

Resurrection Parish

March 29, 2020
5th Sunday of Lent

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.

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

COVID-19: A PRAYER OF SOLIDARITY

For all who have contracted coronavirus,
We pray for care and healing.

For those who are particularly vulnerable,
We pray for safety and protection.

For all who experience fear or anxiety,
We pray for peace of mind and spirit.

For affected families who are facing difficult decisions
between food on the table or public safety,
We pray for policies that recognize their plight.
For those who do not have adequate health insurance,

We pray that no family will face financial burdens
alone.

For those who are afraid to access care due to
immigration status,
We pray for recognition of the God-given dignity of
all.

For our brothers and sisters around the world,
We pray for shared solidarity.

For public officials and decision makers,
We pray for wisdom and guidance.

Father, during this time may your Church be a sign of
hope, comfort and love to all.

Grant peace.
Grant comfort.
Grant healing.
Be with us, Lord.
Amen.

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INTENTIONS

will be prayed at a private Mass

No public Masses will be held in Delaware or Maryland's Eastern Shore while the nation confronts the threat of coronavirus, Diocese of Wilmington Bishop W. Francis Malooly announced March 15.

Monday	Mar. 30	+Michael Pohlen
Tuesday	Mar. 31	
Wednesday	Apr. 1	+Leslie Lloyd
Friday	Apr. 2	+Nancy Shanahan
Saturday	Apr. 3	Parish Community
Sunday	Apr. 4	+Paul Sullivan
		Jane Jenkins

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, Kathie Wisniewski, Ginnie Marzouca, Fran Huhn, Rick Markel, Peggy Wessel, Andy Werner, Wayne Bunting, Bea Mercatante and others mentioned in our parish book of intentions.

LITURGY



LENT: *“This, rather, is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke, setting free the oppressed ... sharing your bread with the hungry, sheltering the oppressed and the homeless ...”* Thus says the Lord ... and God keeps trying to get us to listen!

TRIDUUM ENVIRONMENT PREPARATION:

NOTE FROM RUTH SANDERS: At this time (March 25) we do not know when the suspension of public Masses will be lifted. Please look for communication by email once we have further word.

TRIDUUM MUSIC REHEARSAL SCHEDULE!

NOTE FROM RUTH SANDERS: At this time (March 25) it is unclear if the suspension of public Masses will be lifted for celebrations of the TRIDUUM, or what adaptations might be required. The best we can do at this time is make a tentative plan, so ALL rehearsals noted below are TENTATIVE. I will communicate by email as needed.

Holy Thursday Women's Choir -- TENTATIVE
 Thursday April 2 – 7:00-8:30 pm
 Holy Thursday April 9 – 6:00-7:00 pm
 Good Friday Men's Choir -- TENTATIVE
 Monday April 6 – 7-8:30 pm
 Good Friday April 10 – 6:00-7:00 pm
 Easter Vigil Combined Choirs -- TENTATIVE
 Sunday April 5 – 6:30-8:00 pm
 Holy Saturday April 11 – 1:00-3:00 pm
 7:30-8:00 pm TRIDUUM

PARISH LIFE

Dear Resurrection Parishioners and Friends:

In difficult times we most need community. So, whether in church or not, please pray for one another. Please keep in touch by phone or email, especially with the people with whom you usually talk before or after Mass.

Please know that the Resurrection clergy and staff are available to talk with you, if desired, or if you have questions.

Let us pray for the health of one another, our local community and people throughout the world.

In Christ,

Fr. Bill Graney

Keep in touch: Please visit the parish website to view a video message from Fr. Greg. Also take the opportunity to sign up to receive parish emails. A Friday newsletter is one way we share messages with parishioners and friends. We also have a Facebook Page. Find it through the box on the front page or the website. . The Contact Us Button on the parish website will take you the staff emails. Be well.

CHRISTIAN FORMATION PROGRAM



Our K to 5 Elementary Program and Sacramental Preparation Classes are suspended at this time. We miss you and send our love.

