

# Resurrection Parish

December 30, 2018

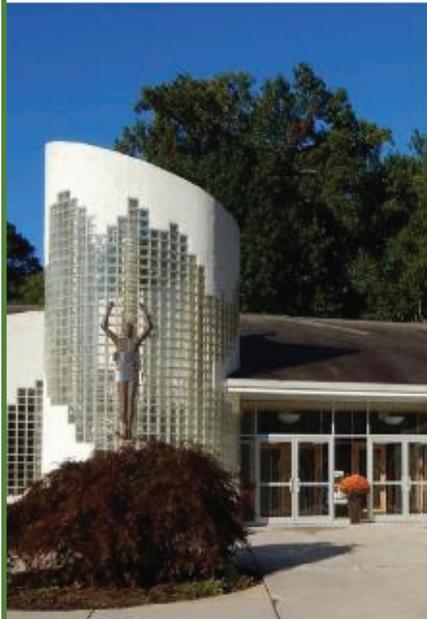
A Catholic Christian Community

Holy Family

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.

## Pastoral Council

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

ext. 102  
ext. 115  
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**

## The Holy Family?

Growing up I thought that the “holy family” represented the “ideal, perfect family.” In that world, the television images of such stand-out families were portrayed on shows like *Leave it to Beaver*, *Ozzy and Harriet*, and *Father Knows Best*. These families were considered “normal.”

Now, I realize that Joseph, Mary, and Jesus, as a family, were anything but normal. Joseph’s new wife is pregnant...but not by him. The family end up in a foreign country without the means to care for themselves. Unemployed and homeless (street people!), they turn to others for help and are rejected again and again. Mary has to deliver her baby in a filthy barn. Our modern depiction of the Crèche include Magi delivering gifts and the adoration of Angels and shepherds (a warm-hearted myth, but the stories are not factual accounts).

Two things stand out from the genealogies of Jesus and the two birth narratives: 1) we are all related, and, 2) some of the strangest, most unlikely people are important in the life of Jesus and, similar oddballs and misfits are clearly important to our own stories.

Have you ever noticed that Jesus himself specifically and deliberately welcomes the most odd and least cool people? He reaches out to the socially awkward and those with the least outward attractiveness and appeal. Jesus loves the losers and misfits, those who are mocked and rejected, the people that many of us would be shocked to see at our dinner table. *So what is Jesus trying to teach us?*

When Jesus seems to “dis” his own family (“*Who is my mother, who are my brothers?*” Mt 3:31), he is clearly stretching our smaller notions about family. “*My family are those who hear the word of God and do it!*” (Mt 3:35).

“*The parts of the body that are weaker are indispensable*” (1 Cor 12:22). For us to recognize and know and love Jesus, we must recognize and know and love Jesus in people who are broken and addicted, the immigrants, the rejected.... That’s a hard thing to admit and an even harder reality to embrace. Yet, this is the ‘Way of the Lord.’

Who is the holy family? I suppose it is people who are so bizarre that they even have room for someone as strange as me!

Peace, Fr. Greg



**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.

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**T**hank you to all who offer themselves as Jesus would during this Christmas Time. You make our parish home a place of welcome, a place where the face of Christ is revealed, a place of love and joy! And you take Christ with you as you go forth and proclaim the gospel in your own life. A special thank you to those who prepared in so many different ways for the liturgies of Christmas. From those who hauled and climbed ladders to place banners; to those who moved chairs, set up the crèche, set up and prepared the Christmas trees and other plants; to those who proclaimed the Word in spoken or sung voice; to greeters who were the first face of Christ people encountered as they arrived in our building; to ushers who helped everyone be comfortable in our parish home; to those who served at the altar; to those who made sure we had bread and wine, cups and bowls, to those who helped distribute communion -- please know that in your time of preparing, serving and celebrating Christmas liturgies, you have offered a very special a blessing to others. May God-With-Us continue to bless each of you throughout the coming year.

Ruth

**INTENTIONS**

Monday	Dec. 31	8:30 am	
Tuesday	Jan. 1	10:00 am	Parish Community
Wednesday	Jan. 2	8:30 am	
Friday	Jan. 4	8:30 am	+Marguerite and Bob Reiling
Saturday	Jan. 5	5:30pm	Parish Community
Sunday	Jan. 6	8:15 am	+Ken Pfeiffer
		10:30am	+Gregg Houck



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, Carol Strasser, Judy Burns, and others mentioned in our parish book of intentions.

**Tuesday, January 1, 10 am Mass  
Solemnity of Mary, Mother of God**  
(a holy day of opportunity!)

**PARISH LIFE**



**Christmas Brunch**  
Jan. 6 after the  
8:15 and 10:30 a.m. Masses.

### **Prayer for Christian Unity**

On Thursday, January 17, 2019 at 7 pm, at 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.



