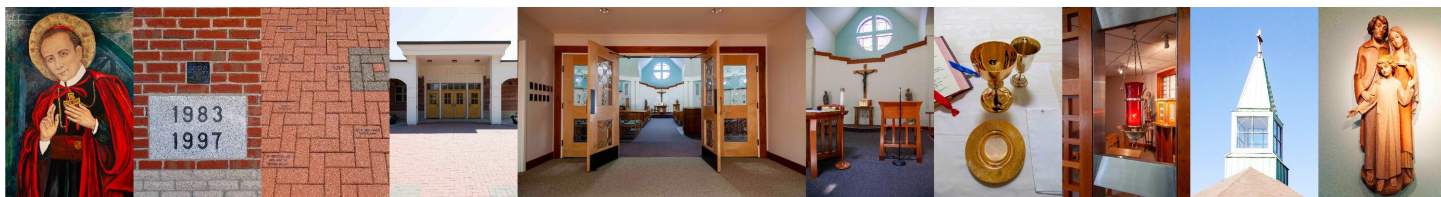


SAINT JOHN NEUMANN PARISH
708 Milford Rd (Rte 101A), Merrimack, NH 03054 — SJNNH.ORG



5th SUNDAY OF LENT
March 26, 2023

Rev. Robert Glasgow
Chaplain (LTC) USA (Ret.)
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Deacon Brian Lester
deacon@sjnnh.org

Teri Schmitt
Office Manager
(603) 880-4689 x110, office@sjnnh.org

MASS SCHEDULE

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

Saturday 4:00 PM - 5:00 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.

MERCY WITH MISERY

With the Lord there is mercy and fullness of redemption. —Ps 130:7

The first excerpt below is from the opening paragraphs of Pope Francis' 2016 Apostolic Letter Misericordia et Misera [Lt., Mercy with Misery]. The second is from St Thomas Aquinas' (d. 1274) Summa Theologica. He asks, "Is Justification of the Ungodly God's Greatest Work?" He answers, unequivocally "Yes"!

MISERICORDIA ET MISERA is a phrase used by Saint Augustine in recounting the story of Jesus' meeting with the woman taken in adultery (cf. John 8:1-11). It would be difficult to imagine a more beautiful or apt way of expressing the mystery of God's love when it touches the sinner: "the two of them alone remained: MERCY with misery". What great MERCY and divine justice shine forth in this narrative! Its teaching serves to point out the path that we are called to follow in the future.

MERCY cannot become a mere parenthesis in the life of the Church; it constitutes her very existence, through which the profound truths of the Gospel are made manifest and tangible. Everything is revealed in MERCY; everything is resolved in the merciful love of the Father.

A woman and Jesus meet. She is an adulteress and, in the eyes of the Law, liable to be stoned. Jesus, through His preaching and the total gift of Himself that would lead Him to the Cross, returned the Mosaic Law to its true and original intent. Here what is central is not the law or legal justice, but the love of God, which is capable of looking into the heart of each person and seeing the deepest desire hidden there; God's love must take primacy over all else. This Gospel account, however, is not an encounter of sin and judgement in the abstract, but of a sinner and her Savior. Jesus looked that woman in the eye and read in her heart a desire to be understood, forgiven and set free. The misery of sin was clothed with the MERCY of love. Jesus' only judgement is one filled with MERCY and compassion for the condition of this sinner. To those who wished to judge and condemn her to death, Jesus replies with a lengthy silence. His purpose was to let God's voice be heard in the conscience not only of the woman, but also in those of her accusers, who drop their stones and one by one leave the scene (cf. John 8:9). Jesus then says: "Woman, where are they? Has no one condemned you? ... Neither do I condemn you. Go your way and from now



on do not sin again" (vv. 10-11). Jesus helps the woman to look to the future with hope and to make a new start in life. Henceforth, if she so desires, she can "walk in charity" (Eph 5:2). Once clothed in MERCY, even if the inclination to sin remains, it is overcome by the love that makes it possible for her to look ahead and to live her life differently.

