

Resurrection Parish

March 18,
2018
5th Sunday
in Lent

A Catholic Christian Community

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

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

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.
6:30-8:30 p.m. Mon. - Thurs.

ext 102
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.

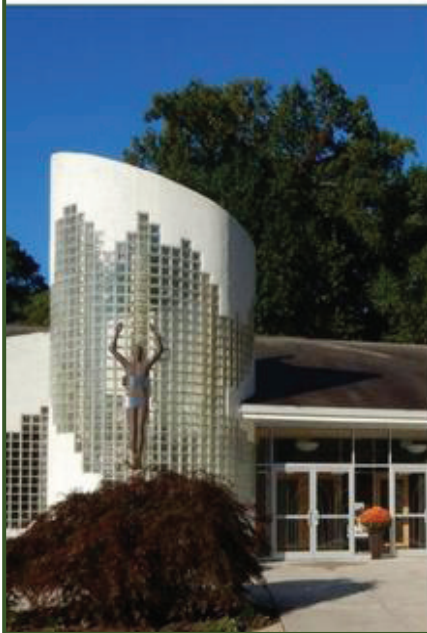
Becoming Catholic

Learn more by contacting
Fr. Bill or Deacon John.

Pastoral Council

Al Mercatante	Executive Officer
Sharon Gidumal	Asst. Executive
Mike Mitchell	Secretary
Maritza Poza-Grise	Trustee
Dick Schwer	Trustee

Spirituality Outreach Stewardship



PASSION SUNDAY and TRIDUUM LITURGIES

March 25--Palm Sunday
of the Passion of Our Lord
Sat. 5:30 p.m. Sun. 8:15 a.m. & 10:30 a.m. Mass

March 29--Holy Thursday
7:30 p.m. Evening Mass of the Lord's Supper
10:00 p.m. Night Prayer

March 30--Good Friday
9:00 a.m. Morning Prayer
[Noon to 3 p.m. "The Way of the Cross" Walk]
7:30 pm Celebration of the Lord's Passion

March 31--Holy Saturday
9:00 a.m. Morning Prayer
9:45 a.m. Blessing of Easter Foods
8:30 p.m. The Easter Vigil

April 1--Easter Sunday
of the Resurrection of Our Lord
8:15 a.m. & 10:30 a.m. Mass



"Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Now is the time of judgment on this world; now the ruler of this world will be driven out. And when I am lifted up from the earth, I will draw everyone to myself." — Jn 12:24, 31-32

Excerpt from the Lectionary for Mass 8001, 1998, 1970 CCC.

INTENTIONS

Monday	March 19	8:30am	+Erin Reilly
Tuesday	March 20	7:00pm	
Wednesday	March 21	8:30 am	
Friday	March 23	8:30 am	
Saturday	March 24	5:30pm	Parish Community
Sunday	March 25	8:15 am	+Joseph Paloni
		10:30am	+Arlyls Drane



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** Eva Skripchuk, Linda Scarola, Burt & Carol Strasser, Kat Edwards, Ed Baum, Rachel Rose Boucher, Megan Morton Lawless, JD Howell, Jack & Jane Tabaka, Bill Dorsey, Joseph Hemphill, Alyssa Stover, Chet Andruskiewicz, Jim Gambort, Maryann Ciabattoni, Helen Meys, Candi Smith, Sean McCormick, Janice Kane, Ralph Culver, Kevin Rzucidlo, Mike Pohlen, Cass Thomas, Courtney Corridori, Patty Calhoun, Laurel Milano, Genita Vandell, Brian Duda, and others mentioned in our parish book of intentions.

LITURGY

Pope Francis' Prayer Intention-March 2018

Formation in Spiritual Discernment: *That the Church may appreciate the urgency of formation in spiritual discernment, on the personal and communitarian levels.*



Monday March 19, 7:00 pm
Taize Prayer and Reconciliation
at Immaculate Conception Parish, Elkton
Friday March 23, 7:00 pm
Stations of the Cross in Tamil and English



Area Reconciliation Services

March 19, 7 pm—
Immaculate Conception, Elkton
March 27, noon to 1 pm
Confessions; 7 pm Penance Service—St John the Beloved,
Milltown Road, Wilmington

A priest is here at Resurrection each Tuesday at 6:30 pm and Saturday at 4:45 pm for individuals to receive the sacrament of reconciliation.

