

Resurrection Parish

January 13, 2019

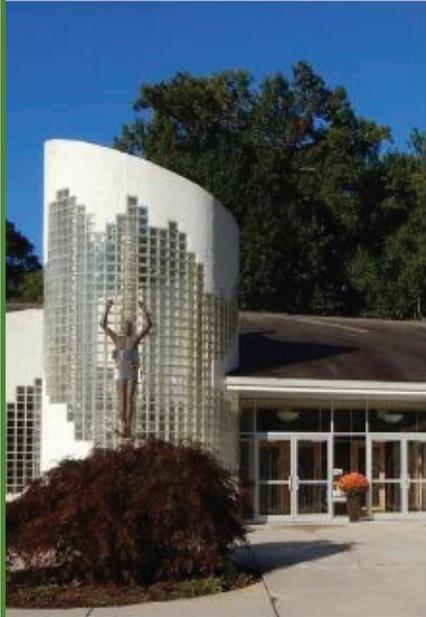
A Catholic Christian Community

Baptism of Our Lord

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

Rev. Gregory Corrigan, Assoc. 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.
6:00-8:30 p.m. Mon. - Thurs.

ext. 102
ext. 115
ext. 110

ext. 106
ext. 104
ext. 107
ext. 103
ext. 105
ext. 0

Pastoral Council

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

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.

Spirituality Outreach Stewardship

Virtual Workshops
EMs, Sacristans, Greeters, Ushers, Bread Bakers
and ALL who are interested
Attend one, two or three!

As people who have been touched by the love of Christ and are committed to discipleship, we invite you to join in a wonderful opportunity to nourish and deepen your life of faith, as well as your ministry. We are offering a series of three workshops that will engage us in learning, reflection, prayer and conversation on the role of the Eucharist in the life of the Church and in our lives of discipleship. The workshops are:

Living as Christ for One Another -- Eucharistic Spirituality:

February 19, 2019 - 7:30 - 9:00pm ET

The Eucharistic Prayers as an Expression of Faith

February 5, 2019 - 7:30 - 9:00 pm ET

Understanding Eucharistic Theology

January 22, 2019 - 7:30 - 9:30 pm ET

These virtual workshops will bring presenter Christina N. Condyles to us through the magic of the internet, and guide those attending to embrace the mission of discipleship in their daily lives so that they may truly become what they receive. So that we'll have plenty of space and handouts for all who wish to participate, please contact Ruth Sanders to sign up, rsanders@resurrectionde.org.

INTENTIONS

Monday	Jan. 14	8:30 am	+Clara Singles
Tuesday	Jan. 15	7:00 pm	Elba Arroyo
Wednesday	Jan. 16	8:30 am	+Judy Black
Friday	Jan. 18	8:30 am	
Saturday	Jan. 19	5:30 pm	Parish Community
Sunday	Jan. 20	8:15 am	+Linda Wolfe
		10:30am	+Carol Strasser



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* Richard McCracken, Eva Skripchuk, Linda Scarola, Burt

& Carol Strasser, Rachel Rose Boucher, 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, Courtney Corridori, Patty Calhoun, Laurel Milano, Katie Fink, Beth Bell, Julie Edmiston, Pete DeAscanis, Judy Burns, Anna Catriew and others mentioned in our parish book of intentions.

LITURGY

Pope Francis' Prayer Intention--January 2019



Evangelization – Young People: That young people, especially in Latin America, follow the example of Mary and respond to the call of the Lord to communicate the joy of the Gospel to the world.

Prayer for Christian Unity

**Thursday, January 17, 2019 at 7:00 pm,
Simpson United Methodist Church**

All are invited to attend a service of prayer for Christian Unity with special attention to the students and teachers of our local school districts. Because these children and teenagers are our future, we urge everyone to take part.

Environment Preparation for Ordinary Time will be **Sunday, January 13 beginning at 11:30 am**. Thank you for any and all help you are able to offer!

PARISH LIFE

Annual Winter Arts Festival
Saturday

January 26, 2019



Go to the Resurrection website under Christian Formation to sign your act up, donate a dessert or auction item, or display art. Tickets go on sale January 19&20 after all Masses. Thank you in Advance.

<https://resurrectionde.org/winter-arts-festival-sign-ups-2019>



Shawl Ministry: As we knit and crochet shawls, we pray for those in need of physical, spiritual and mental comfort. *Come join us Monday, January 14 from 12:30 to 2.*



THANK YOU for participating in our photography event. We are working with Lifetouch to complete the new directory which will be available in 2019.

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.

FREE BOOK: The parish was pleased to provide each family with a copy of The Biggest Lie in History of Christianity by Matthew Kelly. This book is a very helpful guide to living our personal calling amidst the cacophony of modern culture. If you did not receive a copy, please pick one up in the Gathering Space or parish office. Happy reading!

