

### 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.

### Pastoral Council

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

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.

## Spirituality Outreach Stewardship

### Paschal Season

Why forty? Forty is really a symbolic journey. Jesus fasted forty days in the desert. The Israelites journeyed forty years in their flight from Egypt to the Promised Land. Moses spent forty days on the Mountain and Elijah spent forty days preparing for his life's work. So our Lenten journey symbolizes all these other journeys; journeys from death and despair to a new beginning and a new life. Forty is also symbolic for our catechumens as they deepen their preparation for their baptism. For them Lent is the time when they, like Jesus, enter their desert experience to prepare for baptism and their new identity as chosen ones of God. They sail over the waters toward the rainbow and march to the promised land of God's reign.

At the beginning of Lent the Bishop calls out the names of the catechumens who seek to be baptized at Easter. They will write their names in the Book of the Elect as a sign that they have been chosen by God. **Our catechumen, Cassie, took this step last Saturday, February 17.** Her name was called and she completed the process of her election by signing Resurrection's Book of the Elect, which is now displayed near our font. We, the already baptized, now share her excitement as

she moves closer and closer to her baptism. We also get to rediscover the meaning of our own baptism as we journey with her. We pray for Cassie that she will be open to this new life that awaits her and we also pray for ourselves that we will recommit ourselves to living this new life.

# Lent



## Prayer Opportunities

**Friday March 9, 7:00 pm**

Stations of the Cross by Resurrection Youth

**Friday March 16, 7:00 pm**

A Light for My Path:

Praying the Psalms on the Way of the Cross

**Monday March 19, 7:00 pm**

Taize Prayer and Reconciliation

at Immaculate Conception Parish, Elkton

## INTENTIONS

Monday	February 26	8:30am	+Dillon Scofield
Tuesday	February 27	7:00pm	Parish Community
Wednesday	February 28	8:30 am	+Leon Skripchuck
Friday	March 2	8:30 am	
Saturday	March 3	5:30pm	Victoria Cusak
Sunday	March 4	8:15 am	+Deacon Joe Roman
		10:30am	+Greg Hanson



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** 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, Burt & Carol Strasser, Ed Baum, Evelyn LeJeune, Kat Edwards, and others mentioned in our parish book of intentions.

## LITURGY

**Pope Francis' Prayer Intention-February 2018**  
**Say "No" to Corruption:** *That those who have material, political or spiritual power may resist any lure of corruption.*

Especially during **cold and flu season**, remember to **pray for those who are sick**, for their caregivers, for those who have died because of sickness, and for those who suffer with no one to care for them. **At Mass if you think you're not well, you may want to refrain from shaking or holding hands and receiving communion from the cup.** Others will understand and appreciate your concern for them!



### **It's not too late!**

Our parish is participating in *Living the Eucharist!* This **Lenten spiritual renewal** program provides opportunities to grow in faith through learning more about the Eucharist, participating more actively in Sunday Mass, and living the Eucharist each day as disciples of Jesus. This faith sharing group will meet on Thursday evenings now through March 22, 7-8:30 pm. **Please join in!** We encourage you to give it a try, even if you can't be present for all the gatherings. To join in, please contact Cory Zolandz, [czolandz@gmail.com](mailto:czolandz@gmail.com), or Ruth Sanders, [rsanders@resurrectionde.org](mailto:rsanders@resurrectionde.org).

## PARISH LIFE

### 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](mailto:suzmarko@verizon.net) or 302-737-1660 to get on a waiting list.

### Women's Retreat

*Resurrection Parish Friday, March 2, from 6-8:30 p.m. and/or Saturday, March 3, from 8:30 a.m. till 3 p.m.*

Our Women's Retreat will focus on the sacrament of reconciliation through scripture, prayer, discussion, reflection, and music. The retreat will conclude with the celebration of the Sacrament of Reconciliation followed by Mass. <https://sjbde.org/womens-retreat>

### Men's Retreat

*Resurrection Parish Saturday, March 17, 2018, from 8 a.m. through 3:30 p.m.*

Our focus for this retreat will be "*The Challenges of Being a Christian Father.*" Please sign up <https://sjbde.org/mens-retreat>. Any questions, please call the St. John Beloved Parish Office at (302) 999-0211. Registrations must be received by Thursday, March 1, 2018. There is no cost for attending the retreat. Thank you.