### **Save the Date! Annual Winter Arts Festival **Saturday** **January 26, 2019****

Contact Elaine at [elittle@resurrectionde.org](mailto:elittle@resurrectionde.org)

if you have an item or service you would like to donate to our silent auction. Thank you in Advance.

### **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](mailto:12374Columbiettes@gmail.com) or 302-239-0739 for details or to sign up. The theme for this year's March is "Unique from Day One"



**L.A.F.F. (Life after Fifty-Five):**  
Tuesdays in Room 2. From 11:30 am – 2:30 pm. Bring a bagged lunch, and join a fun group to play card games.

***New Parishioners:*** We welcome you! Please register with the parish. Registration forms are always available after Masses on the table by the main entrance or in the Parish Office. For more information, call (302) 368-0146 x0

**Parish offices are closed December 31 and January 1 for the Holiday. Happy New Year!**

## **ELEMENTARY CHRISTIAN FORMATION**

### **Our K to 5 Elementary Program**

**will meet on 1/6/19, 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](mailto:nmaloney@resurrectionde.org), 368-0146 ext. 104.

### **Sacramental Prep**

Saturday, January 5<sup>th</sup>, 9am **First Reconciliation**

### **Epiphany Party**

Sunday, January 6<sup>th</sup> (after the 10:30am Mass)

### **Pass On the Good News!**

What good news? - The Good News of Jesus and our Catholic Faith! Help our children of the parish grow in their faith by coming a substitute catechist or assistant for CFP (K-5<sup>th</sup> Grade)! With classes offered Sunday mornings from 9:15-10:15am. We provide you with training, materials, and support. For more information contact: Nancy Maloney (302) 368-0146 ext. 104 or [nmaloney@resurrectionde.org](mailto:nmaloney@resurrectionde.org).

## **CFP: YOUTH MINISTRY**



### **Middle and High School Youth Group**

**January 6, 2019 6:30-8:15- Middle school and high school youth group.**

Sign-in in the gathering space and gather in the youth room.

**High school and College students** bring a wrapped gender-neutral gift priced at \$5 or less for our annual Epiphany Party!

### **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](mailto:elittle@resurrectionde.org).

## SOCIAL CONCERNS

**Social Justice in the Word.** On this Feast of the Holy Family, let us remember that one of the seven principles of Catholic Social Teaching is the Call to Family, Community, and Participation. We who are created in God's image—God who is Trinity in a relationship of complete love—are social creatures who are meant to be in relationship with God and with each other. In community, beginning in our families, we realize the fulfillment of our dignity. As we grow, our community expands beyond the family, and we are to be in loving relationship with all of God's creation and to participate in the wellbeing of the community.

## VOCATIONS

We have so much to learn from the Holy Family: Mary allows God's will to change her life; Joseph pays close attention to and follows the prompting of the angel; Jesus says to the Father "not my will, but Thine be done." What is the Father's will for *you*? Are you taking steps to find out? If you think God might be calling you to live out a religious vocation, call or write Fr. Norm Carroll, Diocesan Director of Priestly and Religious Vocations (302-573-3113; [vocations@cdow.org](mailto:vocations@cdow.org)). And check out our website: [www.cdow.org/vocations!](http://www.cdow.org/vocations!)

## Taking it Home

What does it mean to be part of a family? Sometimes when asked this question, we may not always respond positively. Families are complicated things and come with a host of issues. All we have to do is to look at the many negative images of family life – child abuse, the heartache of separation and divorce, and the sadness of the many parentless homes. None of these images recall anything pretty and are downright horrendous. The unfortunate thing is that many among us have even experienced these problems among our very own families.

But fortunately, being part of a family is a positive thing. It is positive even if not all of family life is considered good. The positive thing is that to be part of a family is to know that you belong, that you are connected and that you have a place where you are accepted and loved. However crazy family life can be the one constant is that our families create a home for us, a place that where no matter the situation or circumstance, we can always come home. This is especially true during these holiday times.

It is interesting too that during these holiday times, when family gatherings are in abundance, that the Church also celebrates the family, the Holy Family. In the serene images of Mary, Joseph and Jesus we are given a picture of the perfect family; at least these are the images that we create for ourselves in the hope that such saintly images will make our own families look better too. Trying to mirror the Holy Family is what we all do as families. But is this really what we should be doing and why we celebrate the Holy Family?

First, the serene images are nice, but unreal. Mary, Joseph and Jesus as a family also faced the same kind of turmoil, fear and hardship that many a family shared. They were poor. They were migrants in a strange place. They had their concerns - Joseph for the unwed, but pregnant Mary. In many ways they were like typical families. And this gets to the other point, why celebrate the Holy Family? We celebrate the Holy Family, not because they are the holy, saintly and outstanding symbol of family life that we should be imitating, but because this is the way that Jesus chose to enter our world, as part of a family. And because Jesus chose to enter our world as a member of the human family, we can now cherish our own families. We can cherish them because it is here in the so-called little churches of the world that the human love, care and compassion shared between family members becomes a symbol of God's divine love for us all. Through the incarnate flesh of the Son all life has been made holy. And so our sharing in the joys and sorrows, the good times and the bad times, the richer or poorer times of sickness or health of family life is truly a sharing in the life of Christ. But we say this is not the picture of my family life so how can my family really be an image of the Holy Family? The following from John Shea I think gives some perspective.

