

Third Sunday in Ordinary Time

January 24th to January 31st, 2021

Saturday, Jan. 23rd – St. Marianne Cope, Virgin; St. Vincent, Deacon & Martyr

4:15-4:30 p.m. – All Saints – Confessions
5:00 p.m. – All Saints – Mary Jane Messier by Margaret Larivee

Sunday, Jan. 24th – Third Sunday in Ordinary Time

7:30-8:00 a.m. – All Saints – Confessions
8:15 a.m. – All Saints – Mass of Thanksgiving by Margaret Larivee
10:00-10:20 a.m. – St. Isidore – Confessions
10:30 a.m. – St. Isidore – For The People of our Parishes

Mon., Jan. 25th – Conversion of St. Paul, Apostle

8:30 a.m. – AS – Birthday Blessings for Gisele St. Sauveur by Hib & Claire Doe

Tues, Jan. 26th – SS. Timothy & Titus, Bishops

5:00 p.m. – All Saints – Adoration with Confession
6:00 p.m. – All Saints – Conversion of Loved Ones by JAN

Wed., Jan. 27th – St. Angela Merici, Virgin & Religious Founder

8:30 a.m. – All Saints – Special Intention by Lisa Choquette

Thurs., Jan. 28th – St. Thomas Aquinas, Priest & Doctor of the Church

5:00 p.m. – All Saints – Adoration with Confession
6:00 p.m. – All Saints – Jean-Noël & Claude Desautels by Noëlla

Friday, January 29th – Weekday

8:30 a.m. – All Saints – Holy Souls in Purgatory by JAN

Saturday, January 30th – Weekday

4:15-4:30 p.m. – All Saints – Confessions
5:00 p.m. – All Saints – Intentions of the Blessed Virgin Mary by JAN

Sunday, Jan. 31st – Fourth Sunday in Ordinary Time

7:30-8:00 a.m. – All Saints – Confessions
8:15 a.m. – All Saints – For The People of our Parishes
10:00-10:20 a.m. – St. Isidore – Confessions
10:30 a.m. – St. – D'sed Members of the St. Anne Society by Its Members

Please Pray For: Erica Johnson, Joan Hahr, Christine Scanlon, Joe Noonan, Sarai Tirado, Sandy Morriell, Michael Daley, Mary Latimer, John Young, David Lindsey, Joel Rasco, Deborah Cuesta, Cecilia Fatzinger, Kristin Lotane, Dena Cassidy, Caroline Elkins, Ryan Skochin, Danielle Desnoyers, Dora Hurtubise, Russell Hilton, William Harlow, Cheryl McMurphy, David Robert, Christopher Martel, Leslie Garvey, Ann Twohig, Deborah Kneen, Caroline Daberer, Sue Rhodes, Terry Kneen, Joel Rivera, Pat Carroll, Joseph Adams III, Liza Farrar, Mary Parent, Jerry Tatro, Denise Brier, Scott Patterson, Jackey Garrow, Kelly Nuovo, Annie Button, Amber Kneen, Richard Ploof, Jessica Pomerleau-Honlon, Kaida, Father Jordan, a Parishioner, the recently deceased, Betsy Snider, Peter Fournier, Tara Stubbs, Gloria Weld, Steven Tracy, Gerry Seewald, Alexander Walter, Geoff Jackson, and all Soldiers.

To add someone to the prayer line please call Suzanne Lavalla @ 848-7462

Receipts: January 17, 2021

All Saints Amount needed in Sunday Offertory \$1,440.00

Offertory 756.00
Catholic Education 155.00
Energy 55.00
Donations 85.00
Votive Candles 32.50
Bottle Redemption (Thank you for your deposits!) 54.05

St. Isidore Amount needed in Sunday Offertory \$705.00

Offertory 930.00
Catholic Education 101.00
First Offering \$20, Solemnity of Mary \$110, Energy \$30, Church in Latin America \$10, Food Shelf \$10 180.00

Thank you to all who are supporting our parishes with your monetary gifts and offerings. God bless you ever more!

