

# SAINT JOHN NEUMANN PARISH

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



## PENTECOST May 23, 2021

**Fr. Robert Glasgow**  
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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 ..... 4:00 PM - 5:30 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 THE HOLY SPIRIT

But you are not in the flesh; on the contrary, you are in the spirit, if only the Spirit of God dwells in you. Whoever does not have the Spirit of Christ does not belong to him. —Rom 8:9

The following is an excerpt from Blessed John Henry Cardinal Newman's (d. 1890) Sermon 19 entitled, "The Indwelling Spirit".



DOVE OF THE HOLY SPIRIT  
by Gian Lorenzo Bernini (d. 1680)

The Dove of the Holy Spirit window is located directly above the papal throne in St Peter's Basilica [Vatican City]. It is immense (the dove measures 6' from wing tip to wing tip). The dove symbolizes the Holy Spirit, the soul of the Church which it never ceases to help/guide. Its twelve sections are a tribute to the twelve Apostles.

**THE Holy Spirit has from the beginning pleaded with man.** We read in the Book of Genesis, that, when evil began to prevail all over the earth before the flood, the Lord said, "My Spirit shall not always strive with man" [Gen 6:3]; implying that He had hitherto striven with his corruption. Again, when God took to Him a peculiar people, the Holy Spirit was pleased to be especially present with them. Nehemiah says, "Thou gavest also Thy Good Spirit to instruct them" [Neh 9:20], and Isaiah, "They rebelled and vexed His Holy Spirit" [Isa 63:10]. Further, He manifested Himself as the source of various gifts, intellectual and extraordinary, in the Prophets, and others. Thus at the time the Tabernacle was constructed, the Lord filled Bezaleel "with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works" [Exod 31:3-4] in metal, stone, and timber. At another time, when Moses was oppressed with his labors, Almighty God vouchsafed to "take of the Spirit" which was upon him, and to put it on seventy of the elders of Israel, that they might share the burden with him. "And it came to pass, that, when the Spirit rested upon them, they prophesied, and did



not cease" [Num 11:17, 25]. These texts will be sufficient to remind you of many others, in which the gifts of the Holy Ghost are spoken of under the Jewish covenant. These were great mercies; yet, great as they were, they are as nothing compared with that surpassing grace with which we Christians are honored; that great privilege of receiving into our hearts, not the mere gifts of the Spirit, but His very presence, Himself, by a real not a figurative indwelling.

When our Lord entered upon His Ministry, He acted as though He were a mere man, needing grace, and received the consecration of the Holy Spirit for our sakes. He became the Christ, or Anointed, that the Spirit might be seen to come from God, and to pass from Him to us. And, therefore, the heavenly Gift is not simply called the Holy Ghost, or the Spirit of God, but the Spirit of Christ, that we might clearly understand, that He comes to us from and instead of Christ. Thus St Paul says, "God hath sent forth the Spirit of His Son into your hearts;" and our Lord breathed on His Apostles, saying, "Receive ye the Holy Ghost;" and He says elsewhere to them, "If I depart, I will send Him unto you" [Gal 4:6; John 20:22; 16:7]. Accordingly this "Holy Spirit of promise" is called "the earnest of our inheritance," "the seal and earnest of an Unseen Savior;" [Eph. 1:14; 2 Cor 1:5, 22] being the present pledge of Him who is absent,—or rather more than a pledge, for an earnest is not a mere token which will be taken from us when it is fulfilled, as a pledge might be, but a something in advance of what is one day to be given in full.

**This must be clearly understood; for it would seem to follow, that if so, the Comforter who has come instead of Christ, must have vouchsafed to come in the same sense in which Christ came; I mean, that He has come, not merely in the way of gifts, or of influences, or of operations, as He came to the Prophets, for then Christ's going away would be a loss, and not a gain, and the Spirit's presence would be a mere pledge, not an earnest; but He comes to us as Christ came, by a real and personal visitation.** I do not say we could have inferred this thus clearly by the mere force of the above cited texts; but it being actually so revealed to us in other texts of Scripture, we are able to see that it may be legitimately deduced from these. We are able to see that the Savior, when once He entered into this world, never so departed as to suffer things to be as before He came; for He still is with us, not in mere gifts, but by the substitution of His Spirit for Himself, and that, both in the Church and in the souls of individual Christians.

