

Resurrection Parish April 15, 2018

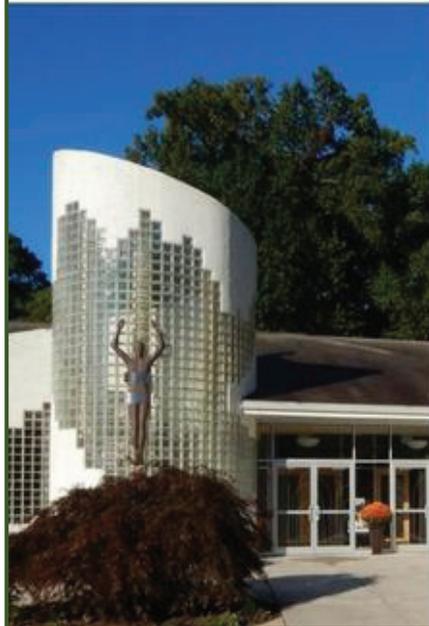
A Catholic Christian Community

3rd Sunday of Easter

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

2018 Annual Catholic Appeal “Disciples of Christ, Witnesses of Faith” Commitment Weekend

St. Luke recalls for us in today’s Gospel that it was only when Jesus opened their eyes and minds through his explanation of the scriptures and the breaking of the bread that the two disciples on the road to Emmaus came to recognize Him.

As men and women of faith, we are like those disciples, living our lives in the real world, walking along with Jesus who is always there accompanying us, whether we recognize Him or not.

Our Lord teaches us that at the end of our mortal life, He will call us to be with Him for all eternity. He will do so because of His great love for us and because of our response to do what He has asked: to feed the hungry, give drink to the thirsty, clothe the naked and attend to the needs of our brothers and sisters not only in our parishes and diocese but throughout the world.

www.resurrectionde.org

The Annual Catholic Appeal, with its theme, “Disciples of Christ, Witnesses of Faith” challenges each of us to bear witness to our faith and open our minds and hearts to bring those less fortunate closer to God’s table. To know Christ is to know His message of salvation; to love Christ is to imitate His love for all people; and to serve Christ is to manifest His teachings through acts of Christian Stewardship.



This weekend you are invited to participate in the 2018 Annual Catholic Appeal. Please respond by pledging a sacrificial gift to this important campaign.

To learn more about the Annual Catholic Appeal, visit www.cdow.org; click “Giving” then “Annual Catholic Appeal”.

INTENTIONS

Monday	April 16	8:30am	
Tuesday	April 17	7:00pm	
Wednesday	April 18	8:30 am	+Evelyn LeJeune
Friday	April 20	8:30 am	
Saturday	April 21	5:30pm	+Evelyn LeJeune
Sunday	April 22	8:15 am	Parish Community
		10:30am	+Joseph Paloni



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** Richard McCracken, Eva Skripchuk, Linda Scarola, Bill Maloney, 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-April 2018

Universal – For those who have Responsibility in Economic Matters That economists may have the courage to reject any economy of exclusion and know how to open new paths.

Throughout the 50 days of Easter Time each year, I pray in gratitude for all Resurrection parishioners, faith filled and beloved children of our loving God. It is a precious gift to travel together this journey toward the kingdom of God in Christ. In these early weeks of the season, I am most especially grateful for the many, many people who had a share in preparing and serving for our beautiful Triduum liturgies. These celebrations ask for an additional commitment from all those who participate and truly an even greater commitment from all those who serve in so many ways. Please know that your part goes totally noticed! Musicians practice literally for hours. Lectors take special care in preparing and practicing

together. Altar servers and others practice and learn or re-learn the once a year procedures of each of these unique celebrations. EMS, sacristans, bread bakers, greeters, ushers serve for several liturgies within a few days. It really is extraordinary to be part of this unfolding of God's grace and people's goodness. That said, there are several people whose dedication of time and talent, I believe, warrant special mention. And so I thank most especially Mike Reis, Patti Falkowski, Jane Hanson, Steve Grise, Joe Paulus, Mary Louise Chesley-Cora, Ellen Turano, Ken Tulenko, Mary Ann McLane, Ellen Pringle, Doug Keilman, Fr. Bill and Deacon John. For each of you, and for each person who is touched by the liturgies of our faith community, I share a portion this beautiful Prayer for the Work of Our Hands by Diana McIlintal:

Blessed are you, Lord God, Creator of all that is good, for in your mercy you give us work that we may be co-creators with you.....