Jesus had taught this clearly on another occasion, when He had been invited to dine at the home of a Pharisee (cf. Luke 7:36-50) and a woman, known by everyone to be a sinner, approached him. She poured perfume over His feet, bathed them with her tears and dried them with her hair (cf. vv. 37-38). To the scandalized reaction of the Pharisee, Jesus replied: "Her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little" (v. 47).

Forgiveness is the most visible sign of the Father's love, which Jesus sought to reveal by His entire life. Every page of the Gospel is marked by this imperative of a love that loves to the point of forgiveness. Even at the last moment of His earthly life, as He was being nailed to the cross, Jesus spoke words of forgiveness: "Father, forgive them; for they know not what they do" (Luke 23:34).

Nothing of what a repentant sinner places before God's MERCY can be excluded from the embrace of His forgiveness. For this reason, none of us has the right to make forgiveness conditional. MERCY is always a gratuitous act of our heavenly Father, an unconditional and unmerited act of love. Consequently, we cannot risk opposing the full freedom of the love with which God enters into the life of every person.

MERCY is this concrete action of love that, by forgiving, transforms and changes our lives. In this way, the divine mystery of MERCY is made manifest. God is merciful (cf. Exod 34:6); His MERCY lasts for ever (cf. Ps 136). From generation to generation, it embraces all those who trust in Him and it changes them, by bestowing a share in his very life.

ARTICLE 9: Whether the justification of the ungodly is God's greatest work?

OBJECTION 1. It would seem that the justification of the ungodly is not God's greatest work. For it is by the justification of the ungodly that we attain the grace of a wayfarer. Now by glorification we receive heavenly grace, which is greater. Hence the glorification of angels and men is a greater work than the justification of the ungodly.

OBJECTION 2. Further, the justification of the ungodly is ordained to the particular good of one man. But the good of the universe is greater than the good of one man, as is plain from Ethic. i, 2. Hence the creation of heaven and earth is a greater work than the justification of the ungodly.

OBJECTION 3. Further, to make something from nothing, where there is nought to cooperate with

the agent, is greater than to make something with the cooperation of the recipient. Now in the work of creation something is made from nothing, and hence nothing can cooperate with the agent; but in the justification of the ungodly God makes something from something, i.e. a just man from a sinner, and there is a cooperation on man's part, since there is a movement of the free-will, as stated above (Article 3). Hence the justification of the ungodly is not God's greatest work.

ON THE CONTRARY, It is written (Psalm 144:9): "His tender mercies are over all His works," and in a collect [Tenth Sunday after Pentecost] we say: "O God, Who dost show forth Thine all-mightiness most by pardoning and having MERCY," and Augustine, expounding the words, "greater than these shall he do" (John 14:12) says that "for a just man to be made from a sinner, is greater than to create heaven and earth."

I ANSWER THAT, A work may be called great in two ways: first, on the part of the mode of action, and thus the work of creation is the greatest work, wherein something is made from nothing; secondly, a work may be called great on account of what is made, and thus the justification of the ungodly, which terminates at the eternal good of a share in the Godhead, is greater than the creation of heaven and earth, which terminates at the good of mutable nature. Hence, Augustine, after saying that "for a just man to be made from a sinner is greater than to create heaven and earth," adds, "for heaven and earth shall pass away, but the justification of the ungodly shall endure."

Again, we must bear in mind that a thing is called great in two ways: first, in an absolute quantity, and thus the gift of glory is greater than the gift of grace that sanctifies the ungodly; and in this respect the glorification of the just is greater than the justification of the ungodly. Secondly, a thing may be said to be great in proportionate quantity, and thus the gift of grace that justifies the ungodly is greater than the gift of glory that beatifies the just, for the gift of grace exceeds the worthiness of the ungodly, who are worthy of punishment, more than the gift of glory exceeds the worthiness of the just, who by the fact of their justification are worthy of glory. Hence Augustine says: "Let him that can, judge whether it is greater to create the angels just, than to justify the ungodly. Certainly, if they both betoken equal power, one betokens greater MERCY."