**Thank You!** for your support of Girl Scout Troop 1207! By saying yes to Girl Scout cookies you are giving girls the opportunity to learn, grow and become leaders who can change the world.



**RE: New Parish Model.** Thanks for participating in our Novena prayers leading up to the Team meeting with Bishop Malooly. But to keep you informed, the meeting has been changed to Feb 26 because of a death in the family of Bishop Malooly. Thus, a delay by a week in letting you know how the meeting goes.

**Charitable Donation Receipts:** Receipts are printed if requested by a parishioner. If you require a receipt, please contact Debbie in the parish office at 302-368-0146 ext. 0 or [office@resurrectionde.org](mailto:office@resurrectionde.org). There is also a request form in the Gathering Space by the welcome table and on the parish website under the welcome tab <http://resurrectionde.org/charitable-donation-receipt> Thank you kindly for your contributions to support Resurrection Parish and its ministries.

### **Answer Bishop Malooly's Invitation to Walk His Way.**

Bishop Malooly invites youth and young adults from all parishes and schools to join him as we come together for the ninth annual Pilgrimage on Saturday, March 24, 2018. Young people from across the diocese will carry the diocesan pilgrimage cross through the streets of Wilmington with the Bishop as a representation of Jesus' entry to Jerusalem and His journey on Good Friday to Calvary. To register, please contact Elaine Little. For more information, visit [www.cdowcym.org](http://www.cdowcym.org). Registration deadline is March 15.

**With BEST LENT EVER**, you'll receive daily emails with short inspirational videos, practical tips for your everyday life, and real-life stories to encourage you in your journey. All you have to do is sign up at [DynamicCatholic.com/BestLent](http://DynamicCatholic.com/BestLent).

This year's BEST LENT EVER program is based on the newly revised edition of *Perfectly Yourself* by Matthew Kelly. This book was a parish Christmas gift to you.



Next week, our parish will take up **The Catholic Relief Services Collection (CRSC)**. Funds from this collection help provide food to the hungry, support to displaced refugees, and bring Christ's love and mercy to all people here at home and abroad. Next week, please give generously to the CRSC, and **help Jesus in disguise**. Learn more about the collection at [www.usccb.org/catholic-relief](http://www.usccb.org/catholic-relief).



### **Support Vacation Bible School**

Join us for a Friendly's Fundraiser on Tuesday, March 6<sup>th</sup> from 5:00 to 8:00pm at the Lantana Square Friendly's. Ten percent of all dine in and carry out purchases during this time will benefit the Ebenezer United Methodist's and Resurrection Parish's VBS 2018. Hope to see you there! So that we get credit for your purchase, please show your server a flyer. Grab a flyer from the table when you grab a Dialog. Thank you for your support of the Education committee and VBS!

### **SOCIAL CONCERNS**

#### SECOND WEEK OF LENT



#### **ENCOUNTER CESIA**

We encounter Cesia in Nicaragua, where, despite a lack of economic opportunity, young people pursue their dreams by building businesses to better their lives. How can you work to improve the lives of others this Lent? How can you support those, worldwide, who are forced to flee their homes to find safety or better opportunities? Visit [csricebowl.org](http://csricebowl.org) for more.

