

Resurrection Parish

April 12, 2020

Easter

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

A Spiritual message of Easter/ Resurrection

Resurrection and the Pascal Mystery is, indeed, the central mystery of our faith. Jesus, allowing himself to be consumed with passion for righteousness and swallowed by death has, in turn, conquered death once and for all with the power that is the promise of eternal life.

Christ's pathway of passion, death and resurrection was personal: it was unique. It had been fashioned by the Father from all eternity. Jesus was faithful to God's vision for him; Jesus embraced his vocation as the humble, gentle Messiah; Jesus suffered the pain of death; Jesus experienced the power of rising again.

God has fashioned a personal path for each of us from all eternity. Each of us has a unique role to play in God's never-ending revelation of divine life, divine love, divine justice, divine peace and divine reconciliation. Still, the way to resurrection is the way of the cross - the way of giving up, the way of letting go, the way of surrendering any and all things, thought, attitudes and actions that prevent us from embodying the passion of Christ: the passion for all that is righteous and true.

Be certain of one thing: the daily dying to self that is part of living a passionate life is not about dying, stripping and letting go for its own sake. No, it is that all of who we are may be purified to more faithfully and effectively live lives of divine passion and compassion. God does not desire that we die to self out of self-deprecation, but that we die to self in order that, paradoxically, we may actually be more of who God calls us to be.

The clergy have preached on this dying and rising through various examples in our lives. I have asked myself: "Should I say this again, haven't they heard this enough?" But you can see this dynamic in our current crisis. The basic Catholic social teaching of acting with the common good in mind. That is what most of us are being asked to do by following the advice of the CDC and in turn the Diocese. To the extent that we die a little each day and experience the fidelity of God's love in the midst of all adversity, trials, struggles and "letting go," we can experience something of the resurrection every day.

Thanks for listening. Fr. Bill Graney

LITURGY

A Litany for the Coronavirus

BY ANNE AND JEFFERY ROWTHORN

Out of the Depths We Cry Out to
You in the Face of the Coronavirus

Creator God of the universe, God of a thousand names and faces, divine source of health and wholeness, whose compassion embraces the entire community of Earth: behold your fearful people all over the world as we confront the coronavirus. Out of the depths we cry to you, O God. Holy God, hear our voices. Let your ear be attentive to our cries (Psalm 130:1-2, adapted) as we pray for all who may be affected by the virus:

For all health caregivers – nurses, physicians, aides, EMTs, paramedics, technicians and therapists; out of the depths, O God–

We cry out to you. Protect them.

For hospital and nursing home medical staff, assistants, and housekeepers who have close contact with patients and for the patients themselves; out of the depths, O God–

We cry out to you. Protect them.

For all who travel for their daily work over land and sea and through the air—flight attendants, pilots, ship captains and sailors, bus drivers, passengers and long distance truck drivers; out of the depths, O God–

We cry out to you. Protect them.

For all who handle money—bankers, supermarket, village market and convenience store cashiers; out of the depths, O God–

We cry out to you. Protect them.

For all who pump gas and serve customers at Interstate rest areas; out of the depths, O God–

We cry out to you. Protect them.

For restaurant workers—bartenders, coffee shop baristas, cooks, servers, chefs, and dishwashers; out of the depths, O God–

We cry out to you. Protect them.

For hospitality workers—hotel and motel receptionists, servers and housekeepers; out of the depths, O God–

We cry out to you. Protect them.

For daycare center staff who cuddle and comfort children and for all children; out of the depths, O God–

We cry out to you. Protect them.

For teachers and professors, coaches and cafeteria workers at schools and universities across the world and students everywhere; out of the depths, O God–

We cry out to you. Protect them.

For the homeless huddling for warmth over steam grates and under urban bridges; out of the depths, O God–

We cry to you. Protect them.

For the poor, the lonely, the vulnerable, migrants, and the isolated elderly who have no protectors; out of the depths, O God–

We cry out to you. Protect them.

For clergy and people who eat the bread of life, drink from the common cup and pass the sign of peace; out of the depths–

We cry out to you. Protect them.

For all who have tested positive, all who are waiting for test results, and all who are quarantined; out of the depths—

We cry out to you. Protect them.

For all who have already died of the coronavirus, now free from pain and suffering. May the God of hope carry them all the way home, and comfort their families and friends; out of the depths—

We cry out to you. Protect them.

Loving God, hasten the day when the virus will have run its course; quicken scientists to develop medications and vaccines; call out the best instincts of your people—love, neighborliness, compassion, and a sense of caring for every member of your beloved community on Earth. We pray out of the depths to you, O God of hope, whom we call Jesus, Allah, YHWH, Divine Mystery, Wakan Tanka, Great Spirit.
Amen.

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.

