

ST. PHILIP BENIZI CATHOLIC CHURCH

April 3, 2022
Fifth Sunday of Lent



“Neither do I condemn you. Go, and from now on do not sin any more.” John 8:11

PARISH INFORMATION

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Youth Minister: Katy Schnoor

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Pastoral Council President:

Matt Anderson

Administrative Council Chair:

Dan Sweeney

Adoration: Janet Tankersley

(C) 503-545-2229

Minister Volunteer Coordinators

Altar Servers: Don Payne

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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

Stations of the Cross: 7pm every Friday during Lent

Holy Week: Holy Thursday 7:00pm Mass

Good Friday Stations of the Cross 3:00pm

The Passion of the Lord: 7:00pm

Holy Saturday Mass 8:30pm

RECONCILIATION:

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

Tuesdays – 7:00-8:00pm (during Lent)

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.

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, on Laetare Sunday, the famous and powerful parable of the prodigal son was at the center of our reflection. During the words of exhortation, we looked at the three central characters in the iconic parable of mercy. Firstly, we examined the good and bad sides of the profligate son who daringly approached his father and demanded for his inheritance. The extravagant son lost his bearing when he disengaged himself from his father; however, on coming to his senses, he firmly resolved to return to his father, to face the consequences. Fortunately, before he made it to his true homeland, his merciful father showered him with unutterable love, forgiveness, mercy, and kindness.

On the other hand, the elder brother was not pleased that his father was prodigal with mercy and resources towards his younger brother. His actions and utterances duly exposed his attitudes. The synopsis of the reflection is that, the sinner must repent and return to God because God is waiting for us to come back to him, and he willingly forgives us when we return to him, for his love is overflowing, endures forever and knows no bounds.

Brethren, the Lenten season is crammed with penitential readings that help for self-examination. Therefore, we come together on this fifth Sunday of lent to feed on the Word and the Eucharistic tables. Today's readings echo that there is no condemnation for God's children; however, repenting and turning a new leaf is the desire of the Savior for all God's children. Prophet Isaiah leads the way in today's readings. He emphasizes on the fact that, we should focus on the present and not worry about the past because the Lord is planting new seeds. "Thus says the Lord, remember not the events of the past, the things of long ago consider not; see, I am doing something new!" The Lord is doing astonishing things that are beyond our feeble imagination. And those whose spiritual senses are not beclouded, those who walk not by sight but by faith, see the incredible works of God and announce praise to the Almighty God. We should be open and receptive to God's mighty deeds that are being manifested in our lives and, also renders unceasing acclamation to his name.

The psalmist reminds us that the Lord always works marvel for us and deserves our praise. Using the psalmist's exact words, "The Lord has done great things for us; we are filled with joy." Unexpectedly, he surprises us with splendid things; he restores our fortune. Also, he favors and increases our handiwork that those who sow in tears rejoice during harvest and return happily carrying their sheaves. Since God's action surpasses our comprehension, what he does looks like things that happen in dreams.

Paul, writing to the Philippian community of believers, addresses the whole Christendom that we should strive to return to the Lord and not succumb to the enticement of evanescent things. Nothing is more significant than returning and being in a good relationship with Christ. He rightly puts it, "For his sake, I have accepted the loss of all things, and I consider them so much rubbish, that I may gain Christ and be found in him." After his conversion, Paul wholeheartedly returned to the source of life and invested all he had to follow Christ to see every other thing as rubbish. His action sends a powerful message to all believers: let nothing take precedence over Christ and the gospel. Love of God should override everything. Once one is conscious of God's doing in one's life, nothing stands/stops him from resolving to constantly follow Christ, repent, and turn a new leaf.

John captures how the Scribe and the Pharisee brought a woman to Jesus who, according to their law, deserves instant stoning to death because she was caught in the very act of sinful behavior. Notwithstanding the constant opposition to Jesus' teaching, the Scribes and the Pharisees still recognized the authority of Christ. They respected that Jesus has the final say. Indeed, his words are alive and effective, able to condemn or acquit. Consequently, they dragged the disgraced adulterous woman to Jesus and, circling her, sought Jesus' opinion as regards her fate. They said to Jesus, "Teacher, this woman was caught in the very act of committing adultery. Now, in the law, Moses commanded us to stone such women. So, what do you think? The goal of this closed question is to set a snare for Christ so that they can condemn him. Luke clearly states that "they might have some charge to bring against him" (John 8:6). The Scribes and the Pharisees have one unique problem: they never recognized Christ as God. They only saw and treated him as their equal, maybe with a higher acumen.

