

WHOEVER EXALTS SELF WILL BE HUMBLD



The scribes and Pharisees were not the first or the last to get caught up in the pursuit of recognition and prestige. Nor were they the only ones to ever become puffed up with their own worth, failing to honor God in the process. The Levites of Malachi's time stand as examples of such misguided behavior as well. Of course, this is not only an issue for religious leaders of Biblical times. Many people allow their desire for esteem to lead them to ignore the contributions of others, hoping to appear to be solely responsible for success. Yet the exaltation that was sought may backfire when those who shared in the success are rightfully acknowledged and praised. In Jesus' words, "Whoever exalts himself will be humbled."

THE GREATEST MUST SERVE

Contrast the actions of the scribes and Pharisees with what Saint Paul describes as the leaders' manner with the community in Thessalonica: they were gentle, showed affection for the people, and worked hard in order not to be burdensome. They had taken to heart Jesus' instruction to serve with humility, and as a result the Thessalonians were inspired believe the word of God. True service is inspirational. Think about the people whom we most readily admire, those who inspire us to greatness. Most often, they are people who lead, not by lording their talent or position over others, but rather by humbly modeling the sort of action to which we aspire. They do not seek adulation or praise, but receive attention because their service is so deeply focused on the other. They glimpse the face of God in those whom they serve; we glimpse the face of God in those who serve with humility. "Whoever humbles himself will be exalted."

Mal 1:14b — 2:2b, 8-10; Ps 131:1-3; 1 Thes 2:7b-9, 13; Mt 23:1-12

11/5/2017



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**the
greatest
among you
must be
your
servant**

November 5, 2017 • Thirty-first Sunday in Ordinary Time

Do as they say, not as they do. This is what Jesus told the crowds about the scribes and the Pharisees. They sought honor and prestige. They exalted themselves by appearing to be righteous while placing burdens on those who wished to faithfully follow the law of Moses. Rather than striving to lead others to God, they lived to be seen and held in high esteem. Jesus wants his followers to live differently.

Discipleship is not about seeking places of honor or titles of esteem. Rather, Jesus' followers are to focus on humble service. Disciples are to learn from their master and teacher, Jesus Christ, who came to serve rather than to be served. They are to be the living embodiment of Jesus' way of love.

31st Sunday of Ordinary Time
NOVEMBER 5, 2017

FOOD DRIVE: Will be held through November.

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...

LITURGY PLANS— Nov. 11/Nov. 12

5pm	8am	10am	
Clements	Shinaut	Coppersmith	music
Clements	Ellerbee	Braunsroth	read
Kavan	Topil	Henkel	aclte
Griffin	Riley	Sears	ushr
	Hollman	Ryan	ushr
Gandara	Bartek	Voboril	gifts
	T Miron	A Vinton	svr
	H Miron	D Vinton	svr

12 noon – unassigned

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.

NEARBY EVENTS: // retreats, 402-786-2705 or see www.goodcounselretreat.com, Fr. Thomlison Nov. 17-19 on the "Seven Sorrows of Mary" // Nov. 5th 4-7 soup supper at Sacred Heart, 31st & T, in Lincoln // Nov. 6th is the 6th in 12 Monday sessions 7-9pm for those seeking healing after a divorce, at John 23rd center, registration limited, call 473-0620 // NFP intro sessions Nov. 9 & 28th 7pm at John 23rd Cntr, register@www.lincolndiocese.org/nfp // Nov. 11th 9-4 St. John's craft fair in Lincoln // Nov. 12 2-4:30 Mother-daughter chastity program \$20/child or \$30/family jmdavis17@gmail.com // Nov. 12th 7-8:30 Vern Steiner speaking at St. Gianna's // Teens Encounter Christ retreat in McCook Nov. 17-19 call 402-473-0625 // Nov. 18th Schoenstatt 10th anniversary Mass // Nov. 26th 2pm Mass at Cathedral for School Sisters of Christ the King becoming a diocesan right 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.

