

Resurrection Parish

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.

December 15, 2019

Third Sunday in Advent
Gaudete Sunday

3000 Videre Drive
Wilmington DE 19808
302-368-0146
www.resurrectionde.org



Rev. William Graney, Pastor ext. 102
Rev. Gregory Corrigan, Assoc. Pastor ext. 115
John Falkowski, Deacon ext. 110
Fran Huhn, Retired Deacon
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

Resurrection Parish – Expanding Our Visitation Ministry

Have you or a family member ever been sick for awhile? In a hospital or recovering at home? Did a visit from a friend make a difference?



Resurrection is expanding our Visitation Ministry, and would like more volunteers engaged in visits to the sick and homebound.

There are several options for this ministry:

- Visits to senior facilities, nursing homes, etc.
- Home visits to people temporarily unable to attend Mass (recovering from surgery or illness)
- Home visits to the long term disabled
- Visits to hospitals
- Transportation to Mass

Questions?

- **How often would I visit?** Visits can be routine, i.e. 1/week, or 1/month. Or visitors can be “on call” – at the request of Father Bill/Deacon John.
- **How do I find out who needs visits?** Father Bill/Deacon John coordinates the visits. They will assign volunteers to those who need the visits.
- **Do I need to be qualified?** It depends on the type of visit. Hospital visits require clearance and training, which can take some time. This can be coordinated by Father Bill/Deacon John. Eucharist Visits (taking Holy Communion) to the infirm require some training by Deacon John
- **How do I sign up?** Please provide your name and level of interest to Father Bill or Deacon John, who will guide you through the process.

Thank you.

INTENTIONS

Monday	Dec. 16	8:30 am	
Tuesday	Dec. 17	7:00 pm	+Mike Turano +Louise Popitti
Wednesday	Dec. 18	8:30 am	
Friday	Dec. 20	8:30 am	+Constance Chesley
Saturday	Dec. 21	5:30 pm	Parish Community
Sunday	Dec. 22	8:15 am	+Kevin Rzucidlo
		10:30am	+Elizabeth Ann "Lee" Malgieri

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, Frank Maguire, Kathie Wisniewski, Ginnie Marzouca, Fran Huhn, Rick Markel, Peggy Wessel others mentioned in our parish book of intentions.



LITURGY

O Antiphons The Roman Catholic Church has been singing the “O” Antiphons since at least the eighth century. They are the antiphons that accompany the Magnificat canticle of Evening Prayer from December 17-23. They are a magnificent theology that uses ancient biblical imagery drawn from the messianic hopes of the Old testament to proclaim the coming Christ as the fulfillment not only of Old Testament hopes, but present ones as well. Their repeated use of the imperative “Come!” embodies the longing of all for the Divine Messiah. Consider including the O Antiphons in your individual or household prayer each day from now until Christmas:

DECEMBER 17: O Wisdom of our God Most High, guiding creation with power and love: come to teach us the path of knowledge!

DECEMBER 18: O Leader of the House of Israel, giver of the Law to Moses on Sinai: come to rescue us with your mighty power!

DECEMBER 19: O Root of Jesse’s stem, sign of God’s love for all his people: come to save us without delay!

DECEMBER 20: O Key of David, opening the gates of God’s eternal Kingdom: come and free the prisoners of darkness!

DECEMBER 21: O Radiant Dawn, splendor of eternal light, sun of justice: come and shine on those who dwell in darkness and in the shadow of death.

DECEMBER 22: O King of all nations and keystone of the Church: come and save man, whom you formed from the dust!

DECEMBER 23: O Emmanuel, our King and Giver of Law: come to save us, Lord our God!

—From Catholic Household Blessings & Prayers
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CHRISTMAS TIME HOLY DAY MASSES

CHRISTMAS EVE

Tuesday 12/24 -- 4:00 pm and 7:00 pm

CHRISTMAS MORNING

Wednesday 12/25 -- 10:00 am

MARY, MOTHER OF GOD

Wednesday 1/1 -- 10:00 am

ENVIRONMENT PREP for CHRISTMAS: On Sunday **December 22** we’ll change banners, put up and decorate trees, prepare the crèche, add chairs, and generally make Resurrection ready to welcome Christ in all our guests and parishioners! We’ll work beginning at 11:30 am (after the 10:30 am Mass) on both dates. **Thank you** for any and all help you can offer.

