

Resurrection Parish

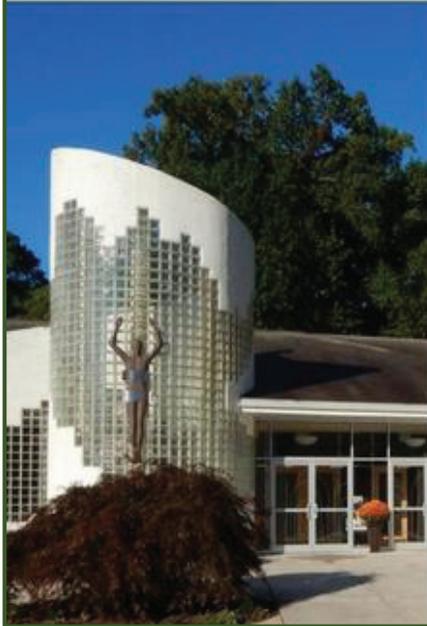
June 17, 2018
11th Sunday
In Ordinary
Time

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
Fran Huhn, Retired Deacon
Ruth Sanders, Liturgy/Music
Nancy Maloney, Christian Formation
Elaine Little, Youth Ministry
Sandy Landoll, Social Concerns
Tina Donald, Bookkeeper
Debbie Seymour, Admin. Asst.
Parish Office: 9 a.m. - 2:30 p.m. Mon. - Fri.
6:30-8:30 p.m. Mon. - Thurs.

ext 102
ext. 110

ext. 106
ext. 104
ext. 107
ext. 103
ext. 105
ext. 0

Pastoral Council

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

Spirituality Outreach Stewardship

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

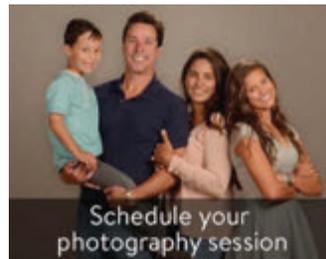
Learn more by contacting
Fr. Bill or Deacon John.

Help preserve this special time in the life our church— our 50th anniversary in 2019!

To celebrate our church family and strengthen the bond within our congregation, we welcome you to be a part of our upcoming new parish directory. We need you to make our directory complete!

Our last directory was printed in 2012. As you look around you today, you will see that we have new families, there have been weddings, and babies, and kids who are young adults now. We're changing, and a new photo directory will help us capture these changes.

Every family photographed receives a complimentary directory and an 8x10 portrait.



Photography dates:

July 19, 20, 21
August 6, 7, 8
August 23, 24, 25

Sign up for a photography session online at our church website www.resurrectionde.org.

There will be sign up tables in the Gathering Space after all the Masses for this weekend and next weekend.

Please call Debbie Seymour in our parish office at 302-368-0146 ext. 0 with any questions. For example, if you are unable to attend our photography dates, you may possibly go to another location for the photography session. Thank you.

INTENTIONS

Monday	June 18	8:30 am	+Frank Lane
Tuesday	June 19	7:00 pm	
Wednesday	June 20	8:30 am	
Friday	June 22	8:30 am	
Saturday	June 23	5:30pm	+Bill Maloney
Sunday	June 24	8:15 am	+Jill Irwin
		10:30am	+Michael McNesby



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 Richard McCracken, Eva Skripchuk, Linda Scarola, Burt & Carol Strasser, Ed Baum, Rachel Rose Boucher, JD Howell, Jack & Jane Tabaka, Bill Dorsey, Joseph Hemphill, Alyssa Stover, Chet Andruskiewicz, Jim Gambort, Helen Meys, Candi Smith, Sean McCormick, Janice Kane, Ralph Culver, Kevin Rzucidlo, Mike Pohlen, Cass Thomas, Courtney Corridori, Patty Calhoun, Laurel Milano, Genita Vandell, Brian Duda, and others mentioned in our parish book of intentions.

LITURGY

BLESSING OF FATHERS: Our Masses on June 16 and 17 will include the Blessing of Fathers.



