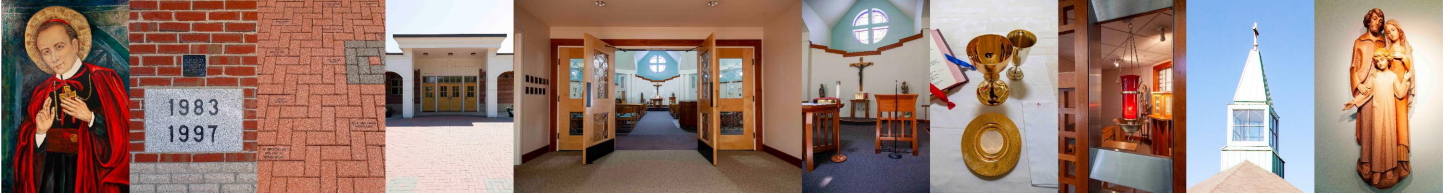
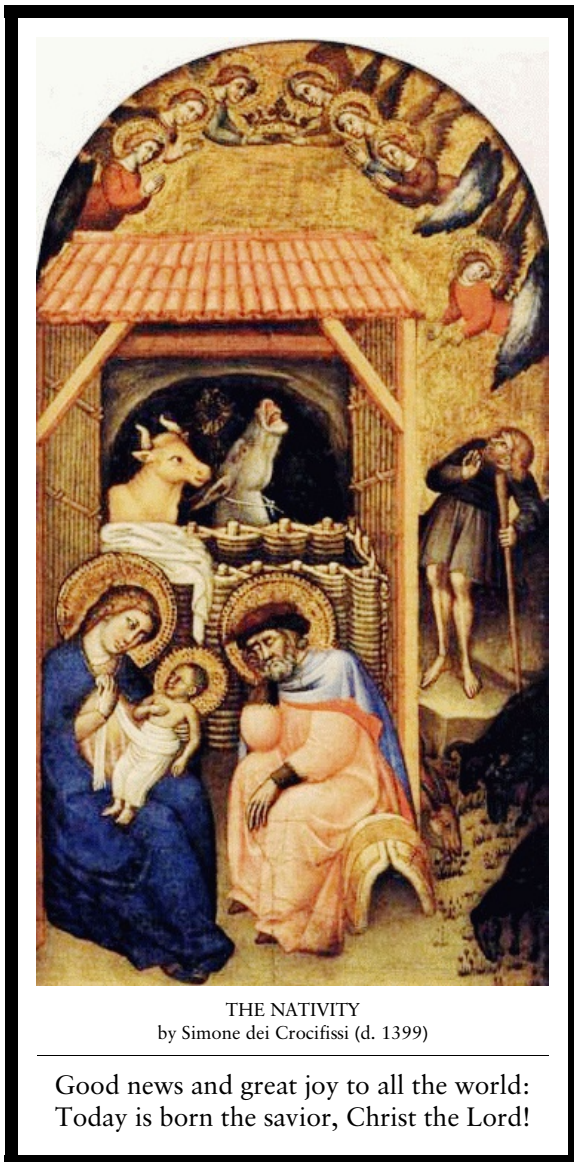


SAINT JOHN NEUMANN PARISH

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NATIVITY OF THE LORD December 25, 2021



The excerpts below are from the Letter to Diognetus (ca. 2nd-3rd c.). The author refers to himself as "Mathetes" [Lt., disciple]. It's believed he was a catechumen or associate of St Paul, Apostle, and possibly the tutor of Marcus Aurelius (Roman Emperor, 161-177 AD).

CHRISTIANS are indistinguishable from other men either by nationality, language or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow some outlandish way of life. Their teaching is not based upon reveries inspired by the curiosity of men. Unlike some other people, they champion no purely human doctrine. With regard to dress, food and manner of life in general, they follow the customs of whatever city they happen to be living in, whether it is Greek or foreign.

And yet there is something extraordinary about their lives. They live in their own countries as though they were only passing through. They play their full role as citizens, but labor under all the disabilities of aliens. Any country can be their homeland, but for them their homeland, wherever it may be, is a foreign country. Like others, they marry and have children, but they do not expose them. They share their meals, but not their wives. They live in the flesh, but they are not governed by the desires of the flesh. They pass their days upon earth, but they are citizens of heaven. Obedient to the laws, they yet live on a level that transcends the law.

