

# Resurrection Parish September 17, 2017 24<sup>th</sup> Sunday in Ordinary Time

A Catholic Christian Community

3000 Videre Drive  
Wilmington DE 19808  
302-368-0146  
www.resurrectionde.org

## Mass Times

Saturday Vigil 5:30 p.m.  
Sunday 8:15 and 10:30 a.m.  
Mon. Wed. Fri. 8:30 a.m.  
Tues. 7 p.m.



## Rev. William Graney, Pastor

John Falkowski, Deacon ext. 102  
Fran Huhn, Retired Deacon ext. 110  
Ruth Sanders, Liturgy/Music ext. 106  
Nancy Maloney, Christian Formation ext. 104  
Elaine Little, Youth Ministry ext. 107  
Sandy Landoll, Social Concerns ext. 103  
Deb Salvati, Bookkeeper ext. 105  
Debbie Seymour, Admin. Asst. ext. 0  
Parish Office: 9 a.m. - 2:30 p.m. Mon. - Fri.  
6:30-8:30 p.m. Mon. - Thurs.

## Pastoral Council

Al Mercatante	Executive Officer
Sharon Gidumal	Asst. Executive
Mike Mitchell	Secretary
Maritza Poza-Grise	Trustee
Dick Schwer	Trustee

## Reconciliation

Tues. 6:30 p.m. Sat. 4:45 p.m.  
or by appointment.

## Baptisms

Please contact Deacon John.

## Marriage

Contact clergy one year prior.

## Pastoral Care of the Sick

For hospital and home visits  
contact clergy or the office.

## Becoming Catholic

Learn more by contacting  
Fr. Bill or Deacon John.

Spirituality Outreach Stewardship

### “Reaching out with compassion”

was a recent cover story on a religious magazine. It brought to mind these notes. At daily Mass, I often begin the closing prayer for the general intercessions with this: “Almighty and compassionate God...” Almighty is an expansive view of God and compassion seems to bring the view of God to our individual needs just expressed during the intercessions. Here is another understanding of compassion.

Hull House was a settlement house in Chicago cofounded by Jane Addams in 1889, the leading American social reformer of her day. The idea was to link the affluent with the poor, and to re-create the sense of community that had been destroyed by the disruptions of industrialization. “The people who organized the place had a specific theory about how to build character, equally for those serving the poor and for the poor themselves. Addams, like many of her contemporaries, dedicated her life to serving the needy, while being deeply suspicious of compassion. She was suspicious of its shapelessness, the way

compassionate people tended to ooze out sentiment on the poor to no practical effect. She also rejected the self-regarding taint of the emotion, which allowed the rich to feel good about themselves because they were doing community service. “Benevolence is the twin of pride,” Nathaniel Hawthorne had written. Addams has no tolerance for any pose that might put the server above those being served.” *The quote is from page 32, The Road to Character by David Brooks.*

This helps us purify our motives in charity. I could remind us of the landowner who paid each worker the same agreed upon daily wage. Those who worked through the heat of the day said: “... you have made them (the ones who worked part of the day) equal to us.”

Much can be said about purity of motives – too much for a short note. Altruism is hard to achieve – perhaps an ideal. I have mixed motives, conscious and unconscious. For example, it is in giving that we receive.

Wishing you well, Fr. Bill Graney



## Catechetical Sunday 2017

The Church celebrates Catechetical Sunday today. The 2017 theme is "Living as Missionary Disciples." Those who the Community has designated to serve as catechists will be called forth to be commissioned for their ministry. Catechetical Sunday is a wonderful opportunity to reflect on the role that each person plays, by virtue of Baptism, in handing on the faith and being a witness to the Gospel. Catechetical Sunday is an opportunity for all to rededicate themselves to this mission as a community of faith.

