

# Immaculate Conception Catholic Church

522 Main Street • P.O. Box 399 • Marydel, Maryland 21649-0399

Phone: 410-482-7687 • Fax: 410-482-7253

[www.iccmarydel.org](http://www.iccmarydel.org)

**Office Hours:** Monday, Tuesday, Thursday 9:30 a.m.-5:00 p.m., Friday 9:30-12noon, Closed Wednesdays

*Because of the limited size of our staff, hours are subject to change. It's best to call first.*

## March 3, 2019 – Eighth Sunday in Ordinary Time

### Eucharist of the Lord's Day

**Sunday:** 8:30 a.m. 11:00 a.m.  
1:00 p.m. (in Spanish)

#### Weekday Eucharist

Thursday 7:00 p.m. (in Spanish)

#### Holydays of Obligation

As announced in the bulletin

#### Reconciliation

After the Sunday morning Masses,  
Thursday evening 6:30pm

And by appointment at any reasonable time

#### Pastoral Care and Liturgy

Very Rev. James S. Lentini, V.F., Pastor  
Rev. Idongesit A. Etim, Parochial Vicar  
Rev. Timothy J. Brady, Parochial Vicar  
Rev. Mano Salla, Parochial Vicar

Deacon James M. Tormey, Sr.  
Deacon Sherman Mitchell, III

#### Christian Formation

Mrs. Alicia Poppiti, D.R.E.

#### Hispanic Ministry

Mrs. Arline Dosman

If you or someone you know is in need of  
financial assistance, please call

**St Vincent DePaul (302) 670-6702**

### The Sacraments

**The Rite of Christian Initiation of Adults (RCIA)** is the process in which adults and children of catechetical age join the Catholic Church. Please contact Deacon Sherman Mitchell III, our R.C.I.A. Coordinator, for details at 302-492-0753.

Parents wishing to present their children for **Infant Baptism** must participate in an orientation session. Please call the parish office at 410-482-8939 for details.

Please contact Alicia Poppiti at 410-482-8939 about the preparation of young people for **Confirmation**, or about children's first reception of the Sacraments of **Reconciliation** and the **Eucharist**.

Couples planning **Matrimony** meet with the Pastor or one of the Deacons at least one year in advance of the wedding date they are considering. Please call the parish office to arrange for this meeting.

**Pastoral Care of the Sick:** The **Anointing of the Sick** is appropriate for anyone faced with hospitalization or a serious challenge to health. When a hospital admission is planned, please arrange to receive the Anointing here beforehand, if at all possible. Our lay ministers to the sick bring **Holy Communion** to those unable to come to Mass for any length of time. Please call the parish office to arrange for these services.

Your Pastor, Deacons and parish staff members are always happy to speak in confidence with anyone who senses a call to **ordained ministry** or **religious life**.

Dear Parishioners,

Last week, I began a two-part Pastor's Column on the Church teaching on Public Revelation and Private Revelation. It continues here:

**Brief recap:** Public Revelation is what God has made known to us via Scripture and Tradition, and which Catholics are obliged to believe and understand as necessary for salvation. Private revelation refers to God continuing to reveal himself to us and others in many ways – and many folks have had that experience and tell others about it. Because God has told us everything we need to know for salvation in the person of Christ, expressed in Public Revelation, the question may occur as to what the value or weight of Private Revelation might be. Short answer: Nothing made known via Private Revelation is or can be necessary for salvation – it is private in its nature, even if made public by its disclosure.

**Revealing Information.** Let's start with the underlying basis: All Public Revelation ceased with the death of the last Apostle (St. John, c. 100 A.D.); thus, all revelation after that time is,

by definition, Private Revelation. Famous examples of this would be the revelations of Jesus' Sacred Heart to St. Margaret Mary Alacoque, the various appearances of our Blessed Mother (at Fatima, at Knock, at Lourdes, et. al.), the appearance of the Christ Child to St. Anthony, weeping statues, stigmata, etc.

**Private Ayes.** Now, just because someone has a "revelation" does not mean it is Divine or good. So, how does one determine whether a Private Revelation is good or bad? Very simply, a good Private Revelation meets at least one of these criteria: (1) it helps one to better understand his faith; (2) it seeks to re-focus mankind on the living of the Gospel and (3) it develops new facets of theological understanding. Beyond these three, there is one overarching criteria, namely, all good Private Revelation never conflicts with Public Revelation (i.e., Scripture and Tradition, as taught by the Church). Thus, it neither corrects nor adds anything to Public Revelation. Private Revelation that meets these criteria may be accepted by the Church as worthy of belief.