Sequel to their question, Jesus, without saying a word, begins to write in the sand with his finger. It is the only time and place Jesus wrote in the entire Bible. What did he write? There have been a lot of speculations, but the evangelist did not mention specifically the content of Jesus' note. But that unique action transmitted a powerful message to his antagonists.

Noticing that Jesus silently ignored their question, they persisted. Then Jesus raised his head, posited a challenging question to them, "Let the one among you who is without sin be the first to throw a stone at her." (8:7). Jesus' unexpected response caught them unawares, paralyzed, and deflated their expectations, making it difficult to act or react. The Lord's reaction challenged them, necessitating a proper examination of conscience. *Continued on Page 7*

This week at SPB and Upcoming Parish/Archdiocesan Events

Sunday, 4/03/2022

8:00am Mass: All Parishioners
 10:30am Mass: +John (Jack) Smith
 (Nancy & Larry Carnahan)

Monday, 4/04/2022

7:40am: Morning Prayer/Church
 8:00am Mass: +Claire Glenn (Mary & Josh Pattyn)

Tuesday, 4/05/2022

6:30pm Mass: +Edwin Kholer (Veronica Kholer)
 7:00-8:00pm: Reconciliation/Church
 7:00pm: RICA/Hall

Wednesday, 4/06/2022

7:40am: Morning Prayer/Church
 8:00am Mass: +Jackie Smith (Nancy & Larry Carnahan)

Thursday, 4/07/2022

7:40am: Morning Prayer/Church
 8:00am Mass: +Kathleen Prentice (Neil & Pam Erickson)
 7:00pm: Faith Sharing via Zoom

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



Friday, 4/08/2022

7:40am: Morning Prayer/Church
 8:00am Mass: +John & Claire Glenn (Stephanie Glenn)
 6:00pm: Soup supper/Hall
 7:00pm: Stations of the Cross/Church

Saturday, 4/09/2022

4:00-5:00pm: Reconciliation/Church
 5:30pm Mass: +Clair Fox (Jack & Bob Fox)

Sunday, 4/10/2022 Palm Sunday of the Passion of the Lord

8:00am Mass: +Jacob Schutt (Veronica Kholer)
 10:30am Mass: All Parishioners

April 3rd: Lenten book study/Library 9:15-10:15am
 BP check: 9:15/Hall, Grief Support group: 11:30/Hall

April 8th: Last Soup Supper/Hall 6pm
 Stations of the Cross/Church 7pm

April 14th: Holy Thursday Mass: 7pm

April 15th: Good Friday: Stations of the Cross: 3pm
 The Passion of the Lord: 7pm



40 Cans for Lent

Helping Hands food closet is in need of donations for the Easter baskets. Food items in need are: **flour, sugar, pancake mix, oil, syrup, canned fruit, jam/jelly, chili, soups, ham, turkeys, laundry soap, shampoo, conditioner.** Thank you for your contributions!



The Easter Egg Hunt is back!

Saturday, April 16th, at 10am SHARP

All Parishioners, family, friends and community are welcome to join in the fun. Meet in the Hall at 10am. Youth group will provide: candy, hot chocolate, coffee, breakfast foods and 12 "special" prizes (4 for each group) Age Groups: 0-4 years, 5-8 years and 9 years-5th grade.

Greetings from Our Lady of Peace Retreat/Beaverton We are pleased to announce that Fr. Peter Prusakiewicz, CSMA, is coming from Poland to give a Spring Retreat on May 17th at 9am-3pm. **Theme: The Secret of the Angels and St. Faustina.** Fr. Peter worked with St. Faustina's order for some time, so is well-versed to give this retreat. \$40.00 includes lunch. Pre-registration required.

Easter flower envelopes are in the pews. Please list family or friends that you would like to have a Mass intention for and Help make the Church beautiful for Easter.



Youth Group Plant orders are due Sunday, April 10th.

Archbishop's Catholic Appeal (ACA)

Thank you to those who have pledged your contribution. We are \$13, 859.32 from our goal.

Thank you for your donations!

Finance Corner

Registered Household	WEEK OF 3/27/2022	Budget
218	Actual	
Donors	\$3,524	\$4,520
75	(online: \$605)	
Fiscal Year	\$185,515	\$181,999

Next Weeks Assignments

Ushers

4/9~5:30pm: Tom Muldoon
 4/10~8:00am: Dave Beaty
 4/10~10:30am: Larry Carnahan

Lector/Commentator

Heather Hannam, Tom Muldoon
 Kristine Bible, John Buxman
 Nancy Carnahan, Jerry Siler

April Church Cleaners: Michelle Harington (971-409-5664)

April Altar Linens: Janet Tankersly (503-545-2229)



4/10 9:00: Janice, Butch & Tom
11:30: Brown Family



Dear Padre,

If God is so forgiving, why can't I just ask for his forgiveness directly? Why do I need to go to confession and ask a man, a priest, to have my sins forgiven?

