

# Resurrection Parish

A Catholic Christian Community

AUGUST 25, 2019

21st 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.

## Reconciliation

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

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



Fr. Frank Herron



## Rev. William Graney, Pastor

Rev. Gregory Corrigan, Assoc. Pastor  
John Falkowski, Deacon  
Fran Huhn, Retired Deacon  
Ruth Sanders, Liturgy/Music  
Nancy Maloney, Christian Formation  
Elaine Little, Youth Ministry  
Tina Donald, Bookkeeper  
Debbie Seymour, Admin. Asst.

ext. 102

ext. 115

ext. 110

ext. 106

ext. 104

ext. 107

ext. 105

ext. 0

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

## 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**

Father Edward Aigner of Cross Catholic Outreach is visiting our parish the weekend of August 24/25 to speak at all Masses on behalf of the poor in developing countries. Cross Catholic Outreach was founded to create a meaningful link between parishes in America and the priests and nuns working in the Church overseas into the Caribbean, Africa, Asia, Central and South America. [www.crosscatholic.org](http://www.crosscatholic.org)

There will not be a second collection.



Father Edward Aigner was ordained in May, 1972, after studies at St. Charles Borromeo Seminary (Philadelphia), St. Mary's College (KY), Indiana University, and St. Meinrad School of Theology (Indiana). He later studied at the Catholic University of Louvain in the Belgium Sabbatical Program.

He has served in parishes both in Delaware and on the Eastern Shore of Maryland and has been Chaplain at a major state prison for over 25 years. Over the years, Fr. Aigner served as a full-time high school chaplain and as Associate Vocation Director for the diocese. For 10 years, he directed the continuing education for the diocesan clergy and served for 4 years on the national board (NOCERCC). For 15 years, Father Aigner was an Adjunct Faculty for the Loyola Institute of Ministry Extension program. During his time as pastor in Salisbury, Fr. Aigner often traveled to Nicaragua to maintain a sister-parish relationship with our Lady of Mercy parish in Managua. He recently retired as pastor in Salisbury, MD.

With his extensive travel and study, along with his vast experiences, Fr. Aigner has gained a broad view of a diverse world. As a Cross Catholic Outreach Priest, he is bringing God's message of hope for all of God's people, especially the poorest of the poor.

## INTENTIONS

Monday	Aug. 26	8:30 am	
Tuesday	Aug. 27	7:00 pm	+James J. Corrigan
Wednesday	Aug. 28	8:30 am	+Rachael Ali
Friday	Aug. 30	8:30 am	
Saturday	Aug. 31	5:30 pm	Parish community
Sunday	Sept. 1	8:15 am	+ Richard Lloyd
		10:30am	+Brandon Lafferty



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. **Lord, allow your healing hand to assist** Eva Skripchuk, Burt Strasser, 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, Patty Calhoun, Laurel Milano, Katie Fink, Beth Bell, Julie Edmiston, Pete DeAscanis, Anna Catriew, Shannon Wilson, Annabelle Capritta, Patricia Barber, Joey (Morton) Scruggs, Steven Huhn, Ed Donaldson, Frank Maguire, Kathie Wisniewski, Ginnie Marzouca, and others mentioned in our parish book of intentions.

## LITURGY

### Parent's Prayer

#### When Children are Leaving Home

Gracious God,  
 you blessed me with the gift of the child  
 and entrusted me with his/her care.  
 Now he/she leaves this home  
 and begins a new life apart from me.  
 Surround him/her with good people,  
 and watch over him/her each day.  
 Let him/her know that I will always be near  
 whenever he/she may need me.  
 Heal any hurts we may harbor with one another,  
 and forgive our failings as we learn  
 to be in a new kind of relationship with each other.  
 And when the sight of his/her empty room  
     pierces my heart with sadness,  
 may I find comfort in knowing that my child  
     is your child, too,  
 filled with your grace and sheltered by your love.  
 Amen.

[from THE WORK OF YOUR HANDS by Diana Macalintal]

**Imagine!** While preparing for upcoming liturgies, I came across an interesting commentary on the communion procession in LIVING LITURGY 2019. Does this seem familiar to you?

