

26th SUNDAY IN ORDINARY TIME
September 28, 2025

Very Rev. Robert Glasgow, V.F.
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MASS SCHEDULE

Saturday (Anticipatory) 5:30 PM
Sunday 8:00 AM
Sunday 10:00 AM
Sunday 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 at 5:00 PM, prior to the 6:00 PM 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.

ORDER OF CHRISTIAN INITIATION

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

WHETHER GOD EXISTS?

The fool says in his heart, "There is no God". —Ps 14:1

The excerpt below is from St Thomas Aquinas' (d. 1274) Summa Theologica (First Part, Q2, Article 3: Whether God exists? In Romans 1, St Paul says, what can be known about God is evident because he has made it evident. "20 Ever since the creation of the world, his invisible attributes of external power and divinity have been able to be understood and perceived in what he has made." As a result, he says, "they [that is, those who "those who suppress the truth by their wickedness" (vs. 18); the foolish (vs. 22)] have no excuse." As St Augustine (d. 430) expressed it: "He who denies the existence of God, has some reason for wishing that God did not exist."

OBJECTION 1: It seems that God does not exist; because if one of two contraries be infinite, the other would be altogether destroyed. But the word "God" means that He is infinite goodness. If, therefore, God existed, there would be no evil discoverable; but there is evil in the world. Therefore God does not exist.

OBJECTION 2: Further, it is superfluous to suppose that what can be accounted for by a few principles has been produced by many. But it seems that everything we see in the world can be accounted for by other principles, supposing God did not exist. For all natural things can be reduced to one principle which is nature; and all voluntary things can be reduced to one principle which is human reason, or will. Therefore there is no need to suppose God's existence.

ON THE CONTRARY, It is said in the person of God: "I am Who am." (Ex. 3:14)

I ANSWER THAT, The existence of God can be proved in five ways.

The first and more manifest way is the argument from motion. It is certain, and evident to our senses, that in the world some things are in motion. Now whatever is in motion is put in motion by another, for nothing can be in motion except it is in potentiality to that towards which it is in motion; whereas a thing moves inasmuch as it is in act. For motion is nothing else than the reduction of something from potentiality to actuality. But nothing can be reduced from potentiality to actuality, except by something in a state of actuality. Thus that which is actually hot, as fire, makes wood, which is potentially hot, to be actually hot, and thereby moves and changes it. Now it is



not possible that the same thing should be at once in actuality and potentiality in the same respect, but only in different respects. For what is actually hot cannot simultaneously be potentially hot; but it is simultaneously potentially cold. It is therefore impossible that in the same respect and in the same way a thing should be both mover and moved, i.e. that it should move itself. Therefore, whatever is in motion must be put in motion by another. If that by which it is put in motion be itself put in motion, then this also must needs be put in motion by another, and that by another again. But this cannot go on to infinity, because then there would be no first mover, and, consequently, no other mover; seeing that subsequent movers move only inasmuch as they are put in motion by the first mover; as the staff moves only because it is put in motion by the hand. Therefore it is necessary to arrive at a first mover, put in motion by no other; and this everyone understands to be God.

The second way is from the nature of the efficient cause. In the world of sense we find there is an order of efficient causes. There is no case known (neither is it, indeed, possible) in which a thing is found to be the efficient cause of itself; for so it would be prior to itself, which is impossible. Now in efficient causes it is not possible to go on to infinity, because in all efficient causes following in order, the first is the cause of the intermediate cause, and the intermediate is the cause of the ultimate cause, whether the intermediate cause be several, or only one. Now to take away the cause is to take away the effect. Therefore, if there be no first cause among efficient causes, there will be no ultimate, nor any intermediate cause. But if in efficient causes it is possible to go on to infinity, there will be no first efficient cause, neither will there be an ultimate effect, nor any intermediate efficient causes; all of which is plainly false. Therefore it is necessary to admit a first efficient cause, to which everyone gives the name of God.

The third way is taken from possibility and necessity, and runs thus. We find in nature things that are possible to be and not to be, since they are found to be generated, and to corrupt, and consequently, they are possible to be and not to be. But it is impossible for these always to exist, for that which is possible not to be at some time is not. Therefore, if everything is possible not to be, then at one time there could have been nothing in existence. Now if this were true, even now there would be nothing in existence, because that which does not exist only begins to exist by something already existing. Therefore, if at one time nothing was in existence, it would have been impossible for anything to have begun to exist; and thus even now nothing would be in existence---which is absurd. Therefore, not all beings are merely possible, but there must exist something the existence of which

is necessary. But every necessary thing either has its necessity caused by another, or not. Now it is impossible to go on to infinity in necessary things which have their necessity caused by another, as has been already proved in regard to efficient causes. Therefore we cannot but postulate the existence of some being having of itself its own necessity, and not receiving it from another, but rather causing in others their necessity. This all men speak of as God.