In the letter the priests (of the Association of US Catholic Priests) ask the bishops “to include in your contemplation, prayer, and any proposed actions that might arise from your retreat (beginning Jan. 2, 2019), the eight observations articulated by one of your longtime associates for justice, John Carr,” the AUSCP letter continued. Until his retirement in 2012, Carr was executive director of the Department of Justice, Peace and Human Development at the USCCB. The summary titles of his observations, published in America, October 15, were included in the letter, as follows:

1. There are not enough parents in the room when decisions are made.

2. Lay people need to be much more involved—but need to be independent and focused on the needs of the vulnerable, not the protection of the institution or the care of perpetrators.

3. Many bishops are isolated, surrounded by people who reinforce their judgments. Institutional protection, isolation and lack of connection to the anguish of survivors and their families have often led to a lack of empathy, urgency and action.

4. There have to be independent, credible and effective ways for bishops to be reported, investigated and held accountable for their behaviors, abuse of power, actions and non-actions with regard to sexual abuse.

5. Institutional protection and clericalism can blind us to protecting the vulnerable. Beware of those who seem to use the suffering of survivors to settle scores or to advance their own ideological agendas, left or right, or opposition to Pope Francis.

6. Defending past choices is no substitute for owning and personally apologizing for past actions that harmed the vulnerable.

7. Silence in the face of attacks may be spiritually defensible but is pastorally harmful.

8. Silence makes things worse and is not an option for any of us.

These observations are “practical and necessary,” according to the AUSCP letter, signed by association chair, Rev. Bernard “Bob” Bonnot.

March for Life January 18 – Free Bus

St. Thomas the Apostle Knights of Columbus has chartered a bus for people of all ages, weather permitting, for the *March for Life* held on Friday, January 18th in Washington DC.

There will be a stop at the Basilica of the National Shrine of the Immaculate Conception for those unable to make the March. Seats will be available on a first come basis. The only cost to the individual passenger is a tip for the bus driver. Brown bag lunch recommended.

Please contact Jo Ann Van Heest at 12374Columbiettes@gmail.com or 302-239-0739.

Welcome and Please Ring the Door Bell

The Main Doors are locked during normal business hours. Visitors should please ring the bell located on the side wall to the right of the Main Doors. The bell rings the phones in every staff office. A staff member will answer, “How may I help you?” and the visitor will identify themselves and the reason for their visit. The staff member will gladly come to unlock the door and allow entry.

Parish office hours are 9 a.m. to 2:30 p.m., Monday through Friday, and 6:00 to 8:30 p.m. Monday through Thursday. Happy New Year!

SOCIAL CONCERNS

Emmanuel Dining Room Ministry

Happy New Year! December volunteers at the Emmanuel Dining Room were: Eileen Craig, Jim Powers, Mike Rzucidlo, Rob Short, and Sue and Andre Dagenais. Working together, we prepared a hearty hot meal that served about 200 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.

ELEMENTARY CHRISTIAN FORMATION

Our K to 5 Elementary Program

will meet on 1/13/19, and 1/27/19
from 9:15 to 10:15 a.m.

Drop off begins at 9:10am. See you
there!



See our website or gathering space
for a full calendar and other

registration forms.

Would you like more information?

Contact Nancy Maloney, CFP Coordinator, at
nmaloney@resurrectionde.org, 368-0146
ext. 104.

Sacramental Preparation Schedule

Sunday, January 27th, First Communion Blessing at
Mass, 10:30am Mass

Wednesday, February 20th, Sacramental Preparation
Class, 5:45-7:00pm

CFP: YOUTH MINISTRY



Annual Youth ministry mini retreat

**Saturday February 2- 9:00 AM-
2:00 PM.**

Lunch and snacks included! Bring a
friend! Please **RSVP to Elaine** at
elittle@resurrectionde.org.

Taking it Home

The Baptism of the Lord brings our Advent/Christmas season to a close, but why this feast. Christmas celebrates the incarnation – God becoming human; the meeting of the human and the divine. In the baptism of the Lord this is what God again acknowledges; this is my beloved Son. But there is also something else going on. Through our baptism, we share in this divine life of Christ. And so the same hope and joy that we celebrate throughout the Christmas season becomes the same hope and joy that we, by our baptism, are to bring to the world. As Christ was the light that came in the midst of the darkness so we are to be the continuing presence of that light to the world. (Baptismal candle) And in this way we bring our Advent/Christmas season full circle.

In baptism we too are recognized as God's beloved daughters and sons; we too are made holy and share in

the life of Christ; we too share in the divine life of Father and Son and we too come to experience the love that God has for us. This is really what we say and do when we celebrate the rite of baptism.

First our baptism is based on the baptism of Jesus and not that of John the Baptist; it is a baptism in the Spirit and it is that Spirit that makes us who we are, children of God, members of the body of Christ. It is a relational thing: individually and together we enter the life of God through Jesus, the Son, by the power of the Holy Spirit. We then live in the love shared between Father and Son; this is the union and communion made possible by the Spirit.