LITURGY MINISTERS: Are you able to serve for **Christmas Eve, Christmas Day** and/or January 1 for our celebration of **Mary, Mother of God**? Please contact the office or sign up in the SERVE binder in the Gathering Space! Thank you for your gift of time.

PARISH LIFE

STEWARDSHIP CAMPAIGN

In the fall each year we ask you to commit to the practice of giving. A heartfelt thank you to all of you who have returned your green financial stewardship commitment card.

Your parish leadership does its best to operate the church on a sound financial basis, and having a good handle on the expected income enhances the ability to plan responsibly.

Tribunal Advocate

Fr. Mark Mealey the Judicial Vicar of the Tribunal is interested in soliciting Advocates for the Tribunal. Advocates are individuals who assist persons who either petition the Tribunal for an annulment or persons who must respond to an annulment petition. This role can be performed by either woman or men. For those who are interested there will be a training session by a prominent canonist on January 11, 2020 at Holy Cross in Dover at the Early Learning Center (behind the church). The training session will be from 9 am to 4 pm with lunch at noon.

If you are interested in this ministry or you have questions about it, you may contact Deacon John Falkowski at jfalkowski@resurrectionde.org. Names of those who wish to attend should be submitted to me so that this information can be passed on to Fr. Mealey. Bishop Malooly will confer the Office of Advocate-Procurator for a period of three years to those who attend.

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 ext. 0 or email dseymour@resurrectionde.org.

If you move out of the parish, have a change of address or phone number please contact the Parish Office at 368-0146 ext. 0 so that we can update our records.

Dual Recovery Anonymous (DRA)

A 12 Step Program for men and women who meet to support each other in our common recovery from two *No-Fault Illnesses*:

- an emotional or psychiatric illness, and
- chemical/substance dependency.

Meetings are Open and meet at Resurrection Parish every Monday from 6:30 - 7:30 p.m.

CHRISTIAN FORMATION PROGRAM



Our K to 5 Elementary Program will meet 12/15

from 9:15 to 10:15 a.m.

See you there!

Would you like more information?

Contact Nancy Maloney, CFP Coordinator, at nmaloney@resurrectionde.org or 368-0146 ext. 104.

First Reconciliation

Saturday, January 11th, 9:00 a.m.

YOUTH MINISTRY



Middle School Youth Group

December 15, 2019 6:30—8:15 p.m.

Topic: Mary and her "Yes" to God

High School Youth Group

December 15, 2019 6:30—8:15 p.m.

Come connect with old friends and new. Let us know what you want to discuss! Light refreshments will be provided.

Confirmation

Our next class is January 12 from 12:00—2:30 p.m. Complete online Modules 1&2 prior to class.

For information contact Elaine at [368-0146 ext. 107](tel:368-0146) elittle@resurrectionde.org

