

Resurrection Parish

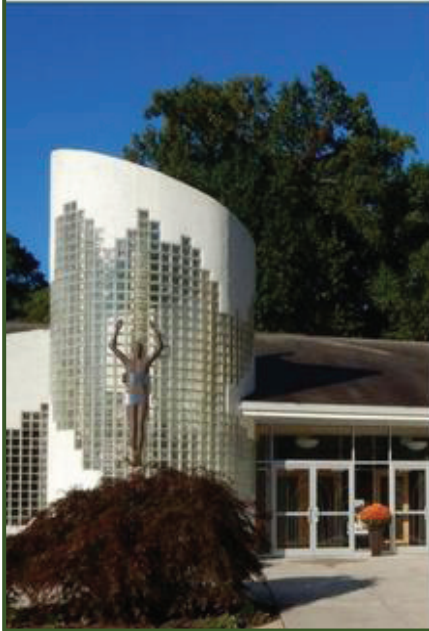
July 1, 2018

A Catholic Christian Community

13th Sunday
in Ordinary
Time

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

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

Saint Martin's Ministries (SMM) of Ridgely, MD, is a non-profit organization that has provided a safety net for individuals and families living in poverty for more than three decades. Resurrection Parish supports SMM through our Charitable Giving Committee.



www.stmartinsministries.org

SMM provides an array of services through a single point of entry, with a dignified case management approach, to address immediate and long-term needs. The four assistance programs include an Emergency Food Pantry, Transitional Shelter, Homelessness Prevention and Thrift Store.

The mission is to help meet basic human needs of impoverished people, to respect and affirm their dignity, and to address the root problems that perpetuate the cycle of poverty.

- 5,000 bed nights provided per year
- 250 families receive food each month
- 600 women & children helped
- 10,000 pounds of food distributed each month

INTENTIONS

Monday	July 2	8:30 am	
Tuesday	July 3	7:00 pm	
Wednesday	July 4	8:30 am	
Friday	July 6	8:30 am	
Saturday	July 7	5:30pm	
Sunday	July 8	8:15 am	+Maryann Ciabattoni
		10:30am	Parish Community



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

**Pope Francis' Prayer Intention-July 2018
Evangelization –
Priests and their Pastoral Ministry**

That priests, who experience fatigue and loneliness in their pastoral work, may find help and comfort in their intimacy with the Lord and in their friendship with their brother priests.

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.

We will bless our **Young Neighbors in Action** teens and their chaperones at the **5:30 pm Mass on Saturday, July 14**. Please plan to join in this time of prayer with the group before they set out on their week-long service trip.

PARISH LIFE



We will be photographing
all parish members
July 19, 20, 21
August 6, 7, 8,
August 23, 24, 25
at Resurrection Parish.

Sign up online at www.resurrectionde.org

You will receive a free 8x10 portrait and a free printed directory.

Please call Debbie Seymour in our parish office at 302-368-0146 ext. 0 with any questions.

If you are unable to attend our scheduled photography dates or times, you may schedule a photography session at another location, or submit a quality photograph. Thank you.



YNIA Stockholders presentation

Sunday July 22, 2018

Join us after 10:30 AM Mass in Room 4 as we share with you are experiences in Brooklyn, NY. Our experiences in Brooklyn would not have been possible without the support of Resurrection Parish.

QUO VADIS
WHERE ARE YOU GOING?

2018 DATES: Thursday, July 26th, 5:00 p.m. to Sunday, July 29th 8:00 a.m.

QUO VADIS IS A 3-DAY EVENT FOR HIGH SCHOOL AND COLLEGE AGE MEN TO LEARN MORE ABOUT THE PRIESTHOOD, DEEPEN THEIR CATHOLIC FAITH, AND TO HAVE FUN. REGISTRATION IS FREE. REGISTER ON-LINE AND FIND MORE INFORMATION AT:
cdow.org/vocations

Sponsored by the Diocese of Wilmington Office of Priestly and Religious Vocations

Retrouvaille Program: Retrouvaille (retro-VIE) offers hope for a better relationship. Retrouvaille is a peer ministry of volunteer couples that can help you learn the tools of healthy communication and heal, just as they have done in their own marriages. **Our next program is coming up at the Family Life Center in Malvern, PA: August 17-19.** Visit our web site www.HelpOurMarriage.org or call 1-800-470-2230. All inquiries are kept strictly confidential.