*“What would happen if, in Communion, we took literally Jesus’ prophecy in today’s gospel [yes, it is in the gospel for August 25, 2019!] that the last will be first and the first will be last? That’s just what Cardinal Roger Mahoney wanted to do in his own envisioning of what Sunday Mass might be like in the Diocese of Los Angeles if the entirety of the assembly made sharing of Communion more than just lining up to receive the Body and Blood of Christ.*

*In his pastoral letter on the liturgy, ‘Gather Faithfully Together’ (1997), Cardinal Mahoney described a community that desired to understand and reflect better what it meant for the Body of Christ, the church, to receive the Body of Christ in the Eucharist. That need led to exploring a practice that would replace an individualistic approach sharing Communion with one in which the communal procession helped foster unity among the people and restore a sense of wonder and thanksgiving in the Eucharist.*

*The cardinal described a communion procession in which the first to come forward down the aisle toward the altar were not those seated in the front pews but those in the very back of the church. Imagine everyone in the assembly surrounded by the members of the Body of Christ singing together as they come forward to share in the Body of Christ. Imagine being aware not just of the people sitting by you but those who stay in the back whom you might never see, who may feel too self-conscious or unworthy, or who, for whatever reason, had a difficult time choosing to be at Mass that day but made it nonetheless.”*

Yes, indeed, imagine that! May this practice – and our practice to wait with patience and joy as Communion is taken to those who cannot come forward in the procession -- continue to help us deepen our understanding of the mystery of the Eucharist, of receiving and living as the Body of Christ. Ruth

### **Pope Francis Prayer Intention – August 2019 Families, Schools of Human Growth**

That families, through their life of prayer and love, become ever more clearly "schools of true human growth."

## PARISH LIFE

**Ice Cream Social:** This weekend, all are invited to stay after Mass to enjoy an ice cream sundae and the company of friends.

**Garden Hospitality:** Last weekend, many enjoyed the produce of the garden: watermelon, salsa, zucchini bread, tomatoes, and more. Thank you to all who participated.

### **Capital Improvements Fundraising**

*Sustaining Hope for the Future* was the title and the aim of the multi-year Capital Campaign. In this parish, funds went to completing the roofs, adult formation and workshops for staff and parishioners, and toward the kitchen improvements. Additional money from savings also went to these good projects that enhances parish life.

With respect to Resurrection parish, all pledges are now paid in full. However, due to some pledges having been reduced or cancelled, there remains a difference between the sixty percent of goal earmarked in support of the diocese and what was retained by the diocese for payment against the parish's obligation.

Understanding that such circumstances are not within our control, and keeping in mind the overall success of the campaign primarily due to the support of our pastors and the dedication of the leadership of campaign and of our parishioners, the Bishop wrote to inform us that the parish's remaining \$548.00 obligation for *Sustaining Hope* is being excused.

I remind you that the Bishop wrote individual letters to thanks for those who had pledged. I also join with his thanks for all who helped in this fundraising effort. Of course, the projects involved much time and talents over the years. Relying on volunteers has been part of the success of the parish from the very beginning 50 years ago. My prayers of thanksgiving go up to God for all of you. Fr. Bill Graney

### **YOUTH MINISTRY**



Registration for middle and high school youth group and Confirmation has begun. If you did not receive a registration packet in the mail contact Elaine at [elittle@resurrectionde.org](mailto:elittle@resurrectionde.org) or 368-0146 ext. 107.

## **FUN NIGHT!** **Friday September 13** **5:00 - 10:00 p.m.**

### **Middle and High School Youth FUN NIGHT!**

Please join us for our annual fun night. Come reconnect with old friends and meet new ones. A late dinner and ice cream sundaes will be provided. Bring completed youth ministry registration forms especially Form A. Wear close-toed shoes (no flip flops or sandals). Come ready to play outdoor games. Bring a friend! Please RSVP to Elaine at [elittle@resurrectionde.org](mailto:elittle@resurrectionde.org)



### **YNIA 2020**

An Information meeting for our Service Trip in the summer of 2020 is scheduled for Sunday August 25 following 10:30 Mass in the youth room. Rising 9<sup>th</sup>-12<sup>th</sup> graders and a parent/ guardian are encouraged to attend. We will choose our location at this meeting. Let your voice be heard!