Parish Community
+Kevin Rzucidlo
+John Lennon

Rest in Peace

Diocesan priest, Fr. Hilary Rodgers, had been declining for years. He died April 1. He is retired priest of Holy Spirit Church (near bridge and Mary statue). He was an organist much of his life. Prior to priesthood, his served the Ministry of Caring as a Capuchin friar. His main ministry was St. Joseph House, for homeless men.

Matthew Oliver, married and age 32, died of the coronavirus in Georgia. He is grandson of parishioner, Marge Dorsey, and nephew of Andrew Dorsey. We extend our sympathy and prayerful support to all touched by these deaths.

Theresa Saxton, a first cousin of the Graney's, died April 2. She has sisters and brothers who are local and grew up in St. Paul's parish.

Sister Mary Joseph Dougherty, OSB, died April 2. She is a member of the local Benedictine community and she was a long time teacher at St. Elizabeth's School.

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, 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, Lorraine Sturfels, Will Short and others mentioned in our parish book of intentions.



RESURRECTION PARISH 50TH ANNIVERSARY Come! Renew! Connect! Celebrate!

Resurrection Parish has been celebrating our ***Jubilee Year*** with each of you! Easter Sunday of 2020 officially brings the celebration to an end. Sorry for this type of ending but very unusual times! Throughout the year, with joy we welcomed you, our family, to celebrate with us in renewing our faith and connecting with our welcoming, inviting, and loving community. We commemorate our 50th anniversary. We had a full year of celebrations, commencing on the Feast of the Resurrection 2019 and concluding Easter of 2020. Next week we will have in the bulletin a fuller list of events and ways we celebrated. This will be a way of recognizing the many, many, people who have worked on and participated in these events.

We celebrated with joy and gratitude all that we've received from God and opening our hearts to the many blessings God has in store for our parish in the years to come. Principle events:

- Our year of celebration began on April 27th, 2019, the Saturday after Easter, with a five-day Parish Renewal given by Fr. Simeon Gallagher. This was a way of ending also.
- On June 9th, 2019, Pentecost, we celebrated our 50th Anniversary Mass, which will be followed by a reception. The worship space was filled with people connected to the parish, past and present!
- The 50th Anniversary Picnic was held on June 23rd, 2019 the day we celebrated the Body and Blood of Christ.

SOCIAL CONCERNS

OUTREACH FOOD CLOSET

If you are able, please consider bringing nonperishable food directly to the Outreach Center at Community of Christ Church (1205 Milltown Rd. Wilmington, DE 19808). Food is safely distributed each Monday, Wednesday, and Friday from 9 to 11 a.m. <https://sjbde.org/outreach>, 998-7355

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



Happy Easter to all of you. This is the primary feast of our Catholic Church and our parish feast day! I am saddened that I can't celebrate this day in person with you. Without Jesus' suffering, death and Resurrection we would not have the hope of eternal life. 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 *now* postponed the date of our Confirmation. Once I receive a new date you will be the first to 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.

TAKING IT HOME by Deacon John

We have immersed ourselves anew into the Passion and Death of Jesus and so now, on this day of days, we rise triumphant with Jesus from the waters of new life. We began our Paschal season with Lent on February 26 when we received our ashes as we resolved to keep those next six weeks in acts of prayer, fasting and charity. During Lent we were called to purge ourselves of all that might prevent us from once again committing ourselves to Christ and the promises that we made in our baptism. We taught ourselves to die to our weakness and sin by seeking reconciliation and turning to God in our need. But now as we once again plunge into the water of baptism, we experience anew the vitality and the freshness that new life in Jesus brings – we rise in the glory that resurrected life is. We celebrate that death no longer has its sting; that sorrow has turned into joy; and that despite our still broken lives there is yet hope for us and our world. This is the joy that we celebrate today and for the next fifty days of Easter.

Unfortunately, this year these are not the echoes we hear. With the coronavirus still rearing its ugly head there seems little reason to have joy and hope this Easter season. The darkness that covers the world still brings fear and foreboding to our lives. Isolating ourselves and living in place remain our experience and there is little promise of it ending any time soon.

But we really do need Easter. We need it to know that despite the current darkness, there is yet light; the light that shines from the risen Christ. I am sure that the sadness that overwhelmed the disciples was not unlike the sadness that we currently feel. But just like those disciples slowly came to recognize the light of the risen Christ, so must we do so. We must do so because Easter is a call to live in the new life that Jesus by his Paschal Mystery has set before us. God was with Jesus even in the worst moments of his life and God will be with us; that is our promise.