The fourth way is taken from the gradation to be found in things. Among beings there are some more and some less good, true, noble and the like. But "more" and "less" are predicated of different things, according as they resemble in their different ways something which is the maximum, as a thing is said to be hotter according as it more nearly resembles that which is hottest; so that there is something which is truest, something best, something noblest and, consequently, something which is uttermost being; for those things that are greatest in truth are greatest in being, as it is written in *Metaph. ii*. Now the maximum in any genus is the cause of all in that genus; as fire, which is the maximum heat, is the cause of all hot things. Therefore there must also be something which is to all beings the cause of their being, goodness, and every other perfection; and this we call God.

The fifth way is taken from the governance of the world. We see that things which lack intelligence, such as natural bodies, act for an end, and this is evident from their acting always, or nearly always, in the same way, so as to obtain the best result. Hence it is plain that not fortuitously, but designedly, do they achieve their end. Now whatever lacks intelligence cannot move towards an end, unless it be directed by some being endowed with knowledge and intelligence; as the arrow is shot to its mark by the archer. Therefore some intelligent being exists by whom all natural things are directed to their end; and this being we call God.

REPLY TO OBJECTION 1: As Augustine says (*Enchiridion xi*): "Since God is the highest good, He would not allow any evil to exist in His works, unless His omnipotence and goodness were such as to bring good even out of evil." This is part of the infinite goodness of God, that He should allow evil to exist, and out of it produce good.

REPLY TO OBJECTION 2: Since nature works for a determinate end under the direction of a higher agent, whatever is done by nature must needs be traced back to God, as to its first cause. So also whatever is done voluntarily must also be traced back to some higher cause other than human reason or will, since these can change or fail; for all things that are changeable and capable of defect must be traced back to an immovable and self-necessary first principle, as was shown in the body of the Article.

WEEKLY CALENDAR

Sep 28, SUNDAY — 26th Week in Ordinary Time

8:00 AM | Sunday Mass
10:00 AM | Sunday Mass
6:00 PM | Sunday Mass
7:00 PM | Eucharistic ADORATION

Sep 29, MONDAY

12:15 AM | Daily Mass

Sep 30, TUESDAY

6:00 PM | "Matthew" 24-part Video Series
7:00 PM | Scouts

Oct 1, WEDNESDAY

8:30 AM | Yarn Ministry
10:30 AM | "What We Believe: the Beauty of the Catholic Church" Video Series
12:15 AM | Daily Mass
6:30 PM | "What We Believe: the Beauty of the Catholic Church" Video Series

Oct 2, THURSDAY

9:00 AM | Day Away
12:15 PM | Daily Mass

Oct 3, FRIDAY

10:00 AM | Food Pantry
10:30 AM | "Matthew" 24-part Video-Series
12:15 PM | Daily Mass (followed by ADORATION)

Oct 4, SATURDAY

8:30 AM | Men's Group
8:30 AM | First Saturday Rosary
9:00 AM | First Saturday Mass
9:30 AM | Widow's Group (2nd Sat of month)
5:30 PM | Anticipatory Mass

OFFERING

Sep 21, '25 (25th Sunday OT): \$4,393.00

THANK YOU for your generosity!

MASS INTENTIONS

Sep 27 (Sat), 5:30 PM | Melissa Silk (req. by family)

Sep 28 (Sun), 8:00 AM | Shelbi Pincence (req. by Maureen Mooney & Mark Derby)

Sep 28, 10:00 AM | Michael Lafleur (req. by family)

Sep 28, 6:00 PM | Family of Joseph Casper - LIVING INTENTION (req. by Louise Hickey)

Sep 29 (Mon), 12:15 PM | Intentions for Silva Family (req. by Adviges Silva)

Oct 1 (Wed), 12:15 PM | Patricia Ryan (req. by Fred & Ruthann Prifty)

Oct 2 (Thu), 12:15 PM | Jose Francisco (req. by Emily Medeiros)

Oct 3 (Fri), 12:15 PM | James MacDonald - LIVING INTENTION (req. by the Connelly Family)

Oct 4 (Sat), 9:00 AM | Judy McDaniel - LIVING INTENTION (req. by Louise Hickey)

Oct 4, 5:30 PM | Fernando Pasquelle (req. by wife, Zonia)

