



# Saint John XXIII Parish

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

INFANT JESUS  
121 Allds St, Nashua

SAINT JOHN THE EVANGELIST  
25 Library St, Hudson

2nd SUNDAY IN ORDINARY TIME  
January 19, 2025

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

**Rev. Ethelbert Orabucho**  
Priest Associate

**Rev. Leandro Cardoso**  
Brazilian Ministry

**Linda Morello**  
Parish Secretary | (603) 882-2462

### 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

### ON BAPTISM

Whoever believes and is baptized will be saved; whoever does not believe will be condemned. —Mark 16:16

The first excerpt below is from the Sacred Congregation for the Doctrine of the Faith's Instruction on Infant Baptism (Part One: Traditional Doctrine on Infant Baptism) approved by His Holiness, Pope St John Paul II on 20 Oct 1980. The second, from the Catechism "On the Necessity of Baptism".

#### IMMEMORIAL PRACTICE

4. BOTH in the East and in the West the practice of baptizing infants is considered a rule of immemorial tradition. Origen, and later St Augustine, considered it a "tradition

received from the Apostles." When the first direct evidence of infant Baptism appears in the second century, it is never presented as an innovation. St Irenaeus, in particular, considers it a matter of course that the baptized should include "infants and small children" as well as adolescents, young adults and older people. The oldest known



BAPTISM OF THE LORD  
Holy Door Panel, St Peter's Basilica

ritual, describing at the start of the third century the Apostolic Tradition, contains the following rule: "First baptize the children. Those of them who can speak for themselves should do so. The parents or someone of their family should speak for the others." At a Synod of African Bishops, St Cyprian stated that "God's mercy and grace should not be refused to anyone born," and the Synod, recalling that "all human beings" are "equal," whatever be "their size or age," declared it lawful to baptize children "by the second or third day after their birth."

5. Admittedly there was a certain decline in the practice

of infant Baptism during the fourth century. At that time even adults postponed their Christian initiation out of apprehension about future sins and fear of public penance, and many parents put off their children for the same reasons. But it must also be noted that Fathers and Doctors such as Basil, Gregory of Nyssa, Ambrose, John Chrysostom, Jerome and Augustine, who were themselves baptized as adults on account of this state of affairs, vigorously reacted against such negligence and begged adults not to postpone Baptism since it is necessary for salvation. Several of them insisted that Baptism should be administered to infants.

#### THE TEACHING OF THE MAGISTERIUM

6. Popes and Councils also often intervened to remind Christians of their duty to have their children baptized. At the close of the fourth century the ancient custom of baptizing children as well as adults "for the forgiveness of sins" was used against the teachings of Pelagius. As Origen and St Cyprian had noted, before St. Augustine, this custom confirmed the Church's belief in original sin, and this in turn showed still more clearly the necessity of infant Baptism. There were interventions on these lines by Pope Siricius and Pope Innocent I. Later, the Council of Carthage in 418 condemned "whoever says that newborn infants should not be baptized," and it taught that, on account of the Church's "rule of faith" concerning original sin, "even babies, who are yet unable to commit any sin personally, are truly baptized for the forgiveness of sins, for the purpose of cleansing by rebirth what they have received by birth."
7. This teaching was constantly reaffirmed and defended during the Middle Ages. In particular, the Council of Vienna in 1312 stressed that the sacrament of Baptism has for its effect, in the case of infants, not just the forgiveness of sins but also the granting of grace and the virtues. The Council of Florence in 1442 rebuked those who wanted Baptism postponed and declared that infants should receive "as soon as is convenient" (*quam primum commode*) the sacrament "through which they are rescued from the devil's power and adopted as God's children." The Council of Trent repeated the Council of Carthage's condemnation, and, referring to the words of Jesus to Nicodemus, it declared that "since the promulgation of the Gospel" nobody can be justified "without being washed for rebirth or wishing to be." One of the errors anathematized by the Council is the Anabaptist view that "it is better that the Baptism (of children) be omitted than to baptize in the faith of the Church alone those who do not believe by their own act."
8. The various regional councils and synods held after the Council of Trent taught with equal firmness the necessity of baptizing children. Pope Paul VI also solemnly recalled the centuries-old teaching on this matter, declaring that "Baptism should be conferred even on infants who are yet unable to commit any sin

personally, in order that, having been born without supernatural grace, they may be born again of water and the Holy Spirit to divine life in Christ Jesus."