Second Collection:

Jan. 24: Church in Latin America **January 31:** NONE

Calendar of Events:

~Friday, Jan. 29th: Rosary Cenacle at All Saints at 6pm
Please come. Our world needs our prayers
~Sat., Jan. 30th: Chili Take-Out from 4:30-6pm at Dorion Hall
~Sunday Mornings @All Saints: Recitation of the Holy Rosary

Christ Our Hope Campaign

Our Parish Goals and Progress: (updated 01/15/2021)

All Saints – \$14,392 raised toward goal of \$77,643 ~ 19%
St. Isidore – \$11,360 raised toward goal of 40,539 ~ 28%

Thank you for supporting our bulletin:

Sylvester's Rubbish Removal
802-848-3413 *** 802-782-5985**
Residential & Commercial

Congratulations

To Ashton Johnson

Receiving his First Holy Communion
On Sunday, January 17th at St. Isidore

CHILI TAKE-OUT (MILD CHILI)

All Saints Dorion Hall

Saturday, January 30th From 4:30pm to 6pm
Including Cornbread and Brownie ~ Cost: by Donation

An Evening of Praise and Worship
LIGHT IN THE DARKNESS

An evening of praise and worship
Tuesday, February 9th, from 7-8 p.m.
St. John the Baptist Church, Enosburg

All Saints, Richford
Tuesday, March 9th, from 5-7 p.m.
Adoration 5-6 p.m.; Mass from 6-7 p.m.
Open to All!

St. Thomas Aquinas Prayer Before Holy Communion

Almighty and Eternal God, behold I come to the sacrament of Your only-begotten Son, our Lord Jesus Christ. As one sick I come to the Physician of life; unclean, to the Fountain of mercy; blind, to the Light of eternal splendor; poor and needy to the Lord of heaven and earth. Therefore, I beg of You, through Your infinite mercy and generosity, heal my weakness, wash my uncleanness, give light to my blindness, enrich my poverty, and clothe my nakedness. May I thus receive the Bread of Angels, the King of Kings, the Lord of Lords, with such reverence and humility, contrition and devotion, purity and faith, purpose and intention, as shall aid my soul's salvation.

Grant, I beg of You, that I may receive not only the Sacrament of the Body and Blood of our Lord, but also its full grace and power. Give me the grace, most merciful God, to receive the Body of your only Son, our Lord Jesus Christ, born of the Virgin Mary, in such a manner that I may deserve to be intimately united with His mystical Body and to be numbered among His members. Most loving Father, grant that I may behold for all eternity face to face Your beloved Son, whom now, on my pilgrimage, I am about to receive under the sacramental veil, who lives and reigns with You, in the unity of the Holy Spirit, God, world without end. Amen.

St. Thomas Aquinas Prayer After Holy Communion

I thank You, Lord, Almighty Father, Everlasting God, for having been pleased, through no merit of mine, but of Your great mercy alone, to feed me, a sinner, and Your unworthy servant, with the precious Body and Blood of Your Son, our Lord Jesus Christ. I pray that this Holy Communion may not be for my judgment and condemnation, but for my pardon and salvation. Let this Holy Communion be to me an armor of faith and a shield of good will, a cleansing of all vices, and a rooting out of all evil desires. May it increase love and patience, humility and obedience, and all virtues. May it be a firm defense against the evil designs of all my visible and invisible enemies, a perfect quieting of all the desires of soul and body. May this Holy Communion bring about a perfect union with You, the one true God, and at last enable me to reach eternal bliss when You will call me. I pray that You bring me, a sinner, to the indescribable Feast where You, with Your Son and the Holy Spirit, are to Your saints true light, full blessedness, everlasting joy, and perfect happiness. Through the same Christ our Lord. Amen.