Baptism, however, is not magic. All of this comes about by our consent. It is God who first loved us and when we experience that love, we respond to God's love by our willingness to enter into this love by loving God in return. This is why we say to parents that when we baptize their children, we baptize on the faith of the parents with their promise to help their children grow into what they receive. All of this is acknowledged in the Baptismal Rite during the rite of Welcome. Parents consent to have their child baptized. They accept the responsibility of helping the child grow in faith and the child is then marked with the sign of the cross, a sign that this child has been chosen by God, loved by God and called to be a disciple of Christ. This now becomes the child's identity. They are one of the beloved of God, which the child has always been from his/her birth – love is both who you are and who you are still becoming.

The cross then marks each of us for who we are, children of God and Disciples of Christ. But how do we recognize this identity? When we gather as we do each week for this Eucharistic celebration, we gather as we often do as families around a common table, the altar, and celebrate a meal together. This sharing of a common meal together is God's way of saying to us that we are a family, the family of God, the body of Christ. This is how we come to know who we are and whose we are. By baptism a child receives the right to be present among the assembly and to eventually come to the table to receive the body of Christ in the eucharist; this is the spiritual food that helps each one of us to live as the Christ we are called to be. (Linking baptism and eucharist)

When a child enters the waters of baptism that child is literally entering into the life of Christ. This is the Christ who lived and died that we might have life. So when a child enters the waters of baptism, that child is literally dying to a way of life contrary to God's love and rising to a new way of living in that love. This is the mystery of our faith the Paschal Mystery.

Deacon John



2ND SUNDAY IN ORDINARY TIME GOSPEL - JOHN 2: 1-11

There was a wedding at Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, “They have no wine.” And Jesus said to her, “Woman, how does your concern affect me? My hour has not yet come.” His mother said to the servers, “Do whatever he tells you.”

Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, “Fill the jars with water.” So they filled them to the brim. Then he told them, “Draw some out now and take it to the headwaiter.” So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from —although the servers who had drawn the water knew—, the headwaiter called the bridegroom and said to him, “Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now.”

Jesus did this as the beginning of his signs at Cana in Galilee and so revealed his glory, and his disciples began to believe in him.

Gospel Reflection: The reading from Isaiah for the Baptism of the Lord is one of several references in the Old Testament that use wedding imagery—bride and groom—to describe the relationship between God and the people of Israel. The imagery is never that of an “old married couple” but rather young lovers entering into a new life together full of hope; full of romance; and full of passion. This image of God and the people as bride and groom would not have been lost on the first audiences of today’s gospel passage. Immediately, they would have recognized the significance of Jesus’ first outing in public ministry being at a wedding feast. At the coming together of God and God’s people, Jesus is present! It is a very neat and quite deliberate follow on from the prologue of the Gospel of John where the gospel writer uses the image of “the Word made flesh who lives among us” to describe Jesus. The Word has come into the world and the first public appearance is at an event that symbolizes the relationship between God and God’s people.

The interplay between Jesus and his mother is very interesting in this gospel event. In this particular gospel it is one of only two occasions that Mary is mentioned: this event at the beginning of Jesus’ ministry and then at the foot of the cross as he is crucified. Mary does not ask Jesus to do anything. She simply states, “They have no wine,” but one can almost hear the motherly tone with which it was said. I’m sure Jesus was left in no doubt that he was expected to do something about it. When he tries to avoid the issue, Mary apparently ignores his objections and instructs the servants to do whatever Jesus tells them. No fuss; no argument. How do mothers do it?

The servants: What must the servants have been thinking? First of all, there was insufficient wine for the feast. They probably knew who was going to wear the blame for that ordering mistake! Then they’re told to fill the enormous water jars with water, draw some into a serving vessel and go and present it to the steward of the household—effectively their overseer; their boss! They must have been very nervous about how the steward would respond to what they were taking to him. Yet they, along with Mary and Jesus, were the only witnesses to Jesus’ first miracle! Even the steward was unaware of the miracle.

Use of alcohol: Sadly, this text is sometimes used by people to show that Jesus legitimizes drinking alcohol. If there was anything wrong with drinking, they say, Jesus wouldn’t have made wine out of water! This argument is used to not only justify consumption of alcohol (sometimes to excess) but also to berate and ridicule those who, for religious and other reasons, abstain from alcohol. It is, a feeble attempt to misappropriate scripture and use it completely out of context and for their own purposes.

The best wine: The best wine had been kept until the end of the wedding celebration—a clever use of an image for Jesus. Wedding imagery is used to describe the relationship between the people of Israel and God. The wedding feast is celebration of that relationship, and at the very heart of the celebration and the relationship is Jesus. He is the best wine that is kept until the end—the “finishing touch” to the relationship between God and God’s people to that point.

Q. How appropriate to you does the image of bride and groom for the people and God seem?

Q. What do you think is the significance of Mary’s involvement in this incident?

Q. What does the final sentence of the passage suggest to be the purpose of Jesus’ actions?

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