

ST. PHILIP BENIZI CATHOLIC CHURCH

March 5, 2023
Second Sunday of Lent



PARISH INFORMATION

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Matt Anderson

Administrative Council Chair:

Dan Sweeney

Adoration: Janet Tankersley

(C) 503-545-2229

Minister Volunteer Coordinators

Altar Servers: Don Payne

(H) 503-632-4370

Prayer Requests: Peggy St Andre

503-631-3531

Email Prayer Chain: Heather Hannam

hahannam@juno.com

MASS SCHEDULE:

Saturday Vigil - 5:30pm Mass

Sunday - 8:00am & 10:30am Mass

Mon/Wed/Thurs/Fri - 8am Mass

Tuesday - 6:30pm Mass

RECONCILIATION:

Saturdays – 4:00-5:00pm or by Appointment

EUCCHARISTIC ADORATION:

Thursdays – 8:30am-10pm (*ends with Benediction*)

ANOINTING OF THE SICK:

If you or someone you know is homebound, wants to receive Communion or the Sacrament of Anointing, please call the parish office, 503-631-2882.

Baptisms: Call the Parish Office.

Funerals: Call the Parish Office.

Weddings: Call Fr. Paschal at least 6 months in advance of the planned date.

St. Philip Benizi Website: www.philipbenizi.com

God is good! All the time! All the time, God is good.

Dear friends in Christ, last Sunday, we focused our reflection on making substantial preparations to join the Savior on the roller-coaster ride of forty days of Lenten journey in the desert. The Lenten journey is tempestuous because we are determined to fight and conquer the devil and flee from all the devil's sugar-coated enticements that separate us from the Only Begotten Son of God. Jesus Christ gallantly humiliated Satan even with surreal means of power, wealth, and fame presented before him. Amid the devil's exploits to bring Jesus down, the Savior daringly confronted the enemy that no one has the power and right to tempt God. "You shall not put the Lord, your God, to the test." (Matthew 4:7). In the words of inspiration, we embolden all to rise to the challenges that the devil consistently poses on our journey.

As we joyfully enter the second week of our Lenten journey, we continue with trust to move away from our comfort zones to journey with Jesus in the desert for true conversion, repentance, purification, and desired transformation. Lent is an excellent opportunity for us to transform our lives. The liturgical readings of this renewing season speak to the hearts of all believers who are making this purifying and transforming pilgrimage.

Today's readings focus on trust and transformation. Trust in God brings a lot of positive changes in one's life. Trust in God's word helped and inspired Abraham and Sarah to move from the Ur of Chaldaeans (their comfort zone) to an unknown destination. Abraham and Sarah, following God's order, leave their native homeland for a far distant land. God assures them that with the acceptance of this invitation, many blessings will rain upon them and their descendants yet to come. Abraham's courageous attention, acceptance, and faith in that adventure in his old age transformed his life- it transfigured him into the father and spiritual benefactor to all believers.

Indeed, we cannot hear this account of the encounter between God and Abraham at a more appropriate time than the season of lent. During lent, God, through the church, calls and directs every believer, as he did to Abram, to "Go forth from the land of your kinsfolk and from your father's house to a land that I will show you." As God invited Abraham to surrender his identity and leave his comfort zone, in the same way, the Lord is calling all of us to move away permanently from the comfort zones that blindfold our Christian visions to the place of encounter with him. The Ur of Chaldaeans represents a place where 'the human world and ways and the will of God are not allowed to reign supreme. A place that significantly obstructs true and faithful worship of God. And where it is difficult to encounter God because of false and empty promises surrounding us. A place where those in power and various agencies are busy forcing us to abandon the ten commandments or to subtract from and add to the divine law. For some, cruising in their comfort zones, the Ten Commandments should be updated to suit their selfish and worldly desires.

Therefore, the call to "Go forth from the land of your kinsfolk and from your father's house to a land that I will show you" is a transformative mission. It is a transformative voyage that will bring numerous blessings if freely adhered to and undertaken. It is not an easy journey to launch; it is costly because it needs faith and trust, like that of Abram, to take this valiant step. There is no better time to leave worldly distractions behind than in this beautiful season of lent.