Keep us mindful of the power you share with us that we may create only that which leads to peace. May the work of our hands and our visions and dreams collaborate with your good will, which continues to build for us your kingdom on earth. We ask this through Christ our Lord. Amen.

Ruth



Eastertime is the 50 day celebration that flows from the Triduum. It is the Church's most ancient and most beautiful season.

These are springtime days of blossoming orchards, of open windows, and of the great gladness of the awakening earth. Fifty days are a week of weeks, seven times seven, with a day added so that Eastertime has eight Sundays, a mystical sign of eternity.

During Eastertime the Church reads through the Acts of the Apostles (our first reading for each Sunday of Eastertime). The Book of Acts is actually a sequel to the Gospel of Luke. The same author is responsible for both. Acts is a kind of family history of the first Christians, featuring both Peter and Paul as its leading characters. Throughout these fifty days, the Paschal Candle burns brightly in the Church. During Easter the candle stands near the Ambo, the place where our scripture readings take place. Christ is truly in our midst as we proclaim his gospel and, in fact, is speaking to us through the gospel. This Candle is a symbol of the risen body of Christ and the fire of the Spirit. This is why this Candle is kept near the font during baptisms because it represents the Christ

that the newly baptized becomes. And during funerals it is kept near the body of the deceased as a sign that the deceased is being welcomed to that new and eternal life promised by Christ's Paschal Mystery. Deacon John

PARISH LIFE

Join the Pastoral Council: This Spring we're looking for parishioners to run for election to the Council. **To Sign up as a candidate for this Spring's election.** Please see a current member of the Council in the Gathering Space after Masses this weekend.

PARISH PICNIC!

Sunday, May 20th after the 10:30am Mass
Bring a friend!!!



Spring Car Wash: Sunday April 22

The youth will be washing cars during the Sunday 8:15 AM and 10:30 AM Masses on April 22.

Cost: donation to benefit the youth travelling to Brooklyn, NY this summer for a week of service.

As you pull in pick up a card for your dashboard and look for directions where to park your car. After parking your car bring your keys to the table. ONLY adults will move cars. After feeding your soul, you can drive home in a cleaner car. Thank you in advance for your support.

The Buildings and Grounds Committee is looking for a few parishioners to dedicate time towards maintaining the parish properties. We have meetings once a quarter in which we identify tasks that are needed to maintain the function and aesthetics of the church, rectory and the grounds they reside. We will have a meeting on April 25th at 6:00-8:00 in the library. Activities include general maintenance (painting, ceiling tiles, etc.), capital projects, emergency repairs, etc. How much you want to contribute is up to you and your skill level. We need your eyes and mind to help identify the needs of the parish and prioritize the tasks at hand. If you have any questions, please call Rich Mayes (302) 290-1402 or email: rthmayes1@verizon.net.

SOCIAL CONCERNS

Come and Celebrate! The 15th Anniversary of our Diocesan Global Solidarity Partnership with the Diocese of San Marcos Guatemala

Sunday, April 22, 2018 Schaefer's Canal House,
Chesapeake City, MD Mass: 3:00pm
Dinner and Entertainment: 4:00 - 7:00 pm
Tickets: \$35.00 per person *pre purchase only*
Contact Joan McConnell 302-333-4227
mccconnell.joanm@gmail.com

CFP's Spring Community Service Project

We are making Comfort Bags for the foster care children of Children's Choice, during Spring Fling. Please help us by donating the following gently used items: teddy bears, coloring books, crayons, playing cards, small puzzles, blankets, toiletries, and draw string bags. We are collecting the donations in the green and blue totes outside the Youth Room. **Thank you for your continued support!**

ELEMENTARY CHRISTIAN FORMATION



Welcome! K-5 Christian Formation Program (CFP) will meet on 4/8, 4/15, 4/22, 4/29, 5/6, and 5/20 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 Events

