

ST MARGUERITE d' YOVILLE PARISH



Sacred Heart

58 MAIN ST.
NO. STRATFORD, NH 03590



St. Francis Xavier

11 STATE ST., PO BOX 247
GROVETON, NH 03582

PARISH STAFF

Pastor:

Rev. Daniel R. Deveau

Deacon:

Rev. Mr. Michael Johnson

EUCCHARISTIC CELEBRATION

Sacred Heart	Sunday Morning	9:00 am
St. Francis	Saturday Evening	4:00 pm
	Sunday Morning	11:00 am

WEEKDAY

Wednesday thru Friday 9:00 AM (Check Parish Bulletin)

PARISH OFFICE

Office Telephone: **636-1047**
Office Secretary: Mrs. Tina Hunt

Office Hours:

Mondy -Thursday 10:00 am - 3:00 pm

SACRAMENTS

BAPTISM

Call Rectory for an appointment

MARRIAGE

Please contact the Rectory 6 mos.
prior to your tentative date.

CONFESSIONS

St. Francis Xavier Church
Saturday 3:00 - 3:30 pm (Also by appointment)



RELIGIOUS EDUCATION

St. Francis 636-1047

Christian Formation:
Children ages 4-15 years

LITURGY OF THE WORD

Sacred Heart 9:00 am Mass
St. Francis 11:00 am Mass

GENERAL INFORMATION

New Parishioners, WELCOME! Please call our Parish Secretary as soon as possible to register.

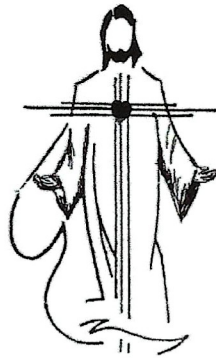
Parish Website: <https://stmargueritedygroveton.org>

Twenty-third Sunday Ordinary Time

September 6, 2026

There is a proverb: "The one who loves greatly, suffers greatly." Today's gospel deals with mutual correction; the most painful obligation is love. What attitude must a community take toward one of its own who acts against the mind of the Church? The early Church was small: it was quite conscious of its impact as community on society. "*Behold how they love one another,*" was often quoted of them. The Church born from Divine love had to be a united body of love where *each* would be responsible for the faith and holiness of the others.

What dimensions of Christian life gave rise to procedures from removing the roots of evil or misunderstanding among believers? In a wise progression, the Church utilizes *prudence* as well as *patience*. Because the Church always presumes that its members act under the

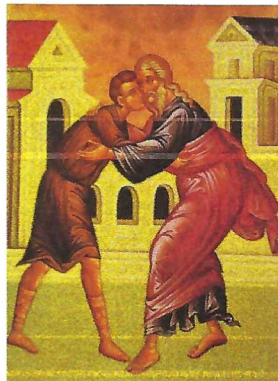


impulse of the Spirit, each Christian stands under the obligation of *mutual listening and dialogue*. In effect, the community cannot carry an ordinary tribunal which seeks the confession of the one who fails and which condemns the act. The Church goes beyond justice and acts from *mercy* in the hope of absolving and reconciling. Even if the sinners persist in error, the Church prays for them.

Common prayer is a necessary aspect to the Church's communion. *The effectiveness of prayer is determined by the harmony which reigns in the community because this sign is a sign of Emmanuel (God with us) interceding with the Church in its prayer.* This justifies the Church's refusal to rush to excommunication and its conviction that responsibility toward one another is more powerful than resentment. (St. Andrew Bible Missal)

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The most difficult reality we have to overcome is our own former personal, judgements, resentments and prejudices. We would probably be much closer to people if we did not see them with our own eyes, if we did not listen to them with our own selective hearing, if we would believe more deeply what Christ has said to us of them. The Christian community is intended to be a model, to be a proof of this presence in us. Our greatest liability is that our communion of prayer does not become visible. It is not evident how we love one another, how we understand one another. There is no mid-ground between hatred and love, there is no mid-ground



between enemy and friend. We have created a great no man's land between enemy and friend. But in the gospel, to have an enemy means that we are unconnected, that we are unrelated, that we do not acknowledge that this is my other self, that this is me. There are no strangers, no enemies, there are no distances between us *in Christ*. We have to make this known and seen; it has to become visible. And that means that we have to take tremendous risks and that is why intuitively we each fear prayer and fear conversion because it is a dangerous business. (Edward J. Farrell, *The Father is Very Fond of Me*, Dimension Books, 1975, pp. 58-59)

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At this time there are no further developments in regards to the repairs on the church ceiling. The insurance adjuster was here to give us an evaluation. So far there is no report. First Onsite Restorations Co. was also here to evaluate the cleaning out and sanitizing the toxic remains the evicted pigeons left behind in the church steeple. We are waiting to see quotes for their work. That project has been in the workings for the last year. Finding companies willing to come to the north country is not easy. One quote we received was \$70,000; the second company was \$40,000. The other two companies were in between those two figures.



