

Resurrection Parish

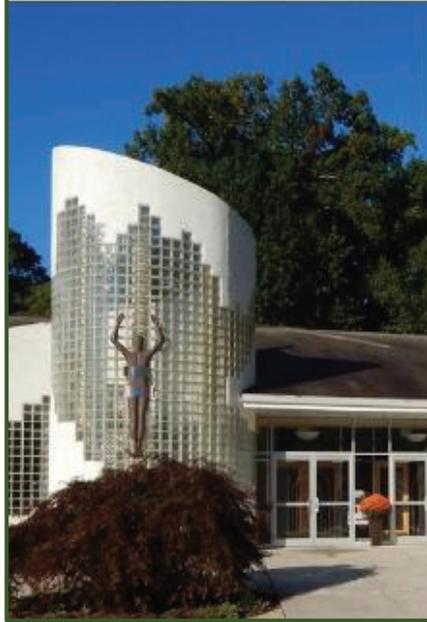
A Catholic Christian Community

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

October
21, 2018
29th Sunday
in Ordinary
Time

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.
6:00-8:30 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

WHY BE CATHOLIC? (part 1)

"The church has always been the cross on which Christ is crucified." Romano Guardini

Some of us have been sharing thoughts about the proposed 'theme' for the Pastoral Council retreat "Why I stay Catholic?" (By the way, I think the afternoon of retreat should be open to any and all who wish to attend).

"Why I stay Catholic?" is a topic that has been around for many generations. Since the Enlightenment period, some of the greatest works of science, literature, and art have emerged thanks to Catholics, many of whom found themselves in opposition with the institutional church because their contributions were outside "the Catholic box." The Enlightenment brought with it an increased questioning of religious orthodoxy.

But given all the news coverage about the "Pennsylvania dioceses," and with names like "McCarrick" and "Wuerl" featured in such disappointing ways, it's easy to understand why the topic feels more pressing than ever.

In the early 1990s, an article in *Sojourners* magazine asked Rosemary Radford Reuther, a feminist theologian, and Richard Rohr, founder of the Center for Action and Contemplation, "Why do you stay in the Church?" Reuther began her response with a devastating critique of the church (and this was before the priest sex scandal!). She then explained that, despite so much that is wrong with the church, she still sees grace present throughout the church. She stated that "the proper response to all that's wrong in the church is not to leave it, but to grow up." Without denying any of the sins of the church or the abuses that abound because of clericalism, we need "people with a mature faith to become responsible for the Church of Christ."

Father Rohr urges others to stay Catholic because, for him, it is "the only institution that ultimately offers hope—and does this despite its flaws." The authentic church is still "trying to preach good news to many disparate groups in our world: youth who want both inspiration and structure, feminists who must know that they have an essential truth, patriarchs who need to be challenged but not dismissed, the broken who don't need more words but true healing,

the seekers who need both depth and patience, the marginalized, like gays and lesbians, who need acceptance and not an agenda, the oppressed who need justice and solidarity, believers who need to believe again!"

When I am asked, "Why do you stay in the church?" I have sometimes responded, "I'm not sure." Years ago, my confidence in the church was strengthened by the fact that it seemed to me that so many of the people in history I most admire were Catholic: Francis of Assisi, Julian of Norwich, St. Patrick, Thomas Merton, Flannery O'Connor, Teresa of Avila, Dorothy Day, and so many others. "Surely," I thought, "if people such as these were Catholic, then "Catholic" must be the best."

Now, so many years later, I realize that the catholic church also includes some of the worst people in history. So, the question, "Why do you stay in the Church?" is actually much different than the title of this piece, "Why be Catholic?" Since I've run out of space, I will continue this thought next week. In the meantime, would you please spend time in reflection? Ask yourself, "Why do you stay in the Church?" and "Why be Catholic?" If you are willing, I'd truly appreciate you sharing your thoughts with me. My personal email: quierespaz@gmail.com

Peace, Fr. Greg

INTENTIONS

Monday	Oct. 22	8:30 am	+Claire Hahne
Tuesday	Oct. 23	7:00 pm	
Wednesday	Oct. 24	8:30 am	+Claire Hahne
Friday	Oct. 26	8:30 am	Ann Munaretto
Saturday	Oct. 27	5:30pm	Bill Graney
Sunday	Oct. 28	8:15 am	Parish Community
		10:30am	+Gary Morton



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

LITURGY

Pope Francis' Prayer Intention-October 2018 Evangelization – The Mission of Religious

That consecrated religious men and women may bestir themselves, and be present among the poor, the marginalized, and those who have no voice.

