

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

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

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

September 25, 2016 – Twenty-sixth Sunday in Ordinary Time

Eucharist of the Lord's Day

Sunday: 8:30 a.m. 11:00 a.m.
7:00 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. John Olson, Associate Pastor

Rev. Michael Angeloni, Associate Pastor

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**.

Pastor's Desk

Dear Parishioners,

Cuius regio, eius religio. This is a Latin phrase which means, "The religion of the king is the religion of the people." And it is this phrase and a political doctrine that was a game changer in the history of Europe, but whose effect was later felt worldwide. After many years of European war (primarily in Central Europe) between Catholics and Lutherans, an agreement called the Peace of Augsburg was adopted in 1555. Central to that document was "cuius regio, eius religio" -- which directed that whatever the religion of the king (i.e., the government) was, would be the official religion of the Kingdom. That tenet of agreement was later extended, in 1648, by the Peace of Westphalia, amongst all Christian faiths in Europe.

So, you may wonder, why on earth am I reading about 16th and 17th century treaties in this 2016 Pastor's column. Oddly, enough, it is because I want to use this column to talk about the origin and history of the Catholic School system in the United States -- and to do so,

referencing the Peace of Augsburg and the Peace of Westphalia, allows that history to be more understandable.

The Empires Strike Back. America, as we know, was settled primarily by the British, the French, and the Spanish Empires. And it was settled very much with the idea of "cuius regio, eius religio." Thus Spanish and French colonized areas in what is now the United States, saw Catholic education crop up earlier in our nation's history, while British areas saw Protestantism (primarily in the form of Anglicanism and Puritanism) take greater root.

Old School. And so, let's step into the Wayback machine and set the dial for 1606, and bring your sunblock, we're going to Florida. Back in 1606, just only 114 years after Christopher Columbus' royal Caribbean cruise, Florida was a colony of the Spanish Empire. There, in the City of St. Augustine, a military outpost for Spain, the first Catholic School in the new world was established; it educated the children of soldiers, slaves and Indians.

Welcome Back, Kateri. Later in that same century, in what was called "Lower Canada" (i.e., Quebec), and in New Orleans – both French territories – Catholic schools were also established: by the Jesuits in Canada and by the Franciscan Order and the Ursuline Sisters in New Orleans. As a matter of fact, in one of the Jesuit schools, the first American-born saint, St. Kateri Tekakwitha, was educated. This American Indian girl, eventually converted to Catholicism. She ultimately returned to another Jesuit school in Montreal and helped to teach another generation of American Indian children – somewhat like a version of "Welcome Back, Ketter Kateri."

Meanwhile, in Maryland. So, in the Spanish and French territories, under the banner of *cuius regio, eius religio*, a limited number of Catholic Schools came forth during these early days of settlements in America. But what about in the British colonies, where the religion of the King (of England) was Anglican? Well, there were a few attempts by the Jesuit in 18th century Maryland; not very successful, however. Other attempts by the Franciscans in Old Bohemia (here in Delmarva) were more successful.

With a Firm Purpose of Amendment. In 1783, at the close of the American Revolution, the first parochial school (St. Mary's in Philadelphia) was established. Then in 1789, Georgetown University was established (with tuition at about seven dollars per year). But it wasn't until the passage of our Constitution's Bill of Rights in 1791, with the First Amendment's Freedom of Religion guarantee – which officially ended the doctrine of "cuius regio, eius religio" – that Catholic education began to expand. (Of note: Delaware, Pennsylvania and Virginia's delegations each rejected the approval of the First Amendment; however, it passed nonetheless).

A Tale of Two Cities. By the mid-19th century, Catholic schools began to crop up in good numbers in places such as Baltimore (where Mother Mary Lange's Sisters of Providence educated African American children), and in Philadelphia (where St. John Neumann saw to the construction of many schools). However, the every growing Catholic population of our nation, in the form of vast numbers of immigrants, exceeded the resources available. As such, Protestant schooling remained overwhelmingly the norm, as the need for Catholic schooling increased.