Bringing Home the Word

Twenty-third Sunday in Ordinary Time (A)
September 6, 2026

Tweaked by God

Fr. Joseph Juknialis

While the Scripture readings this week remind us we are responsible for one another, do any of us really want someone serving as our conscience, telling us what to do? A national insurance company once aired a TV ad in which “Cynthia” takes it upon herself to make sure everyone is abiding by the established regulations of the subdivision. She checks to make sure everyone is breaking down cardboard, cuts down hanging flower baskets that do not meet standards, and takes a chainsaw to mailboxes that are even two inches too high.

Sunday Readings

Ezekiel 33:7-9

I have appointed you as a sentinel for the house of Israel.

Romans 13:8-10

The commandments...are summed up in this saying, “You shall love your neighbor as yourself.”

Matthew 18:15-20

[Jesus said,] “If your brother sins [against you], go and tell him his fault between you and him alone. If he listens to you, you have won over your brother.”

None of us want a “Cynthia” for a neighbor. It may be that it takes a community to raise a child, but once we become adults—well, thanks, but no thanks. So what do we do with these readings?

The gospel adds the ingredient of community to the “cake batter.” Praying with a faith community can help correct our personal opinions, remind us what we might be blind to, and broaden our vision by affirming that we are a part of a larger world, all from the perspective of faith.

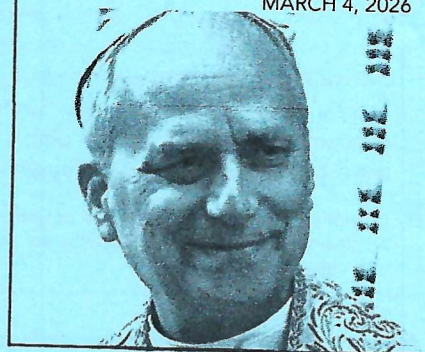
A faith community that reflects “Cynthia” thinking is a church that seeks to control. It motivates by fear, discourages prayerful reflection, and expects everyone to march in unison. A healthy faith community is a church that respects everyone as serious individuals of faith, encourages study and dialogue to seek out truth, and recognizes that growing in faith occurs in different ways. Prayerful, respectful communities of faith are how God tweaks our lives. †

Praying with a faith community can broaden our vision.

A Word from Pope Leo XIV

The Church is at the same time an earthly community and the mystical body of Christ, a visible assembly and a spiritual mystery, a reality present in history and a people journeying toward heaven (*Lumen Gentium*, 8; *Catechism of the Catholic Church*, 771). The human and divine dimensions integrate harmoniously, without one overshadowing the other.... [The Church] is a reality that is both human and divine.

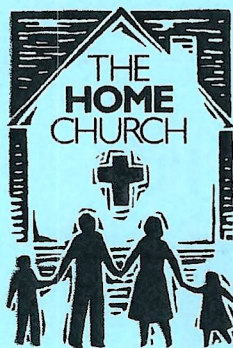
GENERAL AUDIENCE, ROME,
MARCH 4, 2026



REFLECTION QUESTIONS

QUESTIONS
REFLECTION

- How does my faith community influence how I live?
- Do my actions reflect my beliefs?



What Is a Novena?

The Redemptorists

A novena is an ancient form of Christian prayer that expresses our steadfast trust in the power of prayer. A true sign of faith and an expression of love, a novena, or nine occasions of prayer, bears testimony to our human perseverance—a mere fraction of the infinite patience that God has for us! In the creation story in Genesis 1, God is pleased to see the seven-day handiwork of creation through to completion; likewise, our perseverance to see a novena through to its completion is cause for rejoicing in union with the Lord, for we are made in that same image of God, who took delight in the accomplishment of creation and who delights in our prayerful persistence.

Traditionally, a novena is a prayer or set of prayers repeated for nine consecutive days. However, a novena can just as well be accomplished in nine consecutive hours of one day or be spread out to include one day each week for nine consecutive weeks. For example, people who participate in the Eucharist on the first Friday of each month make a novena of First Fridays.