Contact Nancy Maloney, CFP Coordinator, at

nmaloney@resurrectionde.org or 368-0146 ext. 104.

YOUTH MINISTRY



All the youth and their families are in my daily prayers. I pray that you are adjusting to this new way of learning. Be sure to get outside and get some fresh air!

Blessings on you all- Elaine

Middle School and High School Youth Group

We have gone remote! Check your e-mail for remote learning materials and updates.

Confirmation Class

Bishop Malooly has *not* postponed the date of our Confirmation yet. If anything changes I will let you know.

Please be sure to complete your online modules and find some time to complete the discussion material sent via e-mail with your sponsor, a parent, other adult, or confirmed older sibling.

CANCELLED Annual Diocesan Pilgrimage April 4

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 an intimate 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.

So the question for us remains, can our love become the source that like the love of God allows us to at once grieve, but at the same time allows us to hope? As Jesus says to Martha, "Did I not tell you that if you believed, you would see the glory of God?"
Deacon John

The staff passes on these tools to help cope with isolation, fear, hidden anger, or depression.

Critical incidents may produce a wide range of symptoms. These symptoms usually occur in five different categories: cognitive (thinking) physical (body) emotional (feeling) behavioral (actions) and spiritual.

The more symptoms experienced, the more powerful the stress reaction. The longer the symptoms persist, the more potential there is for lasting harm. The following is only an example of what can show up after an experience or time that comes on suddenly and is outside the range of ordinary human experience.

Thoughts and reactions in relation to a stressful event may last a few days, weeks, or months, and occasionally longer depending on the severity of the event. With understanding and support of loved ones, the stress reaction usually passes more quickly.

SYMPTOMS

COGNITIVE

Poor concentration
Poor attention span
Slowed problem solving
Difficulty with decision making
Memory problems

PHYSICAL

Gastrointestinal Distress
Headaches
Chest Pains
Difficulty Breathing
Elevated Blood Pressure

EMOTIONAL

Guilt
Depression
Grief
Feeling Lost/Overwhelmed
Anxiety/ Fear
Loss of Emotional Control

BEHAVIORAL

Excessive Silence
Extreme Behavioral Changes
Withdrawal from Contact
Sleep Disturbances
Changes in Eating Habits

SPIRITUAL

Uncharacteristic Religious Involvement
Sense of Isolation from God
Loss of Meaning and Purpose
Anger at Clergy
Questioning Basic Beliefs
Faith Practices Seem Empty

TAKE CARE OF YOURSELF

Recognize you are experiencing stress.

Try making a list of things that recharge you, a menu of sorts, and choose from them and practice them daily.

Move your body/exercise.

Connect with others – Share your concerns and how you are feeling with a friend or family member.

Breathing exercises.

Keep a personal journal.

Get outside, even in your own backyard.

Listen to music that lifts your spirits.

Take time to talk with your child or teen about the COVID-19 outbreak. Answer questions and share facts about COVID-19 in a way that your child or teen can understand.

Reassure your child or teen that they are safe. Let them know it is ok if they feel upset. Share with them how you deal with your own stress so that they can learn how to cope from you.

Limit your family's exposure to news coverage of the event, including social media. Children may misinterpret what they hear and can be frightened about something they do not understand.

Try to keep up with regular routines. If schools are closed, create a schedule for learning activities and relaxing or fun activities.

Avoid/reduce use of caffeine, alcohol, drugs

A Spiritual Practice: Lectio Divina - Bible Study

Lectio (Read)

Get to know the Scripture passage and listen carefully for any words or phrases that seem to jump out.

Meditatio (Reflect)

The second reading of the same passage focuses further on the points one became aware of during the first reading.

Oratio (Respond)

After a third reading, it's time to respond, which gives us the opportunity for a conversation with God.

Contemplatio (Rest)

After the final reading, spend around 10 minutes in silent contemplation. Just sit quietly and allow God to work.