For instance, St Paul says in the text, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Again, "He shall quicken even your mortal bodies by His Spirit that dwelleth in you." "Know ye not that your body is the Temple of the Holy Ghost which is in you?" "Ye are the Temple of the Living God, as God hath said, I will dwell in them, and walk in them." The same Apostle clearly distinguishes between the indwelling of the Spirit, and His actual operations within us, when he says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us;" and again, "The Spirit Himself beareth witness with our spirit that we are the children of God"

[Rom 8:9, 11; 1 Cor 6:19; 2 Cor 6:16; Rom 5:5; 8:16].

**Here let us observe, before proceeding, what indirect evidence is afforded us in these texts of the Divinity of the Holy Spirit.** Who can be personally present at once with every Christian, but God Himself? Who but He, not merely ruling in the midst of the Church invisibly, as Michael might keep watch over Israel, or another Angel might be "the Prince of Persia,"—but really taking up His abode as one and the same in many separate hearts, so as to fulfil our Lord's words, that it was expedient that He should depart; Christ's bodily presence, which was limited to place, being exchanged for the manifold spiritual indwelling of the Comforter within us? This consideration suggests both the dignity of our Sanctifier, and the infinite preciousness of His Office towards us.

**To proceed: The Holy Ghost, I have said, dwells in body and soul, as in a temple.** Evil spirits indeed have power to possess sinners, but His indwelling is far more perfect; for He is all-knowing and omnipresent, He is able to search into all our thoughts, and penetrate into every motive of the heart. Therefore, He pervades us (if it may be so said) as light pervades a building, or as a sweet perfume the folds of some honorable robe; so that, in Scripture language, we are said to be in Him, and He in us. It is plain that such an inhabitation brings the Christian into a state altogether new and marvelous, far above the possession of mere gifts, exalts him inconceivably in the scale of beings, and gives him a place and an office which he had not before. In St Peter's forcible language, he becomes "partaker of the Divine Nature," and has "power" or authority, as St John says, "to become the son of God." Or, to use the words of St Paul, "he is a new creation; old things are passed away, behold all things are become new." His rank is new; his parentage and service new. He is "of God," and "is not his own," "a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work" [2 Pet 1:4; John 1:12; 2 Cor 5:17; 1 John 4:4; 1 Cor 6:19, 20; 2 Tim 2:21].

**This wonderful change from darkness to light, through the entrance of the Spirit into the soul, is called Regeneration, or the New Birth; a blessing which, before Christ's coming, not even Prophets and righteous men possessed, but which is now conveyed to all men freely through the Sacrament of Baptism.** By nature we are children of wrath; the heart is sold under sin, possessed by evil spirits; and inherits death as its eternal portion. But by the coming of the Holy Ghost, all guilt and pollution are burned away as by fire, the devil is driven forth, sin, original and actual, is forgiven, and the whole man is consecrated to God. And this is the reason why He is called "the earnest" of that Savior who died for us, and will one day give us the fulness of His own presence in heaven. Hence, too, He is our "seal unto the day of redemption;" for as the potter molds the clay, so He impresses the Divine image on us members of the household of God. And His work may truly be called Regeneration; for though the original nature of the soul is not destroyed, yet its past transgressions are pardoned once and for ever, and its source of evil stanching and gradually dried up by the pervading health and purity which has set up its abode in it.

Instead of its own bitter waters, a spring of health and salvation is brought within it; not the mere streams of that fountain, "clear as crystal," which is before the Throne of God, but, as our Lord says, "a well of water in him," in a man's heart, "springing up into everlasting life." Hence He elsewhere describes the heart as giving forth, not receiving, the streams of grace: "Out of his belly shall flow rivers of Living Water." St. John adds, "this spake He of the Spirit" [John 4:14; 7:38, 39].

**Such is the inhabitation of the Holy Ghost within us, applying to us individually the precious cleansing of Christ's blood in all its manifold benefits.** Such is the great doctrine, which we hold as a matter of faith, and without actual experience to verify it to us.

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### MASS INTENTIONS

May 22 (Sat), 5:30 PM SJN Parishioners  
May 23 (Sun), 10:00 AM Molly Weltard (req. by Sue & family); Leonard Tremblay, Sr. (req. by Leonard Tremblay, Jr.)  
May 23, 6:00 PM Deceased clergy of the diocese.

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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).