### INTENTIONS

Monday	Sept. 18	8:30 am	Parish Community
Tuesday	Sept. 19	7:00pm	Eugene Machulkshi
Wednesday	Sept. 20	8:30 am	
Friday	Sept. 22	8:30 am	+Peggy Collins
Saturday	Sept. 23	5:30pm	Parish Community
Sunday	Sept. 24	8:15 am	+Florence Sokolowski
		10:30am	+Karen Starr

**Centering Prayer** is held every Thursday in the chapel from 7:00 p.m.-8:00p.m. All are welcome. No experience necessary.



God is the source of all healing and hope, to whom we lift up in prayer the needs of the sick and those who care for them.

Pray for all the needs in our Book of Intentions and for those

in our Parish Family who are sick: **Lord, allow your healing hand to assist** JD Howell, Jack & Jane Tabaka, Joseph Hemphill, Alyssa Stover, Chet Andruskiewicz, Jim Gambort, Maryann Ciabattini, Helen Meys, Candi Smith, Sean McCormick, Janice Kane, Ralph Culver, Kyle Rzucidlo, Mike Pohlen, Cass Thomas, Priscilla Callahan, Courtney Corridori, Joel Rivera, David Heckman, Carol Strasser, Burt Strasser, Patty Calhoun, and others mentioned in our parish book of intentions.

### LITURGY

**Pope Francis' Prayer Intention--September 2017**  
*That our parishes, animated by a missionary spirit, may be places where faith is communicated and charity is seen.*



### **GOT A PLACE IN THE CHOIR**

We invite all children in **grades 1 through 5** to join **Children's Choir!** Children's Choir serves at the 10:30 am Mass the first CFP Sunday of the month, beginning October 1. The children rehearse at 8:40 am, before attending CFP at 9:15. They then meet again in the Worship Space at 10:20 for final preparations before singing at Mass. Please contact Ruth Sanders, [rsanders@resurrectionde.org](mailto:rsanders@resurrectionde.org), 368-0146 Ext. 106.

**T**wice each month beginning September 24<sup>th</sup>, we will have **Children's Liturgy of the Word** during the 10:30 am Mass. Children's Liturgy of the Word follows the structure of the Liturgy of the Word being celebrated in the main assembly, allowing the power of the liturgy to act on children, encouraging their growing relationship with the Lord and allowing them to share their own experiences of God's presence. The children are dismissed to Room 4 after the Opening Prayer. They listen to the same scripture heard in the main assembly, but from the Children's Lectionary. They are then lead in an interactive reflection that connects the Word to their life experiences. They pray the Creed and then, in their own words, the Prayer of the Faithful. The children return to the main assembly during the Preparation of the Altar and Gifts.

Is there someone in your family who can help with this ministry? Please contact Ruth Sanders, [rsanders@resurrectionde.org](mailto:rsanders@resurrectionde.org), 302-368-0146 x106.

**Volunteers are Needed** to help with Children's Liturgy of the Word:

- Individuals and family **helpers set up Room 4** before Mass and put everything back in place after Mass.
- **Candle bearers** lead the procession to Room 4.
- Some older children and teens may serve as **lectors**.
- Adult **prayer leaders** lead the reflection & prayers.
- **Cantors** lead the children in song.

## PARISH LIFE



### **SMALL FAITH SHARING**

**GROUPS:** We are at that time of your when the pace of things begins to quicken; school begins, vacation season ends and the calendar looks forward to fall and winter activities. One activity that takes place at Resurrection during the fall is Small Faith Sharing. Groups are beginning to organize now. Look for sign-up announcements in the upcoming weeks. Please consider signing up for a Small Faith Sharing Group. It is one way to meet new members of our faith community and to find support for your faith journey. Contact Deacon John at 368-0146 x 110 if you have questions.

### Families Hurt Families Heal

Addiction is a family disease. This talk will clarify what addiction is, how it progresses, and how it affects families. Just as there are common, predictable, detrimental family patterns associated with addiction. A recovery lifestyle can be built within and around an individual. Similarly, families can recover from the damage of addiction to grow stronger than ever. Recovery is possible and so very worthwhile. This will be an interactive hour, so please bring your questions.