TRIDUUM MUSIC REHEARSALS

It would be a kindness to let Ruth Sanders (rsanders@resurrectionde.org) know you intend to participate so that we can have music ready for you.

Holy Thursday Women's Choir

Sunday March 18, noon to 2 pm
Monday March 26, 7-9 pm
Holy Thursday March 29, 6:30-7:30 pm

Good Friday Men's Choir

Tuesday March 20, 7-9 pm
Monday March 26, 7-9 pm
Good Friday March 30 6:30-7:30 pm

Easter Vigil Combined Women's/Men's Choirs

Thursday March 22, 7-9 pm
Holy Saturday March 31, 1-3:30 pm
Holy Saturday March 31, 7:30-8:00 pm

ENVIRONMENT PREP and MOVING CHAIRS for

Triduum: On Sunday Palm Sunday 3/25 after the 10:30 a.m. Mass we will prepare our Worship Space for Triduum. Please help if you are able. Thank you.

To LITURGY MINISTERS with Gratitude: Please look ahead and let us know when you are able to serve for our Triduum liturgies. The SERVE binder and the online schedule note all the needs we will have for this the highlight of our liturgical year. Thank you so much for either signing in the SERVE binder, or contacting Ruth Sanders, rsanders@resurrectionde.org, 302-368-0146 Ext 106.

Paschal Season: We typically think of Lent as a time for prayer, fasting and almsgiving, which it certainly is. But if you were to look at the weekday readings and the Liturgy of the Hours (if you pray them), you will find that there really is a two-fold part to Lent. For the first three weeks, including from Ash Wednesday, these readings and prayers focus on the part of Lent that has to do with a gospel

conversion. The readings speak of beginning anew, utilizing the disciplines of fasting, prayer and almsgiving as having a claim on our hearts, leading to forgiveness and mercy.

Then from the fourth week onward, there is shift of focus. The focus shift is to Jesus and his anticipated Paschal Mystery. These readings present the mystery of Jesus Christ as Son of God and Savior of the world, who has come so that all might believe in him and have eternal life. Christ is presented as healer and life-giver who will give his life in his confrontation with death so that all might be gathered as children of God.

This shift, the shift from what some call the ethical (the demands of living a new life) to the Christological (the Jesus focus), are not by accident. Our attempts to transform ourselves may not always produce the effect for which we hope. So the second half, with its focus on Jesus the Christ, is a reminder to us that Jesus saves, but he particularly saves those who know their need for salvation. We indeed cannot save ourselves; so confronted by our weakness, we pray for our salvation. Deacon John

PARISH LIFE



Join the fun! Please come to the **Parish Picnic Planning Meeting** on Sunday, March 18th at noon in Room 4. More details to follow about the Parish Picnic...

Charitable Donation Receipts: Receipts are printed if requested by a parishioner. Please add your name to the request form in the Gathering Space by the welcome table or on the parish website under the welcome tab. Contact Debbie at 302-368-0146 ext. 0 or office@resurrectionde.org. Thank you.

A HUNGER FOR JUSTICE EVENT:

April 15, 2018: 3:30-8:15 PM

All parishioners are welcome to join the youth and their families for a Hunger for Justice: An Intergenerational Event.

Community Garden: Parishioners who have not been part of the community garden, but are interested in a plot this year. Contact Mark Oliver suzmarko@verizon.net or 302-737-1660 to get on a waiting list.

Our Lady of Fatima devotion: 2017 was the 100th Anniversary of the Fatima apparitions. The celebration actually commenced on the first day of Spring in 2016.

A statue of Our Lady of Fatima will be present near our regular statue honoring Mary. It will be here on March 24 through March 25. Mary is an intercessor to God on our behalf. The presence of the statue is a reminder and an occasion to pray to Mary for specific personal needs and the other needs present in our world. A suggested prayer will be at the statue.