A Taste of Bishop Robert Barron's presentation on THE MASS

Mary Ann McLane will share the fourth and fifth segments of this new series, each with follow up discussions, on October 28 and November 11, respectively. You'll find Mary Ann in the Youth Room at 11:40 am. So grab a cup of coffee and a donut and head into the Youth Room to enjoy the videos and conversation! For questions contact mclane@udel.edu.



Confirmation Mass: Sunday November 18, 2018 4:00 PM at Holy Family Parish

On Sunday November 18 eleven youth from Resurrection Parish will receive the sacrament of Confirmation along with youth from Holy Family Parish located at

15 Gender Road, Newark, DE 19713

All parishioners are invited to attend this celebration.

November – The Month of All Souls

During the month of November, we are called "to remember our brothers and sisters who have gone to their rest" (Eucharistic Prayer II). The walls of our Worship Space will be graced with the images of many of the saints of our Church – the cloud of witnesses. AND we invite parishioners to **bring small framed pictures** of dear ones who have died – the saints of Resurrection Parish – to be displayed in the Gathering Space near the Chapel. The display space will be available the last Sunday in October. Throughout the month of November the **Book of the Names of the Dead** will be available near the baptismal font so that all may inscribe the names of their beloved dead who are especially remembered in prayer throughout the month.

Twice each month beginning October 14th, 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.

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.

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



Adults interested in joining the Resurrection Parish **Music Ministry** are most heartily **welcomed!** Please contact Ruth Sanders, 302-368-0146 Ext. 106, rsanders@resurrectionde.org.

PARISH LIFE

Two history books, “Rejoicing in the Lord,” and “Family of Faith” have been published to help commemorate the 150th anniversary of the Catholic Diocese of Wilmington. “Rejoicing in the Lord” is a hard-cover, 336-page, full-color, glossy 10 inch by 10 inch book that features histories and photographs of all Catholic churches in Delaware and Maryland’s Eastern Shore, plus biographies of all nine Wilmington bishops, with important ministries and events highlighted. “Family of Faith” is a 35-page, color diocesan history done in the comic book or graphic novel style that would appeal to middle schoolers and teens. **To purchase one or both books, parishioners are asked to visit the parish office.**

Respect Life Reflection Every Life: Cherished, Chosen, Sent

Killing the Pain, Not the Patient: Palliative Care vs. Assisted Suicide

Read the full version at usccb.org/killing-the-pain.

Assisted suicide is in the news and on lawmakers' agendas. Supporters call it “aid in dying” & claim it's just another option for end-of-life care. But it's radically different from the practice of palliative care, the healing art of relieving pain and other distressing symptoms for patients who are seriously ill.

Palliative care intends to comfort a patient, addressing physical, psychological, emotional, and spiritual needs. Assisted suicide, by contrast, directly intends the patient's death. It ignores any underlying problems, and instead abandons and eliminates the patient who has the problems.

As a society and as individuals, we must dedicate ourselves to providing genuinely compassionate care that protects God's gift of life.

Did You Know?
Medical organizations like the American Medical Association oppose assisted suicide.

This is a summary of a USCCB Respect Life Program article by the same name and is reprinted with permission, © 2018, USCCB, Washington, D.C. All rights reserved.

SOCIAL CONCERNS

Emmanuel Dining Room Ministry

October volunteers at the Emmanuel Dining Room were: Rob Short, Mary Trotter, Linda and Mike Duffy, and Sue and Andre Dagenais. Working together, we prepared a hearty hot meal that served about 140 hungry people. Our shepherd's pie, served with fruit and a slice of cake, always seems to be a hit! Getting to experience the humble joy of serving God's needy while working side by side with other Resurrection parishioners, helping to strengthen our relationships with one another, is always fun as well as rewarding.