The season of Lent is a time to pray and come closer to God to deepen our relationship with him. It is a time to engage in a personal retreat and be detached from material things. Also, it is a time to disconnect from the numerous gods in us that we advertently or inadvertently serve and worship. We worship these gods in line with the taste and fashion of our desires and lust. We need to make a challenging and venturesome departure as Abram did to where God indicates. His obedience to God's voice, faith, and trust transfigured and transformed his entire life at the end of the journey. So, lent is a time to ask God to increase and strengthen our faith so that we may trust and believe as Abram did, with the hope that it will result in our transfiguration/ transformation at this time of the Lenten journey.

Continued on page 7

This week at SPB and Upcoming Parish/Archdiocesan Events

Sunday, 3/05/2023

8:00am Mass: +Claire Banasky (Claire & Grace Pattyn)
10:30am Mass: +Edelmira Ayala (Karla Vazques)

Monday, 3/06/2023

7:40am: Morning Prayer/Church
8:00am Mass: +Tony Setera Sr.

Tuesday, 3/07/2023

6:30pm Mass: +Fr. Michael Patrick (Sherrie Havens)
7:00pm: RCIA/Hall

Wednesday, 3/08/2023

7:40am: Morning Prayer/Church
8:00am Mass: +Vi Loveall

Thursday, 3/09/2023

7:40am: Morning Prayer/Church
8:00am Mass: +Genowefa Wiktor
(Anna & Jacek Wiktorowicz)

7:00pm: Faith Sharing via Zoom

8:30am-10:00pm:
Eucharistic Adoration



Friday, 3/10/2023

7:40am: Morning Prayer/Church
8:00am Mass: +James Gerkman Family
(David & Rosalie Swanson)

6:00pm: Soup Supper/Hall
7:00pm: Stations of the Cross

Saturday, 3/11/2023

4:00-5:00pm: Reconciliation/Church
5:30pm Mass: +Rose Marie Kinney (Becky Wooten)

Sunday, 3/12/2023

8:00am Mass: All Parishioners
10:30am Mass: +Edelmira Ayala (Karla Vazques)

Is your Rosary in need of repair? Rosary Repair every Sunday/Hall after 10:30 Mass

March 5th: Blood Pressure Readings 9:15/Hall

March 10th: Soup Supper/Hall 6pm hosted by the Youth Group . Stations of the Cross/Church 7pm.

March 10th & 11th: RESTORED, Parish Mission/St. John the Apostle (see bulletin board)

March 19th: Catholic Relief Services Collection



Travel with Fr. Paschal Ezurike, on our Pilgrimage to Ireland and England

Where: Galway, Our Lady of Knock, Cliffs of Moher, Killarney, Dingle Peninsula, Dublin, Downpatrick, City of Belfast
Trip Dates: August 11-August 21, 2023 Cost: \$4,999.00 To register, please contact (855) 842-8001 or (508) 340-9370. You can also register online at www.proximotravel.com.

Lenten Confession Schedules

St. Philip Benizi: Tues. 7-8pm, Sat. 4-5pm
Our Lady of LaVang: Mon.-Sat. 7:30am-finishd & 6-7:00pm
Christ the King: Sun. 7:45-8:45am, Tues. 5-5:45pm, Thurs. 5-5:45pm, Sat. 3pm-5pm
St. John the Baptist: Thurs. 6-7:30pm, Sat. 2:30-3:30
St. John the Apostle: Friday 5pm-finished, Sat. 3:30-4:30, Sun. 11:30-finished, 1:30-finished (Spanish)

FORMED is a great resource for Lent

Go to formed.org/signup; Sign up as a parishioner. Start watching movies, podcasts, commentaries, book guides.....