Christians love all men, but all men persecute them. Condemned because they are not understood, they are put to death, but raised to life again. They live in poverty, but enrich many; they are totally destitute, but possess an abundance of everything. They suffer dishonor, but that is their glory. They are defamed, but vindicated. A blessing is their answer to abuse, deference their response to insult. For the good they do they receive the punishment of malefactors, but even then they rejoice, as though receiving the gift of life. They are attacked by the Jews as aliens, they are persecuted by the Greeks, yet no one can explain the reason for this hatred.

To speak in general terms, we may say that the Christian is to the world what the soul is to the body. As the soul is present in every part of the body, while remaining distinct from it, so Christians are found in all the cities of the world, but cannot be identified with the world. As the visible body contains the invisible soul, so Christians are seen living in the world, but their

religious life remains unseen. The body hates the soul and wars against it, not because of any injury the soul has done it, but because of the restriction the soul places on its pleasures. Similarly, the world hates the Christians, not because they have done it any wrong, but because they are opposed to its enjoyments.

Christians love those who hate them just as the soul loves the body and all its members despite the body's hatred. It is by the soul, enclosed within the body, that the body is held together, and similarly, it is by the Christians, detained in the world as in a prison, that the world is held together. The soul, though immortal, has a mortal dwelling place; and Christians also live for a time amidst perishable things, while awaiting the freedom from change and decay that will be theirs in heaven. As the soul benefits from the deprivation of food and drink, so Christians flourish under persecution. Such is the Christian's lofty and divinely appointed function, from which he is not permitted to excuse himself.



No man has ever seen God or known him, but God has revealed himself to us through faith, by which alone it is possible to see him. God, the Lord and maker of all things, who created the world and set it in order, not only loved man but was also patient with him. So he has always been, and is, and will be: kind, good, free from anger, truthful; indeed, he and he alone is good.

He devised a plan, a great and wonderful plan, and shared it only with his Son. As long as he preserved this secrecy and kept his own wise counsel he seemed to be neglecting us, to have no concern for us. But when through his beloved Son he revealed and made public what he had prepared from the very beginning, he gave us all at once gifts such as we could never have dreamt of, even sight and knowledge of himself.

When God had made all his plans in consultation with his Son, he waited until a later time, allowing us to follow our own whim, to be swept along by unruly passions, to be led astray by pleasure and desire. Not that he was pleased by our sins: he only tolerated them. Not that he approved of that time of sin: he was planning this era of holiness. When we had been shown to be undeserving of life, his goodness was to make us worthy of it. When we had made it clear that we could not enter God's kingdom by our own power, we were to be enabled to do so by the power of God.

When our wickedness had reached its culmination, it became clear that retribution was at hand in the shape of suffering and death. The time came then for God to make known his kindness

and power (how immeasurable is God's generosity and love!). He did not show hatred for us or reject us or take vengeance; instead, he was patient with us, bore with us, and in compassion took our sins upon himself; he gave his own Son as the price of our redemption, the holy one to redeem the wicked, the sinless one to redeem sinners, the just one to redeem the unjust, the incorruptible one to redeem the corruptible, the immortal one to redeem mortals. For what else could have covered our sins but his sinlessness? Where else could we, wicked and sinful as we were, have found the means of holiness except in the Son of God alone?

How wonderful a transformation, how mysterious a design, how inconceivable a blessing! The wickedness of the many is covered up in the holy One, and the holiness of One sanctifies many sinners.



The formal announcement of the NATIVITY OF THE LORD [Roman Martyrology] is read or sung before the start of the Christmas Masses.

TODAY, the twenty-fifth day of December, unknown ages from the time when God created the heavens and the earth and then formed man and woman in his own image.

Several thousand years after the flood, when God made the rainbow shine forth as a sign of the covenant.

Twenty-one centuries from the time of Abraham and Sarah; thirteen centuries after Moses led the people of Israel out of Egypt.

Eleven hundred years from the time of Ruth and the Judges; one thousand years from the anointing of David as king; in the sixty-fifth week according to the prophecy of Daniel.

In the one hundred and ninety-fourth Olympiad; the seven hundred and fifty-second year from the foundation of the city of Rome.

The forty-second year of the reign of Octavian Augustus; the whole world being at peace, JESUS CHRIST, eternal God and Son of the eternal Father, desiring to sanctify the world by his most merciful coming, being conceived by the Holy Spirit, and nine months having passed since his conception, was born in Bethlehem of Judea of the Virgin Mary.

Today is the nativity of our Lord Jesus Christ according to the flesh.