*Next Sunday, March 4<sup>th</sup>, on Catholic Forum, Deacon Fran Huhn will discuss the Faith and Light faith sharing group for persons with intellectual disabilities and their family and friends.*

*Listen to Catholic Forum every Sunday morning at 10:05 a.m. on WDEL 101.7 FM, 1150 AM and [www.wdel.com](http://www.wdel.com). Listen to past episodes of Catholic Forum online at [cdow.org/communications](http://cdow.org/communications).*

**Thanks to your generosity, Resurrection provided and help serve dinners, transported families to/from the Family Promise Day Center to Ebenezer, and served as overnight hosts. The families enjoyed the meals which Resurrection provided for Turkey Night on Sunday and Roast Beef Night on Tuesday. A special shout out to Oscar's Famous Pizzeria on New Linden Hill Road who once again provided the pizza free of charge on Saturday night (they have community donated slices which they accumulate over time and they had enough to provide us some delicious pizzas!)**

## **CFP: YOUTH MINISTRY**



Middle and High School  
Youth Group

March 4 : preparing Stations of  
the Cross 6:30 to 8:15 p.m

March 9 is Youth led Stations of the Cross , meet  
at 6 p.m.

March 18 2018: Join us for a Seder Meal – families  
invited. 6:30 to 8:15 p.m.

## **ELEMENTARY CHRISTIAN FORMATION**



**Welcome! K-5 Christian  
Formation Program (CFP) will  
meet on 2/25, 3/4, 3/11, and 3/18  
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](mailto:nmaloney@resurrectionde.org)

### **First Holy Communion Classes**

Wednesday, March 7<sup>th</sup> at 5:45-7:00pm

Wednesday, March 21<sup>st</sup> at 5:45-7:00pm

### **TAKING IT HOME**

The scriptures this weekend all seem to have a familiar ring. Though the gospel story of the transfiguration does not make a specific reference to it, the readings in some way all speak of sacrifice and death. Our first reading is the familiar but strange story of Abraham and Isaac. In this story, God asks Abraham to sacrifice his only son Isaac. Though Isaac had been God's gift to Abraham as an old man, Abraham's promised progeny, Abraham did not hesitate to obey God. But because Abraham obeyed, God prevents Abraham from carrying out the deed. God spares Isaac and then God makes a promise to Abraham: "I will bless you and your offering."

To put this story in perspective, it helps to know that, at the time of Abraham, human sacrifice of one's first born was not uncommon. It was a way to appease

the gods. But by sparing Isaac, God was telling Abraham that this was not the way of Abraham's God. Abraham's God is the God of the living and this God does not demand human flesh to be sacrificed for God to be appeased. Instead, God desires that we love God as God loves us, with our whole heart and our whole being. And this is what Paul means in our second reading from Romans when Paul says that God did not spare God's own Son. But this does not mean that God needed the death of the Son. It was in love that God offered the very gift of the Son as one like us, not sparing the Son from the trials and difficulties of this human condition of ours. And in this human condition, the Son loved both God and us so much that he willingly offered the gift of his life even to death for our sakes. It was for this reason that God raised the Son to new life. For you see God does not love us because we are good; God loves us because God is good. Nothing we can do will either decrease or increase God's eternal and infinite eagerness to love. This is what Jesus showed us and why God raised him to new life.

In the gospel we hear the famous story of the transfiguration of Jesus. This is Jesus in all his glory, the glory of resurrected life. So where is there any mention of death? In the story's conclusion, there is a foreboding hint of what must come before the experience of resurrected life, the suffering and death. And here is the point where the three readings converge to make sense for us. In our lifetimes we too will not be spared suffering and death. Though the transfigured Jesus is the image of resurrected life, and though this image represents what awaits us as well, Jesus had to first accept the cross before his glory. And so the same awaits us; we too need to remember that our suffering and our dying, our trials and tribulations, comes before our glory. What does this mean?