Private Revelations that are asserted, which do not meet the criteria, are deemed by the Church to be either unworthy of belief or, in many cases, condemned. The Catechism of the Catholic Church says, “*Christian faith cannot accept ‘revelations’ that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such ‘revelations’.*” (CCC 67) Example of these would be, purported apparitions of Mary in which she speaks of things that go contrary the Church, the writings of Joseph Smith *vis a vis* the Book of Mormon, the writings of new age mystics, psychics and the like, etc.

**Believe It or Not.** It is also important to note that Private Revelation – regardless of how profound it is – is never necessary for salvation. In no way should it be confused with the revealed truths of the Catholic faith or their importance. And so, no matter how devoted you may personally be to a Private Revelation (like those made known at Fatima, Knock, Lourdes, etc.) you may not hold it to be true with the same level of belief reserved for the Deposit of Faith (e.g., the bodily resurrection, the virgin birth, Papal infallibility). Nor can you, or should you, tell anyone that as a Catholic they “must” believe it. These revelations – which are recognized and celebrated by the Church – ultimately rest on human faith (either you believe this happened or you don’t). While the Church says that faith in these good and sound Private Revelations is praiseworthy – it is nonetheless not required.

**A Classy Analogy.** Perhaps, a good way to understand and contextualize the role of Private Revelation is to use the analogy of course work at school. Let’s step into the mystical realm of St. Cunegunda School, and think of Private Revelation as “extra credit” work in school. You can do extra credit, it can strengthen your grades, it can help make you a better student – but ultimately, it is not necessary to pass the course. As a matter of fact, if “extra credit” was done away with, it would not change the fact that the course is able to be passed by doing the work assigned in the syllabus. The syllabus (Public Revelation), it is made known to the whole class by the teacher (God) – this is how you pass (achieve

salvation). The teacher may talk to a certain student one-on-one, specifically a student who needs help in his course work. He may privately tutor or offer that student “extra credit” work (Private Revelation) to assist him in meeting syllabus requirements. That is a good, kind and helping gift – it is however meant, initially, for that student who needs it. Now, other students may find out about that extra-credit from that first student, and, if applicable or needed, they too may seek to benefit from the “extra credit” option. But let’s be clear: one can still pass (achieve salvation) by doing what the teacher (God) has already made know to you in the syllabus (Public Revelation).

**The Big Reveal.** One may ask, how exactly does something like Mary appearing at Fatima or Lourdes become an approved, and indeed celebrated, Private Revelation? When a revelation of this sort occurs and is made known to the Church, it starts out, by default, as not approved until a thorough review and investigation is carried out (first by the local Bishop then by the Holy See). There can be three outcomes to this investigation: (1) the Revelation is deemed worthy of belief (good and praiseworthy, supernatural in origin), (2) not worthy of belief (not harmful, but not supernatural in origin) or (3) condemned (harmful, errant, and perhaps supernatural but not from the good guys).

**Get the Message.** Today, in and around the Church, Private Revelations and apparitions abound. People claim to hear God’s voice saying this or that, or they have seen Mary and she gave them a message. The Church has to judge many of these claims, but even more so, the faithful have to yield to the wisdom and final judgment of the Church. I should add that most assertions of Private Revelation have received no consideration from the Church whatsoever. Today, when it seems that everybody and his brother claims to have “visions” and Private Revelations, etc., it is a matter of prudence that we take much of this with a “grain of salt” while always being open to the possibilities. Above all we must be ready to be guided by the Church in these matters.

Yours in Christ, Fr. James Lentini, Pastor

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### MASS INTENTIONS:

#### **Sunday, March 3**

8:30 Anna Adam

11:00 Jack Carrow

Misa en Español 1pm For the People

#### **Ash Wednesday, March 6**

9:00am For the People

5:30pm For the People

Misa en Español 7pm For the People

#### **Thursday, March 7**

7pm Misa For the People

#### **Sunday, March 10**

8:30 Chuck Beck

11:00 Vittorio Cristiano

Misa en Español 1pm For the People

### COLLECTION TOTALS:

**Offertory: \$ 4431.50**

**Supplementary: \$ 571.00**

***Second Collection Today: Catholic Relief Services and Latin America***

*Your continued support of the work of your Church is much needed and appreciated*

