



# Saint John XXIII Parish

(603) 882-2462 | www.stjohnxxiiinh.org

INFANT JESUS

121 Allds St, Nashua

SAINT JOHN THE EVANGELIST

25 Library St, Hudson

SOLEMNITY OF CHRIST THE KING  
34th—and last—SUNDAY IN ORDINARY TIME  
November 24, 2024

Very Rev. Robert Glasgow, V.F.  
Pastor | (603) 880-4689, rglasgow@rcbm.org

Rev. Ethelbert Orabuche  
Priest Associate

Rev. Leandro Cardoso  
Brazilian Ministry

Vacant  
Parish Secretary | (603) 598-2622

## MASS SCHEDULE

Saturday, 4:00 PM ..... St John Evangelist  
Saturday, 6:00 PM ..... Infant Jesus  
Saturday, 7:30 PM ..... (Brazilian) Infant Jesus  
Sunday, 8:30 AM ..... St John Evangelist  
Sunday, 10:30 AM ..... Infant Jesus  
Daily Mass (Tue/Thu), 8:30 AM ..... Infant Jesus  
Daily Mass (Wed/Fri), 8:30 AM ..... St John Evangelist

## CONFESSION

Saturday, 3:30 PM ..... St John Evangelist  
And after daily Mass, or by appointment.

## BAPTISM

Parents must attend a Parent Baptism Class before the baptism of their child. The class is offered on request.

## 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

## IESUS NAZARENUS REX IUDAEORUM

And I, when I am lifted up from the earth, will draw all people to myself.  
—John 12:32

The following excerpt is from a homily by the late Pope Benedict XVI on the Solemnity of Christ the King, 21 Nov 2010.



THE CRUCIFIXION [detail]  
by Peter Paul Rubens (d. 1640)

Luke 23:38-43 | ABOVE him there was an inscription that read, "This is the King of the Jews." Now one of the criminals hanging there reviled Jesus, saying, "Are you not the Messiah? Save yourself and us." The other, however, rebuking him, said in reply, "Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal." Then he said, "Jesus, remember me when you come into your kingdom." He replied to him, "Amen, I say to you, today you will be with me in Paradise."

DEAR Brothers and Sisters, the primary service of the Successor of Peter is that of the faith. In the New Testament, Peter becomes the "rock" of the Church insofar as he is the bearer of Faith: the "we" of the Church begins with the name of the first man who professed faith in Christ, it begins with his faith; a faith that was at first immature and still "too human". Then, however, after Easter it matured and made him capable of following Christ even to the point of giving himself; it developed in the belief that Jesus is truly King; that he is so precisely because he remained on the Cross, and in that way gave his life for sinners.

In the Gospel we see that everyone asks Jesus to come down from the Cross. They mock him, but this is also a way of excusing themselves from blame as if to say: it is not our fault that you are hanging on the Cross; it is solely your fault because if you really were the Son of God, the King of the Jews, you would not stay there but would save yourself by coming down from that infamous scaffold.

Therefore, if you remain there it means that you are wrong and we are right. The tragedy that is played out beneath the Cross of Jesus is a universal tragedy; it concerns all people before God who reveals himself for what he is, namely, Love.

In the crucified Jesus the divinity is disfigured, stripped of all visible glory and yet is present and real. Faith alone can recognize it: the faith of Mary, who places in her heart too this last scene in the mosaic of her Son's life. She does not yet see the whole, but continues to trust in God, repeating once again with the same abandonment: "Behold, the handmaid of the Lord" (cf. Lk 1:38).

Then there is the faith of the Good Thief: a faith barely outlined but sufficient to assure him salvation: "Today you will be with me in Paradise". This "with me" is crucial. Yes, it is this that saves him. Of course, the good thief is on the cross like Jesus, but above all he is on the Cross with Jesus. And, unlike the other evildoer and all those who taunt him, he does not ask Jesus to come down from the Cross nor to make him come down. Instead he says: "remember me when you come into your kingdom".

The Good Thief sees Jesus on the Cross, disfigured and unrecognizable and yet he entrusts himself to him as to a king, indeed as to the King. The good thief believes what was written on the tablet over Jesus' head: "The King of the Jews". He believed and entrusted himself. For this reason he was already, immediately, in the "today" of God, in Paradise, because Paradise is this: being with Jesus, being with God.

So here is the first and fundamental message that the word of God clearly tells us today: It calls us to be with Jesus, like Mary, and not to ask him to come down from the Cross but rather to stay there with him.

We know from the Gospels that the Cross was the critical point of the faith of Simon Peter and of the other Apostles. It is clear and it could not be otherwise: they were men and thought "according to men"; they could not tolerate the idea of a crucified Messiah.

Peter's "conversion" is fully achieved when he stops wanting "to save" Jesus and accepts to be saved by him. He gives up wanting to save Jesus from the Cross and allows Jesus' Cross to save him.

"I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren" (Lk 22:32), the Lord says. Peter's ministry consists first of all in his faith, a faith that Jesus immediately recognizes, from the outset, as genuine, as a gift of the heavenly Father; but a faith that must pass through the scandal of the Cross to become authentic, truly "Christian", to become a "rock" on which Jesus can build his Church.

Participation in the lordship of Christ is only brought about in practice in the sharing of his self-abasement, with the Cross.