Jesus House Prayer and Renewal Center

2501 Milltown Rd, Wilmington, DE 19808
302-995-6858 jesushousecenter.org

Day of Reflection: Three Forms of Prayer That Can Change My Life with Fr Nicholas Amato. Thursday, March 22, 9:30 am - 3:30 pm

Evenings of Reflection, Seeing with New Eyes: The Universe Story - God's Kin-dom Coming. Monday evenings, Continuing Series starting April 9 to May 14 - 7:00 to 8:30 pm,

SOCIAL CONCERNS



We encounter Alefa in Malawi, where seeds are helping her family survive an uncertain climate. How can you care for God's creation this Lent? How can you support those, worldwide, who are forced to flee their homes to find safety or better opportunities? Visit crsricebowl.org for more.

Catholic Charities is a member of the National Diaper Bank Network, providing diapers to families in need. Currently, our Diaper Bank serves over 200 families! To help support our Diaper Bank, please make a donation of diapers, baby wipes, or other baby hygiene items. Donations can be brought to any Catholic Charities location. You will receive a tax receipt for your donation. If you know someone in need, have them call the Diaper Bank at Bayard House, 302-654-1184, to learn how to participate in the program.

ELEMENTARY CHRISTIAN FORMATION



Welcome! K-5 Christian Formation Program (CFP) will meet on 3/18, 4/8, 15, 22, 29 from 9:15-10:15. Drop off begins at 9:10. See you there!

Would you like more information about Christian Formation for Children (Religious Education or Sacramental Preparation)? Contact Nancy Maloney, CFP Coordinator, at nmaloney@resurrectionde.org

First Holy Communion Classes

Wednesday, March 21st at 5:45-7:00pm

CFP: YOUTH MINISTRY



Middle and High School Youth Group

March 18: Join us for a Seder Meal – families invited. 6:30 to 8:15 p.m.

Faith Environment/Safe Environment

On the Diocesan Website there is a 20 minute presentation entitled: For the Sake of God's Children: Safe Environment Education that explains the Diocesan safe environment program and provides valuable information for parents and other adults who are engaged with children?

Every adult volunteer that is engaged with children 5 hours or more a year undergoes a criminal background check, signs a volunteer covenant that sets for acceptable and appropriate behaviors as a role model and participates in an educational process that prepares them to foster safety in all relationships.

For more information go to www.cdow.org and click on "For the Sake of God's Children".

TAKING IT HOME

John Shea in his book on the gospels of cycle "A" readings tells the following story for this gospel for the 5th Sunday of Lent. The story is of a distraught young widow who told him the following: "Someone should have told me that all marriages end either in divorce or death." As a follow up to this remark, John Shea goes on to say that the

truth about people who are eternally grounded is: "the deeper the love the deeper the grief."

When we give our hearts away this is a truth we seldom think about. As Gabriel Marcel said, "to love someone is to say thou shall not die." When we love and our love is deep, that very same love becomes the source of our grief when there is loss. Hence the remark from the young widow above, whose love was deep. And we can see this reflected in the gospel. Jesus grieves over the loss of his friend Lazarus and he grieves deeply. It is because Jesus loves Lazarus that he grieves, just as much as Mary and Martha's grief is the result of their love for their brother.

But if Jesus loves Mary, Martha and Lazarus so much, why did he wait until Lazarus' death until he went to Bethany. Jesus' tears make Mary and Martha's question even more poignant. It is as if they are saying to Jesus: "you love us and you loved Lazarus then why did you not come and cure him before he died." This is the very same question we ask when someone close to us dies: God, why have you forsaken me?"

But you see, not only life, but even death are given within God's gentle love. They are like flowers pushing up from the earth. The ground from which they push is God's kind and deep care. Even life gets its being from God's love. Even death gets its life from God's love. The beauty is that this very same love, which is the cause of so much grief, can also be the source of our consolation. How so? We must trust our love and be willing to follow it to its source. This love, though appearing initially as a refusal to let go, is really at heart showing something of God's love for us. Jesus' love for Lazarus is so strong that he goes after Lazarus in order to free him from the imprisonment of death.