***Join our Parish Family....Registration Forms are Available at the front vestibule or the Parish Office.***

## STEWARDSHIP OF TIME & TALENT

### Altar Servers

March 10

8:30am Mass – Anna Clancy, Averi Locke

11am Mass – William Meyer, Sherlin Santizo

Spanish Misa 1pm – Brittany Cuin, Darly Ortega

### Lectors

March 10

8:30am Mass – Gerry Godfrey

11am Mass – Jim Ward

Spanish Misa 1pm – Antonio Pérez, Clara Bamaca

### Eucharistic Ministers

March 10

8:30am Mass – Mariyln Dixon, Julia Moore

11am Mass – Paul Lardizzone, Bob Vanvessan

Spanish Misa 1pm – Alberto Morales, Carlos Miguel, Flora Pérez, Miguel López, Antonio Pérez

### Collection Counters

Mar 3 Tom & Mary McGowan

Mar 10 Elisa & Tom Costello

Mar 17 Marilyn Dixon & Maurilio Gabriel

### Church Cleaning Crew

Marzo 8, 2019 Grupo #13

Miguel López, Verónica López, Gregorio López, Juan Ramírez, Federico Pérez.

Marzo 15, 2019 Grupo #14

Genaro Pérez, Elizabeth López, Edelfo Tomas, Alfonso Chun

## HELP NEEDED !!



The ICC PENNY PARTY is March 9<sup>th</sup> 6PM and it is a great fundraiser benefitting our Church.

- Can you help set up Friday, March 8<sup>th</sup> in the Hall? Any time you can help between 9am-3pm will be appreciated!
- Can you help the night of the event? We need help between 4:30 – 9:30pm. You do not have to be available the entire time.

Service Hours are offered for the event.

## SCHEDULED EVENTS



Join us for Breakfast  
**TODAY 9AM in the Hall**

Sun, Mar 3 9:40am SRE Classes in Classroom

Sun, Mar 3 2:30pm – RICA in CC

Mon, Mar 4 6pm – St. Vincent dePaul

Mon, Mar 4 7pm – “Catholicism” in Hall

Tue, Mar 5 7pm – Juan XXIII

Wed, Mar 6 – ASH WEDNESDAY

Thu, Mar 7 8pm – Directiva

Fri, Mar 8 9am – Penny Party Setup in Hall

Fri, Mar 8 7pm – Band Practice

Fri, Mar 8 7pm – Stations of the Cross

Sat, Mar 8 6pm – Penny Party in Hall

## Knights of Columbus



Next meeting Tues, March 12

7pm Meeting in the Knights Hall

All members are encouraged to

attend. Membership is open to men 18

years of age or older who are practicing Catholics. For

more info, contact Grand Knight, Bruce Kelley (302)

502-6040 or [kelley29@comcast.net](mailto:kelley29@comcast.net). Follow us on

Facebook @ Knights of Columbus Council 12509

## Marriage & Family Life Corner

### Parenting Pointer –

Enjoy a day this week by fasting from any unessential use of cell phones, internet, screens - anything that takes you away from your family.

### Marriage Moment –

Figuring out blame is a trap that is easy to fall into. One of the sweetest phrases I hear from my husband is, "Honey, you were right." Said honestly, it can be a healing balm.



**Tax letters are available in the office now.**

## FROM THE DRE'S DESK

School of Religious Education  
9:40am-10:50am



Registrations for the 2019-2020 school year are ready. Please register your children now to secure a spot for your children.

We are taking registrations until

April 1, 2019.



### Sacramental Prep:

Confirmation Prep: Sunday, Mar 10 11am in Hall.

1<sup>st</sup> Communion Prep: Next session is Tuesday, March 12, at 6:30pm in the hall.



### There are Lent activities scheduled here at



Immaculate Conception. Please check the calendar and bulletin and don't miss out.

† Ash Wednesday Mass: March 6th, 9am, 5:30pm, 7pm in Spanish

† Stations of the Cross: Fridays at 7pm in Church

† Lenten Penance Service: Monday, April 8<sup>th</sup>, 7pm at Holy Cross in Dover.

† Pilgrimage: Saturday, April 13<sup>th</sup>

† Other events to be announced.



Trusting in the mercy and love of our Lord, Jesus Christ, who calls us forth from the desert to encounter resurrection, we voice our own petitions, asking for what we need and for the needs of our brothers and sisters all over the world, saying, "Lord, may we love as one human family."

Rice bowls will be available at the exits and to all the SRE children.

## QUESTION OF THE WEEK

### Eighth Sunday in Ordinary Time

**Theme:** Our words reveal what is in our hearts.

**Question for Children:** Jesus teaches us to do good. What did you do this past week that was really good, kind or loving?

**Question for Youth:** Jesus says that our words reveal what is in our hearts. How do your words and actions reveal what is truly in your heart?

**Question for Adults:** We humans are vulnerable to sin. But we see the sins of others more easily than we recognize our own sins. Why does Jesus warn us not to judge others?