It is from this that our wisdom derives: *sapientia Crucis*. On this St Paul reflected profoundly. He was the first to outline Christian thought in an organized way, centered precisely on the paradox of the Cross (cf. 1 Cor

1:18-25; 2:1-8).

In the Letter to the Colossians, of which today's Liturgy proposes the Christological Hymn—the Pauline reflection, made fertile by the grace of the Spirit, already reaches an impressive level of synthesis in expressing an authentic Christian concept of God and of the world, of personal and universal salvation; and it is all centered on Christ, the Lord of hearts, of history and of the cosmos: "In him the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in Heaven, making peace by the blood of his Cross" (Col 1:19-20).

Dear Brothers, we are always called to proclaim this to the world: Christ "the image of the invisible God", Christ "the first-born of all creation", and "the first-born from the dead", as the Apostle writes, so "that in everything he might be preeminent" (Col 1:15. 18).

In the Letter to the Ephesians, St Paul speaks explicitly of the lordship of Christ and sets it in relation to the Church. He formulates a prayer of praise to the "greatness of the power of God" who raised Christ and made him the universal Lord and concludes, "and he [God] has put all things under his feet and has made him the head over all things for the Church, which is his body, the fullness of him who fills all in all" (Eph 1:22-23).

Here, Paul attributes to the Church the very word "fullness", which applies to Christ, for participation: the body, in fact, participates in the fullness of the Head. This, Venerable Brother Cardinals this is what our joy is: participating, in the Church in the fullness of Christ through the obedience of the Cross, of being qualified "to share in the inheritance of the saints in light", of being "transferred" to the Kingdom of the Son of God (cf. Col 1:12-13).

For this reason we live in perennial thanksgiving, and even in trials do not lack the joy and peace that Christ bequeathed to us as a guarantee of his Kingdom which already exists among us, who wait with faith and hope, and of which we have a foretaste in love. Amen.

#### MASS INTENTIONS

Nov 23, Sat	4:00 PM (SJE)	- Florence Leveille (req. by Sandy)
	6:00 PM (IJ)	- Parishioners of St John XXIII
Nov 24, Sun	8:30 AM (SJE)	- Albert & Matilda Herrera (req. by Elizabeth Schenk)
	10:30 AM (IJ)	- Holy Souls
Nov 26, Tue	8:30 AM (IJ)	- Holy Souls
Nov 27, Wed	8:30 AM (SJE)	- Holy Souls
Nov 28, Thu	8:30 AM (IJ)	- MASS OF THANKSGIVING
Nov 29, Fri		*No Daily Mass
Nov 30, Sat	4:00 PM (SJE)	- Parishioners of St John XXIII
	6:00 PM (IJ)	- Holy Souls

Dec 1, Sun 8:30 AM (SJE) - Dr. Thomas Petty (req. by Patti Peters)  
10:30 AM (II) - Holy 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).

### OFFERING

17 Nov '24 (33rd Sunday Ordinary Time): \$1,435.00  
Online offering (Oct '24): \$2,018.50

A break down of donations  
will be offered in the coming weeks.

As always, THANK YOU for your generosity!

## ANNOUNCEMENTS

**Thanksgiving Day**  
**MASS OF THANKSGIVING**  
**November 28, 8:30 AM (Infant Jesus)**

"If the only prayer you ever say in your  
whole life is 'thank you' that would suffice"  
(Meister Eckhart, d. 1328).

YOU ARE HOLY, LORD, the only God, and  
Your deeds are wonderful. You are strong. You  
are great. You are the Most High. You are  
Almighty. You, Holy Father are King of heaven  
and earth. You are Three and One, Lord God,  
all Good. You are Good, all Good, supreme  
Good, Lord God, living and true. You are love.  
You are wisdom. You are humility. You are  
endurance. You are rest. You are peace. You are  
joy and gladness. You are justice and  
moderation. You are all our riches, and You  
suffice for us. You are beauty. You are  
gentleness. You are our protector. You are our  
guardian and defender. You are our courage.  
You are our haven and our hope. You are our  
faith, our great consolation. You are our eternal  
life, Great and Wonderful Lord, God Almighty,  
Merciful Savior. Amen.


—St Francis of Assisi (d. 1226)

### DEANERY ADVENT PENANCE SERVICE

December 8, 2:00 - 4:00 PM  
St Joseph the Worker Parish  
777 W Hollis St, Nasua

Holy Day of Obligation  
**IMMACULATE CONCEPTION**  
9 Dec (Monday)

Holy Day Mass: 8:30 AM  
(time of an evening Mass TBD)



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**Quando:** Domingo, 24 de novembro às 2:00 pm

**Dia da Solenidade de Cristo Rei**

Missa presidida por nosso Bispo Diocesano Peter Libasci

Haverá comidas típicas e confraternização ao  
final da celebração.

### NOTES

1. An initial meeting of the Parish Council and Finance Committee is scheduled for December 18 at 6:30 PM (Infant Jesus Rectory). It will be a short joint organizational meeting. Those willing to serve on either the committee or council are asked to attend.
2. The parish needs 2-4 people willing to help count the offering each week. (We'd like to simplify and standardize the counting procedures so it takes less than an hour.) The new Parish Secretary will assist. Diocesan financial regulations mandate strict counting safeguards.

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