Ideas from Ireland. Bishop John Ireland of Minnesota tried to put in a system wherein Catholic students would go to public schools, but those schools would in turn provide Catechism classes at the end of each school day.

Archbishop John Hughes of New York (whose picture hangs in my room at the Holy Cross rectory), pressed for Catholic schools to be operated at public expense, just as many Protestant schools of the era were. Both ideas met with rejection, and the problem of a shortage of Catholic education in our nation remained.

Good and Plenary. In 1884, the Third Plenary Council of Baltimore (of U.S. Bishops) called for the establishment of a Catholic School at every parish in the nation. Likewise, they added: "All Catholic parents are bound to send their children to the parochial [parish] schools ... unless it be lawful to send them to other schools on account of a sufficient cause..." And with that guidance, Catholic Schools – while not getting built in every parish – were popping up all over! The Catholic system started growing like a Chiapet in a rain storm!

Millions Served. By the start of the roaring 1920s, the growth of the Catholic School system was undeniable: there were 6,551 parochial elementary schools (with 1,759,673 taught by 41,581 teachers). In secondary education, there were now 1,500 Catholic high schools. This boom continued until the mid-1960s when the Catholic School systems peaked at the amazing level of 4,500,000 elementary school pupils, and 1,000,000 Catholic high school students in nearly 13,000 schools.

Today. Today, Catholic education is still strong: there are 6,525 Catholic elementary schools and high schools with an enrollment of approximately 2,000,000. Approximately 36% of these Catholic schools have a waiting list for admissions. Our challenge today is that there are many school buildings in urban areas without a nearby Catholic population to support them, while conversely there are thousands of potential students in suburban and rural areas where schools have yet to be built.

Here. And here in central Delmarva, we are blessed with two wonderful Catholic Schools: Holy Cross School which provides Pre-Kindergarten through Eighth Grade education, and St. Thomas More Academy, which covers grades nine through 12. Both have incredibly strong academic programs, excellent academic results, and keep the Catholic faith central to its mission of living out Christ's command: "Go teach all nations" (cf. Matthew 28:19) If you use our Catholic schools, I thank you for entrusting your children to us; if you don't, I would commend you to take a look and see the benefits that can be afforded your child by Catholic education.

Yours in Christ, Fr. James Lentini, Pastor

MASS INTENTIONS:

Sun., Sep 25 8:30am: Shirley Folker
 11:00am: Nils Bishop
 Misa en Español 7:00pm: Gloria Lentini
Thu., Sept 29 7:00pm: For the People
Sun., Oct. 2 8:30am: Thompson & Harter Family
 11:00am: Prakashamma Kukatla
 Misa en Español 7:00pm: Gloria Lentini

COLLECTION TOTALS:

Regular Offertory: \$3187.00
ICC School of Religious Education \$ 490.50

Second Collection Today: Share the Spirit

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

The Mass book for the 2017 year will open on November 1st

STEWARDSHIP OF TIME & TALENT

Collection Counters

Sep 25 Judy Carrow & Ann Lawson

Oct 2 Frank & Joyce Cristiano

Oct 9 Paul & Robin Engstenberg

Church Cleaning Crew

October 1, 2016 Grupo #7

Celia Berduo, Lidia Fernández, Adrián Matías,
Agurinda Santizo, Maricela Santizo, Patricia López

October 6, 2016 Grupo #8 Rectoría-Oficina

Hortencia Bamaca, Luz Morales, Rosemary Bamaca,
Froilán Berduo, Sheila Berduo, Andy De León

October 8, 2016 Grupo #9

Natalia Domingo, Victoriano Pérez, Américo García,
María García, Julio Hernández, **Hayde Fuentes**