### Octavo domingo del Tiempo ordinario

**Tema:** Nuestras palabras revelan qué hay en nuestros corazones.

**Pregunta para los niños:** Jesús nos enseña a hacer el bien. ¿Qué hicieron esta semana pasada que haya sido realmente bueno, cariñoso o afectuoso?

**Pregunta para los jóvenes:** Jesús dice que nuestras palabras revelan qué hay en nuestros corazones. ¿De qué manera sus palabras y acciones relevan qué hay verdaderamente en sus corazones?

**Pregunta para los adultos:** Nosotros, los seres humanos, somos vulnerables al pecado. Pero vemos los pecados de otros con más facilidad que nuestros propios pecados. ¿Por qué Jesús nos advierte que no juzguemos a los demás?



**Pilgrimage:** Bishop Malooly invites youth, young adults, and families from all parishes and schools to join him as we come together for the tenth annual Pilgrimage on **Saturday, April**

**13, 2019. Pilgrims from across the diocese will carry the diocesan pilgrimage cross through the streets of Wilmington with the Bishop as a representation of Jesus' entry to Jerusalem and His journey on Good Friday to Calvary.** The day begins at St. Elizabeth parish with opening prayer and a concert featuring Ben Walther at 10:30 am. We conclude with the 5pm Mass at St. Elizabeth. Don't miss this great opportunity to wrap up your Lenten journey with hundreds of your peers. **Cost for the day is \$15 per person or \$45 max per family (bring your own lunch). To register, please contact Alicia Poppiti, a bus will provide transportation for an additional \$10 per person, and you must be registered to ride bus. Deadline for registration is April 1<sup>st</sup>.**

**Deadline for t-Shirt orders is March 10<sup>th</sup>, no late orders excepted.**

## **COLUMNA DEL PÁRROCO PADRE JAMES LENTINI 3 DE MARZO, 2019.**

Queridos feligreses,

La semana pasada, comencé la Columna del Pastor con dos partes sobre la enseñanza de la Iglesia sobre la Revelación Pública y la Revelación Privada. Sigue aquí:

**Un breve resumen:** la Revelación Pública es lo que Dios nos ha revelado a través de las Escrituras y la Tradición, y que los católicos están obligados a creer y entender necesario para la salvación. La Revelación Pública es toda la Revelación de Dios al hombre por medio de Jesús y esta Revelación es final y firme. La revelación privada se refiere a que Dios continúa revelándose a nosotros y a los demás de muchas maneras, y muchas personas han tenido esa experiencia y se lo cuentan a otros. Debido a que Dios nos ha dicho todo lo que necesitamos saber para la salvación en la persona de Cristo, expresado en la Revelación Pública, puede surgir la pregunta sobre cuál podría ser el valor o el peso de la Revelación Privada. Respuesta corta: nada dado a conocer a través de la Revelación Privada es o puede ser necesario para la salvación, es de naturaleza privada, incluso si se hace pública por su divulgación

**Revelando Información.** Comencemos con la base subyacente: Toda Revelación Pública cesó con la muerte del último apóstol (San Juan, c. 100 DC); así, toda revelación después de ese tiempo es, por definición, Revelación Privada. Ejemplos famosos de esto serían las revelaciones del Sagrado Corazón de Jesús a Santa Margarita María Alacoque, las diversas apariciones de nuestra Santísima Madre (en Fátima, en Knock, en Lourdes, y otros), la aparición del Niño Jesús a San Antonio, estatuas lloronas, estigma, etc.

**Si Privado.** Ahora, solo porque alguien tenga una "revelación" no significa que sea divino o bueno. Entonces, ¿cómo se determina si una Revelación Privada es buena o mala? Muy simple, una buena Revelación Privada cumple al menos uno de estos criterios: (1) ayuda a uno a comprender mejor su fe; (2) busca reenfoque a la humanidad en la vida del Evangelio y (3) desarrolla nuevas facetas de la comprensión teológica. Más allá de estos tres, hay un criterio general, a saber, que toda buena Revelación Privada nunca entra en conflicto con la Revelación Pública (es decir, las Escrituras y la Tradición, como lo enseña la Iglesia). Por lo tanto, ni corrige ni agrega nada a la Revelación Pública. La Revelación Privada que cumple con estos criterios puede ser aceptada por la Iglesia como digna de ser creída.

