

Resurrection Parish

A Catholic Christian Community

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.

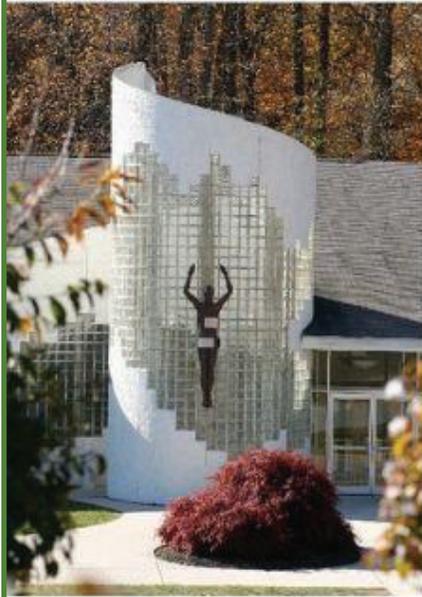
Reconciliation

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

October 27, 2019

30th Sunday in Ordinary Time

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



Rev. William Graney, Pastor

Rev. Gregory Corrigan, Assoc. Pastor ext. 102
John Falkowski, Deacon ext. 115
Fran Huhn, Retired Deacon ext. 110
Ruth Sanders, Liturgy/Music ext. 106
Nancy Maloney, Christian Formation ext. 104
Elaine Little, Youth Ministry ext. 107
Tina Donald, Bookkeeper ext. 105
Debbie Seymour, Admin. Asst. ext. 0

Parish Office: 9 a.m. - 2:30 p.m. Mon. - Fri.
6:00-8:30 p.m. Mon. - Thurs.

Pastoral Council

Sharon Gidumal Executive Officer
Mary Beth Coté Asst. Executive
Pat Sormani Secretary

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, Fr. Greg, or
Deacon John

Spirituality Outreach Stewardship

RESURRECTION PARISH 50TH ANNIVERSARY

JUBILEE SONG FEST

NOVEMBER 9 / 6:30-9:00 PM

6:30 pm dinner

NO PRIZE CHILI COOK-OFF --

Care to share your favorite recipe?



7:30 pm CONCERT

JUBILEE SONG FEST -- Resurrection
musicians share their favorite sacred music
and invite you to join in the singing!

8:30 pm sweet treats

POTLUCK DESSERT!

More info next column ...

To help with food needs, we'd so appreciate if you would let us know you plan to attend the dinner and/or dessert. Use the link on the SONG FEST page of our parish website: <https://www.resurrectionde.org/jubilee-song-fest>, or sign-up in the Gathering Space the weekend of October 20 and beyond. If you wish to contribute a crockpot of chili, some cornbread muffins, a green salad or dessert, please add that information in the comments section when you sign-up. Remember, even if you're not able to let us know in advance, we hope you will come to the concert, dinner and dessert!

What's your favorite Resurrection hymn?

Is there one you love most to sing at Mass? Take a minute to add your vote. The two songs with the most votes will be included for everyone to sing in our



Jubilee Song Fest on November 9th.

Please vote only once on the weekends of October 19/20 and 26/27 by placing the name of your favorite hymn in the wooden box label SONG FEST in the Gathering Space.

INTENTIONS

Monday	Oct. 28	8:30 am	
Tuesday	Oct. 29	7:00 pm	+Maria Maloziec
Wednesday	Oct. 30	8:30 am	
Friday	Nov. 1	8:30 am	+Joan Donnelly
All Saints	Nov. 1	7:00 pm	Parish Community
Saturday	Nov. 2	8:30 am	All Souls
Saturday	Nov. 2	5:30 pm	
Sunday	Nov. 3	8:15 am	+Norman Gaffey Sr.
Sunday	Nov. 3	10:30am	Parish Community



All Saints
Friday, November 1
8:30 a.m. and 7:00 p.m. Mass

All Souls
Saturday, November 2
8:30 a.m. Mass

Liturgy Ministers, please let us know if you're able to serve for any of these Masses by emailing Ruth Sanders, rsanders@resurrectionde.org . Thank you!



