

30th Sunday of Ordinary Time
OCTOBER 29, 2017

DIAPER DRIVE: LDCCW collects diapers this month to be given to families in need of them.

ST. MARY'S CATHOLIC PARISH
7105 Cass Ave. DENTON, NE 68339
Parish priest: Msgr. Mark Huber
Regular Sunday Masses: Sat. Vigil: 5:00 pm
8am, 10am, 12 noon
◆ Daily Mass: 8:00 am
Confession: ½ hour before weekend Masses
or anytime upon request
Phone: 797-2105 ◆ Cell: 416-1943
Web: <http://www.dentonstmarys.com>
E-mail: stmarys@windstream.net

MASSES INTENTIONS 10/30/17 – 11/05/17

Mon - 8am - Margaret Keiter
Tues - 8am - Ernie Hejl
 -6pm - Emil Vaverka
Wed - 8am - Ron Trouba
 7pm - Mary Jane Egger
Thurs - 8am - Thomas Benes
Fri - 8am - Msgr. Myron Pleskac
Sat - 8am - Joseph & Theoda Marie Bernadt
 5pm - Eileen Gabriel
Sun - 8am - Louis Coppersmith
 10am - Brett Ashenbach
 12 noon - all people

HOLY DAY, All Saints: Oct. 31st 6pm; Nov. 1st 8am & 7pm

SUPERBOWL OF SAINTS: Parents are invited to bring their children on Oct. 29th to the home of the School Sisters of Christ the King at 4100 SW 56th Street from 1pm-3:45pm for activities and celebrating God's holy ones. 1:30 will be the Fatima family activities & play.

FIRST FRIDAY: We will have Eucharistic adoration from 8pm Thursday to 7pm Friday.

FIRST SATURDAY: The litany of Loretto will be prayed after 8am Mass, followed by the rosary.

PARISH THINGS: // Nov. 7 6:45-8pm open to all, St. John's letters then St. Peter's letters // November 18, altar society to visit Boys Town // Nov. 20th KC meeting 7pm // Dec. 13th 6pm Nativity play & cookies, activities afterward //

COAT DRIVE: Thanks to the altar society your donations of coats, hats, gloves and mittens will pass on to those in need. You can leave them in the narthex.

PRAYER LINE: parishioners willing to pray for your intentions. If you have requests please forward to Boots, bootswailes@aol.com or 402-328-9730.

THANK YOU FOR YOUR GENEROSITY: 10-22-17
Tithe: \$4,332.00; Loose Plate: \$101.32; Votive: \$12;
Charity & Stewardship appeal: \$3,916.

FAMILY LIFE OFFICE: Type in "diocese of lincoln"; for events/ opportunities. For study from home go to "Education", under religious education there are good materials. Also the 92 questions are under curriculum requirements.

POPE'S INTENTIONS: That all workers may receive respect and protection of their rights, and that the unemployed may receive the opportunity to contribute to the common good.

CHURCH CLEANING: November: Cyndi Ojeda, Karen Kugler, Jamie Louch, Denice Sears, Deena Whitford, Johnna Gandara, Mary Slepicka, Brenda Clark, Deb Kobza. Thank you to those who helped last month: Jinohn Grose-Bjorn, Paula Fehringer, Linda Thompson, Peggy Merkel, Diane Ellerbee, Patsy Urbanovsky, Judy Halstead, Monica Jochum, Mary Ann Juricek, Megan Gildersleeve.

FORMED.ORG: Visit this website and go to the section with a registered parish, put in the parish code *d3d398* and you will be able to enter your email address and password to access the materials, Catholicism, Symbolon, Y-disciple, and more...

PARISH DIRECTORY: Thank you to those who worked hard to put this together: Gail Braunsroth, Diane Edwards, Patrick Kean, Shawn Kean, Cindy Kraenzel, Annata Sullivan, Rogene Villamonte, Boots Wailes, Beth Wieseler, Deanna Wismer. The final copy was sent in.