Altar Servers

Oct 2

8:30am Mass – Anna Clancy

11:00am Mass – Carmine Poppiti & Joanne Santizo

Spanish Misa 7pm – Jose & Yareli Ortiz

Lectors

Oct 2

8:30am Mass – Sandy Dean

11:00am Mass – Alicia Poppiti

Spanish Misa 7pm – Javier Carreto, Román Cuin

Eucharistic Ministers

Oct 2

8:30am Mass – Deacon Tormey, Marilyn Dixon, Gerry Godfrey

11:00am Mass – Deacon Mitchell, Paul Lardizzone,
Bob Vanvessan

Spanish Misa 7pm – Salome Morales, Adrián Miranda,
Flora Pérez



Knights of Columbus:

Meet every 2nd & 4th Tues. at
6:30pm. For more info, contact Grand
Knight, Harry Brown 302-233-8336 or
daddyofone12307@gmail.com

Follow us on Facebook @

Knights of Columbus Council 12509

SCHEDULED EVENTS

Sun, Sep 25 9:40am SRE Classes Begin

Sun, Sep 25 12noon Baptisms

Sun, Sep 25 1-3:30pm RICA computer center

Mon, Sep 26 & Wed Sep 28 7pm ESL

Tue, Sep 27 7pm RCIA office meeting room

Tue, Sep 27 7pm Reunión de Lectores

Fri, Sep 30 7pm Vigilia Church

Annual Marian Pilgrimage to be held on Saturday, October 1st

Families with children of all ages, parishioners, the faithful and their guests are invited to join Bishop Malooly and pilgrims from across the Diocese of Wilmington to honor Our Lady Queen of Peace in our annual pilgrimage, Saturday, October 1, 2016 from 9-5 at Holy Spirit Church, New Castle, DE

Bishop Francis Malooly celebrates the Annual Anniversary Mass Sunday, October 23rd.
Please see invitation form on last page of this Bulletin for more information.



Attend a Worldwide Marriage Encounter. It is a weekend where married couples can get away from jobs, kids, chores, and phones and focus only on each other. If you'd like greater depth, growth, and enrichment in your relationship, you'll like the difference a Worldwide

Marriage Encounter weekend can make!

The next weekend is: November 4 - 6, 2016

For more information or to apply:

call 302--220-9833 or www.wwme-delmar.org

Marriage & Family Life Corner

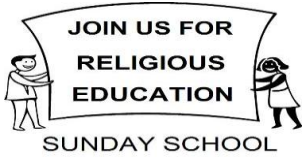
Marriage Moment –

A fiancé was thrilled to have finally found Ms. Right. Not long after the wedding, he was disillusioned to discover that her first name was "Always." Of course you can reverse the genders. Negotiating differences and letting go of my way is the art of marriage.

Parenting Pointer –

When things are not going well for you or your child (and there are plenty of days like this) try reversing your attitude. Think of one thing that you are grateful for this day. Ask your child to stretch to think of something too.

FROM THE DRE'S DESK



School of Religious Education
Religious Education Classes for
2016-2017
Classes start TODAY
Sept 25

9:40am-10:50am on Sundays

Hear the call? Presently, a teacher or team for Jr. High School is needed (7th grade) helpers, and substitutes are always appreciated. Thank you.

- Share your talents, time & gifts with our parish. Not sure where? Call Alicia Poppiti, we can find a place for you here!! Training on site; knowledge of the Catholic faith, and a willingness to share your faith and your faith journey with the children and people of our Parish. Salary: the satisfaction of doing the right thing in this life! Benefits: a hundred fold happiness in the next.



SACRAMENTAL PREPARATION:

First Reconciliation- Parent gathering will be on **Sunday, October 2nd at 12 noon in the hall.** If your child is in 2nd grade or the 2nd year of formation and has not received please come or contact Alicia Poppiti if not sure.

Confirmation Preparation- parent gathering on **Sunday, October 16th at 12noon in the hall,** for parent of youth in 8th grade or higher who have had 2 years of preparation, please attend this event.

