



Saint John XXIII Parish

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

INFANT JESUS

121 Allds St, Nashua

SAINT JOHN THE EVANGELIST

25 Library St, Hudson

FIRST SUNDAY OF ADVENT

December 1, 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

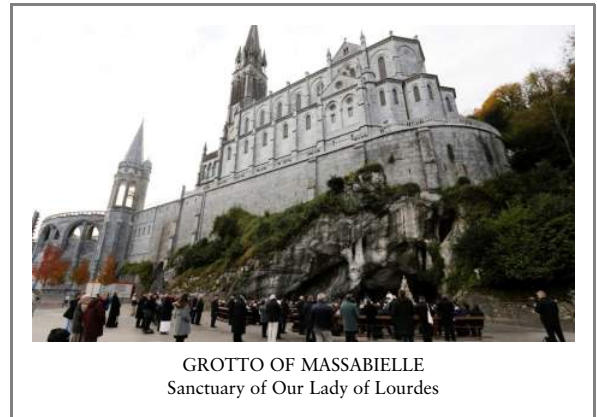
RCIA is the process of formation offered to those who seek to become Catholic. For information, please call the office

The new LITURGICAL YEAR (Cycle C) begins this weekend. Gospel readings for Sunday liturgies throughout the year will be from St Luke's Gospel.

ON MIRACLES

But for you who revere my name, the sun of righteousness will rise with healing in its rays. And you will go out and frolic like well-fed calves.
—Mal 4:2

The excerpt below is from William F. Buckley's article "On God, Miracles, and Communal Spirit" (National Review, 9 Aug 1993). He first details the rigorous process at Lourdes for investigating miracles, and then recounts one of the "fewer than 100 cures" certified as miraculous.



GROTTO OF MASSABIELLE
Sanctuary of Our Lady of Lourdes

ON the extraordinary occasion when the Bureau, after exhaustive investigation, places a stamp of approval on the claims of a "cure," it is saying formally that there is no known or hypothetical scientific explanation for the physical transformation the doctors have documented. The case goes then to a second medical examining body, an international committee whose headquarters are in Paris. If this body concurs, that validation is then referred to a canonical commission in the diocese in which the candidate lives; and the skepticism here is not only scientific but theological: The Church has almost always been the last to believe that a miracle actually took place, but of course prepared to believe that what took place was a miracle. In this respect the Church learns from Thomas, who declined to believe in the Resurrection until the palpability of Christ's wounds was experienced. Do not ask the ecclesiastical tribunal at Lourdes to acclaim that you have been miraculously cured (unless you have been). You would have better luck at that bank in London that continues to store remnants of the Czar's treasury announcing yourself

as Anastasia.

Fewer than one hundred "cures" have been certified by the Church as miraculous. This number is drastically smaller than the number of "cures" plausibly claimed by men and women who have traveled to Lourdes but who for whatever reason (they did not care; they had not kept records; their local doctors would not cooperate) didn't submit to the rigorous examinations required; or else did so, and did not pass these tests. Ms. Cranston—see Ruth Cranston, Miracles of Lourdes, 3rd Revised Edition (Toronto, Ontario: Galilee Trade, 1 Jan 1988) —, who spent many years in residence at Lourdes and engaged in meticulous record-keeping, estimates at 10,000 the number who have declared themselves cured. But even if her calculations are correct, that leaves us with one cure per ten or 15 thousand pilgrims. The odds, one supposes without actually going to statistical archives, are not very different from what one might expect on buying a lottery ticket. People go to Lourdes for other reasons, and if my own experience is representative, they leave profoundly affected.

The book by Ms. Cranston gives the record, as noted, of many documented cures. I select one, not because it is singular but because it is, in essential respects, typical. Marie Bailly was a patient of a French doctor who, when finally he complied with the family request that he accompany his patient to Lourdes, wrote down, for the record, what would be the transformation he would need to see before acknowledging that any cure had taken place. He confronted, first, a general question: What kind of ailment would qualify as miraculously treated? His answer: "An organic disease: a cancer disappearing; a bone regrown; a congenital dislocation vanishing."

He went on in his notes to describe the plight of his patient, a young woman in the last stages of tuberculous peritonitis. "I know her history," he recorded. "Her whole family died of tuberculosis. She has had tubercular sores, lesions of the lungs, and now, for the past few months, peritonitis diagnosed by both a general practitioner and the well-known Bordeaux surgeon, Bromilloux. Her condition is very grave. She may die right under my nose. If such a case were cured, it would indeed be a miracle."

One hour before Marie Bailly was carried to the grotto, he examined her yet again at one of the adjacent hospitals, remarking in his notes her white, emaciated face, her galloping pulse — 150 to the minute — the distended abdomen, the ears and nails turning blue. He told the Sisters, "She may last a few more days, but she is doomed. Her heart is giving out. Death is very near."

The doctor accompanied Marie Bailly to the grotto. There he saw her face change color, losing its ashen hue. Her swollen abdomen flattened out under the blanket. Her pulse became calm and regular. She requested a glass of milk. Her respiration had become normal. Mrs. Cranston records the doctor's reaction. "The sweat broke out on his forehead. He felt as though someone had struck him on the head. His own heart began to pump furiously. It was the most 'momentous thing' he had ever seen."