College Age Retreat Jan 3—5, 2020

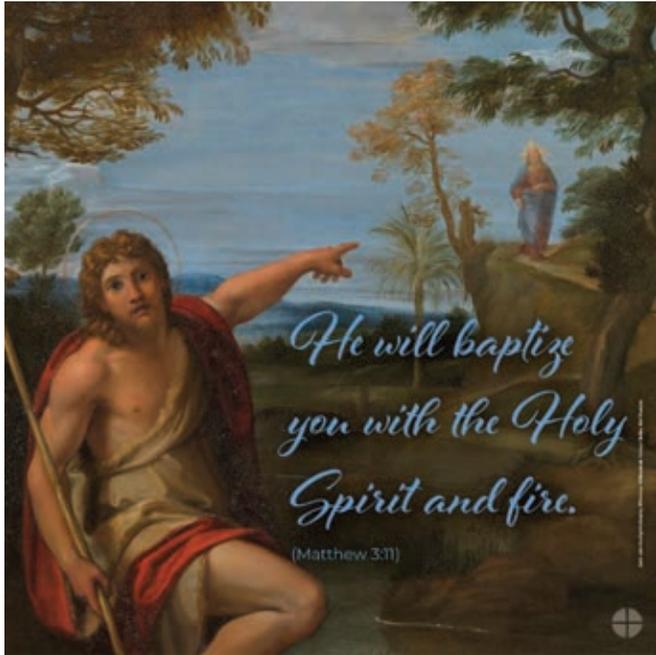
The Marianist Family Retreat Center in Cape May Point, NJ offers retreats for families, teens, and individuals. The retreat begins with dinner on Friday January 3 and finishes with lunch on Sunday. All meals are provided. This retreat is designed to bring together young people of college-age (17-22 Current Year High School Seniors are welcomed) to renew your spiritual life, deepen your relationship with God and to enrich your association with your peers. Our time will be filled with prayer, special liturgies, peer group discussions and Eucharist. *You do not need to be a current college student to attend: Just 17-22 years old.*

For more information contact Elaine at 368-0146 ext. 107 elittle@resurrectionde.org or go to:

<https://capemaymarianists.org/college-age-retreat-weekend/>

To Register go to

https://capemaymarianists.org/marianist_appform2.html



TAKING IT HOME

In the midst of his book “the Divine Dance,” Richard Rohr offers the following prayer:

God for us, we call you Father.

God alongside us, we call you Jesus.

God within us, we call you Spirit.

You are the eternal mystery that enables, enfolds
and enlivens all things.

Even us and even me.

Every name falls short of your goodness and greatness.

We can only see who you are in what is.

We ask for such perfect seeing – as it was in the
beginning, is now, and ever shall be. Amen.

Is it possible for us to see the world with such perfect seeing, the way God sees it? Most of us, I think, would say “no” to this question, as the prayer suggests. For most of us still look at this world and see it as broken; this, I think, is the message from in our current political climate, our country is broken and we need to fix it; that is the way that many perceive things to be. But is this truly the way we are called to see it? In our gospel this weekend, John the Baptist sends his disciples to ask Jesus “if he is the one who is to come or should we look for another?” In response, Jesus does not say he is the one, but says instead, “Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and the poor have the good news brought to them.”

Jesus points to his works as testimony to who he is. In essence, he has come to restore our sight; to take away the pieces and fragments by which we see the world and to give us hearts to see as God sees it. Jesus has come to restore creation; to re-make the world the way God created it to be. This is the world of which the prophet Isaiah speaks when he says that God will make the desert bloom and bring salvation to those in captivity and joy to those in sorrow so that they will see the glory of God. God’s promise of fulfillment, the promise of restoration, of reconnecting to God and being made whole again, is now at hand.

But are we ready to admit to this truth about God’s promise of fulfillment? Though the desire of our hearts is to see the world as God sees it, to be made whole again, we still have difficulty believing this and getting past our fears and the pain and the bitterness of broken lives and a broken world. The harsh reality is that the world, you and me, may be beyond redemption. We, with our small minds, can’t deal with the mind of God. We have to whittle God and love into small parts that our minds can handle and portion out. Our human love is conditional and operates on a scarcity model. Humans can’t conceptualize or even think infinite or eternal concepts. We cannot imagine infinite love, infinite goodness or infinite mercy. At least that’s the way we feel.

But there is something which should give us hope that all is not lost; that the desire of our hearts to be restored and to be made whole again with God and with each other is possible. And that something is the word becoming flesh and dwelling among us. For in this act, this place, this earth and you and me and all creation, are now the dwelling place of God. Because God saw fit to become one like us this world, this earth has been made holy; we have been made holy. See we don’t come to the God mystery through concepts or theories but by connecting with what is, with God’s immediate presence, embodied presence which is all around us. We have to recognize the one Body of Christ in all of creation