From this the answer to the first point is obvious.

REPLY TO OBJECTION 2. The good of the universe is greater than the particular good of one, if we consider both in the same genus. But the

good of grace in one is greater than the good of nature in the whole universe.

REPLY TO OBJECTION 3. This objection rests on the manner of acting, in which way creation is God's greatest work.

WEEKLY CALENDAR

Mar 26, SUNDAY — 5th Week of Lent

8:00 AM | Sunday Mass
10:00 AM | Sunday Mass
6:00 PM | Sunday Mass
7:00 PM | Adoration

Mar 27, MONDAY

12:15 PM | Daily Mass

Mar 28, TUESDAY

7:00 PM | Scouts Meeting

Mar 29, WEDNESDAY

9:30 AM | Knitting Group (meets every other Wednesday)
10:00 AM | Faith Sharing
10:30 AM | "JESUS: The Way, the Truth, and the Life"
12:15 PM | Daily Mass
7:00 PM | "JESUS: The Way, the Truth, and the Life"

Mar 30, THURSDAY

10:00 AM | Thursday Women's Group
10:30 AM | OREMUS: Learn the Essentials of a Fruitful Prayer Life
12:15 PM | Daily Mass
7:00 PM | OREMUS: Learn the Essentials of a Fruitful Prayer Life

Mar 31, FRIDAY — Day of Abstinence

10:00 AM | Food Pantry
12:15 PM | DAILY MASS w/ Stations (Short Form), followed by Adoration
6:00 PM | STATIONS OF THE CROSS (Long Form), followed by Evening Prayer and Adoration
6:00 PM | CONFESSION (until 8:00 PM)

Apr 1, SATURDAY

9:00 AM | Divine Mercy Cenacle (1st/3rd Sat)
9:30 AM | Widow's Group (2nd Sat of month)
NOTE: No 1st Saturday Rosary or Mass due to 10:00 AM Funeral Mass
4:00 PM | Confession (until 5:00 PM)
5:30 PM | Anticipatory Sunday Mass

MASS INTENTIONS

Mar 25 (Sat), 5:30 PM | Jim Bonenfant (req. by mom)
Mar 26 (Sun), 8:00 AM | Shawn Judkins (req. by family)
Mar 26, 10:00 AM | Catherine Chiasson (req. by Sandra Towne)
Mar 26, 6:00 PM | Vinny & Pearl Hall (req. by Mary

Nelson)
Mar 27 (Mon), 12:15 PM | Holy Souls
Mar 29 (Wed), 12:15 PM | Sarai & Bill McKenna - LIVING INTENTION (req. by Karen Fletcher)
Mar 31 (Fri), 12:15 PM | Joseph DuBois (req. by Sandra Towne)
Apr 1 (Sat), 5:30 PM | Jeanne Strouse (req. by the Boucher Family)
Apr 2 (Sun), 8:00 AM | Pat Davis (req. by Tom Davis)
Apr 2, 10:00 AM | Leslie Sheehan (req. by Robert Sheehan)
Apr 2, 6:00 PM | Ed Merchant (req. by Mary Nelson)

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

HOLY WEEK SCHEDULE

CONFESSION

Monday of Holy Week

3 Apr

10 AM-12 PM, 1-3 and 6-8 PM

HOLY THURSDAY

Mass of the Lord's Supper

6 Apr, 7:00 PM

GOOD FRIDAY

Stations of the Cross

7 Apr, 3:00 PM

—and—

Commemoration of the Lord's Passion

7 Apr, 7:00 PM

HOLY SATURDAY

Easter Vigil

8 Apr, 7:45 PM

EASTER SUNDAY

9 Apr

8:00 AM, 10:00 AM and 6:00 PM

*Children's EASTER EGG HUNT follows the 10:00 AM Mass

THE EASTER TRIDUUM

"The Great Three Days"

The summit of the Liturgical Year is the EASTER TRIDUUM. Though chronologically three days—Holy Thursday, Good Friday, Holy Saturday—, they are one day liturgically, the unfolding of Christ's PASCHAL MYSTERY [Jesus'

suffering, death, and Resurrection]. The single celebration of the Triduum marks the end of the Lenten season, and leads to the Mass of the Lord's Resurrection at the Easter Vigil. Each day is traditionally marked with a particular liturgy: Holy Thursday's Mass of the Lord's Supper, Good Friday of the Lord's Passion, and Holy Saturday's Mass of the Lord's Resurrection.