It's ironic that some claim a man cannot forgive sins. That same accusation was leveled against Jesus himself when he forgave the paralyzed man (see Mark 2:5–7). But Jesus clearly told his apostles they were to be instruments of his forgiveness. When he appeared to them in the upper room after his resurrection he said: “Whose sins you forgive are forgiven them, and whose sins you retain are retained” (John 20:23).

James the Apostle also endorses the concept of humans administering God's forgiveness: “Therefore, confess your sins to one another and pray for one another, that you may be healed” (James 5:16).

Baptism, another sacrament administered by a person, starts our discipleship with Jesus. It cleanses us of all sin—including original sin. But even as Jesus' disciples, we are sometimes unfaithful and need to ask forgiveness. It's not surprising, then, that Jesus has given us another sacrament—again administered by a person—for the forgiveness of sins after baptism: the sacrament of reconciliation.

God is forgiving—so forgiving that when people killed Jesus, his Son, he did not punish and destroy the world. Rather, he used the death of Jesus to demonstrate just how patient and forgiving he is. Our gravest sins—murder, adultery, a life lived apart from God—require the intervention of the sacrament of penance. But even confessing smaller sins is useful. If nothing else, it keeps us humble enough to remember that all of us need forgiveness because all of us sin.

Fr. Gary Lauenstein, CSSR / Sundaybulletin@Liguori.org



CATHOLIC NEWS SERVICE/GREGORY A. SHERITZ

A WORD FROM *Pope Francis*

Going to confess is not like going to the dry cleaner's to have a stain removed....If there is no love in the sacrament, it is not as Jesus wishes it to be. If it is functional, it is not how Jesus wants it to be. Love....toward the brother and the sister who are forgiven sinners. This is the fundamental relationship.

ADDRESS TO APOSTOLIC PENITENTIARY, MARCH 12, 2021



Calendar

Monday

APRIL 4
Lenten Weekday
Dn 13:1–9, 15–17,
19–30, 33–62
or 13:41c–62
Jn 8:12–20

Tuesday

APRIL 5
Lenten Weekday
Nm 21:4–9
Jn 8:21–30

Wednesday

APRIL 6
Lenten Weekday
Dn 3:14–20,
91–92, 95
Jn 8:31–42

Thursday

APRIL 7
Lenten Weekday
Gn 17:3–9
Jn 8:51–59

Friday

APRIL 8
Lenten Weekday
Jer 20:10–13
Jn 10:31–42

Saturday

APRIL 9
Lenten Weekday
Ez 37:21–28
Jn 11:45–56

Sunday

APRIL 10
*Palm Sunday of the
Lord's Passion*
Lk 19:28–40
Is 50:4–7
Phil 2:6–11
Lk 22:14—23:56
or 23:1–49



Our Parish COMMUNITY

April 3, 2022

Fifth Sunday of Lent (C)

Is 43:16–21

Phil 3:8–14

Jn 8:1–11

“Do Not Sin Any More.”

At first reading of today’s Gospel, one might think that those who brought the adulterous woman to Jesus were concerned about observance of the law. Halfway through the story, this error is corrected: “They said this to test him” (John 8:6). They thought that any answer he would provide would anger his audience. If he directed them to stone her, his teaching about mercy and forgiveness would sound hollow, and people would turn away from him. If he spoke against stoning, he would appear to be setting himself above the law, which required that particular punishment for adultery. They must have thought they had Jesus cornered.

Not to be undone by them, Jesus traced his finger on the ground. Was he listing the sins of the woman’s accusers? Was he using silence to make them feel uncomfortable? Was he choosing his words carefully? Was he simply doodling? We don’t know. But his words

cut to the core: “Let the one among you who is without sin be the first to throw a stone at her” (John 8:7). Who would dare step forward to execute the sentence? They left, beginning with the elders because the custom was to throw the stones according to age—eldest first.

