is not a protest; it's a positive, life affirming prayer vigil for our sisters and brothers. To sign up, and to find out more, please visit:

<<https://40daysforlife.com/manchester>>

St John Neumann Prayer Line

If you or someone you know is in need of prayer, please contact the parish office or Pat Davis. No last names are needed. Requests are kept confidential: <pattyann10@comcast.net>

SJN Staff

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PASTORAL COUNCIL
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