### **(CFP) CHRISTIAN FORMATION PROGRAM**



**Our K to 5 Elementary Program will meet 9/8/19, 9/15/19, 9/22/19, and 9/29/19 from 9:15 to 10:15 a.m. See you there!**  
**Would you like more information?**

Contact Nancy Maloney, CFP Coordinator, at [nmaloney@resurrectionde.org](mailto:nmaloney@resurrectionde.org) or 368-0146 ext. 104.

**Registration Forms and Calendars for our 2019-2020 Christian Formation Programs have been emailed and mailed.** Registration Materials are also available on our website.

### **SOCIAL JUSTICE**

Our next Fair Trade sale is the weekend of August 31 / September 1 and the following weekend. Delivery will be the weekend of September 14/15. Thank you for your continued support for small farmers around the world.

**August volunteers at the Emmanuel Dining Room** were: Joe McClory, Charlie McGuire, Joan McConnell, Rob Short, and Sue and Andre Dagenais. Working together, we prepared a hearty hot meal that served about 185 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. 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.

### TAKING IT HOME

The Gospel of Luke is for the most part an upbeat and positive gospel. The message of inclusion and that salvation is available for all is heartwarming and welcoming. But there are moments in Luke's gospel that can be downright discouraging. Yes, Luke is positive, but he also realistic. Luke lives in a time when the return of Christ was no longer thought of as something immediate. So for Luke faith is something that the disciple needs to persist in. It is not something we should take for granted or assume that we will always have. Instead, faith for the long haul needs to be lived and practiced with persistence otherwise we will lose it. I think some of this is at the heart of this weekend's gospel and the concept of the narrow gate.

In the gospel Jesus is on his journey to Jerusalem when someone approaches and asks a question: "Will only a few be saved?" Jesus responds by saying: "Strive to enter the narrow gate, for many I tell you, will attempt to enter but will not be strong enough." At first blush, this talk of a narrow gate has led some to conclude that, indeed, only a few will be saved. In fact, there has been a whole series of popular books, called the "Left Behind" series, written on this very subject. These books, written by evangelicals, Tim LaHaye and Jerry Jenkins, have as their premise the idea that only a select few will be saved (none of whom are Catholic by the way). The authors cleverly use gospel passages like today's and then proceed to misinterpret Paul's letters and the Book of Revelation to show how only a select few will be "raptured up" to heaven, while many others will be left behind.

But this is not the meaning Jesus intends by the narrow gate. Instead, what Jesus means is that, although salvation is available to everyone, much is asked of those who desire it. Yes, salvation is a gift freely made available to everyone, which Luke acknowledges and which our first reading from Isaiah confirms. "I come to gather the nations of every language; they shall come and see my glory."

Our Jewish ancestors looked upon themselves as a "Chosen People," however, their choosing was to be as a light to the nations and not just a people set apart. And so in the same way our salvation, our gift of faith, must be individually appropriated and lived and practiced if we are to "strive to enter through the narrow gate." Faith is not something we take for granted or assume we simply have. We too are to be a light to the nations.

Accepting and living our salvation as a reality in our lives is a challenge. It is a challenge to all of us who become complacent and self-satisfied and who think that it is good enough to be a Christian in name only. It is a challenge to those who think that simply meeting obligations, being a member and having familiarity with Jesus are all that is necessary for entry. In effect we lowered the bar by equating faith with meeting obligations. These are accomplishments unfortunately, which we can achieve, but are not about basic conversion. For those who think this is all they need, Jesus offers the parable of the master who locks the doors to the banquet, claiming that he does not know where these people are from even though they ate and drank with him and heard him teach in the streets. These, like me and you perhaps every once in a while, are the people who assumed that being familiar with Jesus and having privilege of name were sufficient. But this is not the case. We must get Jesus to know where we are from.

To know where we are from is to know who we are, a people to whom much has been forgiven and to whom much has been given. We are a people who were lost; lost because of our alienation from God and one another. Our sin separated us from God, each other and even from our very selves. But God pursued us nonetheless, and in God's mercy and love, found us, loved us and granted us the gift of salvation. We can only participate in this kind of love by our surrender to it not by our willing it. Recognizing this gift, we then try to express our thanks by the way we live our lives as Jesus lived his by loving as God loved. This is how we get to know who we are and how Jesus will ultimately get to know us. Entry at this point is not a concern because Jesus never leaves behind those whom he knows and loves.