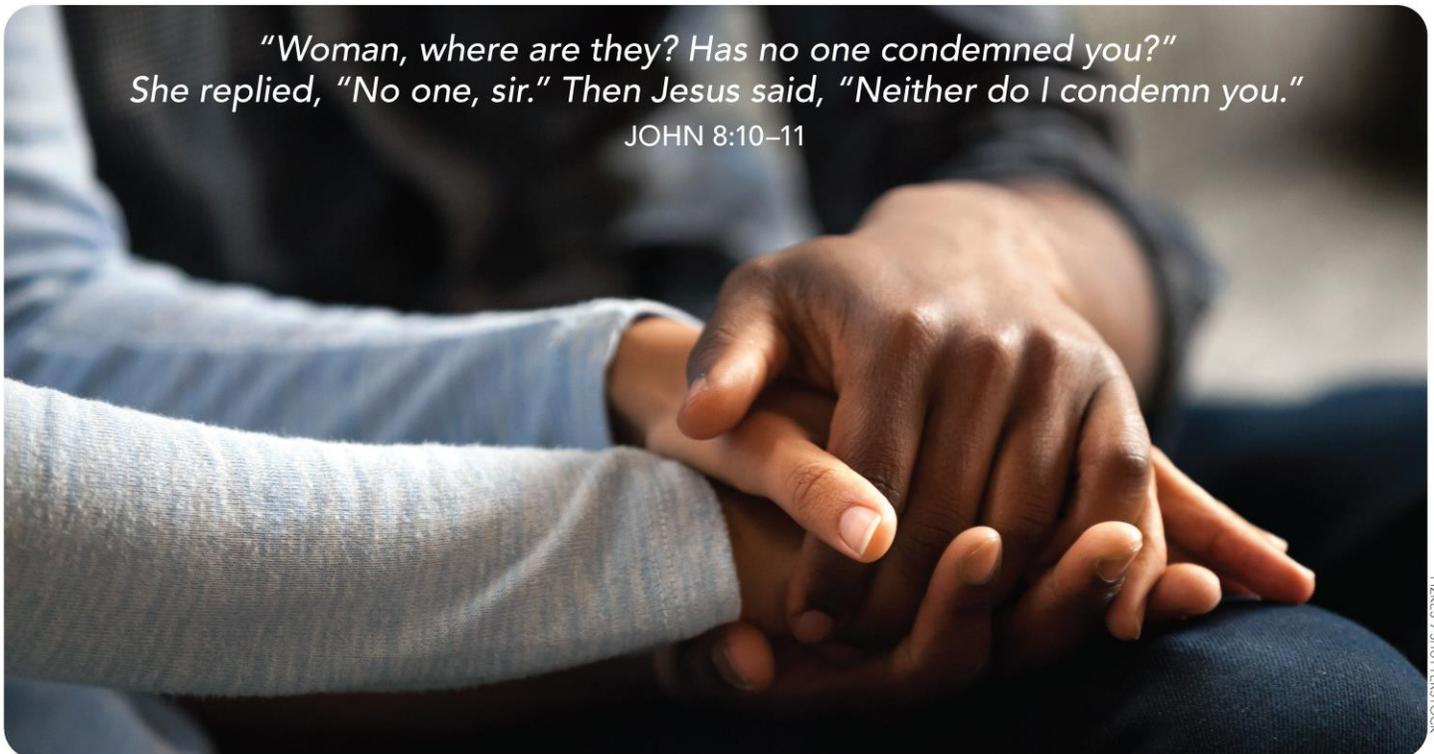
Had Jesus undermined his teaching about mercy and forgiveness? No. Had he denigrated the law? No. Did he leave the woman with the impression that her sin was not serious? No. He left her with this admonition: I will not condemn you to death, but you have to change your life.

Sr. Dianne Bergant, CSA

FOR Reflection

- ★ *How quick are you to point out the failings of others? What good comes from it?*
- ★ *What in your life do you know you have to change? Why can’t you do it?*

*“Woman, where are they? Has no one condemned you?”
She replied, “No one, sir.” Then Jesus said, “Neither do I condemn you.”*
JOHN 8:10–11



FIKES / SHUTTERSTOCK

The mercy of God to the penitent

God's will is to save us, and nothing pleases him more than our coming back to him with true repentance. The heralds of truth and the ministers of divine grace have told us this from the beginning, repeating it in every age. Indeed, God's desire for our salvation is the primary and preeminent sign of his infinite goodness. It was precisely in order to show that there is nothing closer to God's heart than the divine Word of God the Father, with untold condescension, lived among us in the flesh, and did, suffered, and said all that was necessary to reconcile us to God the Father, when we were at enmity with him, and to restore us to the life of blessedness from which we had been exiled. He healed our physical infirmities by miracles; he freed us from our sins, many and grievous as they were, by suffering and dying, taking them upon himself as if he were answerable for them, sinless though he was. He also taught us in many different ways that we should wish to imitate him by our own kindness and genuine love for one another.