Connection in Your Marriage

Calling all married couples! **On March 12th, from 3-5 PM**, local Catholic Engaged Encounter leaders Michael and Nancy Fisher will be sharing an enrichment in the Fireside Room at Holy Trinity. Come enjoy light refreshments and be ready to grow in your love. This month's theme is Connection. Whether you've been married one week, one year, or more than a decade, this is for you! Holy Trinity Catholic Church
13715 SW Walker Rd. Beaverton, OR 97005

Come to a Women's Lenten Retreat and Day of Reflection and Prayer on the theme: "Mary on the Journey with Us," Saturday, March 18th, 9am-2pm at St. Henry Catholic Church in Gresham. Mass at 8am followed by check-in and registration at 8:30am. Guest Speaker: Dina Marie Hale. See bulletin board for more information.

Finance Corner

<u>Registered Household</u> 222	WEEK OF 2/26/2023 <u>Actual</u>	<u>Budget</u>
<u>Donors</u> 28	\$1,969 (online:)	\$5,878
<u>Fiscal Year</u>	\$164,227	\$169,103

Next Weeks Assignments

Ushers

Lector/Commentator

Extraordinary

3/11~5:30am:

Tom Muldoon

Becky Wooten

3/12~8:00am: Butch Searls

Kristine Bible

John Buxman

3/12~10:30am: Kevin Horace

Jerry Siler

Janet Tankersly

March Church Cleaners: Janet Tankersly (503-545-2229)

March Altar Linens: Michelle Harrington (971-409-5664)



3/12 9:00am: Pat & Elaine
11:30am:





Once Upon a Mountaintop

FR. JOSEPH JUKNIALIS

Many people, perhaps most people, have had a religious experience of some sort, something akin to that of Peter, James, and John atop the mountain with Jesus. It may or may not have included hearing a voice. Most often it is a deep sense of God's presence beyond anything they have ever known, like a profound realization of what life is about or how it is laced through and through with God. It usually occurs as we are idle, not doing anything in particular, and often when we are younger, yet it is also something that changes our understanding of what life and God are about.

Most people do not talk about such experiences for any number of reasons, partly because there do not seem to be words to describe such a moment in a way anyone would understand, like trying to describe falling in love. Partly because if we tried, we fear others would think us strange. And partly because we can find ourselves wondering whether it was real or simply our imagination. Yet always we remember the moment and know it to be true.

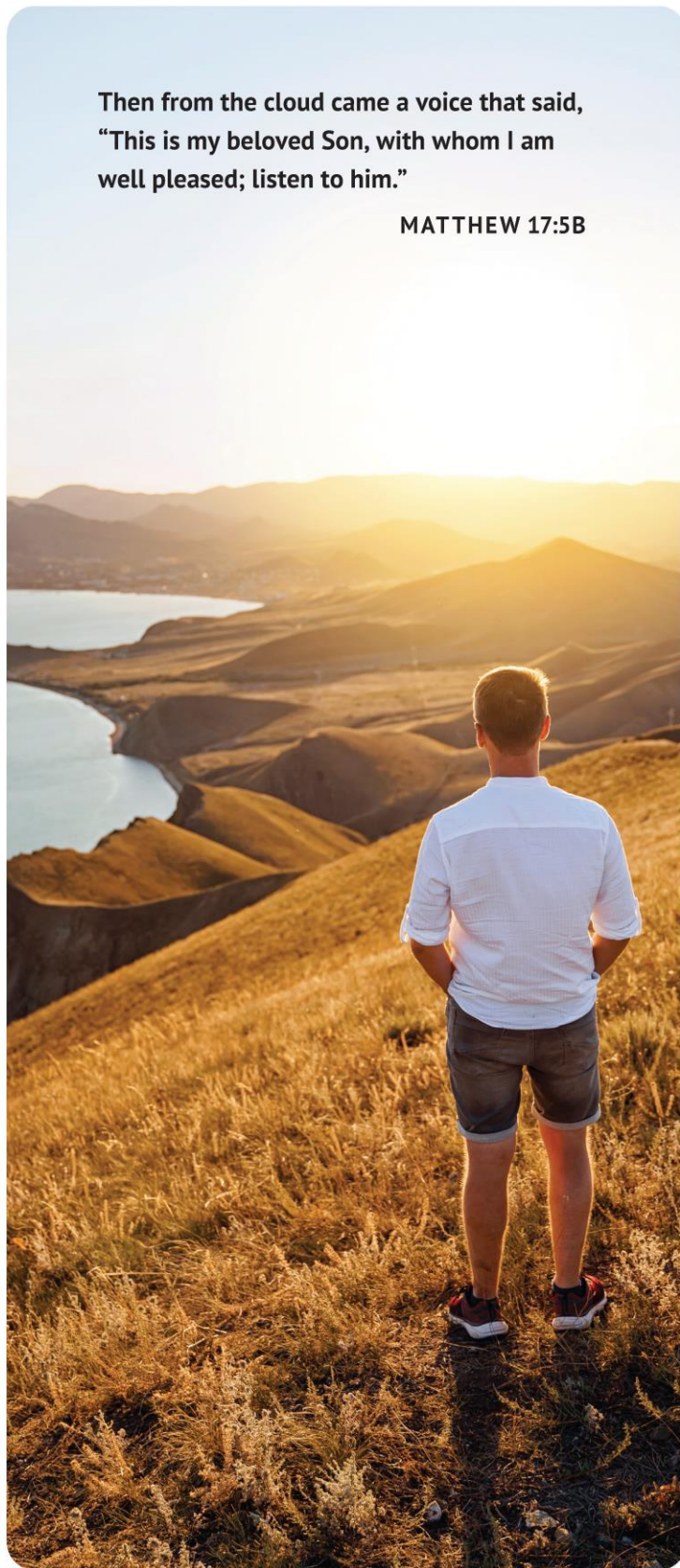
One additional characteristic of such moments is that they tend to take us to a new place in life, as with Abram in the first reading. For him it was to pack up his life and move. More likely for us it is to a life of service, caring, and treasuring all of life now in a new way. ●