The Conversion of St. Paul

The phrase “kick against the pricks” or, “kick against the goads”, occurs in Acts 26:14, where St. Paul retells the story of his conversion, which is more fully recounted in Acts 9. St. Paul says: And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And He said, I am Jesus Whom thou persecutest. The English word pricks comes from the root Greek word kentron, which is sometimes translated as goads. This word has the idea of a “sharp, pointed projection used in stinging.” The prick or goad was a pointed stick that was used to urge some stubborn animal to move. Sometimes the animal refused to move and would kick back at the pointed object and as a result stab itself on the goad or prick. The word kick is translated from the root Greek word laktizo which has the basic meaning of “to hurt by resistance.” Simply put – “to kick against the pricks” implies someone is resisting and in the process is hitting a sharp object. In the ancient Greek and Roman times, the phrase was a well-known expression indicating that someone was opposing a deity. Put all together, our Lord told Paul that he was only hurting himself in his effort to eliminate Christians. He was unknowingly opposing God.

Saul (a.k.a. Paul) was fighting against God and the expression “kicking against the pricks” suggests that he was suffering in the process. There are those today who are fighting against God and they either do not care or do not know it. We can pray that they will understand and stop, for they work against their own salvation.

Indulgences~The eternal punishment due mortal sin is forgiven through sacramental Confession, but every sin, including venial sin, is a turning away from God toward an unhealthy attachment to creatures. This attachment, which is a temporal punishment, is only healed through penance: “While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the ‘old man’ and to put on the ‘new man.’” The temporal punishment is suffered either during life on earth or in purgatory after death. As a help the Church offers indulgences to the faithful. An indulgence does not forgive the guilt of sin, nor does it provide release from the eternal punishment associated with unforgiven mortal sins, but it does remove some (partial) or all (plenary) of the temporal punishment owed. The faithful should avail themselves of this help, which the Church gives in virtue of her role as “keeper of the keys,” drawing from the ocean of unused merit accrued by Christ, the Blessed Mother and the Saints, through the penance that they suffered. This grace applied to the individual helps him detach from sin, and turn more firmly to God.

Plenary Indulgences for the Year of St. Joseph

The Apostolic Penitentiary has issued a Decree granting Plenary Indulgences for the “Year of St. Joseph,” which lasts from December 8, 2020 through December 8, 2021, and has been announced in honor of the 150th Anniversary of Pope Pius IX’s proclamation of St. Joseph as the “Patron of the Universal Church”. In the Decree, specific options for the granting of Plenary Indulgences have been announced.

A Plenary Indulgence is granted to the faithful under the usual conditions: 1.) Sacramental Confession 2.) reception of Holy Communion 3.) and prayer for the Pope’s intentions (Our Father, Hail Mary, and Glory Be). Confession can be received within 20 days before or after the day the Plenary Indulgence is sought, but Communion and prayers for the pope should be on the day. Also one must be free of all sin, mortal and venial while doing the work of the indulgence.

Plenary Indulgence Options for Year of St. Joseph

The Plenary Indulgence is granted to those who will meditate for at least 30 minutes on the Lord’s Prayer (the Our Father), or take part in a Spiritual Retreat of at least one day that includes a meditation on St. Joseph. “St. Joseph, an authentic man of faith, invites us”, the Decree reads, “to rediscover our filial relationship with the Father, to renew fidelity to prayer, (and) to listen and correspond with profound discernment to God’s will.”

The Plenary Indulgence can also be obtained by those who, following St. Joseph’s example, will perform a Spiritual or Corporal Work of Mercy. St. Joseph “encourages us to rediscover the value of silence, prudence, and loyalty in carrying out our duties,” the Decree notes.

The prayerful recitation of the Holy Rosary in families and among engaged couples is another way of obtaining the Plenary Indulgence, in order that “all Christian families may be stimulated to recreate the same atmosphere of intimate communion, love, and prayer that was in the Holy Family” of Nazareth.

Also, everyone who entrusts their daily activity to the protection of St. Joseph, and every faithful who invokes the intercession of St. Joseph so that those seeking work can find dignifying work, can also obtain the Plenary Indulgence.