ADULT FORMATION:

- **Adult Bible Study begins Wednesday 6:30-8pm /Thursday 10-11:30am, October 12/13, Six Weeks with the Bible. You can attend either day or evening. Please call the office to register, as we need to order books.**
- **RCIA for adults is Tuesday at 7pm in office meeting room, please join us.**
- **If there is a better time that works for your schedule and you are interested in attending a Bible study, please contact the office.**

QUESTION OF THE WEEK

Twenty-sixth Sunday in Ordinary Time

Theme: God cares for the poor and the oppressed, and we should too!

Question for Children: Jesus teaches us to share what we have with others. What do you have that you are able to share?

Question for Youth: The Gospel story tells us that we are judged by what we do or don't do for the poor and needy. How are you currently reaching out to those in need? What more could you do?

Question for Adults: What choices can you or have you made to balance your own life with those who are homeless, poor and in need of assistance for daily living? How does this Gospel reading inform you about that?

26º domingo en tiempo ordinario

Pregunta para los niños: Jesús nos enseña a compartir lo que tenemos con los demás. ¿Qué tienen ustedes que pueden compartir?

Pregunta para los jóvenes: La historia del Evangelio nos dice que seremos juzgados por lo que hacemos o no hacemos por el pobre y el necesitado. Como persona joven, tú sabes ¡qué difícil es conseguir dinero!

Entonces, con la cantidad de dinero que tengas, ¿cómo te aseguras de compartir al menos un poco con los demás?

Pregunta para los adultos: ¿Qué opciones pueden tomar o han tomado para equilibrar su propia vida con aquellos que no tienen hogar, con los pobres y con los que necesitan ayuda en su vida diaria? ¿Cómo les informa el Evangelio acerca de esto?



The Parable of the Rich Man and Lazarus contrasts the life of the rich and the poor. As Catholics, we are called to care for the poor in our lives as disciples. Bring It Home by talking as a family about the marginalized in your schools and your places of employment. Are there students who are hungry or do not have clothing? Are there classmates who are bullied and picked on for being different? Do you work with someone who is struggling with a problem? What can you do this week to reach out to them? Let us be more aware of the marginalized in our communities, and strive to act with compassion to all we meet.

COLUMNA DEL PÁRROCO PADRE JAMES LENTINI 25 DE SEPTIEMBRE, 2016

Estimados Feligreses,

Cuius Regio, eius religio. Esta es una frase en latín que significa, "La religión del rey es la religión del pueblo." Y es esta frase y una doctrina política fueron elementos de cambio en la historia de Europa, pero su efecto no se sintió hasta más tarde en todo el mundo. Después de muchos años de guerras europeos (principalmente en Europa Central) entre católicos y luteranos, un acuerdo llamado la Paz de Augsburgo fue adoptado en 1,555. La clave de dicho documento era "cuius regio, eius religio" - que estableció que cualquiera que sea la religión del rey (es decir, el gobierno), sería la religión oficial del Reino. Más tarde, en 1648 este principio del Tratado se extendió, por el tratado de paz de Westfalia, entre todas las creencias cristianas en Europa. Por lo tanto, puedes preguntarte, ¿por qué estoy leyendo acerca de los tratados de los siglos 16 y 17, en la columna del Pastor de este 2016. Lo suficientemente Curioso, es porque quiero usar esta columna para hablarles sobre el origen y la historia del sistema de las Escuelas Católicas en los Estados Unidos - y al hacerlo, quiero hacer referencia a los tratados de la Paz de Augsburgo y de la Paz de Westfalia, que hacen que la historia sea más comprensible.

Los Imperios Contra- Atacan. América, como sabemos, fue colonizada principalmente por los Imperios británicos, franceses y el Imperio Español. Se estableció en gran medida con la idea de "Cuius regio, eius religio." Por lo tanto, áreas colonizadas por España y Francia en lo que hoy es Los Estados Unidos, vieron nacer la Educación Católica temprano en la historia de nuestra nación, mientras que las zonas británicas vieron el protestantismo (principalmente en la forma del anglicanismo y el puritanismo) tener mayores raíces.