We could use a few more volunteers for both November and December. Resurrection does this ministry on the 12th of every month, from about 9:15-1:15. Please sign up on the parish website using " Sign Up Genius " by clicking on the volunteer link or by signing up in the notebook in the Gathering Space. We can guarantee a productive and joy-filled morning's work! We continue to be grateful to Cannon's bakery and Bachetti Brothers market for their generous support.

ELEMENTARY CHRISTIAN FORMATION

Our K to 5 Elementary Program



will meet on 10/21 and 10/28 from 9:15 to 10:15 a.m.
Drop off begins at 9:10am. See you there!

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

Would you like more information?

Contact Nancy Maloney, CFP Coordinator, at nmaloney@resurrectionde.org, 368-0146 ext. 104.

Sacrament Preparation Classes

Wednesday, October 24th, 5:45-7:00pm

Wednesday, November 7th, 5:45-7:00pm

CFP: YOUTH MINISTRY



Middle and High School Youth Group

October 21 6:30-8:15- *Middle school and high school youth group.*

Sign-in in the gathering space and gather in the youth room.

Taking it Home

Have any of you ever heard of the “Prosperity Gospel?” The prosperity gospel is a style of preaching based on the following quote from John’s gospel, “I came so that they may have life and have it more abundantly.” (John 10:10). The point these preachers who preach this gospel wish to make about this passage is that God as well as Jesus wants us to live well; that abundant and prosperous living are signs of God’s favor. And not only are they signs of God’s favor, they are also www.resurrectionde.org

what God desires for us; to live happy, prosperous and full lives. God wants us to be successful not poor. God wants us to achieve our dreams and to live lives without worry, care or concern. According to the prosperity gospel the rich and powerful are to be emulated as models of righteousness and the poor count for very little since they are not favored by God.

On one level it is true that God wants only the good for us; we call this the will of God. We are God’s creation and what God created is good. But what exactly is the good that God desires for us? Is it living the American Dream to its max? Is it being rich and powerful? Is this truly a sign of God’s favor? What about those who have the misfortune of not being prosperous, of not being capable of living full and complete lives because of disability, sickness, poverty or natural disaster? Does God curse them? Well perhaps in today’s climate that may be true to some. God, as the belief goes, does curse those who fail to take responsibility for their lives; “God helps them who help themselves” so the bible says.

Unfortunately despite what many believe, there is no such bible quote, but are words from the mouth of Ben Franklin; there is then a fallacy to the prosperity gospel. God does not take sides and favor those who help themselves versus those who fail; God is on everyone’s side. The problem inherent in the prosperity gospel is that it glories in the triumphant, resurrected life of Jesus without clearly acknowledging his cross and death. If we want to follow Jesus and live as he did, if we want to have a share in everlasting glory, we must be willing to drink the cup of which Jesus drinks and to be baptized into the same baptism. This means that we must be willing to live our faith not just in the good times, but also the not so good times; that suffering and death will be part of the reality of life. It will follow all of us in some way, shape or form as part of our natural human experience. This is inevitable. But it also means, and here is the kicker, that we will have to learn how to make our experience of suffering and death redemptive; that is, how will we see it as our participation in the saving actions of Jesus Christ? For Christ through his passion and death aligns himself with the real pain of men and women crying out in the same abandonment that all humans feel so deeply. Jesus then stands with suffering humanity, resisting the evil that eventually takes his life. But because he does this, God raised him to new life and by so doing transforms this evil to good. This is the Paschal Mystery, the mystery of how Jesus in undergoing death was able to create new life and new Spirit. This is his ransom for the many; this is the power of self-giving love.

In our gospel this weekend, the disciples James and John must have been thinking like many who want to follow the prosperity gospel. What is their reward, their abundance for having followed Jesus? Certainly if they were willing to abandon everything to follow in Jesus’ footsteps there must have been something in it for them – and we are thinking that there must also be something in it for us. But much to their surprise, and perhaps ours as well, this is not what Jesus tells them. Instead of rewards and abundant life, Jesus says to James and John that “whoever wishes to be first among you will be the servant of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom for many.”

Deacon

John



30TH SUNDAY IN ORDINARY TIME GOSPEL - MARK 10:46-52

As Jesus was leaving Jericho with his disciples and a sizable crowd, Bartimaeus, a blind man, the son of Timaeus, sat by the roadside begging. On hearing that it was Jesus of Nazareth, he began to cry out and say, "Jesus, son of David, have pity on me."