Sunday, April 22nd, 12:00-1:30pm "Banner Sunday"

Friday, April 27th, 6:30-7:30pm First Communion Rehearsal (parent must attend)

Sunday, April 29th, 10:30am Mass First Holy Communion

CFP's Spring Fling- Friday, April 20th

Come join the fun at CFP's Spring Fling on Friday, April 20th from 5:30pm-8:00pm. Kids, bring your helmets, scooters, bikes, and ride on toy. If you have any outside games, please bring it too. Please RSVP by April 18th to Nancy Maloney at (302) 368-0146 ext. 104 or nmaloney@resurrectionde.org

CFP: YOUTH MINISTRY



Middle and High School
Youth Group

**A HUNGER FOR JUSTICE
INTERGENERATIONAL EVENT:
April 15, 2018 6:30-8:15 PM**

This is a scheduled youth group class, so all youth are expected to attend. All youth, **and their families** are invited. Bring a friend!

This is truly an intergenerational event in which all parishioners are invited and all participants, regardless of age, will have a role in the evening. We will meet in the gathering space to begin our program. Please RSVP to Elaine at elittle@resurrectionde.org on or before April 13, so we have enough supplies for the evening. Please join us as we learn more about hunger in the world and in our own community.

Confirmation Class: Our next Class will be on April 22 12:00-2:30PM

TAKING IT HOME

A transition period is usually a time when we are in an in-between state – in between jobs, relationships, careers, stages of life or an economic downturn. Transitions periods are often difficult. Initially a transition period starts with the experience of being disoriented. Familiar patterns of behavior change, creating confusion and a sense of loss. After this happens, begins the darkness. This is the feeling of being disconnected from people and things, causing one to lose hope as well as creating a situation where one cannot see the possibility of a future. And for this reason people often find transition periods both frightening and perplexing.

This description of what a transition period looks like can very well speak to the situation in which we find the disciples in the gospel. Huddled together in Jerusalem, they are frightened and confused. The events of Jesus' death have caused them to be troubled. Jesus is now dead, their mission is in shambles and their future hopes are shattered. What are they to do now that their dreams and hopes of a new world lie scattered in the ashes of Good Friday?

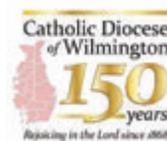
This is the situation when Jesus once again enters the scene. Just as the disciples are learning some disturbing news from the two disciples returning from Emmaus, Jesus appears. But because they did not as yet understand these events – the events of Jesus' Passion, Death and Resurrection, they were terrified by what they saw. Jesus is a ghost! Realizing their fright and confusion, Jesus asks, "Why are you troubled?" The disciples are still in their transition period, still thinking and seeing in the old ways and still holding onto their past, where everything was

familiar. But now those old ways of thinking and those familiar patterns are gone and they need to make a change if they are going to move beyond their current situation. How can they see new possibilities; how can they make a new start and what will get them there?

So as Jesus enters the scene, he realizes that he must do something familiar with the disciples if they are to begin to move beyond their fright and perplexity. He offers to eat a meal with them. And through this familiar ritual Jesus calms their fears and then takes the time to help them understand all that had just taken place and what these events would now mean for them and their lives. What Jesus teaches the disciples in the process is the necessity of letting go, that is, dying to old ways and eventually helping them to see new possibilities and new ways of living. The disciples had to first see Jesus in a new way and what this new way would now mean for them.

What Jesus does through the meal is to let his disciples know that he is still present and that this presence is real. Though this presence is different from what the disciples were used to, it is still a real presence. The disciples could not see this as long as they remained stuck to their old ways. Jesus helped them overcome this confusion and darkness when he demonstrated for them through the scriptures the meaning of his passion, death and resurrection. And once they too understood that they would have to enter into this death – would have to allow their old ways to literally die – could they begin to make the transition to a new way of living. And in this new way they could then understand that they would have constant contact with the Risen Lord.