This free event is presented **Rebecca Tillemans of Ashley Addiction Treatment Center and Limen House on Wednesday September 27 at 6:30 p.m. at Salesianum High School.**

### **EVERYTHING BELONGS**

#### **The Teaching of Richard Rohr, ofm An Evening of Reflection**

Wednesday, September 20, 2017

6:30 p.m. - 8:00 p.m.

**ALL ARE WELCOME!**

Presented by Greg Corrigan

**Father Richard Rohr** is a globally recognized teacher and the author of numerous books, including, *Everything Belongs*, *The Naked Now*, *Breathing Under Water*, and his latest book, *The Divine Dance: The Trinity and Your Transformation*. A Franciscan priest, he is the founder of the **Center for Action and Contemplation** (CAC.org) in Albuquerque, New Mexico. Fr. Richard's teaching is grounded in Franciscan practices of contemplation and self-emptying, expressing themselves in radical compassion, particularly for the socially marginalized. **Admission is Free** (A free will offering will be taken for **Trinity House** in Albuquerque.

[www.resurrectionde.org](http://www.resurrectionde.org)



### **Pathways to Peace: Broadening our Understanding of American Muslims September 24, 4-6 PM at Resurrection Parish**

**(A panel discussion, breakout sessions, and  
Middle Eastern Appetizers)**

#### **Panelists:**

- Dr. Muqtedar Kahn, Professor of Islamic Studies, U of DE
- Shiekj Abdel Hadi, Iman, Ibrahim Mosque
- Dr. Naveed Baqir, Delaware of Global and Muslim Affairs,
- Iram Shaukat, member of Islamic Society of Delaware

This event is part of Peace Week Delaware, over 40 events state wide to promote peace and justice [peaceweekdelaware.org](http://peaceweekdelaware.org).

Contact: Peggy Smith, 302-737-8927

[pegsmith@comcast.net](mailto:pegsmith@comcast.net)

Online Registration:

<http://resurrectionde.org/social-concerns-1>

### **Bus for Diocesan Pilgrimage to Basilica of Immaculate Conception in Washington, DC**

The Diocese of Wilmington is having a pilgrimage to the Basilica of the Immaculate Conception in Washington, DC on Saturday, September 30, 2017. You are invited to ride the bus from St. Mary of the Assumption parking lot on September 30<sup>th</sup>. The bus will depart at 7:30am, and will return by 6:30pm. Seats are \$33/person, by reservation, and non-parishioners are welcome. To reserve a seat on the bus, please call Ann Courtney 302-494-4138 or [amc13pa@aol.com](mailto:amc13pa@aol.com) or Kay Malone 302-239-2259.

### **SOCIAL CONCERNS**

**FAIR TRADE SALE:** Our next Fair Trade Coffee/Tea sale is the weekend of Sept 9/10 and the following weekend. Delivery will be the weekend of Sept 30. Thanks for supporting struggling farmers around the world.



Next week's second collection will support the diocesan tuition assistance program. Parishioners throughout the diocese will be asked to help make the dream of Catholic education a reality for struggling Catholic families. To learn more about the *Share in the Spirit* collection, please consult this week's edition of *The Dialog* or the diocesan website at [www.cdown.org/giving/development-share-in-the-spirit](http://www.cdown.org/giving/development-share-in-the-spirit).

## ELEMENTARY CHRISTIAN FORMATION



Sept 17-CFP & parent meeting

See our website or gathering space for a full calendar and other registration forms.

## CFP: YOUTH MINISTRY



### **Middle and High School Youth Group**

**October 1 6:30-8:15 PM**

We will be discussing Catholic Social Justice: Action and Advocacy

### **Calling all Youth Musicians**

to join the **Youth Music Group** at the 10:30 am Mass on the second Sunday of each month.

Anyone in the **6<sup>th</sup> through 12<sup>th</sup> grade** is enthusiastically invited!

If you like to sing or play an instrument, we would love for you to join in. The Youth Music Group rehearses at 9:15 am right before the 10:30 Mass on the second Sunday of the month. The Group is next scheduled to serve on October 8.