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

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.

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.

VOCATIONS: O God, Who wills not the death of a sinner, but rather that he be converted and live, grant, we beseech You, through the intercession of the Blessed Mary, ever Virgin, St. Joseph, her spouse, and all the saints, an increase of laborers for Your Church, fellow laborers with Christ to spend and consume themselves for souls, through the same Jesus Christ, Your Son, Who lives and reigns with You, in the unity of the Holy Spirit, one God, forever and ever.

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 11/06/17 – 11/12/17

Mon - 8am - Ernie Hejl

Tues - 8am - Mike Cvitak

Wed - 8am - Julie Sullivan

Thurs - 8am - Thomas Benes

Fri - 8am - special intention

Sat - 8am - Annie Palsir

5pm - John Slater

Sun - 8am - all people

10am - Daniel Banderas Jr.

12 noon - John Dietrich

SCRIPTURE GATHERING: Tuesday Nov. 7th 6:45-8pm Msgr. Huber will read and facilitate discussion on the letters of St. John & if there is time those of St. Peter.

PARISH THINGS: // November 11th 7-8am Holy Hour // Nov. 20th KC meeting 7pm // Dec. 13th 6pm Nativity play & cookies, activities afterward //

BOYSTOWN: Those planning to go on the November 18th visit Boys Town are asked to email gmbhouse@gmail.com or call 865-399-7617 by Nov. 13th please see previous email for details.

DIAPER & COAT DRIVE: Thanks to the altar society your donations of diapers, coats, hats, gloves and mittens were passed on to those in need.

CHURCH CLEANING: Nov: Cyndi Ojeda, Karen Kugler, Jamie Louch, Denice Sears, Deena Whitford, Johnna Gandara, Mary Slepicka, Brenda Clark, Deb Kobza.

THANK YOU FOR YOUR GENEROSITY: 10-29-17
Tithe: \$4,155.00; Loose Plate: \$98.01; Votive: \$23;
Mission Sunday: \$260.

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.

“Call No Man Your Father” By Steve Ray

1.) In Matthew 23:9 Jesus says: " And call no man your father upon earth: for one is your Father which is in Heaven."

I find this point quite confusing especially concerning the Catholic church where the priests are called "father".

I too wondered many times in my past about calling a priest "father." Upon further study and reflection I resolved the issue in my mind. There are several ways to approach the issue of calling a priest "father." Let me begin this way. This passage does *not* forbid us from calling *a* man "father"; rather, it says "Call no man *your* father." As I see it the command would not forbid me to call a priest *father* but forbids the calling of someone *your* father. A seemingly small detail, but actually rather important if we read Scripture carefully.

Now, if Jesus commands me to call *no man my father* then that would seem to include my earthly dad. Taking the words of Jesus literally here, would it not mean you cannot call your biological father *father*? Of course it would, even more so than calling a priest father since I am not actually calling the priest *my* father but *a* father. However, I *do* call my biological father *my father*. The words related to my biological father would be more in violation of Jesus' command than to call a priest father. So, I think we see the need to be careful with our interpretation here.

Second, usually verse 9 is taken out of context, neglecting to mention the verses before and after it. Here is the the immediate context, "But do not be called Rabbi; for One is your Teacher, and you are all brothers. 9 "Do not call anyone on earth your father; for One is your Father, He who is in heaven. 10 "Do not be called leaders; for One is your Leader, that is, Christ."

I used to refuse to call a priest or pastor *father*, yet I never hesitated to call my Sunday School teacher *teacher*. It seems that if we take Jesus extremely literally here we would stop calling any man or women *teacher*, *father*, or *leader*. I don't think this is the actual point Jesus is trying to make, and if so, we are all being disobedient to his commands both Catholics and Protestants. But even Scripture freely uses these titles for offices and gifts within the Church (e.g., Eph 4:11)

It seems that Jesus is using what it referred to as *rabbinic hyperbole*, meaning speaking in exaggerated terms to make a point in the opposite direction. For example, Jesus says if your right hand or eye offend you, cut it off and pluck it out! (Mt 5:29-30). Most people recognize that Jesus was not commanding us to amputate or blind ourselves but is emphasizing the seriousness of sin and the eternal consequences of our actions. If we followed this "command" to the extreme limit we would all be eyeless and handless.