Deacon John

### Autumn Grief Support Group Series

Jesus House Prayer and Renewal Center bereavement ministry will offer a new series of 8 sessions for grief support in a group sharing format. The meetings will be in the small dining room of the Malmgren Center at the Jesus House Prayer and Renewal Center **from 11:00 a.m. until 12:30 p.m. The dates are: September 6, 13, 20, 27, and October 4, 11, 18 and 25.**

Participation is open to adults who are coping with the recent or long standing loss of a loved one. To register or to obtain more information, please call Frances Castello at (201) 669-0566 or (484) 732-8026 and/or Angela Malmgren at (302) 650-0066.



**22<sup>ND</sup> SUNDAY IN ORDINARY TIME**  
**GOSPEL – LUKE 14:1, 7-14**

*Jesus passed through towns and villages, teaching as he went and making his way to Jerusalem.*

*On a Sabbath Jesus went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully.*

*He told a parable to those who had been invited, noticing how they were choosing the places of honor at the table. “When you are invited by someone to a wedding banquet, do not recline at table in the place of honor. A more distinguished guest than you may have been invited by him, and the host who invited both of you may approach you and say, ‘Give your place to this man,’ and then you would proceed with embarrassment to take the lowest place. Rather, when you are invited, go and take the lowest place so that when the host comes to you he may say, ‘My friend, move up to a higher position.’ Then you will enjoy the esteem of your companions at the table. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.” Then he said to the host who invited him, “When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment. Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; blessed indeed will you be because of their inability to repay you.*

*For you will be repaid at the resurrection of the righteous.”*

**Gospel Reflection** In the gospel of Luke, Jesus is accused of eating with sinners and tax collectors (Lk 15) and we have an image of Jesus as always eating with the marginalized. However, this gospel account is a more common occurrence: Jesus eating with a leading Pharisee and people of social importance. Although Jesus is depicted as frequently dining in the houses of these well-to-do people, he was probably never invited a second time! As in today’s account, Jesus made a habit of accepting the hospitality of such people and then giving them a lecture about how they should behave and reminding them who was not gathered around the table with them. Certainly the sort of actions that don’t see too many follow-up invitations!

The message he dishes out to the Pharisees on this occasion is about not thinking you’re more important than you really are. He tells them that it is far better to assume a lower status and to be lifted to greater prominence than it is to assume too much and have to be asked to step down to your proper status.

In first century Jewish society, eating was as much a political act as it was a social one. Who you ate with was a reflection of your social and political position. To be invited to the head of the table would reflect very positively on a guest while being asked to assume a lower seat would be humiliating. Jesus’ final teaching in this account would have been outrageous to his audience. The thought of inviting to a meal people who were in no position to reciprocate was absolutely ridiculous. But Jesus encourages his audience to give to those who cannot repay—to be graciously generous just as God gives without expecting anything in return.

- Q. What role does status and position play in our world today?*
- Q. With which role or figure in the parable do you most associate?*
- Q. When have you had the experience of being humbled or being "put in your place"?*
- Q. In what ways do you humble or raise up—exalt—others?*

**Hospitality:** In the first century, hospitality carried with it certain rules and expectations. If you were the recipient of hospitality, there was an obligation on you to return hospitality if it were within your means. Hospitality meant more than feeding people. It meant extending welcome to people even if you didn’t know them. There was an obligation to extend welcome and hospitality to anyone who asked for it. Travelers knew that they could enter a village and ask for a meal and a bed and they would be provided. Jesus reinterpreted this obligation of hospitality and extended it to anyone in need.

**Humility and Honor:** Jesus’ comments about taking the place of honor at a table are introduced as being a parable. Because it is identified as a parable, we know that there is a richer meaning below the surface. In talking about places at a feast, Jesus is referring to the kingdom of God. We know that Jesus has already identified that the lowly in this world will be in a place of honor in the kingdom. His message is that those who humble themselves in this world and give hospitality to the lowly will be lifted up—exalted—in the kingdom.

**What’s the cost?** Jesus’ message about humility is as relevant today as it was in the first century. It is part of human nature to want to fit in and to want to belong. Sometimes we are tempted to seek this acceptance at any cost. When our sense of belonging is achieved through the harming, humiliation, or exploitation of others then the price is too high. When our desire for the latest fashion comes at the expense of others being able to simply live, then the price is too high. When we lift ourselves up by putting others down, then the price is too high.

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