

# Resurrection Parish August 26, 2018

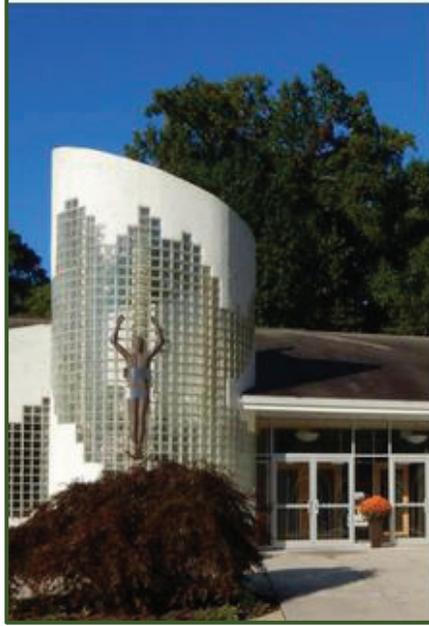
21<sup>st</sup> Sunday  
in Ordinary  
Time

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**  
**Rev. Gregory Corrigan, Administrator**  
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.

## Pastoral Council

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

ext 102

ext. 115

ext. 110

ext. 106

ext. 104

ext. 107

ext. 103

ext. 105

ext. 0

## 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

*"Create in me a clean heart, O God, and renew a right spirit within me" (Psalms 51: 10).*

In the wake of the grand jury report based on a two-year investigation by the state's attorney general into sexual abuse claims in six Pennsylvania dioceses, Bishop Malooly issued a statement this week that included the following, *"Here in the Diocese of Wilmington, we have demonstrated a continuing commitment to preventing sexual abuse. The Diocese of Wilmington has not had a reported instance of the sexual abuse of a child by anyone in diocesan or parish ministry in over 25 years. Our policies, procedures, training, and continuing commitment makes our churches and schools safe places for children."*

Many Dioceses are releasing statements emphasizing these crimes concern the past and not the present. Often, they sound like self-congratulatory updates, lacking the kind of real contrition that comes from the heart.

Many have the impression that the church would rather "just move on" and allow this huge tragedy to disappear into the pages of history.

Jesus the Christ brought healing and compassion everywhere he went. When he learned about someone who was suffering, he went to them and they experienced his healing love.

Does monetary compensation bring healing to those who were wounded by the sexual abuse by priests? Do we continue to reach out to them, to help them, to let them know our true, heartfelt sadness over what our "fraternity" has done to them?

Do we welcome them to be part of the groups that implement safer environments for children? Do we allow them a forum for telling their stories, the atrocities that they have endured?

Until we truly own these sins, these crimes, what kind of credibility will catholic clergy have? Have we done anything to reach out with the healing love of Jesus to the people who have left the church because of the sexual abuse of children, as well as the horrendous cover-ups by Bishops and diocesan officials? Since 2002, 27% of U.S. Catholics have left the church.

It is time for a change of heart, the kind of real reform that only the Holy Spirit can bring about through women and men of authentic, transforming faith. Pope Francis has said, *“We showed no care for the little ones. We abandoned them.”*

I finish with words similar to what I said last Sunday. *For all the hurt and sadness these atrocities have caused you, I am truly sorry. I beg you, please, Be the change our church so desperately needs. Lead us back to a more faithful following of Jesus the Christ.*

With love and a broken heart,  
Fr. Greg Corrigan

**INTENTIONS**

|           |         |         |                                  |
|-----------|---------|---------|----------------------------------|
| Monday    | Aug. 27 | 8:30 am | +John Navitsky                   |
| Tuesday   | Aug. 28 | 7:00 pm |                                  |
| Wednesday | Aug. 29 | 8:30 am | Lazarus                          |
| Friday    | Aug. 31 | 8:30 am | Debbie Seymour                   |
| Saturday  | Sept. 1 | 5:30pm  | +Daniel Falkowski                |
| Sunday    | Sept. 2 | 8:15 am | +Bunny Bode                      |
|           |         | 10:30am | Intention of Dick & Carol Schwer |



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, 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, Katie Fink, Beth Bell, Julie Edmiston, and others mentioned in our parish book of intentions.

**LITURGY**

**Pope Francis’ Prayer Intention-August 2018  
Universal – The Treasure of Families**

That any far-reaching decisions of economists and politicians may protect the family as one of the treasures of humanity.