LITURGY PLANS— Nov. 4/Nov. 5

5pm	8am	10am	
Clements	Coppersmith	Shinaut	music
Krause	Urbanovsky	Bachmann	read
Aschoff	Chapman	Zinnecker	acite
Griffin	Topil	Kean	ushr
	Hollman	Braunsroth	ushr
Griffin	Pickel	Kugler	gifts
	Baum	Hobbs	svr
		S Henkel	svr

12 noon - unassigned

NEARBY EVENTS: // retreats, 402-786-2705 or see www.goodcounselretreat.com, Fr. Thomlison Nov. 17-19 on the "Seven Sorrows of Mary" // Oct 30th is the 5th in 12 Monday sessions 7-9pm for those seeking healing after a divorce, at John 23rd center, registration limited, call 473-0620 // Nov. 4-5 retreat for freshman & sophomores in HS at Lawrence NE, call 402-473-0625 // NFP intro sessions Nov. 9 & 28th 7pm at John 23rd Cntr, register@www.lincolndiocese.org/nfp // Nov. 12 2-4:30 Mother-daughter chastity program \$20/child or \$30/family jmdavis17@gmail.com // Teens Encounter Christ retreat in McCook Nov. 17-19 call 402-473-0625 // Nov. 26th 2pm Mass for School Sisters of Christ the King becoming a diocesan rite order. //

FOODNET: Volunteers serve at Denton Comm. Center, 5pm Mondays. If you could assist preparing meals at 3:30pm, picking up food from different locations on Mondays 1-3, serving, or cleaning up later contact John Hetcko or Mary Coulter.

WORKS OF MERCY: Corporal: Feed the hungry, Give drink to the thirsty, Clothe the naked, Shelter the homeless, Visit the sick, visit those in prison, Bury the dead **Spiritual:** Instruct the ignorant, Counsel the doubtful, Warn the sinner, Bear wrongs patiently, Forgive offenses willingly, Comfort the afflicted, Pray for the living & the dead.

ACT OF FAITH: O my God, I firmly believe that You are one God in three divine Persons, Father, Son and Holy Spirit. I believe that Your divine Son became man and died for our sins and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches because You have revealed them Who are eternal truth and wisdom, Who can neither deceive nor be deceived. Amen.



LOVE GOD

“You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind” (Matthew 22:37). In this greatest and first commandment, Jesus describes deep and intentional love of God. Like the Thessalonians to whom Saint Paul wrote, we are to turn away from anything that could become an idol, anything that takes first place in our

lives ahead of God. Loving God so completely calls us to place our lives in the heart of God, assured that when we do, all will be well. When we love God with all our heart, soul, and mind, we gradually learn to see the world and all people through the eyes of God, who is love.

LOVE NEIGHBOR

When God gave the covenant to Moses, the commandments of loving God and neighbor were clear, including what love of neighbor is all about. For example, “You shall not molest or oppress an alien, for you were once aliens yourself in the land of Egypt” (Exodus 22:20). In other words, care for the least among you; their struggles are not so different from your own. And remember, they are precious in God’s sight, as are you. All are held in love by our good and gracious God. Jesus is the ultimate sign of God’s love, and the perfect model of what it means to love God. Jesus teaches that real love requires sacrifice. There are moments when loving our neighbor requires us to put the other person first. No longer is it just nice to help the person who is poor, ill, lonely, in prison, homeless, or grieving. It is necessary. Their need is greater than our own. Failing to meet the person in his or her need is to ignore our very self. To love God is to love our neighbor; to love others is to love God, in whose image all are made.

Ex 22:20–26; Ps 18:2–4, 47, 51; 1 Thes 1:5c–10; Mt 22:34–40

10/29/2017

Love your neighbor as yourself



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October 29, 2017 • Thirtieth Sunday in Ordinary Time

Love your neighbor. It sounds so simple. Yet it is not always easy to accomplish. Many things get in the way of taking this commandment to heart. Sometimes, it is *things* that get in the way, but more often, we get in the way. We tend to see things through our own perspective, rather than considering the other person’s point of view. In our interactions with others, we often fail to truly listen, focusing instead on our next response or point to be made. We

say we love our neighbor, right up to the point at which doing so requires some sacrifice of time, attention, or financial support, and then suddenly, a thousand reasons for keeping to ourselves emerge. Jesus knew this when he summed up the great commandments of loving God and neighbor. Notice what he said about this: “You shall love your neighbor as yourself.”

10/29/2017

All Saints Day

As the Church was no longer being persecuted by the Roman Emperor- Constantine's mother, St. Helen, has influenced him so that in 313 it was no longer illegal to be a practicing Christian within the boundaries of the empire. Up to that time many Christians were murdered by for not worshiping the Emperor when told to do so.