Reflect

If you've had a religious experience, is there someone you can talk to about how it changed your faith?

Then from the cloud came a voice that said, "This is my beloved Son, with whom I am well pleased; listen to him."

MATTHEW 17:5B



Dear Padre,

What is the value of lighting a candle in church?

Lighting candles is one of many customs that can be found in most of the world's religions. Lit candles, in church or at home, in front of a picture or statue of a favorite saint, serve a symbolic function. The light of the candle represents our desire that our prayer may be constant, as St. Paul urged (1 Thessalonians 5:17). The candle burns while we go about our daily tasks, symbolizing our desire to be at prayer with God. Similarly, Tibetan Buddhists spin prayer wheels and believe that as long as the wheels spin, a prayer is offered. Candles give light and banish the darkness. For Catholics they symbolize the light of Christ, by whose death and resurrection we are saved.

Lighting a candle isn't a required act. You can pray without lighting candles, without statues, without anything but your faith in God. However, we Catholics love our symbols. We like to engage all of our senses in our prayer experience: beautiful churches, colored light, incense, great music and, yes, candles.

One extreme position to avoid is lighting a candle hoping it will cause something else to happen, like the sudden cure of a loved one or relief from financial ruin. We are to avoid all appearance of using candles as if they have an untapped, magical power. Nevertheless, lighting a candle as a part of our prayer is a comforting custom and most things (and people?) look lovelier by candlelight. ●



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Fr. Rick Potts, CSsR / DearPadre.org

Do you have a question for the Padre?

Go to DearPadre.org to send your question and to learn more about *Dear Padre*.

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
March 6	March 7	March 8	March 9	March 10	March 11	March 12
<i>Lenten Weekday</i>	<i>Lenten Weekday</i>	<i>Lenten Weekday</i>	<i>Lenten Weekday</i>	<i>Lenten Weekday</i>	<i>Lenten Weekday</i>	<i>Third Sunday of Lent</i>
Dn 9:4b-10	Is 1:10, 16-20	Jer 18:18-20	Jer 17:5-10	Gn 37:3-4,	Mi 7:14-15,	Ex 17:3-7
Lk 6:36-38	Mt 23:1-12	Mt 20:17-28	Lk 16:19-31	12-13a, 17-28	18-20	Rom 5:1-2, 5-8
				Mt 21:33-43,	Lk 15:1-3,	Jn 4:5-42
				45-46	11-32	



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A WORD FROM POPE FRANCIS

Do not be afraid to let yourself be guided by the Holy Spirit. Holiness does not make you less human, since it is an encounter between your weakness and the power of God's grace. For in the words of León Bloy, ... "The only great tragedy in life is not to become a saint."