He is using hyperbole to demonstrate the foolishness of the Pharisees in their extreme positions in the other direction. It is the way rabbis argued in the first century which is important to understand so as to properly interpret Scripture within its proper context. Historical and cultural context is as important as the textual context.

Now, another point that should be made here. If Jesus is literally forbidding us from calling a man *father* then it seems that he and other Scriptural writers, under the inspiration of the Holy Spirit,

violated this injunction themselves. In Matthew 1 alone the word *father* is used 39 times referring to men. Jesus himself calls Abraham *father* both as a physical and a spiritual father (Lk 16:24, 30; Jn 8:56). Stephen refers to Abraham as *our father* (Acts 7:2) and Paul speaks of "our father Isaac" (Romans 9:10). Paul regularly referred to Timothy as his child: "Therefore I sent to you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ" (1 Cor. 4:17); "To Timothy, my true child in the faith: grace, mercy, and peace from God the Father and Christ Jesus our Lord" (1 Tim. 1:2); "To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord" (2 Tim. 1:2). "This charge I commit to you, Timothy, my son, in accordance with the prophetic utterances which pointed to you, that inspired by them you may wage the good warfare" (1 Tim 1:18); "You then, my son, be strong in the grace that is in Christ Jesus" (2 Tim. 2:1); "But Timothy's worth you know, how as a son with a father he has served with me in the gospel" (Phil. 2:22). Paul also referred to other of his converts in this way, even referring to himself as a spiritual father: "To Titus, my true child in a common faith: grace and peace from God the Father and Christ Jesus our Savior" (Titus 1:4); "I appeal to you for my child, Onesimus, whose father I have become in my imprisonment" (Philem. 10).

None of these men were Paul's literal, biological sons. Rather, Paul is emphasizing his spiritual fatherhood with them. Ultimately, God the Father IS the only father since he created us all, yet Paul says that he himself is a spiritual father with spiritual children. Here is what he writes to the Corinthians: I do not write these things to shame you, but to admonish you as my beloved children. For if you were to have countless tutors (teachers) in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel. Therefore I exhort you, be imitators of me. For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church (1 Cor 4:14-17). Not only does Paul say there are spiritual fathers, but calls himself a spiritual father. Does not this violate the words of Jesus? Paul does not think so, nor does the Holy Spirit who inspired his very words. Beyond that, Paul even tells us to imitate him, to follow his example -- which we can suppose would extend to calling *our* spiritual fathers *father*.

By referring to these people as their spiritual sons and spiritual children, the writers of the New Testament imply their own roles as spiritual fathers. Since the Bible frequently speaks of this spiritual fatherhood, we Catholics acknowledge it and follow the custom of the apostles by calling pastors/priests "father." Failure to acknowledge this is a failure to recognize and honor a great gift God has bestowed on the Church: the spiritual fatherhood of the priesthood.

As Catholics we know that we are members of a local church, a parish, and that the parish has been committed to a pastor's spiritual care, thus we have great respect and affection for pastors/priests and call them "father." Pastors also follow the apostles' biblical example by referring to members of their flock as "my son" or "my child" (cf. Gal. 4:19; 1 Tim. 1:18; 2 Tim. 2:1; Philem. 10; 1 Pet. 5:13; 1 John 2:1; 3 John 4). Understanding Jesus' words in the full historical, cultural, and literary context, Catholics see no contradiction between the real meaning of Jesus' words and the use of the word *father* in relation to our earthy fathers (dads) or those who act as our spiritual fathers and teachers. If you'd like to read further see this website:

http://www.catholic.com/library/Call_No_Man_Father.asp