Over time local churches celebrated the martyrs of their area, those who died witnessing to the faith. We have proof of common feasts being celebrated for instance in Antioch in late 4th century, city of Edessa celebrated their feast on May 13th. Syrians on the Friday after Easter, Antioch the Sunday after Pentecost Sunday. The primary reason for such a feast was to honor those who, in great number, gave their lives for their faith.

Sermons extant from St. Ephrem who died in 373 and by St. John Chrysostom who died in 407 mention such a feast.

It was clear there are NOT enough days in the year for commemorating each one and each location. In addition, there are some martyrs whose witness is known only to God after they have died.

In 609 the Pantheon in Rome was given to the Catholic Church by the Roman Emperor and then Pope Boniface 4th rededicated it on May 13 under the title of "Mary and all martyrs" – coinciding with the date celebrated in the Eastern Catholic Churches

It was between 731 and 741, the time Pope Gregory 3rd transferred the feast to November 1st and dedicated a chapel in St. Peter's Basilica (one prior to the present day) in honor of All Saints and this day became the official day for All Saints in the city of Rome.

St. Bede in 735 recoded there was such a celebration in England on Nov. 1st and it was known in Austria too. It is thought Pope Gregory the 4th proclaimed Nov. 1st All Saints Day around 830.

The sacramentaries, or official liturgical prayer books, from the 9th and 10th centuries show Nov. 1st as well.

With the Church expanding and growing it may well be that she kept encountering various errors or ideas of afterlife that needed to be corrected and this church feast helped people look to the reality of life after death – as well as our call to be God's holy ones.

THE COMMUNION OF THE CHURCH OF HEAVEN AND EARTH

"When the Lord comes in glory, and all his angels with him, death will be no more and all things will be subject to him. But at the present time some of his disciples are pilgrims on earth. Others have died and are being purified, while still others are in glory, contemplating 'in full light, God himself triune and one, exactly as he is'":

On the days from Nov. 1 thru Nov. 8 inclusive, a plenary indulgence, applicable only to the Poor Souls, is granted to those who visit a cemetery and pray even if only mentally for the departed.

On November 2nd a plenary, indulgence, applicable only to Poor Souls, is granted to those who visit any parish church or public oratory and there recite one Our Father and one Profession of Faith.

Conditions for both indulgences:

1. Just one plenary indulgence can be granted per day.
2. It is necessary to be in the state of grace, at least by the completion of this work.
3. Freedom from attachment to sin is necessary; otherwise the indulgence is partial.
4. Holy Communion received each time the indulgence is sought.
5. Prayers must be recited for the intentions of the Holy Father on each day the indulgence is sought. (no particular prayer, Our Father and Hail Mary suffice)
6. Sacramental confession made within 3 weeks before or after completing the work.

October 31: ALL HALLOWS EVE

On November 1, Catholics honor the souls in Heaven with the Feast of All Saints. On November 2, Catholics pray for the souls in Purgatory with the Feast of All Souls. But what about the souls in Hell? How should Catholics remember them?

In medieval Ireland, simple peasants pondered that question and worried that the damned, if neglected, might seek revenge. They solved the problem by banging pots and pans on October 31. Noisemaking became their way of letting the eternally lost know that they weren't forgotten.

A couple of hundred years later, the Bubonic Plague swept through France, killing untold millions. Those who survived prayed for the dead and meditated on their own mortality by staging elaborate All Souls' Day parades. These "Dances of the Dead" featured people dressed up in the garb of princes, popes, and paupers, all following the devil to the grave, side by side.

Meanwhile, on October 31 in Catholic England, people walked from house to house, promising prayers for the inhabitants' dearly departed on All Souls' Day in exchange for tasty cakes, dubbed "soul cakes." Years later, after England became a Protestant country, every November 5 the revelers celebrating Guy Fawkes Day visited the houses of known (or suspected) Catholics and demanded food or drink for their merry-making. If the Catholics didn't want to see their homes or business vandalized, they supplied what the revelers demanded. The choice was simple: trick or treat.

Many of those traditions eventually died out in their country of origin. In early-nineteenth-century America, however, they found new life and new purpose on All Hallows Eve. As immigrants from England, Ireland, and France poured into the United States, they brought their ways of celebrating the triduum of Hallowtide with them. The arrival of more Catholic immigrants from elsewhere in Europe brought more traditions. And eventually all those traditions mingled together to form the very American (and very Catholic) holiday of Halloween.