**A Taste of Bishop Robert Barron’s presentation on THE MASS.** Mary Ann McLane will share the first of two segments of this new series, each with follow up discussions, on August 26. A date for the second segment will be posted soon. You’ll find Mary Ann in the Youth Room at 11:40 am on August 26. So grab a cup of coffee and a donut and head into the Youth Room to enjoy the videos and the conversation! For questions contact [mclane@udel.edu](mailto:mclane@udel.edu).

**PLEASE PLAN TO JOIN IN OUR  
SEPTEMBER 9, 10:30 AM  
BI-LINGUAL MASS WITH MEMBERS  
OF OUR INDIAN TAMIL COMMUNITY!**

We have been so blessed to have in our parish many members who come from India and who speak Tamil. Each second Sunday of the month at noon these families join with other Indian families for a Bible study in Room 4. On September 9 at our 10:30 am Mass, we’ll celebrate the Eucharistic liturgy in both English and Tamil, with music, a reading and intercessions in both languages. (Don’t worry! There will be a handout with all necessary translations!) After Mass our friends will share with us a simple reception including some traditional Indian foods. (Don’t worry, die hard coffee and donut fans won’t go hungry!) AND all are welcome to join in the Bible study at noon – on the Book of Romans, Chapters 1-4. We’re looking forward to this celebration and hope everyone saves the date!

**A Prayer of Thanksgiving  
for All Who Serve at Liturgy!**

*God of love and mercy, you call us to be your people,  
You gift us with your abundant grace.  
Make us a holy people,  
radiating the fullness of your love.  
Form us into a community, a people who care,  
expressing your compassion.  
Remind us day after day of our baptismal call to serve,  
With joy and courage.  
Teach us how to grow in wisdom and grace and joy  
in your presence.  
Through Jesus and in your Spirit, we make this prayer.*

[From “Called and Gifted for the Third Millennium”, Reflections of the U.S. Catholic Bishops on the 30th anniversary of the Decree on the Apostolate of the Laity.]

**Update on hiring a  
Pastoral Administrator for Resurrection**

Immediately prior to the tragic events of July 30, Fr. Bill and the Search Team were enthusiastically ready to extend an offer to fill the Pastoral Administrator position. With so much change in the intervening time, the Pastoral Administrator search team met to prayerfully discuss where we are, understand our options and discern next steps.

For several reasons, we are postponing a decision at this time.

Most importantly, right now our dear pastor Fr. Bill needs time to heal. At the right time we will engage Fr. Bill to fully understand his desires currently. We now also know from the Diocese that, per Canon Law, the parish cannot hire until our pastor returns.

We are blessed to have Fr. Greg as Administrator, caring for our community's needs and providing the healing time Fr. Bill needs.

We continue to pray and trust in the Holy Spirit to guide us in this stage of our community's journey. We will update everyone as we know more, and please continue to join us in prayer.

*All Loving, All Merciful God, let your Holy Spirit,  
Source of wisdom and understanding,  
be present with us as we engage in this work,  
and in the months ahead.  
Bless us Lord, enlighten our minds.  
Teach us in all things  
to seek first your honor and glory.  
Guide us to perceive Your will in our efforts,  
grant us the courage to pursue it  
and the grace to accomplish it.  
We ask this through Jesus Christ our Lord,  
in unity with the Holy Spirit. Amen*

**PART TIME SECRETARY**

Parish needs responsible, friendly person for 2 evenings: Monday, 5:30 p.m. – 8:30 p.m. and Tuesday, 6:30 p.m. – 8:30 p.m. Greet and welcome, light paper work. If interested, send contact info and work experience to Fr. Greg Corrigan at Resurrection Parish, 3000 Videre Drive, Wilmington, DE 19808.

**SOCIAL CONCERNS**

**Peace Week Events – Save the Dates**



**September 16, 2018**

**Pathways to Peace: Integrating Refugees into our Community**

Please join us on September 16, 2:30-:30, for this year's Peace Week event here at Resurrection. The program, will focus on the challenges and also some of the joys of recent refugees to Delaware. You will hear refugees and host/mentors tell their personal stories and you will have the opportunity to continue the conversations over light refreshments in a small group setting. Donations (bedding, school supplies, first aid supplies) for the Syrian refugee collection will be gratefully accepted.

**Please make reservations with Debbie at 302-368- 0146.**

**September 20, 2018**



**When a Girl Stays in School, Lives Are Changed: A Challenge for Delaware & the World**

Teen girls around the world and in Delaware face real challenges to stay in school. What is lost for a girl, her family and her community when she drops out? What is gained when she stays? How can you help? Hear from Wilmington's Urban Promise, the Delaware Office of Volunteerism, the Delaware Fund for Women and Dining for Women. Take a first step to help a girl realize her potential.