La Vieja Escuela. Entonces, vamos a dar un paso y entrar en el Baúl de los recuerdos y ajustar el dial al año 1606, y lleve su protector solar, vamos a Florida. De nuevo en 1606, sólo 114 años después del viaje de Cristóbal Colón en su crucero real por el Caribe, Florida fue una colonia del Imperio Español. Allí, en la ciudad de San Agustín, una base militar de España, la primera Escuela Católica en el Nuevo Mundo se estableció; se educó a los hijos de los soldados, los esclavos y los indios.

Bienvenido de Regreso, Kateri. Más tarde, en ese mismo siglo, en lo que se llamó "Bajo Canadá" (es decir, Quebec), y en Nueva Orleans - ambos territorios franceses - también se establecieron Escuelas Católicas: los jesuitas en Canadá y por la Orden Franciscana y de las Ursulinas en Nueva Orleans. De hecho, en uno de los colegios de los jesuitas, donde fue educada la primera santa nacida en Los Estados Unidos, Santa Kateri Tekakwitha. Esta joven india americana, con el tiempo se convirtió al catolicismo. Ella finalmente regresó a otra escuela de los Jesuitas en Montreal y ayudó a enseñar a otra generación de niños

indios americanos - algo así como una versión de "bienvenida de regreso, Kotter Kateri".

Mientras tanto, en Maryland. Así, en los territorios de España y Francia, bajo la bandera de cuius regio, eius religio, un número limitado de Escuelas Católicas abrieron durante estos primeros días coloniales en América. ¿Pero qué pasó con colonias británicas, donde la religión del rey (de Inglaterra) era Anglicana? Bueno, hubo algunos intentos por parte de los jesuitas en Maryland en el siglo 18; no tuvieron mucho éxito, sin embargo, otros intentos de los franciscanos en el Viejo Bohemia (aquí en la Península de Delmarva) tuvieron un poca más de éxito.

Con un Firme Propósito de Enmienda. En 1783, al terminar la Revolución Americana, la primera escuela parroquial fue establecida en Filadelfia (Santa María). Luego, en 1789, la Universidad de Georgetown se estableció (con matrícula de alrededor de siete dólares por año). Pero no fue hasta la aprobación de la Declaración de Derechos de nuestra Constitución en 1791, con la Primera Enmienda de la libertad de religión garantizada - que terminó oficialmente la doctrina del "cuius regio, eius religio" - fue cuando la Educación Católica comenzó a expandirse. (Es de destacar: las delegaciones de Delaware, Pensilvania y Virginia rechazaron la aprobación de la primera enmienda, sin embargo, no obstante pasó).

La Fábula de Dos Ciudades. A mediados del siglo 19, las Escuelas Católicas comenzaron a surgir en buen número en lugares como Baltimore (donde Hermanas de la Providencia de la Madre María Lange educaban a niños afroamericanos), y en Filadelfia (donde San Juan Neumann vio que se construyera gran número de escuelas). Sin embargo, el crecimiento de cada población católica de nuestra nación, se formó debido a una gran ola de inmigrantes, que superó los recursos disponibles. Como tal, la educación protestante se mantuvo mayoritariamente la norma, mientras la necesidad de la enseñanza católica aumentó.

Ideas de Irlanda. Obispo John Ireland de Minnesota trató de poner en práctica un sistema en el que los estudiantes católicos irían a las escuelas públicas, pero esas escuelas tendrían a su vez clases de catecismo al final de cada día escolar. Arzobispo John Hughes de Nueva York (cuya foto cuelga en mi habitación en la casa parroquial de la Santa Cruz), presionó para que las escuelas católicas fueran operadas con fondos públicos, al igual que muchas escuelas protestantes de la época. Ambas ideas fueron rechazadas, y el problema de la escasez de la educación católica en nuestro país se mantuvo.