GAUDETE ET EXSULTATE (ON THE CALL TO HOLINESS IN TODAY'S WORLD), MARCH 19, 2018

ON KEEPING THE LORD'S DAY HOLY

“Through him all things were made” (Jn 1:3)

8. For the Christian, Sunday is above all an Easter celebration, wholly illumined by the glory of the Risen Christ. It is the festival of the “new creation”. Yet, when understood in depth, this aspect is inseparable from what the first pages of Scripture tell us of the plan of God in the creation of the world. It is true that the Word was made flesh in “the fullness of time” (Gal 4:4); but it is also true that, in virtue of the mystery of his identity as the eternal Son of the Father, he is the origin and end of the universe. As John writes in the Prologue of his Gospel: “Through him all things were made, and without him was made nothing that was made” (1:3). Paul too stresses this in writing to the Colossians: “In him all things were created, in heaven and on earth, visible and invisible.... All things were created through him and for him” (1:16). This active presence of the Son in the creative work of God is revealed fully in the Paschal Mystery, in which Christ, rising as “the first fruits of those who had fallen asleep” (1 Cor 15:20), established the new creation and began the process which he himself will bring to completion when he returns in glory to “deliver the kingdom to God the Father..., so that God may be everything to everyone” (1 Cor 15:24,28).

Already at the dawn of creation, therefore, the plan of God implied Christ’s “cosmic mission”. This Christocentric perspective, embracing the whole arc of time, filled God’s well-pleased gaze when, ceasing from all his work, he “blessed the seventh day and made it holy” (Gn 2:3). According to the Priestly writer of the first biblical creation story, then was born the “Sabbath”, so characteristic of the first Covenant, and which in some ways foretells the sacred day of the new and final Covenant. The theme of “God’s rest” (cf. Gn 2:2) and the rest which he offered to the people of the Exodus when they entered the Promised Land (cf. Ex 33:14; Dt 3:20; 12:9; Jos 21:44; Ps 95:11) is re-read in the New Testament in the light of the definitive “Sabbath rest” (Heb 4:9) into which Christ himself has entered by his Resurrection. The People of God are called to enter into this same rest by persevering in Christ’s example of filial obedience (cf. Heb 4:3-16). In order to grasp fully the meaning of Sunday, therefore, we must re-read the great story of creation and deepen our understanding of the theology of the “Sabbath”. “In the beginning, God created the heavens and the earth” (Gn 1:1)

9. The poetic style of the Genesis story conveys well the awe which people feel before the immensity of creation and the resulting sense of adoration of the One who brought all things into being from nothing. It is a story of intense religious significance, a hymn to the Creator of the universe, pointing to him as the only Lord in the face of recurring temptations to divinize the world itself. At the same time, it is a hymn to the goodness of creation, all fashioned by the mighty and merciful hand of God. “God saw that it was good” (Gn 1:10,12, etc.). Punctuating the story as it does, this refrain sheds a positive light upon every element of the universe and reveals the secret for a proper understanding of it and for its eventual regeneration: the world is good insofar as it remains tied to its origin and, after being disfigured by sin, it is again made good when, with the help of grace, it returns to the One who made it. It is clear that this process directly concerns not inanimate objects and animals but human beings, who have been endowed with the incomparable gift and risk of freedom. Immediately after the creation stories, the Bible highlights the dramatic contrast between the grandeur of man, created in the image and likeness of God, and the fall of man, which unleashes on the world the darkness of sin and death (cf. Gn 3).

(POPE ST. JOHN PAUL 11, Apostolic letter on Dies Domini, July 30, 1998).

REFLECTION OF THE WEEK

“Fasting is the soul of prayer, mercy is the lifeblood of fasting. So, if you pray, fast: if you fast, show mercy, if you want your petition to be heard, hear the petition of others. If you do not close your ear to others, you open God’s ear to yourself.” ---- St. Peter Chrysologus.

