



SCHEDULES & MASS INTENTIONS
Week of February 18, 2018

Sat 4:00 PM	Pro Populo
Sun 10:00 AM	Gil, Ellie & Mike Kupfer by Laura & Pam
Mon 9:00 AM	No Mass
Wed 9:00 AM	Mass for Ash Wednesday
Wed. 7:00 PM	Mass for Ash Wednesday
Thurs 9:00 AM	No Mass
Fri 9:00 AM	No Mass
Sat 4:00 PM	Pro Populo
Sun 10:00 AM	Larose Family by Diane Benware

Parish Support

Offering for the weekend of February 11, 2018
(Our Goal is \$1,800.00 each week)

Sunday Collection

Loose	\$164.00
Envelopes	\$759.00
Total	\$923.00
Latin America	\$230.00

The Parish of St. Mary /St Agnes depends mainly on each parishioner's contribution of his or her fair share. A suggested minimum contribution for each working adult is one hour's wage per week. Many thanks to those who have contributed to the collection this past week. Your gifts are really essential to our parish. Please, let us continue supporting our parish!

GOD LOVES A CHEERFUL GIVER. - 2 Corinthians 9:7

Readings for the Week of February 18, 2018

Sunday: Gn 9:8-15/1 Pt 3:18-22/Mk 1:12-15

Monday: Lv 19:1-2, 11-18/Mt 25:31-46

Tuesday: Is 55:10-11/Mt 6:7-15

Wednesday: Jon 3:1-10/Lk 11:29-32

Thursday: 1 Pt 5:1-4/Mt 16:13-19

Friday: Ez 18:21-28/Mt 5:20-26

Saturday: Dt 26:16-19/Mt 5:43-48

Next Sunday: Gn 22:1-2, 9a, 10-13, 15-18/Rom 8:31b-34



Pray for

The safety of our service men and women working as peacekeepers in today's trying times and for all who are ill, especially Lindsey Layn, Linda Bunn, Richard Barra, Mary McManus, Virginia Wolf, Francine Leary, Carlita La Porte, Joel Rivera, Ginger Stearns, Betty Ferraro, Joseph Duprey, Charlotte Swain, Marilyn Morris, Mary Doherty, Ann-Marie Ford, David Philipsen, Katherine Bryant, Gloria Peduto, Rene Hendricks, Brendan Holbriiter, Rosa Santos and Jean Pfenning.

Ministry Schedule



Eucharistic Ministers

02/17 Mary Bugnacki
02/18 Sally Foster
02/24 Laurie Bertrand
02/25 Guy Beck

Gift Bearers

02/17 T. Howland Family
02/18 T. Depatie Family B.Thornton&A.Hayes
02/24 Brooke Bertrand
02/25 Glenda & Bob Gearwar N. & O. Depatie

Lectors

Pike Mitchell
Katie Murray
Laurie Bertrand
Bernie Carr

Altar Servers

Jordan Bertrand
Brooke Bertrand
N. & O. Depatie

Collection Counters



02/18 Donna Swington & Kathryn Bryant
02/25 Tina Wiles & Glenda Gearwar
03/04 Bob Gearwar & Kathryn Bryant



St. Mary's Cemetery

Location: RT 73 E. Forest Dale Rd, Brandon Contact Information - Please call St. Mary's Rectory.

PARISH WEBSITE

Please visit our parish website: www.saintmaryagnes.org for updates, news, activities, schedules of liturgical ministries and various resources to help you. For suggestions on our website, send your ideas to: gale@ottercreekmedia.com.

Reminders !

St. Mary's Church is officially named Our Lady of Good Help. If you are writing out a check, please write Our Lady of Good Help or O.L.G.H. Thank you!

Office is open on Wednesday

10:00 am—3:00 pm

Thursday 10:00 am - 12:00 pm

2nd Collection for weekends in Feb./Mar.:

02/14 Vermont Catholic Charities

02/25 Utility Fund

03/04 Restoration Fund

Annual Financial Contribution Statements for 2017 taxes that were requested are available on the back table.