SAVE THE DATE
June 23, 9-11:30 am
Worship Environment
Enrichment Gathering

Come and enjoy a morning learning how we prepare our worship environment – and why we do what we do! The session will include hands on flower arranging, hopefully using flowers from our own garden. It'll be a morning sprinkled liberally with prayer and humor, facilitated by Resurrection's own Jane Hanson. Please let us know you'll be there by emailing rsanders@resurrectionde.org.

Anointing of the Sick

Resurrection Parish will offer the Sacrament of the Anointing of the Sick during Mass on Saturday June 30 at 5:30 pm and Sunday July 1 at 8:15 and 10:30 am. All who are sick, elderly, facing surgery, or seeking the gift of God's healing are welcome to participate. The whole parish will join in prayer for those who are sick and for their caregivers.



Pope Francis' Prayer Intention-June 2018

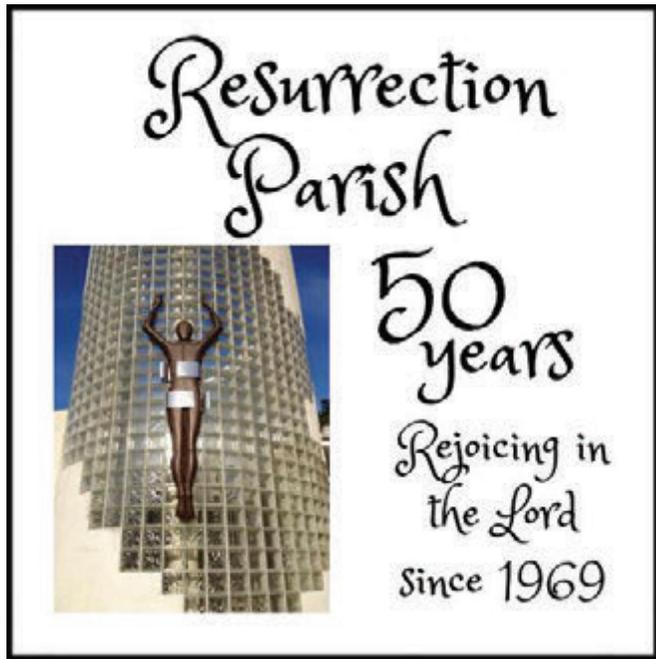
Universal – Social Networks: That social networks may work towards that inclusiveness which respects other for their differences.

So, here we are approaching **summer**. Schedules are beginning to loosen. Vacations are a possibility. Company is coming. Children will soon be free of daily school and activity commitments. Hopefully, our households can rest and renew themselves in ways that are difficult, if not impossible, at other times of year. In all this the Church celebrates the long run of Ordinary Time Sunday after Sunday. The Church seems to be the mother providing the song and the steady rhythm we need to enter into that peaceful hush that is not sleep, but the **attentiveness** proper to mature Christians.

We are reminded that Sunday is time for **Sabbath rest**. Yes, Sunday is time off and time away. But it is more: Sunday is time *with*. Making time for quiet rest on Sunday provides a context for contemplation, a time to be filled with awe and wonder in the place where God is. This is never wasted or lost time. The time of hushed contemplation is time that saves all of us from the nuttiness that catches us up and uses us up.

We hope for Sunday to be our time with God and with those we love and live with in mutual interdependence -- time well spent. There are no substitutes for this kind of contemplative time. Give it a try! Consider Sunday as the best daylight savings time in the world. Everything else that needs to be done will get done because you have saved out a day.

PARISH LIFE



A few people have volunteered to help with this very significant anniversary of the history and present life of our parish. But since there various aspects of the celebration, we need several on the planning committee.

- Publicity and graphics
- Research on caterers and food
- Contacting former parishioners and ministers who have served the parish.
- Commemorative items
- Decisions on funding,
- music,
- speakers,
- and special liturgies.

Please volunteer some of your time or talents in these areas. Contact Debbie in the parish office at 302-368-0146 ext. 0, dseymour@resurrectionde.org Thanks very much so there will be attractive celebrations. The events begin on the feast of the Resurrection, 2019, through Easter, 2020.