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, Mike Pohlen, Cass Thomas, Patty Calhoun, Katie Fink, Beth Bell, Julie Edmiston, Anna Catriew, Annabelle Capritta, Patricia Barber, Joey (Morton) Scruggs, Steven Huhn, Ed Donaldson, Frank Maguire, Kathie Wisniewski, Ginnie Marzouca, Fran Huhn, Rick Markel, Peggy Wessel others mentioned in our parish book of intentions.

LITURGY

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.

PARISH LIFE

50th Anniversary Committee

Thank you to the 40 folks who participated in *A Meal from the Time of Jesus*. Some present tried and enjoyed unfamiliar food and there were a number of requests for Sue Dagenais's delicious Jacob's Lentil Stew recipe. Printed copies of the recipe are available in the Resurrection office or people may access it from the website toriavey.com.

Of course, the highlight of the evening was the opportunity to enjoy the company of fellow parishioners. Much gratitude to the many folks who pitched in to clean up in record time.

And Now... Looking forward to the [November 9 Jubilee Song Fest !!!](#)

Delaware Blue Hens Football **Saturday November 16 at 1:00 P.M**

Join Resurrection for the University of Delaware Faith and Family Day football game on Saturday, November 16 at 1:00 P.M. Game and parking tickets will be on sale this weekend and next weekend after Masses. Game tickets are \$12 for endzone bleacher seats or \$15 for sideline reserved seats. Parking is \$15 in advance or \$20 on game day. Children will be taken to the field to greet the team as they arrive on the field. Any questions, e-mail Linda Malm at malmll@yahoo.com.

Dual Recovery Anonymous (DRA)

All are welcome to join the DRA Group for their annual dinner on Monday October 28 at 5:30 p.m.

The Delaware Right to Life Annual Banquet will be held on **Thursday, November 14th** at the Duncan Center in Dover. It will feature keynote speaker, **Alex Schadenberg**, founder of the Euthanasia Prevention Coalition. Alex brings his experience fighting the euthanasia wars to help us tackle the push for assisted suicide in Delaware. Register online at www.derighttolife.org

CHRISTIAN FORMATION PROGRAM



Our K to 5 Elementary Program will meet 10/27, 11/3, 11/10, 11/17, 12/1, 12/8, and 12/15 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 or 368-0146 ext. 104. Registration Materials are available on our website.

Sacramental Preparation Classes

Wednesday, November 6th at 5:45-7:00pm

Sunday, December 1st at 11:45am-12:30pm,
Church Tour

YOUTH MINISTRY

Middle School and High School Youth Group

November 3, 2019
6:30—8:15 p.m.

Parish Community Garden clean up

Saturday November 9
9:00 a.m.—12:00 Noon.

Dress for the weather and bring gardening gloves if you have them. We have some gloves at the church. RSVP to Elaine.

Registration for middle and high school youth group and Confirmation has begun. For information contact Elaine at 368-0146 ext. 107 elittle@resurrectionde.org

SOCIAL CONCERNS

Good Things are Happening at the Mill Creek Food/Clothing and Empowerment Ministry



Many of you are aware that Resurrection Parish is partnering with St. John the Beloved Catholic Church in providing

food baskets to families in need in the Pike Creek/Mill Creek area. **Thank you for your continued food donations to support this ministry. (Canned vegetables, cereal, macaroni and cheese are currently needed.)** Also, your Zingos receipts provide financial support to this ministry to help buy food.

This ministry has moved - and is growing! The food and clothing closet of St. John the Beloved has recently expanded by moving to a new location, at **Community of Christ Church**, 1205 Milltown Road, less than a ¼ mile from St. John the Beloved. This Ministry is open Monday, Wednesday and Friday mornings from 9:00 to 11:00 am, and recently it has also been open on 2 Saturday mornings per month. The new location is larger, and allows more clients to be served. Additionally, **Friendship House staff is also now on site**, providing empowerment ministry to those needing more than food and clothing.

Several other area churches have begun to support this ministry, by providing volunteers on Saturdays, and are also planning food and clothing drives.

If you would like more information on this ministry, please contact Sharon Gidumal, at sharongidumal@gmail.com.