9. The texts of the Magisterium quoted above were chiefly concerned with refuting errors. They are far from exhausting the riches of the doctrine on Baptism expressed in the New Testament, the catechesis of the Fathers, and the teaching of the Doctors of the Church: Baptism is a manifestation of the Father's prevenient love, a sharing in the Son's Paschal Mystery, and a communication of new life in the Spirit; it brings people into the inheritance of God and joins them to the Body of Christ, the Church.
10. In view of this, Christ's warning in St. John's Gospel, "unless one is born of water and the Spirit, he cannot enter the kingdom of God," must be taken as an invitation of universal and limitless love, the words of a Father calling all His children and wishing them to have the greatest of blessings. This pressing and irrevocable call cannot leave us indifferent or neutral, since its acceptance is a condition for achieving our destiny.

1257 The Lord himself affirms that Baptism is necessary for salvation. He also commands his disciples to proclaim the Gospel to all nations and to baptize them. Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament. The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are "reborn of water and the Spirit." God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.

1258 The Church has always held the firm conviction that those who suffer death for the sake of the faith without having received Baptism are baptized by their death for and with Christ. This Baptism of blood, like the desire for Baptism, brings about the fruits of Baptism without being a sacrament.

1259 For catechumens who die before their Baptism, their explicit desire to receive it, together with repentance for their sins, and charity, assures them the salvation that they were not able to receive through the sacrament.

1260 "Since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partakers, in a way known to God, of the Paschal mystery." Every man who is ignorant of the Gospel of Christ and of his Church, but seeks the truth and does the

will of God in accordance with his understanding of it, can be saved. It may be supposed that such persons would have desired Baptism explicitly if they had known its necessity.

1261 As regards children who have died without Baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say: "Let the children come to me, do not hinder them," allow us to hope that there is a way of salvation for children who have died without Baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy Baptism.

### OFFERING

12 Jan '25 (Baptism of the Lord): \$1,967.00

THANK YOU for your generosity!

### WEEKLY CALENDAR

**Jan 19, Sunday** — 2nd Week in Ordinary Time

8:30 AM | Sunday Mass (SJE)

10:30 AM | Sunday Mass (IJ)

**Jan 20, Monday**

NOTE: Office closed in observance of the federal holiday

**Jan 21, Tuesday** — St Agnes, Virgin and Martyr

NOTE: Office Hours (8:00 AM-2:00 PM)

8:30 AM | Daily Mass (IJ)

**Jan 22, Wednesday**

8:30 AM | Daily Mass (SJE)

**Jan 23, Thursday**

8:30 AM | Daily Mass (IJ)

**Jan 24, Friday** — St Francis de Sales, Bishop

8:30 AM | Daily Mass (SJE)

**Jan 25, Saturday**

4:00 PM | Sunday Mass (SJE)

6:00 PM | Sunday Mass (IJ)

7:30 PM | Sunday Mass (Brazilian)

### MASS INTENTIONS

Jan 19, Sun	10:30 AM (IJ)	Ines Garofalo (req. by family)
Jan 25, Sat	4:00 PM AM (SJE)	Irene Jean - 3rd Anniv. (req. by family)

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).

### TOP FOUR CATHOLIC NEWS SITES

1 — ALETEIA is an online Catholic news and information website founded in 2011 by the Foundation for Evangelization through the Media. It is based in France and operates in six languages worldwide.

2 — CATHOLIC NEWS AGENCY (CNA) is an institution within Mother Angelica's EWTN.

3 — NATIONAL CATHOLIC REGISTER is the oldest national Catholic newspaper in the United States. It was founded in 1927 by Matthew J. Smith as the *National Edition* of the *Denver Catholic Register*. Content includes news and features from the United States, the Vatican, and worldwide, on such topics as culture, education, books, arts and entertainment, as well as interviews. Online content includes various blogs and breaking news.

4 — CRUX NOW, once owned by The Boston Globe, is now independently owned/operated. It carries news, features, and community content about the Catholic Church and Catholicism. Their weekly podcast from Rome — "Last Week in the Church" — about a half-hour in length, is well worth watching.

### NOTES

1. The parish would like to establish a PRAYER LINE. Should you know of anyone in need of prayer, please submit their name (First Name only) by way of email or by calling the office, and we will list them in the bulletin asking the entire parish to lift them up in prayer.
2. To request a MASS INTENTION, please visit the St John XXIII office on Mondays, or call (603) 880-4689 (St John Neumann). Mass Intention Cards are available upon request.
3. If you would be willing to serve as a COUNTER, please let Father know. We've had to reorganize our count of the Sunday offering in order to comply with diocesan guidelines. The count needs to be on Mondays (or Tuesday in case of a holiday).
4. We're making an effort to restart two parish ministries: LECTOR and GREETER. If you would be willing to serve, please submit your name, ministry, contact information, and Mass(es) you would want to serve at. Clipboards are in the back of both churches.

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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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