Thank You, Fr. Bill Graney

Peter's Pence Collection
Be a Witness of
Charity

Next week, we will take the Peter's Pence Collection, which provides Pope Francis with the funds he needs to carry out his charitable works around the world. The proceeds benefit our brothers and sisters on the margins of society, including victims of war, oppression, and disasters. Please be generous. For more information, visit www.usccb.org/peters-pence.

ELEMENTARY CHRISTIAN FORMATION



Welcome! **K-5 Christian Formation Program (CFP)**. Would you like more information about Christian Formation for Children (Religious Education or Sacramental Preparation)? Contact Nancy

Maloney, CFP Coordinator, at nmaloney@resurrectionde.org

CFP: YOUTH MINISTRY



Middle and High School Youth Group

Good luck to our youth completing final projects and preparing for final exams. Remember- God is always there for you for guidance, focus and peace.

Keep an eye out for e-mails from me. We are hoping to have a cookout later in the summer! Blessings, Elaine

SOCIAL CONCERNS

June is World Refugee month. We talk a lot about helping refugees. A simple way is to give or participate in Jesuit Relief Services USA. Learn more by visiting <http://jrsusa.org/>

Send a message of hope and solidarity by writing a postcard to a refugee. Visit <http://anyrefugee.org/>

TAKING IT HOME

We live in a world where the pace of change is swift. What is new today suddenly becomes passé tomorrow. And because change is swift, because it happens in an instant, we tend to think that all things are flexible – that they can be bent and made to suit our needs and tastes where and whenever we want. This may be true of things, of inanimate objects, but not necessarily of human persons.

Though we humans think that we can change with the wind the reverse is really the case. Why? Because changing human behavior takes considerable time and because it does, we tend to think that people will never change. Part of this is because we get into patterns of behavior that are predictable; that are the same. We tend to do the same things over and over again. And because this is the way we think and act, we assume all people are the same; change just will never happen. But as hard as it is to imagine, changing human behavior is possible even though the process for doing so takes time. It's just that in a fast pace world we tire of the process.

Changing behavior, transforming our hearts and minds, really is a process that takes considerable time. No one becomes the persons they are today or will be tomorrow in an instant. The more likely reality is that the persons we are or will be are the result of many years of shaping. Sometimes the process is imperceptible, taking place without our noticing or thinking about it. But because our tendency is to fall into our predictable patterns of behavior, we will have to take some conscious steps to move the process forward. As Richard Rohr said, "No problem can be solved by the same consciousness that caused the problem in the first place." So we will have to allow for a process of letting go and unlearning, which is what all mature spirituality is about.

The gospel parables we hear this weekend are insights into the ways of God and how God's ways of changing and transforming us take time. These parables are about a God who starts small, who works through the tiniest of means to shape and form us into a people of strong and sturdy faith. But we get frustrated with these ways of God because we don't want to take the time or the effort. We want it now. And so we lose faith, we lose hope and we lose trust in a God whose ways and kingdom appear no more certain today than when Jesus first proclaimed its existence. But, in fact, God does not abandon us despite even our reluctance and unwillingness to change. This is the truth of the cross; God never leaves

us to our own devices. Indeed, the reign of God is upon us. The possibility for personal change and a new world order is real. The kingdom of God is visible when we, like the land and mustard seed, actualize our own human potential and do what we are called to do. Hear God's word, nurture it in the fertile soil of our hearts, and let it sprout. As St. Paul says we must continue to remain confident; to walk by faith and not by sight. This is where we must allow for a new consciousness to have its effect; but how?

Richard Rohr talks of a process that as mature Christians we must surrender to. He calls it: suffering to get well, surrendering to win, dying to live and giving it away to keep it. It's a process of letting go and unlearning old patterns in order to trust in God's love; to have the courage to be open and to be willing to act on God's word; and to have patience for God's love and pleasure for us to eventually shape our hearts and minds into the people the Divine Gardener intended. Gardner God, creator of seeds and soil, shrubs and shade, help us to be patient with the process of growth – our own and the growth of your reign.