Doors open 6:15 pm. Networking until 9:00 p.m.

**Location:** Resurrection Parish

**Time:** 09/20/2018 / 6:45 pm – 8:30 pm

**Sponsored by:** Dining for Women – Wilmington-1 Chapter & the Delaware Fund for Women

**Questions:** Annette, [ahearing48@gmail.com](mailto:ahearing48@gmail.com), 302-438-0191

**Registration (suggested):** <http://bit.ly/2tDu4WY>

## ELEMENTARY CHRISTIAN FORMATION



Would you like more information about Christian Formation for Children (Religious Education or Sacramental Preparation)? Contact Nancy Maloney, CFP Coordinator, at [nmaloney@resurrectionde.org](mailto: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.

## CFP: YOUTH MINISTRY



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

Remember- God is always there for you for guidance, focus and peace. Blessings, Elaine



### **2019 Young Neighbors in Action**

#### **Information meeting-Sunday August 26 at 7 PM in the youth room**

Each summer a group of rising 10<sup>th</sup> graders – high school graduates go away for a week of service. There is a \$50 deposit to save your spot. Other than that we try to raise the rest of the funds needed for the trip. On Sunday August 26th we will hold an information meeting and decide where we want to serve next summer. Will it be Cleveland, OH; Buffalo, NY; Baltimore, MD; Washington, DC or another city?

If you would like to go on the trip, but are unable to attend the meeting, please notify Elaine at [elittle@resurrectionde.org](mailto:elittle@resurrectionde.org)

### **Youth Ministry Fun Night**

**WHO:** All 6th to 12th grade students and friends.

**WHEN:** Saturday, September 08, 2018  
3:30 p.m. to 10:30 p.m.

**WHAT:** Come gather and gab with friends old and new. Dinner and Mass are included.

**WHAT TO BRING:** A completed Form A and a snack to share.

## TAKING IT HOME

This weekend we conclude the “Bread of Life” discourse. In this conclusion we find that many of Jesus’ disciples could not accept what Jesus says that, “he is the living bread come down from heaven; whoever eats this bread will live forever; and the bread that he will give is his flesh for the life of the world.” Does this shock us too? Do we believe? Almost instinctively, I can hear everyone respond, “Yes, we do believe.” But the question remains, what exactly is it that we believe?

When we come to the Eucharist many think that we come simply to get something, mainly the Eucharist, the Body and Blood of Christ. Yes, we come to receive that spiritual food which sustains our lives of faith, but Eucharist is about much more than simply receiving the Body and Blood of Christ. Eucharist is not a passive event, where we come simply to watch what happens then magically receive the Eucharist so we can go home satisfied. No Eucharist is an action; it is something we do. Without our participation; without our willingness to offer not only the bread and wine, but also our very selves, Eucharist loses its intensity and becomes nothing more than a show. This is why the Eucharist we celebrate is not a “communion service.” The Eucharist refers to something deeper. The challenge is to try to live our lives in such a way that our whole life becomes a prayer – our whole lives become a way of living the Eucharist. And this is our challenge; this is what we are called to believe; that we are to live what we eat and drink.

The Eucharist needs to be a defining attitude in our lives. It should be the way we meet life, receive it and share it with others. It needs to be a spirituality; a way we see and live our faith in the world around us. Fr. Ronald Rolheiser in his book “The One Great Act of Fidelity,” defines the spirituality of the Eucharist in terms of four phrases that Jesus gave us: receive, give thanks, break and share. He goes on to say that these simple words contain a full understanding of Christ and a full spirituality. They define Christ and they tell us how we should live as his disciples.

In the word “receive” we have one of the basic tenets of life: Life is a gift that we receive. Life is not simply for our taking. It is not ours by right. It is gift that God bestows. This is best described in the story of Adam and Eve. In that story, God gave them life, but then says: “Do not eat of the fruit of the tree of knowledge of good and evil.” God is saying to Adam and Eve, “I am giving you life. You may receive that life, but never take it.” To take is to destroy the gift. The sin of Adam and Eve was ultimately the act of robbing, despoiling and taking by force something that can only be had when it is received gratefully and respectfully as gift. Their sin, as is all sin, was an act of irreverence, the failure to respect the deepest foundations of reality that is love.