Catholic Considerations for Our Earthly Passing

Read the full version at respectlifeprogram.org/end-of-life-considerations.

We prepare for eternal life by choosing to love and follow God. Our journey with Christ includes equipping our consciences to make morally good judgments at the end of life. While no summary can substitute for thorough catechesis, one thing is clear: we are entrusted by God with the gift of life. This obliges us to make use of appropriate, effective medical care. The Church affirms the inviolable dignity of every person, regardless of the duration or extent of the person's incapacity. Nothing diminishes the sanctity of a person's life, or the obligation to protect and care for it. Those who are sick should not be alone, and, even after death, accompaniment continues by praying for those who have passed.

We are entrusted by God with the gift of life.

This is a summary of a USCCB Respect Life Program article by the same name and is reprinted with permission. © 2019, USCCB, Washington, D.C. All rights reserved.

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TAKING IT HOME:

At first glance, we might ask ourselves, "what's wrong with the prayer of the Pharisee in this weekend's gospel?" After all didn't he thank God for giving him the gift of righteousness; for helping him to meet his temple responsibilities of fasting and almsgiving? Isn't this what we should be doing? So why did Jesus imply that the prayer of the Pharisee was insufficient; that it was not justified? What is really the problem and what is really the lesson that Jesus wants us to get from this parable? Well, I would say there are two things that we should get.

First, although the Pharisee originally directs the prayer to God, the prayer really has nothing to do with God. The focus of the prayer is on the Pharisee alone and is really a means to boost his ego and his image of himself. The pronoun "I" is repeated four times. So the prayer is really about the Pharisee, his self-image and the need to justify himself in the face of others. The prayer is really a self-righteous prayer and not a prayer of reliance on God. Only one type of prayer results in justification, the proper positioning of the self in relationship to God and neighbor.

And so it is this self-righteous attitude of the Pharisee that not only causes his prayer to lack justification, but it also leads to the second thing that is wrong with his style of prayer. In order to justify himself, and to make himself look good in his own eyes, the Pharisee must have someone else to look bad. In this case it is the tax

collector who gets the ire of the Pharisee. The Pharisee, you see, thinks of himself as perfect and in order to show his perfection, he must point to someone else's imperfection, the tax collector's. From the Pharisee's point of view, the tax collector is a much less perfect person and therefore not nearly as good as he is.

Okay, so now we might be able to see the hypocritical nature of the Pharisee's prayer. But before we condemn the Pharisee, we must take a look at our own actions. Don't we sometimes do exactly what the Pharisee did? Aren't we constantly trying to compare ourselves with others in order to make ourselves look good and to prove to ourselves how much better we are? Even in the negative, we often try to show how much worse off we are than the next person. There is a Catholic rendition of this gospel parable and it goes like this: "A priest and deacon are standing at the altar praying together. The priest prays, "Lord, have mercy on me a sinner." The Deacon prays, "Lord, have mercy on me a sinner." Then from the back of the church they hear a voice saying, "Lord, have mercy on me a sinner." It is the janitor praying with head bowed. The priest then turns to the Deacon and remarks, "look who thinks he's a sinner." And so yes, we all want to show our own uniqueness and to claim that we are truly superior even it's in our weakness. So what is the point? The point is that however unique we are, we are still connected to a

common humanity that is at once good, but flawed. The Pharisee's problem is that he does not see himself as connected in any way to the tax collector when, in fact, he has as much of the tax collector in him as the tax collector has in the Pharisee. To be human is to recognize our common humanity and to see ourselves as sister and brother to all. God chose to become human in Jesus, therefore basic humanity can be valued more than the dream of separateness.