No fixed rules need to be set for making a novena, except to persevere in the prayer, so a novena is a good way to help us form the habit of regular prayer.

Novenas in honor of saints are moments of shared friendship with the court of heaven. Our friendship with a particular saint helps us live our lives steeped in deep love for God and neighbor. Like the saints, we strive to be a light in the world, bringing the compassion and love of God to all we meet on our journey of life. Through these prayers and devotions, we bring saints into our lives and share our needs and worries with them. We ask the saints to join their prayers with ours and, as we do, our friendship with them and with God grows. †

A novena is a good way to help us form the habit of regular prayer.

From *Catholic Novenas: A Classic Collection*, © 2026 Liguori Publications (828942). To order, call 800-325-9521 or visit Liguori.org.

Wisdom from Catholic Update

From "Gospel Values in an Election Year...and Beyond" by Fr. Kenneth R. Overberg, SJ
Valuing labor and especially the laborer has been a constant theme of Catholic Social Teaching from its beginning. In 1891, social issues included exploitation of the worker, terrible working conditions, and unjust wages (issues that remain just as pressing today). Through the years, Catholic Social Teaching has criticized both Marxism and capitalism. More recently, social issues have included globalization, the widening gap between rich and poor, and sinful social structures. From Pope Francis' address to congress on September 24, 2015: "In times of crisis and economic hardship, a spirit of global solidarity must not be lost.... The fight against poverty and hunger must be fought constantly and on many fronts."

Catholic Update—a subscription newsletter published eleven times a year—explores Church tradition and teaching on contemporary topics. For more information, call 800-325-9521 or visit Liguori.org.



Generous God, help us to accept others as we want to be accepted; to love as we want to be loved. We pray in Jesus' name. Amen.

The Redemptorists

WEEKDAY READINGS

September 7–12

Monday, Weekday: 1 Cor 5:1–8 / Lk 6:6–11

Tuesday, Nativity of the Blessed Virgin

Mary: Mi 5:1–4a or Rom 8:28–30
/ Mt 1:1–16, 18–23 or 1:18–23

Wednesday, St. Peter Claver: 1 Cor 7:25–31
/ Lk 6:20–26

Thursday, Weekday: 1 Cor 8:1b–7, 11–13
/ Lk 6:27–38

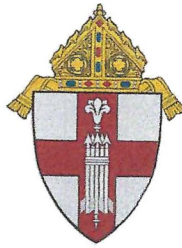
Friday, Weekday: 1 Cor 9:16–19, 22b–27
/ Lk 6:39–42

Saturday, Weekday: 1 Cor 10:14–22
/ Lk 6:43–49



Catholic.
Pastoral.
Trusted.

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Diocese of Manchester

2026 Physician Assisted Suicide Bulletin Entries

Why Catholics Care About Stopping Physician-Assisted Suicide. Over the years the New Hampshire Legislature has repeatedly rejected proposals to legalize physician-assisted suicide (PAS) in this state. PAS proponents apparently are planning to make yet *another* attempt at it in the upcoming legislative session. The Diocese of Manchester has consistently worked to oppose those bills alongside a remarkably diverse coalition that includes hospitals, advocates for veterans, people with disabilities, teens, and the elderly, who all agree that legalizing PAS would take New Hampshire across an incredibly perilous threshold and that the victims of a PAS law inevitably would be the poor, the voiceless, and the vulnerable. Watch here over the coming weeks for important truths about PAS.

Truth #1 About Physician-Assisted Suicide: Supporters of PAS insist that it is not suicide and that it instead should be called “medical aid in dying.” But of course everyone knows the term for the taking of one’s own life. The American Medical Association calls it “physician-assisted suicide.” Whatever you want to call it, people—especially young people—know exactly what is going on. Legalizing suicide of *any* kind normalizes suicide and sends an extremely dangerous message to extremely vulnerable populations.

Truth #2 About Physician-Assisted Suicide: PAS laws inevitably expand once they are passed. The American Medical Association says that “physician-assisted suicide would be difficult or impossible to control and would pose serious societal risks.” Even though PAS has been legal in Canada for only 10 years, Canada has eliminated a requirement that a person be terminally ill and is now adding in mental illness as a new qualifying condition. PAS is now Canada’s fifth-leading cause of death. Here in New Hampshire, pro-PAS legislators *already* have publicly discussed their desire to expand any PAS law that might get passed and to add for instance ALS, MS, and Alzheimer’s disease as additional qualifying conditions.