This is the constant challenge of the table of the Lord. This old and familiar ritual of the "breaking of the bread" calls to us in our day as well. In the eucharist, Jesus again challenges us to enter into his death so that we might die to our old self and so enter into his peace and forgiveness. This is a peace that brings comfort to our restless hearts in times of transition and confusion. And through the forgiveness that Jesus offers in this meal, we are set free to live in the freedom of God's love for indeed, Christ is present with us every time we "eat and drink this cup." Deacon John



As the sesquicentennial celebration of the Diocese of Wilmington continues, a group of 135 people from throughout the diocese prepares to launch its 10-day pilgrimage to France and Italy. The group leaves April 16 for its trip to Annecy and Rome. The journey led by Bishop Malooly will be tracked with daily reports on thedialog.org. "Annecy to Rome: Diary of #CDOW150th" will include photos and details of the trip each day. Look for quotes, highlights and photos each day on thedialog.org. Additional information is available at www.cdow.org/150th, @CDOW150th on Instagram and Twitter. and www.facebook.com/CDOW150th .



**4TH SUNDAY OF EASTER
GOSPEL -- JOHN 10:11-18**

Jesus said: "I am the good shepherd. A good shepherd lays down his life for the sheep. A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them. This is because he works for pay and has no concern for the sheep. I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep. I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd. This is why the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down on my own. I have power to lay it down, and power to take it up again. This command I have received from my Father."

Gospel Reflection: The image of Jesus as the good shepherd is such a familiar image that it can sometimes become over-familiar and cease to engage us. Countless works of art have presented this image literally, picturing Jesus as a shepherd with a crook and surrounded by sheep or even with a lamb draped around the back of his neck. The image from this week's gospel often gets merged with the image from the parable of the lost sheep that appears in the gospels of Luke (15:1-7) and Matthew (18:10-14) where artists frequently place Jesus as the hero of his own parable and portray him as the "good shepherd" going out to retrieve the one lost sheep. Such amalgamations of different gospel images can become very confusing. Some of this confusion and literal interpretation stems from the gospel writer's choice of metaphoric language. In the gospel, Jesus says, "I am the good shepherd," not "I am like the good shepherd." The writer's use of metaphor, rather than simile, provides a much more compelling image, but can result in a more literal interpretation. The emphasis of the image is on the adjective. Jesus is the good shepherd. Shepherds generally were not regarded as particularly good people—more like the scum of the earth!—so the choice of image is a deliberate one to unsettle the listeners. Unlike their normal expectation of shepherds—cut-throats who would run away at the first sign of danger—Jesus is the good shepherd: the one who does not abandon his flock; the one who has concern for his sheep; the one who will lay down his own life for his sheep. The final verses of the passage make an interesting extension to the image of shepherd and sheep. Unlike the "sacrificial lamb," the good shepherd chooses to lay down his life and also has the power to take it up again.

The GOOD Shepherd? Shepherds in first century Palestine were far from the idyllic pastoral image that we generally associate with the image. They occupied one of the lowest steps on the social ladder—men of such poor reputation that they could only be trusted to herd sheep; they certainly couldn't be trusted around other people! Jesus' use of the image cut two ways: it was a confronting image for the audience; but it was also a challenge to those leaders who had been charged to "shepherd" their people and behaved no better than thieves—Jesus was giving them an image of what it means to be a good shepherd.

The Shepherd Messiah: The gospels go to great lengths to affirm the lineage of Jesus and associate him with the house of David, the first great Jewish king. David began life as a simple boy tending his father's flock of sheep. When the line of kings was instigated through David, they were charged with being "shepherds" of their people. However, down through the line of kings, this care for the people was lost and they ceased to be "shepherds." Jesus' claim to be the good shepherd is his claim to be in the line of the true kings of Israel—a shepherd of the people.

The Australian Shepherd: Australian audiences tend to struggle with the image of Jesus as the good shepherd. The Australian image of sheep is one of huge flocks of sheep that number in their hundreds and thousands and roam freely over enormous open plains. Australians also tend to look on sheep as pretty stupid animals that will follow anything anywhere. To put Jesus into this image of vast sheep stations is challenging. And perhaps even more challenging: Can a shepherd know his sheep individually in this context?

*Q. How does the image of the good shepherd speak to your life and experience?
Q. Have you ever seen yourself as needing to be the good shepherd for someone else?
Q. Are there times you have acted more like the "hired man"—fleeing in the face of threat or difficulty?*

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