And so we need to reflect this truth, first by allowing God’s vision of the world to sink into our hearts by recognizing our essential goodness because that is what it means that God took our flesh, we are made in the goodness of God; and secondly, by living this truth in our lives. This is how we accept our baptismal call to be prophets of the hope that our Catholic faith proclaims. And as prophets we too are call as Isaiah was called to reflect the world as God envisions it. We are to be peace makers and to believe in our hearts that such peace is possible if we work at it. We are to be reconcilers and to believe in our hearts that such reconciliation between families, friends and neighbors is possible if we work at it. Will you be willing to work at it; to make sure that the desire of your hearts is not a pipe dream but is a truth worth living? If you are willing then let your hearts be lead by the one who knows how to see, Jesus, and knows how to teach us to see in this way for the one who is to come has arrived! Deacon John



**FOURTH SUNDAY OF ADVENT
GOSPEL – MATTHEW 1: 18-24**

This is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the Holy Spirit. Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly.

Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the Holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins.”

All this took place to fulfill what the Lord had said through the prophet: Behold, the virgin shall conceive and bear a son, and they shall name him Emmanuel, which means “God is with us.”

When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home.

Gospel Reflection: We will see throughout the coming liturgical year that the gospel of Matthew places a great deal of emphasis on the importance of the Law and upon its proper application. Indeed, the gospel writer casts Jesus in the role of the “new Moses”—Moses was the great Law-giver of the Old Testament and Jesus is portrayed in this gospel as bringing a new Law to the people of Israel. In Matthew’s gospel, the proper application of the Law is as important as the Law itself.

In the passage for the fourth Sunday of Advent in Year A, Joseph provides an example of the proper application of the Law. His betrothed wife was pregnant; she would have been subject to the Law against adultery and probably would have been stoned to death. Under the Law, Joseph was obliged to divorce her, and yet he determines that he will do so quietly and protect Mary from too much shame and possibly save her life. Joseph did not intend to ignore the Law, but he sought to carry it out in such a way as to bring the least shame and the least hurt to all involved.

The role of Joseph is often overlooked. There is no mention of him during the public ministry of Jesus. In fact the latest mention in any of the gospels is the account of Jesus in the Temple at the age of 12. After that, Joseph disappears and we can only assume that he has passed away by the time Jesus takes up his ministry. Yet Joseph is truly a man of great faith. By rights he should have divorced Mary and walked away. But he trusts in the word of the God that is addressed to him in a dream and from that point on he goes to great lengths to protect and care for his family.

Advent: Emmanuel – God-is-with-us – that’s what we celebrate through Christmas Time and that’s what we’ve been preparing for during Advent. We celebrate God-with-us in a particular time and place through our celebration of the birth of Jesus. But we remember it every year because we also use the Christmas celebration to remind ourselves that God continues to be with us. That is what is so remarkable about the Christmas season: that God-is-with-us **now**, not just in a stable in Palestine so many years ago, but now! Advent is the time to remind ourselves of this incredible truth and prepare ourselves to acknowledge it once again.

Scriptural context: Today’s first reading is from the prophet Isaiah and contains the prophecy that is quoted in the gospel passage. The book of Isaiah was written at a time when the people of Israel were under threat and had once again fallen away from their covenant with God. Isaiah’s prophecy is one of the “Messiah” prophecies but despite the future-focus is a promise to the people of the time that God-is-with-us. The promise is that God-is-with-us now, despite the conditions we find ourselves in, and God-will-be-with-us in the future when God’s Messiah is born of a young woman.

What’s in a name? It appears that Mary’s child is to be called both Jesus and Emmanuel. Emmanuel is not intended as a different name for Jesus, rather one of the many titles that will be applied to him. The title means God-is-with-us. That one word, Emmanuel, sums up the essence of Jewish and Christian belief. The Jewish people’s faith in God was built on the basis that God traveled with them and through their lives. Christians believe that God took on an even closer sense of being with us through God’s incarnation in the life of Jesus.

- Q. Why might the writer have used the excerpt from Isaiah to back the angel’s words?*
- Q. What social and cultural issues may Joseph and Mary have had to overcome?*
- Q. What values and virtues does Joseph display in this episode?*
- Q. Why would an understanding of God becoming incarnate have been problematic for Jews?*

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#WHATSMYNAME
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