Oct 5 (Sun), 8:00 AM

Oct 5, 10:00 AM

Oct 5, 6:00 PM

Pat Davis (req. by Tom Davis)

Imelda Mowbray (req. by family)

Richard Schmitt - LIVING INTENTION
(req. by Adviges Silva)

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



From Sep 24-thru-Nov 2 you're invited to join other Christians around the world for 40 DAYS FOR LIFE: 40 days of prayer, fasting, and outreach for an end to abortion. To sign up for vigil hours by creating an account on the website, or just contact us at (603) 289-0574. For ADDITIONAL INFO, visit our website: 40daysforlife.com/manchester

MIDDLE SCHOOL FUN & FAITH DAY

Knowing Your
Worth in Christ

OCTOBER 18, 2025

Location: Saint Mary Magdalen Center, Warner, NH

Presenter: Jim Flanagan

Musicians: Phil and Sue Fortin

Time: 12 - 6 pm

Cost: \$15 per student, cap at \$45 per family

BYO Bag Lunch

Pizza Dinner

Music, Fun, Games, Activities and Mass



Parish Youth Group Registration:

<https://form.jotform.com/RCBM/middle-school-parish>



Family Registration:

<https://form.jotform.com/RCBM/middle-school-family>



FALL CONFIRMATION MASS

The diocese has scheduled the FALL CELEBRATION OF CONFIRMATION for November 16 (Sunday) at 2:00 PM at St Joseph Cathedral in Manchester. This is for those 18 YEARS-OF-AGE AND OLDER who

have not yet been confirmed. TO REGISTER, please contact the parish office. Sacramental Prep is offered online or in the parish.

CREATION CARE MINISTRY

We have invited a guest speaker from the Merrimack Conservation Commission to talk about the importance of wetlands in New Hampshire. Topic: "The Importance of the Wetlands Behind Our Church". All are invited: Sep 29 (Monday), 7:00 PM, St John Neumann church hall.



To date, the parish has donated or pledged \$45,029.25 (towards our goal of \$47K). Should you have any questions, please call the NHCA office at (603) 663-0170.

TO MAKE A GIFT: Return the GIFT ENVELOPE available at Mass or the one you received in the mail. Or, to donate ONLINE: <https://www.catholicnh.org/nhca>

PROJECT RACHEL MINISTRY

Faith + Hope + Healing

If you or someone you know is suffering after abortion, confidential, non-judgmental help is available from Project Rachel Ministry. Visit www.catholicnh.org/project-rachel for more information.

PARISH PRAYER LINE

To add someone contact Teri at the parish office: (603) 880-4689, tschmitt@sjnnh.org.

PLEASE PRAY FOR: Our past and present youth volunteers and students. Our new parish Homebound Outreach program volunteers. Past and current members of Grief Share Ministry. Dale. Jess. Caroline. Bob. Joanne. Aiden. Lauren. Joe. Karen. Robert. Victoria. George & Martha. Sue. Joanne. Zachary. Family of Maria. Family of Diane. Family of Ann. The Ryan Family. Dan. Matt. Family of Chloe. Ann. Karen. George. Sue. Arte. Anthony. Kurt. Abbey. Gardner. George. Paul. June. George. Rich. Jason. Sue.

Victoria. Linda. Jess. Priscilla. Dean. Abbey. Lynne. Miriam. Mike. Dick. Meredith. Jeanine. Gardner. Family & Friends of Paul. Jay. Alan. Frank. Rob. Tom. Rob. Don. Lavoie Family. Lynne. Chase. Nathan. Ramona. Lisa. Joe. Winnifred. June. Dan. Miller Family. Clyde. Claire. Dennis. Sue. Helen. Elaine. Family and friends who have stepped away from the faith. Vocations to the priesthood and the consecrated life. All of our parishioners and their needs.

ONLINE giving

St John Neumann Parish offers ONLINE GIVING for families to easily give one-time as well as recurring donations:

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

For PARISH UPDATES, subscribe via Flocknotes:

<https://SJNMERRIMACK.flocknote.com>

—or—

by texting "SJNMERRIMACK" to 84576
(message/data rates may apply)

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SHEILA BURNETT — Pastoral Associate

CAROL HOPFENSPIRGER & EVELYN VERBECK

Outreach & Food Pantry

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KATHY HOPKINS — Day Away (Thursday)

dayaway@sjnnh.org | (603) 880-4689

PARISH COUNCIL

parishcouncil@sjnnh.org

FINANCE COMMITTEE

Bob Fregault (Chairman)

KNIGHTS OF COLUMBUS

Dino Quintero (Grand Knight)

kofc@sjnnh.org