Las revelaciones privadas que se afirman, que no cumplen con los criterios, son consideradas por la Iglesia como indignas de creer o, en muchos casos, falsas. El

Catecismo de la Iglesia Católica dice: "La fe cristiana no puede aceptar" revelaciones "que pretenden superar o corregir la Revelación de la cual Cristo es el cumplimiento, como es el caso en ciertas religiones no cristianas y también en ciertas sectas recientes que se basan en sí mismas. en tales 'revelaciones' ". (CIC 67) Ejemplo de esto serían supuestas apariciones de María en las que habla de cosas que van en contra de la Iglesia, los escritos de José Smith en relación con el Libro de Mormón, los escritos de los Místicos de la Nueva Era, psíquicos y similares, etc.

**Créalo o No.** También es importante tener en cuenta que la Revelación Privada, sin importar cuán profunda sea, nunca es necesaria para la salvación. De ninguna manera debe confundirse con las verdades reveladas de la fe católica o su importancia. Y así, sin importar qué tan devoto puedas estar personalmente a una Revelación Privada (como las que se dieron a conocer en Fátima, Knock, Lourdes, etc.), no puedes considerar que esto sea verdad con el mismo nivel de creencia reservado para el Depósito de Fe. (por ejemplo, la resurrección corporal, el nacimiento virginal, la infalibilidad papal). Tampoco puedes, o deberías, decirle a nadie que, como católicos, ellos "deben" creerlo. Estas revelaciones, que son reconocidas y celebradas por la Iglesia, descansan en última instancia en la fe humana (o crees que esto sucedió o no). Si bien la Iglesia dice que la fe en estas buenas y sólidas Revelaciones Privadas es digna de elogio, no es requerida u obligatoria.

**Una Analogía Con Clase.** Quizás, una buena manera de entender y contextualizar el papel de la Revelación Privada es usar la analogía del trabajo o de la tarea del curso en la escuela. Vayamos al mundo místico de la Escuela St. Cunegunda y pensemos en la Revelación Privada como una para "extra crédito" en la escuela. Puede obtener crédito adicional, puede mejorar tus calificaciones, puede ayudarlo a ser un mejor estudiante, pero en última instancia, no es necesario para aprobar el curso. De hecho, si se eliminara el "extra crédito", no cambiaría el hecho de que el curso se puede aprobar haciendo el trabajo asignado en el programa de estudios. El programa de estudios (Revelación Pública), se da a conocer a toda la clase por el maestro (Dios): así se pasa (se alcanza la salvación). El maestro puede hablar con un determinado estudiante individualmente, específicamente un estudiante que necesita ayuda en su trabajo de curso. Él puede ser un tutor privado u ofrecerle a ese estudiante un trabajo de "crédito extra" (Revelación privada) para ayudarlo a cumplir con los requisitos del programa de estudios. Ese es un buen regalo, amable y de ayuda; sin embargo, está pensado, inicialmente, para el estudiante que lo necesita. Ahora, otros estudiantes pueden descubrir ese crédito adicional de ese primer estudiante y, si corresponde o es necesario,

también pueden buscar beneficiarse de la opción de "extra crédito". Pero seamos claros: uno todavía puede aprobar (lograr la salvación) haciendo lo que el maestro (Dios) ya le hizo saber en el programa (Revelación Pública).

**La Gran Revelación.** Uno puede preguntarse, ¿cómo exactamente algo como María apareciendo en Fátima o Lourdes se convierte en una Revelación Privada aprobada y, de hecho, celebrada? Cuando se produce una revelación de este tipo y se da a conocer a la Iglesia, comienza, por defecto, como no aprobada hasta que se realiza una revisión e investigación exhaustivas (primero por el Obispo local y luego por la Santa Sede). Puede haber tres resultados en esta investigación: (1) la Revelación se considera digna de ser creída (buena y loable, de origen sobrenatural), (2) no es digna de ser creída (no es dañina, pero no es de origen sobrenatural) o (3) condenado (dañino, errante, y tal vez sobrenatural, pero no de los buenos).

**Reciba el Mensaje.** Hoy, en y alrededor de la Iglesia, abundan las revelaciones privadas y las apariciones. Las personas afirman escuchar la voz de Dios diciendo esto o aquello, o han visto a María y ella les dio un mensaje. La Iglesia tiene que juzgar muchas de estas afirmaciones, pero más aún, los fieles deben entregarse a la sabiduría y al juicio final de la Iglesia. Debo añadir que la mayoría de las afirmaciones de la Revelación Privada no han recibido ninguna consideración de la Iglesia. Hoy, cuando parece que todo el mundo y su hermano dicen tener "visiones" y revelaciones privadas, etc., es prudente que tomemos mucho de esto con un "grano de sal" y que estemos siempre abiertos a las posibilidades. Sobre todo debemos estar preparados para ser guiados por la Iglesia en estos asuntos.

Tuyo en Cristo  
P. James Lentini  
Párroco