Fr. Vincent will be on vacation from January 22nd to February 22nd. For emergencies such as funerals, anointing of the sick— Fr. Richard Tinney— Tel: 802-773-7648(Rutland) or our deanery priests Fr. Yvon Royer— 802-334-6810 (Vergennes) or Fr. Luke Austin- 802-388-2943 (Middlebury).

The Parish Office will be open on Wednesdays and Thursdays. There will be no adoration on First Friday of February. Please pray for my safe travels.

GUIDELINES FOR LENT • The time of Lent is to be observed by Catholics as a special season of prayer, penance and works of charity. • Ash Wednesday and Good Friday, in particular, are the most important penitential days of the liturgical year. They are days of both fast and abstinence. All Fridays in Lent are days of abstinence. • The rule of **fasting** states that only one full meal a day can be taken. Two small meals, "sufficient to maintain strength", are allowed, but together they should not equal another full meal. Eating between meals breaks the fast, but drinking liquids does not. The rule of fasting obliges all Catholics from 18 to 59. • **Abstinence** refers to the eating of meat. The common estimation of the community is used to determine what falls under the category of meat. The rule of abstinence binds all Catholics 14 years or older. • The **substantial** observance of the laws of fast and abstinence is a serious obligation. • Self-imposed fasting on the other weekdays of Lent is recommended. Abstinence on all Fridays of the year is also highly recommended. • Parents and teachers should see to it that, even those who are not bound by the laws of fast and abstinence because of age, are brought up in an atmosphere that is conducive to a sense of penance.

Saturday Night Dinner : March 10th at 5PM. Baked stuffed chicken/ Mashed potatoes/Corn/Cole Slaw/Rolls/Dessert. \$8.00 per person/ 6-12 yrs. \$5.00/ Under 5 Free. Tickets are available before and after Mass on Saturdays and Sundays.

Diocesan News: **Protecting Yourself at Life's End:** Physician assisted suicide became legal in Vermont with the passage of Act 39 in May of 2013. This law enables a physician to write a lethal prescription for a terminally ill person to end his or her life. To make it legal for a physician to enable a sick person to end his or her life is fraught with problems. Even in places where assisted-suicide laws contain so-called protections, there is no way to fully prevent potential for abuse. In contrast to the Oregon law, on which Vermont's law was originally modeled, Vermont's Act 39 has almost no protections, making an even more terrible law out of another terrible one. Among the problems, Act 39: does not require a patient to have "capacity" or to be "capable" at the time the drugs are ingested; does not require a patient to self-administer the lethal dose nor does it require any review to ensure that a person was not coerced to ingest the drugs; does not require State oversight, nor an autopsy to ensure a person was not murdered; does not require a physician or health care professional to be present at the time the drugs are ingested; does not require a witness to be present at the time of death; does not have provisions to investigate allegations of abuse.; does not require tracking of lethal prescriptions nor oversight to ensure safe disposal of lethal drugs; does not require notification of family; does not bar a guardian or health care agent from making the request for the lethal drugs. While proponents of Act 39 claim it is about "choice in dying," the reality is that for vulnerable people — particularly those with terminal illnesses and limited resources — there can be subtle pressure to "choose" assisted suicide as a "health care option." After a legal battle last year in which the Alliance Defending Freedom won a ruling that says the current law does not mandate health care providers to present assisted suicide as a "health care option," a bill has been proposed (H 640) that appears indirectly aimed at forcing them to do just that. Imagine your trusted doctor giving you a terminal diagnosis, and then discussing a lethal prescription for ending your life early as a viable "care" alternative. How would that make you feel? In this climate, it is more important than ever to have a Vermont Catholic Advance Directive (VCAD). This document allows you to express your wishes for end of life care, and enables you to appoint a healthcare agent to act on your behalf in the event you are unable to communicate or participate in healthcare decisions. The document complies with Vermont's Advance Directive Law as well as with Church teaching. The Respect Life Office Speakers Bureau offers an educational presentation and speakers who can help unpack the process of completing a VCAD. Parishes are encouraged to contact respectlife@vermontcatholic.org to arrange a presentation. Complete advance directives packets are available online at www.vermontcatholic.org or can be obtained through the Respect Life Office. They will be mailed free of charge upon request. — **Carrie Handy, Respect Life Coordinator**