SNAP Support Group: A support group for survivors of clergy sexual abuse and their families sponsored by Survivors Network of those Abused by Priests (SNAP) meets in Wilmington on the second Tuesday of each month from 7:00-8:30pm. For the location, call Judy Miller at 302-234-1519 or email: snapdelaware@yahoo.com. We hope that you will join us for this informal and confidential meeting.

CFP's Summer Community Service Project Adopt a Student

Adopt a Student is a division of the Adopt a Family state service center. The program benefits low income families in need of school supplies. Please consider donating to this worthwhile cause. There are three blue totes outside the youth room for the collection of school supplies. Also, we are collecting the donations in the Gathering Area located before entering the Worship Area. Please bring your donation in before July 29th. Thank you in advance for your support!

Contact Nancy Maloney for additional information: nmaloney@resurrectionde.org.

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

Registration Forms and Calendars for our 2018-2019 Christian Formation Programs have been mailed. Registration Materials are also available in the Gathering Space and on our website under Christian Formation.

Onsite Registration for CFP, Sacramental Preparation, and Youth Ministry

Don't wait till September! Register now before and after the weekend Masses on the following dates:

July 21st and July 22nd

August 18th and August 19th

CFP: YOUTH MINISTRY



Middle and High School Youth Group

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

Blessings, Elaine

SOCIAL CONCERNS

Fair Trade Coffee/Tea Sale: Our next Fair Trade sale is the weekend of July 7/8 and the following weekend. Delivery will be the weekend of July 28/29. Thank you for your continued support for small farmers around the world.

The next hosting week for homeless children and adults of Family Promise is the week of July 8, 2018. Along with Ebenezer UMC, help is needed from Resurrection to provide dinners for 2 nights, to-go items for breakfasts and lunch, serve as overnight hosts (2 adults needed per night) and help driving the Family Promise van to/from the Family Promise Day Center off Kirkwood Highway to Ebenezer Church. If you are able to assist in any way, that would be fantastic! Contact Deb Buckels, dbuckels@verizon.net or 302-239-2275 if you are able to be an overnight host or van driver or would like more info on how you can help this critical ministry. Thank you for your generosity!

This link will lead you to the list of items needed so that you may up to contribute. <https://www.signupgenius.com/go/10c0c45adae2fa0ff2-family3>

TAKING IT HOME

Suffering and death are two things that test our faith. If God is all good and all-powerful, then why does suffering exist? And if God cannot stop suffering and death, then can God be God? As an answer some claim that suffering and death, and the bad things that happen in the world, are the way that God punishes the world for our sins. But those who say this ignore that such punishment is not consistent with a God we call good and loving. What possible satisfaction would God have in our demise since God made us simply to love us? But perhaps there is a better way to understand suffering and death that they are the result of human freedom.

Human freedom is the gift that God gave humanity. It is God's nature to love creation and to seek a loving relationship with it; after all this is why God created us. God does not demand, coerce or seek to control humankind's response to this offer to enter into a loving relationship with God. We as God's good creation have the freedom to resist the offer. Unfortunately, with our freedom comes a future that is undetermined as well as one where there is the possibility all will not go as we expect; that in our limited existence sin, death and suffering will result from our freedom to choose against God.

But the power of divine love is such that God will not let suffering, death, sin and evil be the last word. Instead, God offers us the Son, who as one like us and as the very face of God, shows us the way to live so that an arbitrary world of suffering, death, sin and evil can be overcome. In the Son's self-gift of his life, we see the way that we too are to live, as a people who affirm life even in the face of suffering and death. And this way of life, absurd as it may seem to some, is real and possible because of God's faithfulness to creation. God through the Son not only knows our pain, but has lived it, resisted it and continued to love even in the face of it. Because of Jesus' self-gift of his life in love, God raised Jesus to new life and this new life is our hope too. Our response to this loving and self-giving God is to trust and have faith in God's faithfulness even in the face of suffering and death. The gospel this weekend provides examples of this very faithfulness of God.