Part of being human is that we are of the earth, meaning we have a connection to each and every person who is also of this earth and that together, as sisters and brothers, we are part of a human condition that is at once good, but flawed. We are all created in goodness and God intends the good that is part of our human condition, but we are not always on our own capable of doing that good. This is the part of us that is flawed and which puts all of us in need of God's mercy and grace. If we were perfect; if we achieved the height of holiness, where is the need for God? Where is the need for salvation and God's grace? And so the self-righteous prayer of the Pharisee has no place before a God on whom we are all totally reliant. Deacon John





**31TH SUNDAY IN ORDINARY TIME
GOSPEL – LUKE 19: 1-10**

At that time, Jesus came to Jericho and intended to pass through the town. Now a man there named Zacchaeus, who was a chief tax collector and also a wealthy man, was seeking to see who Jesus was; but he could not see him because of the crowd, for he was short in stature. So he ran ahead and climbed a sycamore tree in order to see Jesus, who was about to pass that way. When he reached the place, Jesus looked up and said, “Zacchaeus, come down quickly, for today I must stay at your house.” And he came down quickly and received him with joy. When they all saw this, they began to grumble, saying, “He has gone to stay at the house of a sinner.” But Zacchaeus stood there and said to the Lord, “Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over.” And Jesus said to him, “Today salvation has come to this house because this man too is a descendant of Abraham. For the Son of Man has come to seek and to save what was lost.”

Gospel Reflection: Through nine or ten chapters of the gospel of Luke and over several months we have been following the journey of Jesus towards Jerusalem. In today’s gospel, Jesus has drawn very near to Jerusalem—Jericho is just a short distance from Jerusalem—and Jesus is moving steadily closer to the Passion of his final days. Zacchaeus is as keen as the rest of Jericho to see Jesus as he passes through the town. However, because he is so short he can’t see past the crowd and because he is a despised tax collector, no one was going to make room for him to see. He goes to the extreme length of climbing a tree just to catch a glimpse of Jesus. Like other characters in the gospel, his determination to simply catch sight of Jesus is an indication of his readiness to accept the message of Jesus. Because of his evident willingness to welcome the message of Jesus into his life, Jesus prompts Zacchaeus to welcome Jesus into his home.

The readiness of Jesus to enter into the house of someone regarded as a sinner causes great scandal among the onlookers. What’s more, Jesus is prepared to eat with this man as well—a sign of complete acceptance. The welcome of Zacchaeus meets the welcome of God. Jesus declares that salvation has come to Zacchaeus’ house and that he is a son of Abraham—one of the faithful. His words are directed to the crowd, not Zacchaeus. They are so determined to draw lines between those who are acceptable and those who are not that they have failed to notice what Jesus has taught all along—that faith can flourish in all people and is not determined by their social status.

Tax Collectors: Tax collectors were hated by most Jews at the time of Jesus. First the taxes they collected were going to support Rome—a foreign, Gentile power that was an unwelcome occupying force in Palestine. The Jews’ taxes were paying the wages of the army that occupied their country, so tax collectors were seen as collaborators with the enemy. Second, the system of tax collection lent itself to abuse and corruption. Tax collectors were required to collect a certain amount from their district; any excess they collected was theirs to keep—that was their income.

True welcome: This gospel passage begins chapter 19 of Luke. Later in this chapter is the account of Jesus’ triumphant entry into Jerusalem. In that incident, Jesus is welcomed into Jerusalem by cheering crowds who spread their cloaks on the ground for him to walk over. Those same crowds, just days later, were yelling for Jesus to be crucified. In this passage, the crowds line the streets of Jericho to welcome Jesus with great fanfare but also quickly turn on him when he acts on the message of acceptance and forgiveness that he has been proclaiming throughout his ministry.

Conversion: When we hear this story about Zacchaeus, our focus is normally on the conversion of heart that appears to take place within Zacchaeus. However, his determination to see Jesus from the outset suggests that the conversion has already taken place within Zacchaeus. It is the muttering, grumbling crowd who are called to conversion; called to soften their hearts and see a faithful man where they have previously only seen a sinner. Throughout the gospel, the welcome and acceptance Jesus extends to the “outsider” and the “sinner” confronts and challenges those who would hold themselves up as being better than these others.

- Q. What is significant about the fact that this episode takes place in Jericho?*
Q. Why do the people in the crowd complain about Jesus going to the house of Zacchaeus?
Q. Where in your community do you see signs of welcome and acceptance?

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What's My Name?
 The #WHATSMYNAME Movement asks everyone to simply ask drivers "What's my name?" before entering their vehicle to make sure it is the car they are supposed to enter.

#WHATSMYNAME
 In Remembrance of Samantha Josephson

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