St. Philip Benizi Mission Statement

St. Philip Benizi Catholic Church being part of the universal church shares in its mission: to proclaim Jesus Christ who came to the world to fulfill His father’s will; by proclaiming the kingdom of God, building up the parish community as a witness to God’s love and care for the world, helping one another to become what God has called us to be. We are therefore encouraged to work toward God’s purpose of “wanting all men to be saved and come to the knowledge of the truth.” (1 Tim 2:4).

The proclamation of the kingdom of God

Everyone is called to enter the kingdom. First announced to the children of Israel, this messianic kingdom is intended to accept men of all nations. To enter it, one must first accept Jesus' word:

The word of the Lord is compared to a seed which is sown in a field; those who hear it with faith and are numbered among the little flock of Christ have truly received the kingdom. Then, by its own power, the seed sprouts and grows until the harvest. CCC 543

The kingdom belongs to the poor and lowly, which means those who have accepted it with humble hearts. Jesus is sent to "preach good news to the poor"; he declares them blessed, for "theirs is the kingdom of heaven." To them - the "little ones" the Father is pleased to reveal what remains hidden from the wise and the learned. Jesus shares the life of the poor, from the cradle to the cross; he experiences hunger, thirst and privation. Jesus identifies himself with the poor of every kind and makes active love toward them the condition for entering his kingdom. CCC 544

Jesus invites sinners to the table of the kingdom: "I came not to call the righteous, but sinners." He invites them to that conversion without which one cannot enter the kingdom, but shows them in word and deed his Father's boundless mercy for them and the vast "joy in heaven over one sinner who repents". The supreme proof of his love will be the sacrifice of his own life "for the forgiveness of sins". CCC 545

Jesus' invitation to enter his kingdom comes in the form of parables, a characteristic feature of his teaching. Through his parables he invites people to the feast of the kingdom, but he also asks for a radical choice: to gain the kingdom, one must give everything. Words are not enough, deeds are required. The parables are like mirrors for man: will he be hard soil or good earth for the word? What use has he made of the talents he has received? Jesus and the presence of the kingdom in this world are secretly at the heart of the parables. One must enter the kingdom, that is, become a disciple of Christ, in order to "know the secrets of the kingdom of heaven". For those who stay "outside", everything remains enigmatic. CCC 546

Continued from Page 2

The Gospel account is the transfiguration story according to Matthew. Jesus Christ transfigured before his three disciples, Peter, James, and John, on the high mountain. Moses and Elijah, great men of God, appeared in the vision. A voice from the clouds said, "This is my beloved Son, with whom I am well pleased; listen to him." The voice from the clouds is a sign of God's presence in a scene reminiscent of Matthew's account of Jesus' baptism. After the terrifying transfiguration incident on the mountain, Jesus addresses the fear that knocked them off their feet: "Rise and do not be afraid." Thus, he made it clear that they could not remain on the mountaintop but must go back into the world. So, too, we are told to go out into the world without fear, carrying with us the glimpse of God that enrich our faith.

On this second Sunday of Lent, the church challenges us to take seriously the resolutions we made at the beginning of this season, such as:

**Wearing the three pillars of lent as a garment, attending mass regularly,
Making time to search and read the inspired book & other spiritual books.
Increasing our time in prayer,
performing acts of charity and
other actions that will facilitate some significant changes in our lives.**

Embracing these resolutions and others with faith and trust will help transform us into better disciples who will fearlessly proclaim and live the Gospel with conviction.

Finally, knowing that God loves and cherishes us as his sons and daughters, may we continue to work hard to be a better version of ourselves not only in this season of grace but always. Let us always count on our Blessed Mother Mary and Mother of God as we implore her powerful assistance and intercession. May this beautiful and gracious season produce significant transformation in us.

Remember, the closer we are to God, the better for us.

***Blessings, Your servant in Christ,
Fr. Paschal Ezwiike***



Fall Sharathon: October 10-14, 2022

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