A spirituality of the Eucharist invites us to have this attitude of receptivity toward all of life. Receive this word, which describes our posture in approaching the Eucharist is also meant to mandate an entire way of living, where we are asked to acknowledge always, by the very way we receive everything, that everything is gift and that nothing comes to us as owed. Deacon John



## 22ND SUNDAY IN ORDINARY TIME GOSPEL - MARK 7:1-8, 14-15, 21-23

*When the Pharisees with some scribes who had come from Jerusalem gathered around Jesus, they observed that some of his disciples ate their meals with unclean, that is, unwashed, hands. —For the Pharisees and, in fact, all Jews, do not eat without carefully washing their hands, keeping the tradition of the elders. And on coming from the marketplace they do not eat without purifying themselves. And there are many other things that they have traditionally observed, the purification of cups and jugs and kettles and beds.—*

*So the Pharisees and scribes questioned him, “Why do your disciples not follow the tradition of the elders but instead eat a meal with unclean hands?”*

*He responded, “Well did Isaiah prophesy about you hypocrites, as it is written: This people honors me with their lips, but their hearts are far from me; in vain do they worship me, teaching as doctrines human precepts. You disregard God’s commandment but cling to human tradition.” He summoned the crowd again and said to them, “Hear me, all of you, and understand. Nothing that enters one from outside can defile that person; but the things that come out from within are what defile. “From within people, from their hearts, come evil thoughts, unchastely, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile.”*

**Gospel Reflection:** No matter how good the intention, sometimes misguided principles can lead to false action. This is what Jesus chastised the Pharisees about. The traditions that had been established through the Pharisees and the Lawyers were certainly based on the Law as stated in the Torah. However, the practices that had been established to try to help people honor the Torah had effectively replaced the Law. In order to maintain spiritual cleanliness, a tradition of physical cleanliness had emerged—particularly around interaction with Gentiles and around eating. However, the purpose of the tradition had become lost. The need for physical cleanliness had replaced the maintenance of spiritual cleanliness.

The Pharisees observe some of the disciples eating without properly washing their hands and challenge Jesus about it. They are upholding the tradition that has effectively become the Law. Jesus reminds them—somewhat forcefully—that these external practices are not the Law; rather the Law is observed internally. Jesus goes so far as to call the Pharisees hypocrites. It is a criticism of them that the gospel writers attribute to Jesus quite frequently. For Jesus, hypocrisy was one of the greatest failings. Because Jesus placed such a high price on integrity of word and action he could not abide those who proclaimed to be just, pious, or forgiving and yet acted in ways that were contrary to these claims. His chastisement of the Pharisees—calling them hypocrites—was a challenge to their observation of external practices and rituals instead of seeking to understand the Torah as a call to a change of heart. Jesus points out that no amount of ritual cleansing will make a person clean within. Similarly, evil and uncleanness come from within a person—one doesn’t “catch it” from contact with strangers.

**Pharisees:** Pharisees were mostly lay men (i.e. generally not Priests) who were characterized by a strict observance of the Torah as well as an oral tradition of teaching and interpretation. They believed that the Torah required interpretation—by engaging in this interpretation they participated in God’s ongoing revelation. They also had a strong belief that all Jewish people were called to be a priestly people. This belief naturally put them at odds with the Priests of the Temple. After the destruction of the Temple in 70 CE, the teachings of the Pharisees gained prominence and eventually developed into Rabbinic Judaism that continues today.

**Mark’s Audience:** It is widely believed that the Gospel of Mark was written for a predominantly Greek-speaking, Gentile audience. Today’s gospel passage is a perfect example of literary evidence that has been used to establish this position. The gospel writer clearly explains the Jewish practice of washing to the elbows before eating and ritual cleansing upon return from the marketplace where they would have encountered Gentiles. Obviously, a Jewish audience would not need this explanation. This practice of looking for information about the author and their audience within the text itself is a form of Literary Criticism.

**The Things Within:** We live in a culture that is very quick to lay blame on external factors; some people are very reluctant to accept responsibility for their own actions and look for opportunities to distance themselves from feelings of guilt or even regret. Jesus makes it very clear that evil intentions—the things that make a person “unclean”—actually come from within. He presents a confronting list of the things that come from within and we may be able to add others relevant to our own time. In our culture of no personal responsibility, Jesus challenges us to rethink just where the buck does stop.

- Q. Do you think Jesus and his disciples deliberately provoked this confrontation?*
- Q. Is the problem of honoring God “only with lip-service” still a problem in today’s Church?*
- Q. Does this teaching of Jesus challenge the notion that human beings are intrinsically good?*
- Q. Although “evil things come from within” are there external things that “feed” these vices?*

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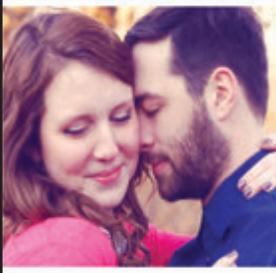
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