- On HOLY THURSDAY there is the Mass of the Lord's Supper that marks the Last Supper that Jesus had with his disciples, wherein he showed them what it means to serve by washing their feet. It is also meant to mark what is seen as the establishment of the celebration of the Eucharist (or Mass).
- GOOD FRIDAY is marked with fasting and prayer as a way to remember Jesus' suffering and death on the cross. The Good Friday liturgy involves the reading of Jesus' passion and death from the Gospel of John as well as an opportunity to pray with and venerate a cross, the instrument of Jesus' death and our salvation.
- HOLY SATURDAY is meant to be a quiet day, remembering the empty space that was present for the disciples of Jesus after his death and before his resurrection. They did not expect the resurrection and so were left in a place of grief. It was that night when Jesus rose from the dead. It is that great victory over sin and death that we celebrates.

The parish community will then gather again on EASTER SUNDAY to celebrate Mass and continue to the joyous songs of celebration. JESUS CHRIST HAS RISEN TO DIE NO MORE! Humanity has been invited into that same path through death to life, for Jesus is "the way, the truth, and the life!" (John 14:6).

PRAYER LINE MINISTRY

To add someone to the prayer line, please contact Teri at the parish office: (603) 880-4689, tschmitt@sjnnh.org. Please pray for:

Olivia, Nathan, Debra & family, Teresa & family, Irene & family, Billy, Ashley, Rob & family, Barney, Pat, Mary, Bridget, Diane, Renee, Joe, Leslie, Lorraine, April, Jamie, Joe, Gary, Bill & Rita, Terri, Jim, Dorraine, Ashley, Dale, Cecily, Herbert, Diane, Fred & Izzy, Meredith, Hamesh & Zelda, Unele, Andrea, Patty's father, Edward, Lois, Patty, Kyle, mental wellness, those seeking a better job & life for their families, the unemployed, mother & two children with the gene for blindness, and all of our parishioners and their needs.

PARISH *online*

Sunday Mass is live streamed at 10:00 AM on
YOUTUBE.COM > Search for: "SJN
Merrimack NH Mass"

For monthly parish updates, subscribe via
FLOCKNOTES by going to:

<https://SJNMERRIMACK.flocknote.com>

— or texting —

"SJNMERRIMACK" to 84576

(message/data rates may apply)

INSTAGRAM: [instagram.com/sjnmerrimack](https://www.instagram.com/sjnmerrimack)

FACEBOOK (for daily Mass):

[facebook.com/St John Neumann-Merrimack](https://www.facebook.com/StJohnNeumannMerrimack)

ONLINE *giving*

St John Neumann Parish offers ONLINE
GIVING for families to easily give one-time as
well as recurring donations. You can make a
secure donation via Electronic Check or
Debit/Credit Card by visiting the parish website
<SJNNH.ORG> and scrolling to the bottom
of the homepage and clicking on <ONLINE-
DOANATION>.

<https://sjnnh.org/online-donation>

SJN Staff

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Music Ministry

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CAROL HOPFENSPIRGER and EVELYN VERBECK

Outreach & Food Pantry

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DIANE BONENFANT

Sacristan

KATHY HOPKINS

Day Away (Thursday)

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PARISH COUNCIL

Keith Faucher (President)

parishcouncil@sjnnh.org

FINANCE COMMITTEE

Bob Fregault (Chairman)

KNIGHTS OF COLUMBUS

Leo Bobek, Grand Knight

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