Truth #3 About Physician-Assisted Suicide: PAS supporters claim that PAS is about choice and bodily autonomy. In reality, though, PAS *always* involves other people, including: the doctors who are transformed from healers into bringers of death; the family and friends of the dying person, who have no say in the matter; and groups who

are already vulnerable to suicide, such as at-risk teens, veterans, and first responders. As one NH teen told the NH legislature, "If teens with depression and suicidal thoughts start seeing family members and friends...committing suicide...and they see that this is being morally accepted...they will see no issue with attempting suicide." How many of these sorts of deaths would be too many?

Truth #4 About Physician-Assisted Suicide : As the National Council on Disability says, assisted suicide laws "create a deadly mix that poses multifaceted risks and dangers to people with disabilities as well as people in other vulnerable constituencies." As one disability rights advocate told a legislative committee, this means that the message of a PAS law to people with disabilities -who routinely struggle with the loss of independence and feelings of being a burden - is that "you are better off dead."

Truth #5 About Physician-Assisted Suicide: For groups who already are heavily subject to financial exploitation, coercion, or neglect, such as the elderly and those who face domestic violence, PAS laws put a terrible new weapon into the hands of the bully or the thief - the ability to suggest that a person should end their life. Nursing home directors have opposed bills to legalize PAS because they recognize the dangers of such laws for frail elders who already feel that they are a burden on others.

Truth #6 About Physician-Assisted Suicide: Those who support PAS almost always say that PAS is intended to spare the dying from pain. But pain can be treated with good medical care. And in states where PAS is lawful, the data indicates that the top reasons why people take their own lives under those laws have nothing to do with pain - they relate to a loss of independence and a feeling of being a burden on others. PAS unavoidably forces the frail elderly and the sick, who already struggle with feelings of being a burden on others, to answer the question why they are NOT ending their lives. The right to die easily becomes seen as the obligation to die.

Truth #7 About Physician-Assisted Suicide: PAS laws involve the state giving its blessing to the practice of a health care provider assisting in the suicide of a patient. In setting the circumstances of when that practice is lawful, the state is unavoidably determining that a certain quality of life is not worth living. History shows why we should never vest any state with that type of power.



Mass Intention's
Sacred Heart

Sunday, Sept. 13, 2026

9:00 AM † For the intention of all
Parishioners.

St. Francis Xavier Church

Wed, Sept. 9, 2026- No Mass

Thursday, Sept. 10, 2026

9:00 AM † Mass

Friday, Sept. 11, 2026

9:00 AM † Mass

Saturday, Sept. 12, 2026

4:00PM † **Ronald Dingman**, (34 Yr. Aniv.)
req. by Margaret.

Sunday, Sept. 13, 2026

11:00 AM † **Gerladine (Gerry) Major**, req. by
Armstrong Charron Funeral Home.
† **Kenneth Maclean**, req. by Barbara
and Family.



The Sanctuary Lamp will burn in Memory of:
Millie Gonyer
From: **Sept. 13 through Sept. 19, 2026**
Requested by: **Her son James & Family.**

The Church Remembers:

September: 7- Labor Day.

8- The Nativity of the Blessed Virgin
Mary.

9- St. Peter Claver, Priest.

12- The Most Holy Name of Mary,
BVM.

Attention All:

Please note that Fr. Dan will be on his
mandatory annual retreat from Monday,
Sept. 14 through Friday Sept. 18. There
will be no massed on Thursday and Friday
of that week. Tina will be in the office all
week to take calls.

Thank you for your understanding.

Grandparents Day, Sunday, Sept. 13, 2026

Loving God, we thank you for the gift of our
grandparents. Bless them with a long life,
happiness, and health. Thank you for their
wisdom, their endless love, and the legacy of
faith they share. Let them remain constant in
your love and be living signs of your presence to
their children and grandchildren. Surround them
with peace, comfort, and the deep affection of
their families today and always, we ask this
through Christ our Lord. Amen

Parish Financial Report

For the week ending 8/30/2026

<u>St. Francis Xavier</u>	<u>Sacred Heart</u>
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Offertory: \$ 1200.00	\$ 133.00
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Fuel: \$ 5.00	
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Debt: \$ 632.00	\$ 107.00
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Donations: \$ 75.00	\$ 250.00
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Tithing: \$ 300.00 from St. Kathryn of
Hudson.

Thank you for your generosity!

*Thank
you!*

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