

# SAINT JOHN NEUMANN PARISH

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



## SOLEMNITY OF ALL SAINTS November 1, 2020

**Fr. Robert Glasgow**  
Pastor  
Chaplain (LTC) USA, Ret.  
880-4689 x113, pastor@sjnnh.org

**Eileen Buckley**  
Business Manager / Parish Secretary  
880-4689 x110, office@sjnnh.org

### 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

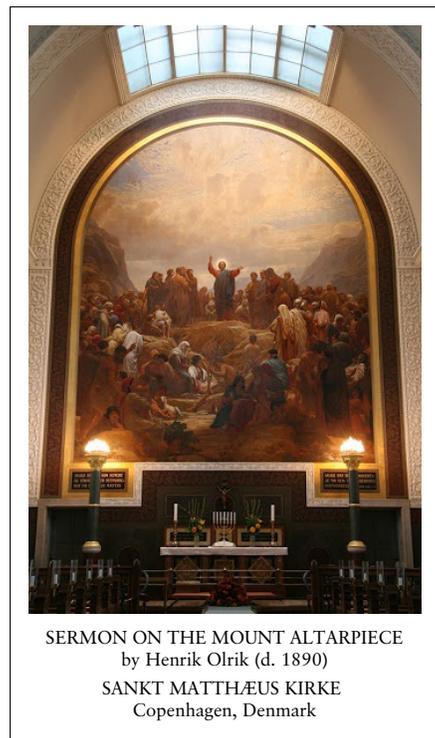
Please call the office to request home or hospital visitation.

### RITE OF CHRISTIAN INITIATION

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

## THE TWO ROADS

The first excerpt below is from St Augustine's (d. 430) Sermon 4: The Two Roads. Many take the broad road which leads to destruction, few take the narrow road which leads to life. The second excerpt, on "the path of the Beatitudes," is from Pope Benedict XVI's Angelus address of 30 Jan 2011.



SERMON ON THE MOUNT ALTARPIECE  
by Henrik Olrik (d. 1890)  
SANKT MATTHÆUS KIRKE  
Copenhagen, Denmark

IT'S our Savior himself who tells us in the Gospel: "Enter by the narrow gate, for wide is the gate and broad the road leading to destruction, and many there are who go that route. But how narrow the gate and hemmed in is the road leading to life, and few there are who find it!" (Mt 7:13-14).

As you can see, the Lord teaches that there are two roads lying before us—one narrow, the other wide; one leading to life, the other to death. So, my dearly beloved brothers, if you don't want to perish eternally, flee the road to death and choose the road to life so that you may live eternally. For, as our Savior warns, the broad, spacious way leads to damnation.

Now, exactly what is that roomy thoroughfare, the one used solely by vices and evil passions? And why is it called broad? Because it's constantly traveled by swarms of people. Just as our earthly roads are called highways because they're much used and, consequently, offer many attractions, so, from the spiritual viewpoint, a broad way is one frequented by multitudes of people who indulge in vice.



So, my dear friends, keep off the broad road—in other words, keep off the highway of shame and vice. Bypass the road of drunkenness, which is wide because it accommodates all the intemperate. Bypass the road of impurity, which also is wide because it services all the unchaste. Bypass the road of greed, which is swarming with all who seize their neighbor's goods. Yes, bypass that road, which is so ardently desired and sought out by such vast throngs of people. "For," as our Lord reminds us, "many are called, but few are chosen" (Mt 20:11).

Therefore don't let yourselves be tempted either by society or by the example of the majority, since there are always more people who love sin rather than righteousness. Isn't it preferable to possess the heavenly and eternal kingdom with the few than to plunge into death and eternal punishment with the crowd? Follow the small number of the just rather than the multitude of sinners. Merit eternal life with the few, and fear hell despite the hordes who gleefully dive into it.

"How narrow and steep," the Lord remarks, "is the way that leads to life, and how few there are who find it!" He just said that the travelers on the highway are numerous; but as soon as he mentions the narrow way, he notes: "How few there are who find it!"

These statements prove that the narrow path is difficult not only to negotiate but even to find. By saying that so few find it, our Savior is teaching us that a great number of people seem to be searching for it, but that a very small number deserve to find it. Why so many seekers and so few finders? Because not everyone searches for it with equal diligence. Some are most eager, and others quite apathetic, though success is promised only to those who seek with zeal and good will.