Please contact Kate Regan at [reganfamily6@verizon.net](mailto:reganfamily6@verizon.net) or 302-738-9989.

## TAKING IT HOME

The gospel this weekend continues Matthew's discourse of Church life in community. The theme for this week is forgiveness. How many times should we forgive a brother or sister who offends? Peter asks, is seven times sufficient? Peter is not asking a theological question, but a practical one. When can forgiveness end and when is it okay to fight back? Peter seems to think that seven times is about right, which is generous considering that most people start getting even at two or one if you are Trump.

The seven times seventy-seven number in Jesus' response is a symbolic number for simply saying that forgiveness is the only way. For without forgiveness there is only increasing violence. In the parable violence will only stop when forgiveness is present. However, the parable also shows that for forgiveness to be truly forgiveness, it needs to come from a much deeper place.

Forgiveness is really the state in which we all find ourselves. We are that servant who owed much, in fact we owed so much that we had no way of ever re-paying the debt. But God as a God of mercy extended mercy as a gift that we had no reason to expect. We were offered the gift of new life, free from the ruins of our past. Though we are sinners, we have been forgiven and because we have been forgiven we should extend that same forgiveness to our sisters and brothers. Forgiveness given and forgiveness received are always the pure work of uncreated grace. Such unearned and undeserved forgiveness is necessary to break down the quid pro quo world that is called meritocracy. Grace re-creates all things. Nothing new happens without forgiveness. We just keep repeating the same old patterns, illusions and half-truths.

And though we have been forgiven much, it is hard for many of us to recognize this fact. Though we might see ourselves as committing the occasional indiscretion, we do not often see ourselves as persons who are so in need of God's mercy. The state of sin has fallen on hard times. But maybe there is another reason why forgiveness is not so common. To forgive another is seen as a sign of weakness, just ask Trump. And so to forgive, regardless of the offense of the offender becomes a concession from which we lose leverage; and leverage is the last thing we want to lose so we seek revenge instead.

So if seeing ourselves as less in need of forgiveness and forgiveness no longer appeals to us with revenge having greater value, what will help us understand the condition of our relationship to the God who loves us despite our unmerited condition? This is the God whose mercy calls us to a new way of living. The question brings new possibilities. Though we may not think of ourselves as big sinners, we do often live lives that are petty, that bring out the worst in us and entrap us into thinking the worst of us and others. And so what God appeals to when God forgives is not being trapped by our pettiness and negativity, God invites us to be free of these things and to live in the love offered. This is a love that is freeing, where we are not held to our own past failures and hurts. This is forgiveness, which stares through the worst of us and affirms our goodness. Such forgiveness affirms who we are, a community learning to live responsibly, appealing to our better instincts to grow in trust and love of one another and in our trust and love of God. Community is not where forgiveness is unnecessary and unneeded. It is where forgiveness is very free to happen. And if it doesn't happen there will be no community. Without forgiveness the logic of victimhood and perpetrator rules instead of the illogic of love.

Forgiveness reveals three goodnesses simultaneously. When we forgive, we choose the goodness of the other over their faults, we experience God's goodness flowing through ourselves and we also experience our own capacity for goodness in a way that almost surprises us. We are finally in touch with a much Higher Power, and we slowly learn how to draw upon this Infinite Source. Deacon John