And so yes, we really need Easter just as much, if not more so, this year; we can focus on a world torn upside down and of the limitations that our human frailties present to us. But in Easter, we dwell not on these limitations and our weakness, but on our goodness and the hope, which comes from the love of God. This goodness and hope is greater than anything we can imagine and, in fact, overcomes any weakness we possess. Unfortunately, we do not take the time during Easter, or too many other times for that matter, to dwell in our goodness and the hope our faith gives us. When this happens our faith gets skewed and our lives become depressing. We tend to focus more and more on our lack of worthiness and not enough on our goodness and our worthiness. For this reason we are not always fully alive. Yes, we are human and subject to limitations, but we are saved in spite of these and raised to new and eternal life. Yes, we are not perfect, but God chooses to love us anyway. We are God's creation and as God's creation, we are capable of the good that God has planted within us because God's love is always stronger than destruction and death.

When we rise from the waters of our baptism we say that we are a new creation. This new creation that we become is the new life that Christ has gifted us with. When we live in this new life, we say that this new life is resurrected life. It is living in the freedom that comes with being loved unconditionally. It is being graced with the Spirit and being loved beyond our imagining. And because we are so loved we are set free to live life as Jesus lived his life. This means that we can risk choosing to love others. We can show the compassion that Jesus showed and we can really be the face and hands of Jesus, especially in this time of pandemic. This is why Easter is so important to our faith because it helps us dwell on how we might produce the good fruit we are capable of producing with God's grace. We need to savor God's love and savor the indwelling of the Spirit, which fire's our hearts with God's love. This is the reason for our joy and the reason why we should heartily celebrate this season. And this is the reason we can proclaim our Easter "Alleluia" with such vigor because indeed the Lord has truly risen!

**2ND SUNDAY OF EASTER
GOSPEL -- JOHN 20: 19-31**

On the evening of that first day of the week, when the doors were locked out of fear where the disciples were, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord.

Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe."

Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe."

Thomas answered and said to him, "My Lord and my God!"

Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."

Now, Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may come to believe that Jesus is the Christ, the Son of God, and that through this belief you may have life in his name.

GOSPEL REFLECTION: Because the focus of this gospel passage is usually placed on poor old doubting Thomas, we sometimes overlook the way the passage begins. The disciples are huddled in a room, out of fear.

Just a couple of weeks earlier they had been on top of the world. Jesus was enormously popular with the people, and the disciples, by association, were caught up in that affection. Their man, the one they had chosen to follow, was making waves and stirring the authorities—thumbing his nose at the rules. This, of course, made the disciples feel good to be around Jesus. However, in the space of just a few short days, their world had turned upside down. They'd gone from riding the crest of a wave to being utterly dumped! They were cowering in a closed up room, afraid for their lives in case those who handed Jesus over for death came for them as well. They'd already had an experience of the resurrected Jesus yet they were still hiding and afraid.

Into this fear and uncertainty steps Jesus who says, "Peace be with you." It is a reminder of Jesus calming the storm out on the lake—in the midst of turmoil and anxiety he brings peace and calm.

Thomas has received a pretty bad rap for the last 2000 years, forever labeled as "Doubting Thomas" because he wasn't prepared to take someone else's word for the fact that Jesus had risen. However, despite his demand for evidence, once Jesus is before him, he abandons all his thoughts about placing his fingers in the wounds and proclaims, "My Lord and my God!" This is an absolutely extraordinary statement of faith. For the very first time, someone recognizes Jesus, not as Messiah, prophet or Lord, but as God.

MY LORD AND MY GOD: This extraordinarily clear statement of belief about the divinity of Jesus appears only in the Gospel of John. Why does the Gospel of John make this statement and not any of the other gospels? It must be remembered that the Gospel of John was the last of the four gospels to be written—at least 20 years after the Gospel of Mark and some 60 to 70 years after the death of Jesus. The early Christians had been cast out of the Jewish tradition and were making sense of how their own beliefs could stand apart from Jewish tradition. With the break from Judaism, Christians felt able to express their developing belief that Jesus was God.

THOSE WHO HAVE NOT SEEN: Jesus says to Thomas, "You believe because you can see me. Happy are those who have not seen and yet believe." That's us! Jesus' words in the gospel are meant for people like us living today. We are not in the position of Thomas and the other disciples who were able to see the risen Lord face to face and so convince themselves of his rising. The gospel recognizes that to believe in the resurrection without that physical, personal encounter with Jesus is to be celebrated even more. Happy are we—blessed are we—who have not seen and yet still believe!

NOT AN ENDING? The final two verses of today's gospel passage (John 20:30-31) read like the conclusion to the whole gospel. They are a statement of finality about the purpose for writing the gospel and something of a blessing for those who read it. Yet, surprisingly, there is another whole chapter that follows this passage that deals with still more post-resurrection appearances. Most scripture scholars believe that the end of Chapter 20 was the original ending of the gospel and that Chapter 21 is a later addition—possibly added by the community for whom the gospel was originally written.

- Q. Which phrase or word from this gospel passage particularly stands out to you? Why?*
- Q. In what situations do you most need to hear Jesus' words, "Peace be with you"?*
- Q. In what ways can you relate to Thomas' experience?*

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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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