In baptism we take on the resurrected life of Jesus, but we also take on his death as well. So our share in the promise of eternal life, that transfigured life, does not come without our dying also, figuratively and literally. So we too must assume the cross as part of our path to the glory of resurrected life. The cross, however, is not a sign of defeat. But it is instead our reminder that we are more than our sin and weakness. Jesus accepted the cross not merely as a way to acknowledge our sin and weakness, but also to encourage us to let go of that sin and weakness in order that we might live as God's holy people and be who we have always been meant to be.  
Deacon John



### 3<sup>RD</sup> SUNDAY OF LENT GOSPEL – JOHN 2: 13-25

*Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money changers and overturned their tables, and to those who sold doves he said, “Take these out of here, and stop making my Father’s house a marketplace.”*

*His disciples recalled the words of Scripture, Zeal for your house will consume me. At this the Jews answered and said to him, “What sign can you show us for doing this?”*

*Jesus answered and said to them, “Destroy this temple and in three days I will raise it up.”*

*The Jews said, “This temple has been under construction for forty-six years, and you will raise it up in three days?” But he was speaking about the temple of his body. Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the Scripture and the word Jesus had spoken.*

*While he was in Jerusalem for the feast of Passover, many began to believe in his name when they saw the signs he was doing. But Jesus would not trust himself to them because he knew them all, and did not need anyone to testify about human nature. He himself understood it well.*

**Gospel Reflection:** The Temple in Jerusalem was (and still is) a powerful symbol of holiness and a symbol of the connection and relationship between God and the Hebrew people. It is often assumed that Jesus’ anger was directed at the traders and moneychangers because their business had infringed on and desecrated the temple precinct. But the reality is a bit more complicated. The Temple was the holiest site for sacrifice to God. The tradition dictated that sacrifice made by a priest on the altar was the highest form of worship. The best animal to sacrifice was a healthy, properly formed creature. Rather than walking a lamb all the way from somewhere like Galilee to Jerusalem, the faithful would purchase their sacrifice animal at the Temple itself—thus the presence of the people selling cattle, sheep, and doves. However, to further complicate matters, the Temple traders would not accept Roman coins to purchase the sacrificial animals because they bore the image of the deified emperor. Therefore, money changers were required to exchange Roman currency for acceptable coinage—so the money changers were also playing their part in the prayer life of the Temple.

Jesus’ outrage is not so much with the traders and the money-changers as with the whole religious practice and hierarchical structure that has developed to a point where the only way a person can pray in a ‘valid’ way is to purchase an animal and hand it over to a priest who goes behind a screened wall to sacrifice the animal. The only way to seek God’s forgiveness and mercy was to ‘buy’ it at the Temple. This was what outraged Jesus. He could not stomach

**Scriptural context:** This episode of outrage in the Temple is recorded in all four of the Gospels. Interestingly, the three synoptic gospels—Matthew, Mark, and Luke—place the event in the final days leading to Passion events, while the Gospel of John places the event in the very early days of Jesus’ public ministry. While the synoptics are likely to be more chronologically correct, the Gospel of John uses the event very deliberately to make the point that Jesus is the new Temple—the new focus of God’s presence in the world; the Word made flesh.

**Historical Context:** In Jewish tradition, the Temple marked the point of physical connection between God and humankind and between the past and the present. It was where God’s story and humanity’s story met. However, in the year 70 C.E.—some 40 years after Jesus—the Temple was destroyed by the Romans. The gospel of John is written another 20+ years later and so the reality of the Temple’s destruction is still trying to be absorbed by the people. It was a very powerful image for the gospel writer to suggest that Jesus was the new Temple—the new point of connection.

**Different View – Just like Jesus**  
This gospel passage must be one of the most commonly misused passages in the Bible. So often it is used as justification for someone losing their temper, or worse, an outrageous temper tantrum. People fail to appreciate the difference between their own hot-headedness and the outrage against injustice that was being expressed by Jesus. They also seem to miss the significance of the fact that this was a “one off” for Jesus!

- Q. What was Jesus’ dream of the way people should be able to relate to God?*
- Q. Are there Church practices today that may be seen as unjust or discriminatory?*
- Q. What everyday forms of injustice exist in your local community?*
- Q. How can you challenge injustice?*



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