**25<sup>TH</sup> SUNDAY IN ORDINARY TIME  
GOSPEL – MATTHEW 20: 1-16A**

*Jesus told his disciples this parable: “The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard. After agreeing with them for the usual daily wage, he sent them into his vineyard. Going out about nine o’clock, the landowner saw others standing idle in the marketplace, and he said to them, ‘You too go into my vineyard, and I will give you what is just.’ So they went off. And he went out again around noon, and around three o’clock, and did likewise. Going out about five o’clock, the landowner found others standing around, and said to them, ‘Why do you stand here idle all day?’ They answered, ‘Because no one has hired us.’ He said to them, ‘You too go into my vineyard.’ When it was evening the owner of the vineyard said to his foreman, ‘Summon the laborers and give them their pay, beginning with the last and ending with the first.’ When those who had started about five o’clock came, each received the usual daily wage. So when the first came, they thought that they would receive more, but each of them also got the usual wage. And on receiving it they grumbled against the landowner, saying, ‘These last ones worked only one hour, and you have made them equal to us, who bore the day’s burden and the heat.’ He said to one of them in reply, ‘My friend, I am not cheating you. Did you not agree with me for the usual daily wage? Take what is yours and go. What if I wish to give this last one the same as you? Or am I not free to do as I wish with my own money? Are you envious because I am generous?’ Thus, the last will be first, and the first will be last.”*

**Gospel Reflection:** On a first reading of this gospel story, the reader is probably struck by the unfairness of the situation. The landowner has employed day laborers at different times throughout the day to work in his vineyard. However, come the end of the day, the landowner pays all the day laborers the same amount. Not surprisingly, the laborers employed at daybreak to work the whole day are upset that those who have only worked the last hour of the day are paid the same amount. The landowner reminds them that he is paying them what they agreed at the start of the day, and yet the reader is left uncomfortable about the whole arrangement.

Of course, this is the purpose of Jesus’ story! The key to the story is in the introduction. Most of the kingdom parables told by Jesus begin with a formulaic statement, “The kingdom is like ...” and this one is no different. What follows is almost always a description of an everyday event that is turned on its head. In all of the kingdom parables recorded in the gospels, Jesus describes a world order in which people respond in unexpected and sometimes confusing ways. His message is that the kingdom, or reign, of God turns expectations upside down. In the kingdom, people who are treated badly in this world are held in great esteem; the balance of power is turned upside down; and the usual order of things is challenged. The landowner’s final comment in the parable, “the last will be first, and the first, last,” is a perfect example of the challenging nature of Jesus’ kingdom parables. In the kingdom, those who hold themselves to be first in this world will be brought down, and those who are treated as least in this world will be exalted.

**Laborers for hire:** Jesus’ parable describes a situation that would have been very familiar to his audience. At the time, there were many quite wealthy landowners who controlled large vineyards, orchards and crop fields. They would have employed a certain number of permanent workers, but come harvest time there was a need for more workers and, much like today, they sought to employ part time workers for a short period of time until the rush was over. Men looking for work would gather in the marketplace of a village and landowners would select workers and send them to their property to work.

**Kingdom parables:** A feature of the kingdom parables that Jesus used is a challenging “shift” to the unexpected. Jesus only ever uses parables to describe what the kingdom is like, and never says exactly what it is or isn’t. In each parable he compares the kingdom of God to something that would be familiar to a 1st century audience, but then he twists the familiar and makes the challenging shift by making the familiar, unfamiliar. Jesus tells us that the kingdom of God disrupts our normal way of thinking, it turns our expectations upside down and it completely challenges our “normal” relationships.

**Equality or Equity?** How would you feel if you had done a full day’s work and were paid the same as someone who had only worked for one hour? Is the landowner in the parable being unjust? He pays the workers exactly what he promised them—but he promised everyone the same amount, regardless of when they started work. The workers who started at 6.00 am complain. How do you think the workers who started later in the day felt? The landowner claims the right to be generous—is generosity unfair? There is a difference between treating people equally and equitably. What has the landowner done here?

- Q. What is the “shift” in this parable that takes it from a narrative story to a parable about the kingdom?*
- Q. Why do you think Jesus always portrayed the kingdom as challenging the norm?*
- Q. What parallels can you draw between this parable and itinerant workers today?*
- Q. What situation would Jesus use to illustrate the kingdom today?*

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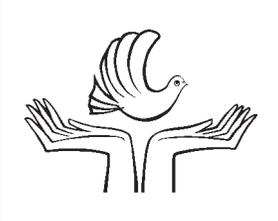
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