Nowadays many people, simply because they are members of the Church, appear to be seeking salvation. But are they all equally assiduous, equally persevering? Is searching for the road to salvation compatible with yielding to intemperance, all the while showing up for religious services? What about giving oneself over to avarice though seemingly belonging to the Church? Is one seeking the road to salvation if he sheds his brother's blood or smears himself with the filth of impurity? All these vices lead straight to death—which is why those who walk that road can't simultaneously be looking for the road to life. That's why our Savior lamented, "How few there are who find it!"

There are so few, in fact, that one hardly ever meets any, and this narrow way thus seems hidden and invisible. That perception is only too true, since the narrow way is concealed with regard, not to a single matter or area, but to the most diverse matters and the most numerous virtues. It's hidden in faith and in belief, for, in order to discover the road to life, we must believe faithfully, according to the dictum "Unless you believe, you will not understand." Just as no one can understand God unless previously guided by faith, so no one can reach eternal life unless faith shows him the way and opens the door for him. From this viewpoint, the road to life is hidden in faith.

But it's also hidden in chastity, for, the Apostle warns: "The impure will not possess the kingdom of God" (1 Co 6:9). If, then, the unchaste don't attain to life, eternal bliss

has to be exclusively for the chaste.

The road to life is likewise concealed in alms and charitable deeds. "Almsgiving," Scripture teaches, "saves one from death and expiates every sin" (Tob 12:4), whereas avarice leads one to hell.

My brothers, if you want to seek and discover the one right path, you must love and faithfully safeguard the virtues which constitute the road to life. For he who follows this route will enter into eternal light and possess the life which never ends. Amen.

THE Gospel presents the first great discourse that the Lord addresses to the people on the gentle hills encircling the Sea of Galilee. "Seeing the crowds," St Matthew writes, "he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them" (Mt 5:1-2). Jesus, the new Moses, "takes his seat on the cathedra of the mountain" (*Jesus of Nazareth*, p. 65) and proclaims "blessed" the poor in spirit, those who mourn, the merciful, those who hunger for righteousness, the pure in heart, the persecuted (cf. Mt 5:3-10).

It is not a new ideology, but a teaching that comes from on high and touches the human condition, the condition that the Lord, in becoming flesh, wished to assume in order to save it. Therefore "the Sermon on the Mount is addressed to the entire world, the entire present and future, and yet it demands discipleship and can be understood and lived out only by following Jesus and accompanying him on his journey" (*ibid.*, p. 69).

The BEATITUDES are a new program of life, to free oneself from the false values of the world and to open oneself to the true goods, present and future. Indeed, when God comforts, he satisfies the hunger for righteousness, he wipes away the tears of those who mourn, which means that, as well as compensating each one in a practical way, he opens the Kingdom of Heaven. "The BEATITUDES are the transposition of the Cross and Resurrection into discipleship" (*ibid.*, p. 74). They mirror the life of the Son of God who let himself even be persecuted and despised until he was condemned to death so that salvation might be given to men and women. An ancient hermit says: "The BEATITUDES are gifts of God and we must say a great 'thank you' to him for them and for the rewards that derive from them, namely the Kingdom of God in the century to come and consolation here; the fullness of every good and mercy on God's part ... once we have become images of Christ on earth" (St Peter of Damascus). The Gospel of the BEATITUDES is commented on with the actual history of the Church, the history of Christian holiness, because, as St Paul writes, "God chose what is weak in the world to shame the

strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are" (1 Cor 1:27-28). For this reason the Church has no fear of poverty, contempt or persecution in a society which is often attracted by material well-being and worldly power. St Augustine reminds us that "it serves nothing to suffer these evils, but rather to bear them in the Name of Jesus, not only with a serene soul but also with joy."

Dear brothers and sisters, let us invoke the Virgin Mary, the Blessed par excellence, asking her for the strength to seek the Lord (cf. Zeph 2:3) and to follow him always, with joy, on the path of the BEATITUDES.

### CONGRATULATIONS!

To our young parishioners who received **FIRST HOLY COMMUNION** past weekend!