The Plenary Indulgence is also granted to the faithful who will recite the Litany to St. Joseph (for the Latin tradition), or the Akathistos to St. Joseph (for the Byzantine tradition), or any other prayer to St. Joseph proper to the other liturgical traditions, for the persecuted Church and for the relief of all Christians suffering all forms of persecution; because, as the Decree notes, “the flight of the Holy Family to Egypt shows us that God is there where man is in danger, where man suffers, where he runs away, where he experiences rejection and abandonment.”

In addition to these options, a Plenary indulgence may be gained by the faithful who will recite any legitimately approved prayer or act of piety in honor of St. Joseph, especially on the feast days of St. Joseph, on the 19th of each month during the Year, and on every Wednesday during the Year, which is a day traditionally dedicated to the memory of St. Joseph in the Latin Church.

The Plenary Indulgence is also extended to the sick, the elderly, the dying and all those who for legitimate reasons are unable to leave their homes. They, too, can obtain the Plenary Indulgences if they are detached from any sin and have the intention of fulfilling, as soon as possible, the three usual conditions and recite an act of piety in honor of St. Joseph, offering to God the pains and hardships of their lives.

St. Thomas Aquinas on the first two words of the Lord's Prayer, viz. OUR FATHER

We must consider two things here: 1) in what sense God is our Father, and 2) what we owe Him because He is our Father. We call God *Father* because He created us in a special way—namely, in His own image and likeness which He did not impress on other creatures here below: *"He is thy Father Who made thee, and created thee."* We also call God *Father* because He governs us.

For although He governs *all* things, yet He governs us as masters of ourselves whereas He governs other things as slaves of His will: *"Thy providence, O Father, governs all things."* *"Thou disposest of us with great favor."* We call God *Father* because He has adopted us. For He endowed other creatures with trifling gifts, but to us He granted the inheritance, because (as the Apostle says) we are His sons *"and if sons, heirs also."* *"You have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons whereby we cry, Abba ('Father')."*

What we owe God as our Father [is a fourfold debt]:

1.) We owe God honor: *"if I am Father, where is my honor?"* This honor consists in three things: a. In reference to Himself, we should honor God by giving Him praise: *"The sacrifice of praise shall honor me."* moreover, this praise should be not only on our lips, but also in our heart: *"This people honoreth me with their lips, but their heart is far from me."* b. In reference to ourselves, we should honor God by purity of body: *"Glorify and bear God in your body."* c. In reference to our neighbor, we should honor God by judging him justly: *"The king's honor loveth judgment."*

2.) We owe God imitation, since He is our Father: *"Thou shalt call me Father and shalt not cease to walk after me."* This is done in three ways: a. By loving Him. We imitate God by loving Him: *"Be ye imitators of God as most dear children and walk in love."* And this must be in the heart. b. By showing mercy. We imitate God by being merciful, because mercy is bound to accompany love: *"Be ye merciful."* And this must be in deed. c. By being perfect. We imitate God by being perfect, since love and mercy should be perfect: *"Be ye perfect as also your heavenly Father is perfect."*

3.) We owe God obedience: *"Shall we not much more obey the Father of spirits?"* We owe him obedience: a. Because of His dominion, for He is the Lord: *"All that the Lord hath said will we do, and be obedient."* b. Because of His example, since His true Son was made obedient to the Father unto death. c. Because obedience is good for us: *"I will play before the Lord Who hath chosen me."*

4.) We owe God patience under His chastening: *"My son, reject not the correction of the Lord and do not faint when thou art chastised by Him: for whom the Lord loveth, He chastiseth even as a father the son in whom he delighteth."*

From this we are given to understand that we owe our neighbor two things:

1.) We owe our neighbor love, because he is our brother, seeing that we are God's children: *"He that loveth not his brother?"* whom he seeth, how can he love God Whom he seeth not.

2.) We owe our neighbor reverence, because he is a child of God: *"Have we not all one father? Hath not one God created us? Why then doth every one of us despise his brother?"* *"With honor preventing one another."* We do this for the sake of its fruits, since God Himself *"became to all that obey Him the cause of eternal salvation."*