Reflections for the week

After the big flood, God established a new covenant, a new promise and agreement with the people of the earth. In effect, God wipes away the past and says, "Let's begin again." I think of how that happens for us in the Sacrament of Reconciliation and how we receive a fresh start, a new beginning - simply because our God wants to forgive us. The Collect - Opening Prayer - for this First Sunday of Lent has us praying: Grant, almighty God, through the yearly observances of holy Lent, that we may grow in understanding of the riches hidden in Christ and by worthy conduct pursue their effects. We ask to grow in understanding. That's our goal for Lent. We desire to understand the riches hidden in Christ. And, we ask that we might pursue the effects of those riches, by worthy conduct. We can unpack this prayer and find our Lenten journey. Jesus shows us the way in his journey into the desert. Mark tells us "The Spirit drove Jesus out into the desert." Though Satan tempted Jesus, it was the Spirit who was guiding Jesus into this experience. Jesus came out of the desert, prepared by the Spirit, to encounter and face the temptations that would confront him for the rest of his life - right up to the Garden, the night before he died. It would have been tempting for him - because he so passionately wanted to bring about the coming of God's kingdom - to use his power to feed himself, to manipulate the people into accepting him, to bargain with the devil himself. Instead, Jesus understood these "battles" and placed himself in his Father's hands - "Not my will, but yours be done." Lent is a journey in the desert for each of us. It's quieter and clearer in the desert. There are fewer distractions, fewer toys, fewer addictive behaviors, fewer arguments. There's no one to yell at in the desert but myself and the enemy. The word "temptation" has its roots in a word that means "leaning" or "tending." Our temptations are the attractions, habits, safe havens of escape for us. Going into the desert - stripping ourselves of all the noise and distractions (things that lean us or tend us in the opposite direction) - so that we can see more clearly, understand with greater focus, what we are really like - what we are really about. During Lent, we can see the fault lines, with our eye wide open. We can recognize where the battle for integrity really is, where the struggle for our best self is waged on a day to day basis. Each of us can give ourselves to concretely discovering the place where we teeter between doing what we know is right and good and loving, and responding selfishly, even with revenge and divisiveness. In the desert of Lent, those choice points become clearer and can result in our discovering riches Jesus is offering us in a life that is more whole and balanced, responsive to his grace, and full of self-sacrificing love. What will entering the desert of Lent mean for each of us? It will have something to do with being more simple, more focused, more hungry. That's why fasting is an important part of Lent - not just on Ash Wednesday and Good Friday. Those are the required days for us all. Eating less can help us be less "full" of what we feed on. It's not to do "sacrifice" in itself. The desert fathers and mothers fasted to encounter hunger. And, when they were hungry, they were more open and listened with greater clarity. We may want to fast from any other "excesses" in our lives, to create a bit more "space" for insight and realization and recognition and reflection. Decompressing and uncluttering our schedules, our pace, the things that claim our anxieties, can be part of a journey in the desert for grace to happen in me. To the degree I might be saying, "I'm not coming up with anything to think about or change in me," to that extent I might need to turn the dial up on the desert part of this Lent. *Lord, this Lenten journey is so important for me. Thank you for giving me this time to become freer, to get closer to you, and to love others with your own heart. Keep showing me your love, so I can trust enough to let go of whatever it is I cling to instead of you. Let me enjoy more quiet, more space and less of the distractions, so I can begin to identify how I can better be your servant and take this time to practice new patterns and ways of being in my everyday life. Thank you for accompanying me. I know you will be generous if I am only available to receive your gifts.* onlineministries.creighton.edu