Our *Quo Vadis* 2018 program for young men of high school and college age will be from **Thursday, July 26 to Sunday, July 29** at the **Malvern Retreat Center** in Malvern, PA.

This event offers a time of prayer, fraternity, and recreation focused on the life and ministry of the priest. It is an opportunity to learn more about the priesthood and to understand better God's calling in your life with other young men who have that same interest. Registration is free at cdow.org/vocations.



**THE NATIVITY OF
ST. JOHN THE BAPTIST
GOSPEL-LUKE 1:57-66, 80**

When the time arrived for Elizabeth to have her child she gave birth to a son. Her neighbors and relatives heard that the Lord had shown his great mercy toward her, and they rejoiced with her. When they came on the eighth day to circumcise the child, they were going to call him Zechariah after his father, but his mother said in reply, "No. He will be called John." But they answered her, "There is no one among your relatives who has this name." So they made signs, asking his father what he wished him to be called. He asked for a tablet and wrote, "John is his name," and all were amazed. Immediately his mouth was opened, his tongue freed, and he spoke blessing God. Then fear came upon all their neighbors, and all these matters were discussed throughout the hill country of Judea. All who heard these things took them to heart, saying, "What, then, will this child be?"

For surely the hand of the Lord was with him. The child grew and became strong in spirit, and he was in the desert until the day of his manifestation to Israel.

Gospel Reflection: Some scholars today suggest that before his own public ministry Jesus was a follower of John the Baptist and that it was John who nurtured the call to ministry within Jesus and encouraged him to respond to that call. Regardless of whether or not this was the case, John and Jesus were cousins and the image that we have from the infancy narratives of Luke is that their mothers—Mary and Elizabeth—were very close and we can assume that Jesus and John were equally close and spent a lot of time together growing up. John's decision to go out into the wilderness to live an ascetic lifestyle must have made a big impact on his cousin. John's ministry was a ministry to the Jewish people only. It was a call to them to repent and return to God's ways. The baptism that he encouraged people to undertake was a baptism of repentance—different from our Christian understanding of Baptism. For John and his followers, the call to baptism was a call to acknowledge one's wrongdoing and, through the baptism in the river Jordan, to be cleansed ready to recommit to living in right relationship with God.

When John announced Jesus as the one coming after him, he recognized that Jesus would take John's own ministry to a new level. Whereas John's message was for the Jews alone, the message of Jesus was for all people—Jew and Gentile alike. John's simple existence—apparently surviving on locusts and wild honey—is in stark contrast to the feast of the reign of God that Jesus heralds. Rather than John's call to prepare the way of the Lord, Jesus called all people to *live* the way of the Lord.

Isaiah: This celebration's first reading comes from the prophet Isaiah—an Old Testament book that is quoted extensively in the gospels. In this instance the compilers of the lectionary have chosen to link the words of Isaiah with the life of John the Baptist. The images of being called, even before birth, and being charged to draw the people of Israel back to their God sit comfortably with our notion of John the Baptist.

Struck dumb: Earlier in the gospel of Luke, John's father, Zechariah, is struck dumb when he expresses doubt at an angel's prediction of John's birth—both he and Elizabeth were quite old and had been unable to conceive. This passage depicts Zechariah's voice being restored when he confirmed that his child was to be named John.

Zechariah's inability to speak—as a result of his unbelief—is a contrast to the voice of John that called people to repentance and announced the coming of Jesus. Ironically, John is remembered as “the voice crying in the wilderness.”

What's in a name? The name “John” originates from the Hebrew language and means “God has shown favor (grace).” The name given to John the Baptist reflects both the favor God showed to Elizabeth and Zechariah in granting them a son and also the favor that God showed to the people through John. John's whole ministry was to call people back to God; to recognize that they were in God's favor and to respond accordingly through the way they lived their lives. In Luke's gospel, when Jesus announces the commencement of his ministry he announces the coming of the Lord's year of favor.

- Q. How do this day's readings paint a picture of God's dream for John's life?*
Q. In what ways is the birth of John similar to the birth of Jesus?
Q. Who are the voices crying in the wilderness today?

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