**PALM SUNDAY OF
THE PASSION OF THE LORD
GOSPEL – MATTHEW 27:11-54**

Jesus stood before the governor, Pontius Pilate, who questioned him, “Are you the king of the Jews?” Jesus said, “You say so.”

And when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, “Do you not hear how many things they are testifying against you?” But he did not answer him one word, so that the governor was greatly amazed.

Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. So when they had assembled, Pilate said to them, “Which one do you want me to release to you, Barabbas, or Jesus called Christ?” For he knew that it was out of envy that they had handed him over.

While he was still seated on the bench, his wife sent him a message, “Have nothing to do with that righteous man. I suffered much in a dream today because of him.”

The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply, “Which of the two do you want me to release to you?” They answered, “Barabbas!” Pilate said to them, “Then what shall I do with Jesus called Christ?” They all said, “Let him be crucified!” But he said, “Why? What evil has he done?” They only shouted the louder, “Let him be crucified!” When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, “I am innocent of this man’s blood. Look to it yourselves.” And the whole people said in reply, “His blood be upon us and upon our children.” Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. They stripped off his clothes and threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” They spat upon him and took the reed and kept striking him on the

head. And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him.

As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross. And when they came to a place called Golgotha—which means Place of the Skull—they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink.

After they had crucified him, they divided his garments by casting lots; then they sat down and kept watch over him there. And they placed over his head the written charge against him: This is Jesus, the King of the Jews. Two revolutionaries were crucified with him, one on his right and the other on his left. Those passing by reviled him, shaking their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, and come down from the cross!” Likewise the chief priests with the scribes and elders mocked him and said, “He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, ‘I am the Son of God.’”

The revolutionaries who were crucified with him also kept abusing him in the same way. From noon onward, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” Some of the bystanders who heard it said, “This one is calling for Elijah.” Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, “Wait, let us see if Elijah comes to save him.”

But Jesus cried out again in a loud voice, and gave up his spirit.

Here all kneel and pause for a short time.

And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many.

The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, “Truly, this was the Son of God!”

GOSPEL REFLECTION: The Passion narrative, as described in the gospel of Matthew, is keen to drive home two particular points. First, throughout this gospel, the gospel writer is at pains to demonstrate Jesus as fulfilling the prophecy of scripture. At the time of the arrest and the use of the thirty pieces of silver, we are reminded that these things took place to fulfill scripture. Second, this particular gospel emphasizes the innocence of Jesus throughout the passion narrative: he is “sold out” by one of his followers; his trial before the Sanhedrin is a farce; his most loyal follower denies association with him; Pilate declares himself innocent of Jesus’ blood and the crowd accepts the consequences of their actions. At no point is any hint of guilt cast over Jesus. He is an innocent whose fate has been manipulated by others. In this gospel there is no conversation between Jesus and the criminals between whom he is crucified. There is no suggestion that Jesus too is a criminal who is deserving of his fate. His innocence is manifest.

These two themes merge together in this gospel. The manner of Jesus’ arrest, trial, and death are all in accordance with the prophecy of scripture (i.e. in accordance with God’s will), and yet it is emphasized throughout that Jesus is innocent. There can be no accusation that Jesus is in any way deserving of his treatment and yet what befalls him is in keeping with God’s plan. It emphasizes the sacrificial act made by Jesus: a proven innocent giving his life for the good of others. The actions of those who plot against Jesus to seek his downfall actually serve to bring about his purpose. No other outcome was possible. The writer assures the audience that the death of Jesus was no accident; it was intended from the very beginning.

Passion narratives: German scholar, Martin Kähler, described the gospels as “passion narratives with lengthy introductions.” The passion elements are the climax of each gospel and probably written first to establish the unique interpretation of each of the gospel communities.

Q. Why might some people see the Cross as an odd symbol for Christianity? Q. How does the story of Christ’s Passion play out in our own lives today?

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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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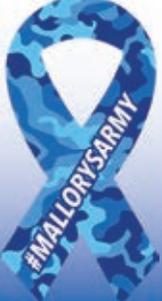


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