Family holiness is not about perfection. Nor is it about premature judgments of failure or self-congratulatory judgments of success. It is about people living in close relationship to one another and discerning opportunity for the shared Spirit to flourish. There is a certain immediacy to this discernment, for time makes and unmakes possibilities. Therefore, family members must be alert to cooperate with each individual situation in terms of what it offers. They must also be confident that their spiritual center is capable of contributing whatever is needed to better the life they share. This is the right question of every holy family: are we ready to act on the call of the Spirit to better our life together?  
Deacon John



### **THE EPIPHANY OF THE LORD GOSPEL - MATTHEW 2: 1-12**

*When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, magi from the east arrived in Jerusalem, saying, "Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage."*

*When King Herod heard this, he was greatly troubled, and all Jerusalem with him. Assembling all the chief priests and the scribes of the people, he inquired of them where the Christ was to be born. They said to him, "In Bethlehem of Judea, for thus it has been written through the prophet: And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel."*

*Then Herod called the magi secretly and ascertained from them the time of the star's appearance. He sent them to Bethlehem and said, "Go and search diligently for the child. When you have found him, bring me word, that I too may go and do him homage."*

*After their audience with the king they set out. And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was. They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they departed for their country by another way.*

**Gospel Reflection:** The gospel of Mark, the first of the four canonical gospels to be written, does not bother at all with the question of the birth of Jesus. Written some ten or more years later, the gospels of Luke and Matthew both present a version of the circumstances surrounding the birth of Jesus. The gospel of John, written later still, also avoids details of Jesus' birth. The two accounts of the infancy that we do have from the gospels tell very different stories because they have each been used to place the rest of the gospel in a particular context. Unfortunately, the two stories have been mashed together so much that we now have one notion of the Christmas story that is a poor amalgam of the two unique narratives.

In the gospel of Luke, Joseph and Mary are living in Nazareth and travel to Bethlehem and are forced to give birth out in a field because there is no room at the only inn in Bethlehem. The ones who bear witness to the birth in this account are shepherds—some of the lowest of the low—as the gospel of Luke identifies Jesus as having a preferential option for the lowly ones.

In the gospel of Matthew, Joseph and Mary are living in Bethlehem and give birth in their own house. They later flee to Egypt and then settle in Nazareth.

The two towns need to be included in both accounts because they are named in some of the ancient prophecies about the Messiah. In the gospel of Matthew, the witnesses to the birth are wise men, dignitaries from another land. The Matthew writer wants to emphasize the "kingship" of Jesus and it is fitting that foreign dignitaries present gifts on the birth of a king. The two stories deserve to be dealt with uniquely and should be unraveled from the muddled, entwined version that dominates our Christmas imagery.

*Q. Why is it significant that Jesus' birth be witnessed by important men from a distant land?*

*Q. Whether or not the wise men are a purely literary device, what "truth" does their story convey?*

**The Magi:** In some translations, the "wise men" of this passage are referred to as 'Magi'. Magi was the name given to the Persian priestly caste. Persia (now, Iran) lies to the east of Israel. These wise men are also sometimes portrayed as astrologers, but that is largely because of the reference "We saw his star as it rose." It is interesting that the passage describes "some" wise men; tradition has developed a specific number of three—based on the three gifts presented. These anonymous (and purely literary) figures have been given names and their "relics" lie in honor beneath the Cathedral of Cologne.

**Epiphany:** The feast of the Epiphany celebrates the revelation of Jesus to humankind. The wise men are the representatives of humanity bearing witness to this revelation. However, the Epiphany celebrates the revelation of Jesus as not only the Messiah of Israel, but also as the Savior of the whole world. Interestingly, in this gospel that emphasizes the "Jewish-ness" of Jesus, the witnesses to the birth are gentiles from a foreign land. Their inclusion is a powerful declaration that the revelation of Jesus is for all people. Regardless of the liturgical year, this reading is always used on the feast of the Epiphany to celebrate this pivotal moment.

**Going home:** The wise men, or Magi, are warned in a dream not to go back to Herod and they go home by a different way. How could they do anything but go home another way—indeed, go home as different people? They are changed by their encounter with the child Jesus and they go home a different way; in a different state; in a whole different frame of mind. When we genuinely encounter Jesus—in scripture, in life, in prayer, in ourselves—then we cannot go home the same way; we must go home by a different way as the Magi did.

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