The doctor roused himself from his trance and took his patient back to the hospital, where he examined her in the company of three other doctors. They confirmed what he

knew already from his intimate knowledge of her case. His patient had been — cured. The doctor told a colleague. "When one reads about such things one cannot help suspecting some kind of charlatanism. But here is a cure I have seen with my own eyes. I have seen an apparently chronic invalid restored to health and normal life ... Such cures cannot be brought about by natural means."

ADVENT WREATH BLESSING

The following prayer is repeated each day. The purple candles are lit the 1st, 2nd and 4th Sundays of Advent, the pink candle is lit the 3rd Sunday of Advent [Gaudete Sunday].

V. Our help is in the name of the Lord.

R/. *Who made heaven and earth.*

V. O God, by whose Word all things are sanctified, pour forth Your blessing upon this wreath and grant that we who use it may prepare our hearts for the coming of Christ and may receive from You abundant graces. We ask this through Christ our Lord.

R/. *Amen.*

V. O Lord, stir up Thy might, we beg Thee, and come, that by Thy protection we may deserve to be rescued from the threatening dangers of our sins and saved by Thy deliverance. Through Christ our Lord.

R/. *Amen.*

MASS INTENTIONS

Nov 30, Sat	4:00 PM (SJE) 6:00 PM (II)	- Parishioners of St John XXIII - Holy Souls
Dec 1, Sun	8:30 AM (SJE) 10:30 AM (II)	- Dr. Thomas Petty (req. by Patt Peters) - Holy Souls
Dec 3, Tue	8:30 AM (II)	- Holy Souls
Dec 4, Wed	8:30 AM (SJE)	- Holy Souls
Dec 5, Thu	8:30 AM (II)	- Shannon Allison - 7th Anniv. (req. by family)
Dec 6, Fri	8:30 AM (SJE)	- Holy Souls
Dec 7, Sat	4:00 PM (SJE) 6:00 PM (II)	- Paul Galipeau (req. by Sandy) - George & Evangeline Nadeau
Dec 8, Sun	8:30 AM (SJE) 10:30 AM (II)	- Tim Coulter - 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).

ANNOUNCEMENTS

DEANERY ADVENT PENANCE SERVICE

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

If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity. —1 John 1:9

The first work of the HOLY SPIRIT is to convince the world concerning sin by revealing its Redeemer—Jesus Christ, the Son of God—, the one/only source of grace and life: "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor 12:3). The Holy Spirit prepares the faithful to encounter Christ by awakening in them faith, CONVERSION OF HEART, and adherence to the Father's will. Moved by the grace of CONVERSION —"Repent, for the kingdom of God is at hand" (Mt 3:2)—, we turn away from sin and towards God. CONVERSION OF HEART is twofold:

- | First, OF RENOUNCING SIN, PROFESSING FAITH IN CHRIST JESUS, AND ACCEPTING BAPTISM: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel" (Mark 1:15). It is by faith in Jesus Christ and by Baptism that one renounces evil and gains salvation; that is, the forgiveness of sins and the gift of new life.
- | Second, THE LIFELONG TASK OF PURIFICATION AND SANCTIFICATION. The frailty and weakness of human nature and the inclination to sin [concupiscence] are not abolished by Baptism. Lifelong CONVERSION OF HEART and GROWTH IN HOLINESS is the work of God's grace. By trusting in God's mercy and the help of his grace, we may prove ourselves in the struggle to shun sin/evil and to be faithful to the Gospel.

The Sacrament of CONFESSION [alt., PENANCE, RECONCILIATION] confers the grace to amend our lives [and to restore Sanctifying Grace if lost through Mortal Sin].

NEW MISSAL

Our parish will be using a new missal—the "Source and Summit Missal"—starting this Advent! The "missal" is the

book that contains the readings and music for Mass each week.

Here are a few of its features:

- The Order of Mass (sung and spoken)
- Readings and Proper Antiphons for all Sunday and weekday Masses, ordered by date
- A section of over 50 devotional Catholic prayers for personal use
- Chant-style responsorial psalms for the congregation
- Beautiful selection of hymns for congregational singing, sourced from Catholic texts both ancient and new!
- Their digital platform allows for ease of access to music for our musicians to lead the congregation, and streamlines the process of preparing beautiful liturgies that draws us more deeply into the celebration of the Mass.

Holy Day of Obligation
IMMACULATE CONCEPTION
9 Dec (Monday)

Holy Day Masses:
8:30 AM (SJE) and 6:30 PM (II)

MEMORIAL CHRISTMAS FLOWERS

Those who receive offering envelopes will notice a special envelope labeled "CHRISTMAS DECORATION OFFERING". A DONATION can be made in the name of a loved one(s). If so, please print their name(s) on the envelope. Those not receiving offering envelopes are welcome to DONATE towards our Christmas altar decorations as well, just use a plain envelope (and if in memory of a loved one, print their name or names on the envelope).

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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What's My Name?
The #WHATSMYNAME Movement asks everyone to simply ask drivers "What's my name?" before entering their vehicle to make sure it is the car they are supposed to enter.

#WHATSMYNAME

In Remembrance of Samantha Josephson

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