Bueno y Plenario. En 1884, el Tercer Concilio Plenario de Baltimore (de los Obispos de Estados Unidos) pidió la creación de una escuela católica en todas las parroquias de la nación. Asimismo, ha añadido: "Todos los padres católicos están obligados a enviar a sus hijos a las escuelas parroquiales [parroquia] ... a menos que sea legal enviarlos a otras escuelas a causa de una razón suficiente y con la autorización del obispo..." Y con esa orientación, Escuelas Católicas - fueron surgiendo por todas partes, a pesar de no

conseguir que se construyera en todas las parroquia -! El sistema católico comenzó a crecer como rio en una tormenta de lluvia!

Millones Servidos. Al comienzo de la década de 1,920, el crecimiento del sistema de las escuelas católicas era innegable: había 6,551 escuelas primarias parroquiales (con 1,759,673 alumnos enseñados por 41,581 educadores). En la educación secundaria, a este tiempo había 1,500 escuelas secundarias católicas. Este auge continuó hasta mediados de la década de 1,960 cuando el sistema escolar Católica alcanzó su punto máximo en el increíble nivel de 4,500,000 alumnos en las escuelas primarias, y 1,000,000 de estudiantes de las escuelas secundarias católica cerca de 13,000 escuelas.

Hoy. Hoy en día, la educación católica todavía esta fuerte: hay 6,525 escuelas primarias y secundarias católicas con una matrícula de aproximadamente 2,000,000. Aproximadamente el 36% de estas escuelas católicas tienen una lista de espera para la admisión. Nuestro desafío hoy es que hay muchos edificios escolares en las zonas urbanas sin

una población católica cercana para apoyarlos, mientras que por el contrario, hay miles de estudiantes potenciales en las áreas suburbanas y rurales donde las escuelas aún no se han construido.

Aquí. Y aquí, en el centro de la Península de Delmarva, hemos sido bendecidos con dos maravillosas Escuelas Católicas: Escuela de La Santa Cruz, que ofrece Pre-Kinder hasta el octavo grado de educación, y la Academia San Thomas More, que abarca los grados noveno a doce. Ambos tienen muy buenos programas académicos, los resultados académicos son excelentes, y mantienen la fe católica fundamental para su misión de vivir el mandamiento de Cristo: "Id, enseñad a todas las naciones" (cf. Mateo 28:19) Si utilizas nuestras escuelas católicas, te doy gracias por confiar tus hijos a nosotros; si no lo haces, quisiera exhortarte a echar un vistazo y ver los beneficios que puede dale a tu hijo por medio de la Educación Católica.

Suyo en Cristo, P. James Lentini, Párroco

Bishop's Annual Wedding Anniversary Mass

Bishop Francis Malooly invites all couples celebrating their 5th, 10th, 15th, 20th, 25th, 30th, 40th, 45th, 50th wedding anniversary, or any anniversary beyond 50th, to the Annual Wedding Anniversary Mass at **2:00 PM on Sunday, October 23, 2016** at St. Joseph's, Middletown, at 371 E. Main Street, Middletown, DE 19709. There is no cost to you, however **reservations are required**. Please make your **reservations by October 15** by filling out the information below and returning it to the Office for Marriage and Family Life, 1626 N. Union Street, Wilmington, DE 19806 or ljackson@cdow.org.



Annual Wedding Anniversary Mass and Reception **(please print clearly)**

Last Name: _____ Husband's First Name: _____ Wife's First Name: _____

Street Address: _____ City: _____ State: _____

Zip Code: _____ Phone # () _____ Email Address: _____

Number of Years Married: ___5___10___15___20___25___30___35___40___45___50 More than 50? _____ Years

Parish: _____ Total number of persons attending reception (include guests): _____

In order to best plan for seating arrangements, do you and/or your spouse utilize a wheelchair _____(X)
or motorized chair _____(X)

Mail to: The Office for Marriage & Family Life (Anniversary Mass) 1626 N. Union Street, Wilmington, DE 19806

You may send the information via email to ljackson@cdow.org, or call 302-295-0657.