### WEEKLY CALENDAR

23 May, PENTECOST SUNDAY  
8:00 AM | Mass  
10:00 AM | Mass  
4:00 PM | Confessions (until 5:30 PM)  
6:00 PM | Mass  
7:00 PM | Adoration (until 8:00 PM)

24 May, MONDAY  
12:15 PM | Daily Mass

25 May, TUESDAY  
7:00 PM | Scout Meeting

26 May, WEDNESDAY  
10:00 AM | Faith Sharing  
12:15 PM | Daily Mass

27 May, THURSDAY  
10:00 AM | "Blessed Is She" Women's Group  
12:15 PM | Daily Mass

28 May, FRIDAY (Day of Penance)  
10:00 AM | Food Pantry (until 12:30)  
12:15 PM | Daily Mass (followed by Adoration)

29 May, SATURDAY  
8:30 AM | Men's Group  
9:00 AM | Divine Mercy Cenacle (1st & 3rd Sat)  
9:30 AM | Widow's Group (2nd Sat of month)  
4:00 PM | Outdoor Mass

5:30 PM | Anticipatory Mass

## ANNOUNCEMENTS

### CONGRATULATIONS TO

Mia Castagliuolo, Ava Grace, Trevor Labrecque, Spencer Labrecque, Abigail Sullivan, and Luke Syverson

Who will receive the sacrament of Confirmation this weekend.

### — NOTICE —

- The SUNDAY 6:00 PM MASS is discontinued during the Summer months, beginning MEMORIAL DAY weekend (May 30). It will resume the Sunday following the LABOR DAY weekend (Sep 13).
- CONFESSION remains the same, Sunday 4:00-5:30 PM and before/after daily Mass.
- The SUNDAY HOLY HOUR moves to 6:00-7:00 PM for the Summer months.
- The parish has a HEARING ASSIST SYSTEM. Those in need can request a receiver and earphone from any of the ushers for use during Mass.

### REMINDER

The Grades 6-12 END-OF-YEAR PARTY follows the 10:00 AM Mass this Sunday, May 23.

### GRADUATE RECOGNITION

The parish would like to recognize those students graduating from High School this year at the 10:00 AM Mass on June 13. Please submit names to our Youth Minister, Cheri Andersen at [candersen@sjnnh.org](mailto:candersen@sjnnh.org).

### FAST 2021

The FAST FOR SOCIAL ACTION (FAST) is back! We are looking for people—6th Grade through adults—to fast for 30 hours with us, for people to sponsor the participants, and for people to provide

other support for the event. We need parishioners to help with:

**CHECK IN, GREETERS, ADULT CHAPERONES, FIRST AIDERS, DINNER HELPERS, FOOD WEIGH-IN, FOOD DONATIONS, BREAK-FAST DINNER HELPERS.**

You may sign up on line to volunteer your help or to sponsor anyone fasting:

<https://sjnnh.org/fast-volunteer-form>

Or, by calling the SJN office at (603) 880-4689.

### 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://SJMERRIMACK.flocknote.com>

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

Choose to get updates from parish groups you're interested in. Unsubscribe anytime.

### SAINT ANDREW DINNERS

**Have you ever thought about the Priesthood?** St. Andrew was the first of the Apostles to hear Jesus' call to follow Him. If you are a young man considering a vocation to the priesthood or who would simply like some help hearing the Lord's call in your life, join us for two upcoming ST. ANDREW DINNERS featuring a meal, a talk on priesthood, and conclude with night prayer.

**May 24 (Monday), 6:00 PM  
ST. ANTHONY PARISH  
(172 Belmont St, Manchester)**

For additional information and/or to RSVP, please contact: Fr. Charles Pawlowski, Assistant Director of Vocations [cpawlowski@rcbm.org](mailto:cpawlowski@rcbm.org) or (603) 448-1262.

### — NOTICE —

**The 10:00 AM SUNDAY MASS is live streamed on YOUTUBE. To find our channel, search for "SJN Merrimack NH Mass". Or, go to:**

<https://www.youtube.com/channel/UCfkbhzv4yg9mUOnwnJ5dNvA>

**The 12:15 PM DAILY MASS (Mon, Wed-Fri) is**

posted to our FACEBOOK page:

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

— AMAZON SMILE —

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EMPLOYMENT OPPORTUNITY

St Raphael Parish in Manchester seeks a FULL-TIME PARISH SECRETARY. Please visit the diocesan employment link at [www.catholicnh.org](http://www.catholicnh.org) for a full Job Description.

SJN Staff

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CAROL HOPFENSPIRGER and EVELYN VERBECK  
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PASTORAL COUNCIL  
Steve De Beradinis (President)

FINANCE COMMITTEE  
Bob Fregault (Chairman)

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