Ronan Herbert

And who received the **SACRAMENT OF CONFIRMATION!**

Patrick Bryson, Isabella Callahan, Samantha St Jean, Michael St Jean, Lucas Steckbeck, Mary Schmitt, Faith Hebert, and Ronan Hebert

### MASS INTENTIONS

Oct 31 (Sat), 5:30 PM	SJN Parishioners
Nov 1 (Sun), 10:00 AM	Matthew Harris (req. by friend); Mark & Ruth Kenna (req. by Mark & Joanne Kenna)
Nov 1, 6:00 PM	Eric G. Stinson
Nov 2 (Mon), 12:15 PM	ALL SOULS

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 = 11:00/: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.

### VIRTUAL VOCATION DINNERS

The Lord is continuing to call! We would like to invite men and women in our diocese who are considering a vocation in the Church or would simply like some help hearing the Lord's call for their life, to a virtual evening of prayer and conversation with the Vocations Team of the Diocese of Manchester. For more information and to REGISTER: <[liveinblackandwhite.com](http://liveinblackandwhite.com)>.

- Virtual **St Andrew Dinner** w/ MEN OF ALL AGES: Friday, November 13, 7:00 PM.
- Virtual **Miriam Dinner** w/ WOMEN OF ALL AGES: Friday, November 20, 7:00 PM.



Thanks to all those who helped raise the Gazebo this past Saturday! We are now prepared to offer the Saturday 4:00 PM throughout the Fall and Winter months as necessary.

### Be a Faithful Catholic Citizen: VOTE!

[www.catholicnh.org/voting](http://www.catholicnh.org/voting)

The obligation to participate in political life is rooted in our baptismal commitment to follow Jesus Christ and to bear Christian witness in all we do." —US Catholic Bishops, Forming Consciences for Faithful Citizenship (No. 13).

A new VOTING PAGE has been set up on the

diocesan website at [www.catholicnh.org/voting](http://www.catholicnh.org/voting) as a central portal for information on the mechanics of registration and voting, and on the issues that Catholics should consider before they cast their votes. It contains links to the NH Secretary of State's Elections Division and also to the website of the United States Conference of Catholic Bishops (USCCB) on Faithful Citizenship, which includes a number of prayer resources as well.

---

From Pope Benedict XVI's Address to European Parliamentary Group, 30 March 2006:

As far as the Catholic Church is concerned, the principal focus of her interventions in the public arena is the protection and promotion of the dignity of the person, and she is thereby consciously drawing particular attention to **PRINCIPLES WHICH ARE NOT NEGOTIABLE**. Among these the following emerge clearly today:

- (a) **PROTECTION OF LIFE** in all its stages, from the first moment of conception until natural death;
- (b) recognition and promotion of the **NATURAL STRUCTURE OF THE FAMILY** as a union between a man and a woman based on marriage, and its defense from attempts to make it juridically equivalent to radically different forms of union which in reality harm it and contribute to its destabilization, obscuring its particular character and its irreplaceable social role;
- (c) the protection of the **RIGHT OF PARENTS** to educate their children.

---

---

### SJN Staff

CLAIRE BRYSON  
Children's Ministry (K-5th Grade)  
(603) 880-4689 x114  
[cbryson@sjnnh.org](mailto:cbryson@sjnnh.org)

CHERI ANDERSEN  
Youth Ministry (6th-12th Grade)  
(603) 880-4689 x111  
[candersen@sjnnh.org](mailto:candersen@sjnnh.org)

DIANE BONENFANT  
Sacristan

CAROL YETTO  
Music Ministry  
[SJNMusic@myfairpoint.net](mailto:SJNMusic@myfairpoint.net)

CAROL HOPFENSPIRGER & EVELYN VERBECK  
Outreach & Food Pantry  
(603) 880-4689 x116

KATHY HOPKINS  
Day Away (Thursday)  
(603) 880-4689  
[dayaway@sinnh.org](mailto:dayaway@sinnh.org)

PASTORAL COUNCIL  
Steve De Beradinis (President)

FINANCE COMMITTEE  
Bob Fregault (Chairman)

KNIGHTS OF COLUMBUS  
Tom Davis, Grand Knight  
gk10896 @comcast.net