And many rebuked him, telling him to be silent. But he kept calling out all the more, "Son of David, have pity on me." Jesus stopped and said, "Call him." So they called the blind man, saying to him, "Take courage; get up, Jesus is calling you."

He threw aside his cloak, sprang up, and came to Jesus. Jesus said to him in reply, "What do you want me to do for you?"

The blind man replied to him, "Master, I want to see." Jesus told him, "Go your way; your faith has saved you."

Immediately he received his sight and followed him on the way.

Gospel Reflection: This passage from the Gospel of Mark draws to a close a significant section of the gospel. It stretches from 8:22 to this passage, 10:52. Like other examples in the Gospel of Mark, the stories at the beginning and end of the section are related and shed light on what they surround. Like this passage, the event at the beginning of the section is an account of the healing of a blind man. Contained within the two healings of blindness, as we have seen over the last six weeks, is an extended lesson on discipleship. Within this section, Jesus speaks about his upcoming death on three occasions and each time the disciples display their own form of blindness when they fail to understand what Jesus is trying to tell them quite explicitly. In this section, we have heard that discipleship involves suffering and hardship; it means placing one's own needs last and the needs of others first; and that discipleship is all about faith.

In this healing of blind Bartimaeus, we see all the hallmarks of what Jesus has been trying to teach the disciples in the preceding episodes. As a blind man, Bartimaeus would be regarded as "imperfect"—incomplete—and consequently in a permanent state of uncleanness. He would not be allowed to live within the bounds of normal society, nor have contact with people. So it is that Jesus encounters Bartimaeus on the side of the road, outside the city walls as he is leaving Jericho. Learning that it is Jesus passing by, Bartimaeus calls on Jesus to help him and the crowd tries to shut him up and remind him of his status. But Jesus calls Bartimaeus to him and, placing the needs of the other first, asks "What do you want me to do for you?" When Bartimaeus makes his request, Jesus announces that it is his faith that has saved him and his sight is restored. Bartimaeus, like a good disciple, then follows Jesus on the road.

Blindness: Blindness is a powerful metaphor that is used repeatedly throughout scripture. It is almost always a metaphor for blindness of heart or blindness of mind rather than a purely physical affliction. There are multiple accounts of healing blindness in the gospel. Saul/Paul is blinded on the road to Damascus and only has his sight restored when he is baptized. The Pharisees are described as being "blind fools" and there the prophets make numerous references to blind seeing as a sign of the Messiah's arrival. It is a very powerful image of being "blind" to truth and "blind" to the teaching of Jesus.

On the side of the road: When Jesus encounters Bartimaeus, he is sitting by the side of the road—a reject of society sitting off to the side as the world passes him by. There are times in all of our lives when we feel like this: hurt; ashamed; unloved; rejected; cast aside. It is at these moments in our lives that Jesus really wants to "break through" into our experience. If we allow ourselves to hear his voice calling us to him, then we too can "throw off our cloak"—our old life—and join him on the road.

Bartimaeus, a model? Bartimaeus is a man who has almost nothing in life. His blindness has made him outcast and he is reduced to begging on the side of the road. When he is called to Jesus he jumps up and casts off what may well be his only real possession—his cloak. Yet what he does have in abundance is faith and hope. When asked what he wants Jesus to do, his answer may seem obvious, but his desire to see goes beyond physical sight. He asks for the sight of one who truly believes and to whom the truth of Jesus is revealed. In this way, he is a model to all who would be disciples.

- Q. Which phrase or statement in the passage bears particular significance for you?*
- Q. Would the impact and message of the story be different if Bartimaeus had some other affliction?*
- Q. Why does this account come at the conclusion of a section about discipleship?*
- Q. When have you ever experienced a sense of "sitting at the side of the road"?*
- Q. How would you answer Jesus' question, "What do you want me to do for you?"*

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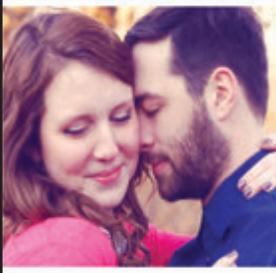
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