Mark's gospel gives us two situations of human suffering and death. One is that of a father whose young daughter is dying. The other is that of a woman who had suffered for years from a physical affliction. Both situations seem hopeless. The dying girl dies and the woman finds no cure for her ailment. But neither Jesus, the father nor the woman ever abandons hope. They all keep the faith. Jesus maintains faith as God's compassionate presence to human suffering and death and from his loving touch healing comes. The father and woman refuse to abandon their faith in Jesus' ability to heal. They hold onto the love of God that makes all things possible. From such faith and love healing ensues. But does this mean that from such faith, suffering and death will disappear? No it doesn't. But what it does say that if we too, like Jesus, affirm life even in the face of human suffering, new life is, indeed, possible. A physical cure may not actually occur, but it will result in healing that will bring comfort and wholeness.

Deacon John





14TH SUNDAY IN ORDINARY TIME GOSPEL-MARK 6:1-6

Jesus departed from there and came to his native place, accompanied by his disciples.

When the Sabbath came, he began to teach in the synagogue, and many who heard him were astonished. They said, “Where did this man get all this? What kind of wisdom has been given him? What mighty deeds are wrought by his hands? Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? Are not his sisters here with us?” And they took offense at him.

Jesus said to them, “A prophet is not without honor except in his native place and among his own kin and in his own house.”

So he was not able to perform any mighty deeds there, apart from curing a few sick people by laying his hands on them.

He was amazed at their lack of faith.

Gospel Reflection: This gospel passage sees Jesus returning to his home town of Nazareth. He is well and truly into his public ministry at this point in the gospel and his reputation is obviously growing as a healer and teacher. When he goes to Nazareth the locals are quick to “put him in his place.” They remember the boy, the teenager, the young man apprenticed to his father’s craft. He’s a nobody as far as they are concerned; just young Yeshua (Jesus) who grew up here. It is much the same within families and local communities today. No matter how successful and authoritative a young woman or man may have become, a trip home will quickly remind them that in the eyes of those they grew up with nothing has changed. In the gospel passage they even say, that’s Jesus—he’s just James’ brother; no one special! Why would they think they had anything to learn from a brat who grew up in their own town? What could he possibly tell them? They try to force Jesus back into the mold of the person with whom they were previously familiar and comfortable.

We do this to one another all the time. We have certain expectations about the way a friend normally acts or thinks and when they behave differently we react in a way that lets them know that they are not “being themselves.” In doing this, we are looking to maintain our own comfort zone. We take away the freedom of the other person to grow and change. Many people seem to enter into relationships thinking that neither of them will ever change. This, of course, is an unsustainable assumption. Surely, if we want the best for those we love and care for, we want them to be constantly growing and becoming all that they can be?

- Q. Have you ever had an experience like that of Jesus when he returned home?*
- Q. Have you ever reacted to an old friend in the way Jesus’ childhood neighbors did?*
- Q. Have you experienced an unlikely or unexpected encounter with the presence of God?*
- Q. What is the message of this passage for a contemporary audience?*

Acknowledging the close at hand: We proclaim that we seek the face of Christ in the face of those we meet, but it may not occur to us to look on our family and close friends in the same way. It may seem unlikely that God might come to us in the guise of a family member. Perhaps next time we are irritated by a brother or sister or the overly protective actions of a parent we should remind ourselves that we are looking into the face of God.

Lack of faith: The final sentence of this passage tells us that Jesus was amazed at the lack of faith displayed by his home town. In the Gospel of Mark the accomplishment of miracles is associated with the faith of those involved. The section of the gospel that surrounds this passage deals with the lack of faith and understanding displayed by the disciples. The home town experience is a lesson to the disciples that in the absence of faith, the ministry of Jesus and those who follow him will falter. Only those who truly believe can participate in this ministry and share in the miraculous works of Jesus.

Brothers of Jesus: Reference to the brothers of Jesus has caused a lot of controversy. One opinion, now regarded as heresy, was that these brothers were the younger children of Mary and Joseph. Another argument, grounded in the apocryphal gospels of Peter and James, maintains that they were Joseph’s sons by an earlier marriage. The view generally held is that they were actually cousins of Jesus. The problem arises in translation from one language to another. The original Aramaic word was translated into a Greek word for brothers, or brethren.

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