As we reflect on God's love as expressed through Jesus, we can see too that God's love is something that goes beyond physical death. And when we can begin to understand this, we can begin to see that this very same love that causes us grief can also become the source of our consolation. Love is stronger than death. We always think of love as what we have because we have life. But the opposite is true. Life is something we can only have because we are rooted in love. Death does not erase love; it brings us more deeply back into it; the place we came from; that rich soil of love. Unfortunately, this is often not an easy thing to grasp.

Jesus tells us that he is "the resurrection and the life." When we can begin to understand this, we can begin to enter into this life of Jesus and participate in eternal life now. For the love that sustains and raises people up is a cherished presence at the center of our own identity. And the more we dwell on this presence and make it a part of our lives now, the more we can feel its enduring strength in our hearts. It is this strength that allows for our grief over the physical loss of our friends and family, but it also allows for our consolation too as we are able to hope greatly for their continued life with God, because death does not erase our love. Deacon John

PALM SUNDAY OF THE PASSION OF THE LORD—GOSPEL
MARK 15: 1-39

As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin held a council. They bound Jesus, led him away, and handed him over to Pilate.

Pilate questioned him, “Are you the king of the Jews?”

He said to him in reply, “You say so.”

The chief priests accused him of many things. Again Pilate questioned him, “Have you no answer? See how many things they accuse you of.” Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast he used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask him to do for them as he was accustomed.

Pilate answered, “Do you want me to release to you the king of the Jews?” For he knew that it was out of envy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead.

Pilate again said to them in reply, “Then what do you want me to do with the man you call the king of the Jews?”

They shouted again, “Crucify him.”

Pilate said to them, “Why? What evil has he done?” They only shouted the louder, “Crucify him.” So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified. The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him.

They began to salute him with, “Hail, King of the Jews!” and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

They brought him to the place of Golgotha—which is translated Place of the Skull—. They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, “The King of the Jews.”

With him they crucified two revolutionaries, one on his right and one on his left.

Those passing by reviled him, shaking their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross.”

Likewise the chief priests, with the scribes, mocked him among themselves and said, “He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe.”

Those who were crucified with him also kept abusing him.

At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice, “Eloi, Eloi, lema sabachthani?” which is translated, “My God, my God, why have you forsaken me?”

Some of the bystanders who heard it said, “Look, he is calling Elijah.” One of them ran, soaked a sponge with wine, put it on a reed and gave it to him to drink saying, “Wait, let us see if Elijah comes to take him down.”

Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom.

When the centurion who stood facing him saw how he breathed his last he said, “Truly this man was the Son of God!”

Gospel Reflection: By the time the gospel accounts came to be written, it was more than 35 years after the death of Jesus. The Gospel of Mark is now very widely held to have been the first of the four gospels, written in about the year 70 CE.

One of the reasons for the writing of the gospels was the fact that those who had walked and talked with Jesus were becoming old and dying. There was a sense of capturing the story before the last eye witnesses were gone. This is very evident in the Passion narrative from the gospel of Mark. One can almost hear an elderly voice dictating the events: “then this happened . . . ; then he said . . . ; then we all thought.” Like so much of this particular gospel, there is very little embellishment. It’s like an old time detective show, “Just give us the facts!”

The gospel of Mark presents the story of the Passion as a sequence of events with little commentary or theological reflection. One of the best examples that the gospel is a straightforward recollection of events is the inclusion of the scene in Gethsemane when the young man ran away naked. No storyteller would create such a bizarre, unexplained event. There is no explanation of who the young man is, why he was wearing only a loincloth, nor why the armed men tried to seize hold of him. It is reported in exactly the same style as the rest of the story—very matter-of-fact. The presence of the young man—both in Gethsemane and in the gospel—has puzzled scholars for many years, yet if nothing else, it provides evidence of the way in which this Passion narrative was transmitted from lived experience, to memory, to oral account, to written gospel.

Q. Why is it important that we continue to “tell the story” of the Passion?

Q. Which elements of this Passion narrative are challenging / confronting / surprising?

Q. How does Christ’s Passion story reflect the reality of human existence?

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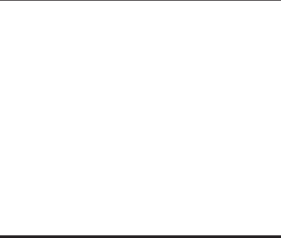
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