So it was that Christ proclaimed that he had come to call sinners to repentance, not the righteous, and that it was not the healthy who required a doctor, but the sick. He declared that he had come to look for the sheep that was lost, and that it was to the lost sheep of the house of Israel that he had been sent. Speaking more obscurely in the parable of the silver coin, he tells us that the purpose of his coming was to reclaim the royal image, which had been coated with the filth of sin. *You can be sure there is joy in heaven, he said, over one sinner who repents.*

To give the same lesson he revived the man who, having fallen into the hands of the brigands, had been left stripped and half-dead from his wounds; he poured wine and oil on the wounds, bandaged them, placed the man on his own mule and brought him to an inn, where he left sufficient money to have him cared for, and promised to repay any further expense on his return.

Again, he told of how that Father, who is goodness itself, was moved with pity for his profligate son who returned and made amends by repentance; how he embraced him, dressed him once more in the fine garments that befitted his own dignity, and did not reproach him for any of his sins.

So too, when he found wandering in the mountains and hills the one sheep that had strayed from God's flock of a hundred, he brought it back to the fold, but he did not exhaust it by driving it ahead of him. Instead, he placed it on his own shoulders and so, compassionately, he restored it safely to the flock.

So also he cried out: *Come to me, all you that toil and are heavy of heart. Accept my yoke*, he said, by which he meant his commands, or rather, the whole way of life that he taught us in the Gospel. He then speaks of a burden, but that is only because repentance seems difficult. In fact, however, *my yoke is easy*, he assures us, *and my burden is light*. Then again he instructs us in divine justice and goodness, telling us to be like our heavenly Father, holy, perfect and merciful. *Forgive*, he says, *and you will be forgiven. Behave toward other people as you would wish them to behave toward you.*

(From a letter by Saint Maximus the Confessor, abbot)

REFLECTION OF THE WEEK

“We must sometimes bear with little defects in others, as we have, against our will, to bear with natural defects in ourselves. If we wish to keep peace with our neighbor, we should never remind anyone of his natural defects.” --- St. Philip Neri.

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).

Original sin - an essential truth of the faith

With the progress of Revelation, the reality of sin is also illuminated. Although to some extent the People of God in the Old Testament had tried to understand the pathos of the human condition in the light of the history of the fall narrated in Genesis, they could not grasp this story's ultimate meaning, which is revealed only in the light of the death and Resurrection of Jesus Christ. We must know Christ as the source of grace in order to know Adam as the source of sin. The Spirit-Paraclete, sent by the risen Christ, came to "convict the world concerning sin", by revealing him who is its Redeemer. CCC 388

The doctrine of original sin is, so to speak, the "reverse side" of the Good News that Jesus is the Saviour of all men, that all need salvation and that salvation is offered to all through Christ. The Church, which has the mind of Christ, knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ. CCC 389

How to read the account of the fall

The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man. Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents. CCC 390

Continued from page 2. Consequent upon puncturing their proud tires(tyres) of self-righteousness, he stoops again and continues writing. When it became clear that they did not do the homework of taking away their wooden beams before noticing the splinter in their neighbor's, they ignominiously walked away, beginning with the most respected and senior of them all. It would not be out of place to reason that the lascivious, who slept with the disgraced woman either against her will or consensual was in the crowd, maybe, had the heaviest boulder to stone her. Seeing that his challenging question sent them packing, Jesus mercifully asked, "Woman has no one condemned you? No one, sir, replied the woman. As a result, Jesus delivered the unexpected verdict; he liberated the infamous woman by saying, "Neither do I condemn you. Go, from now on, do not sin anymore." (8:11).

Jesus' actions and utterances prove that God has no pleasure in the death of a sinner; instead, he desires the conversion of anyone that goes astray. Again, it re-echoes the powerful and merciful words of the psalmist, "If you, O Lord, mark iniquities, who can stand." (Psalm 103). Christ's mission is to save and not condemn, attract sinners, and not repel. It is conspicuous in this passage that we cannot redeem ourselves. Our positions and all the things we labor hard to acquire and achieve will not save us. Only God will undoubtedly save humankind. The adulterous woman's life rested in the judgment of Christ. The Scribes and the Pharisees knew the law, but they sought the insight of he who said, I give you a new commandment: love one another as I love you. (John 13:34).

Due to his mercy and the new commandment, he overlooked and refused to condemn the flirting woman, but offered her another chance never to sin again. It is vital to remember that the Savior did not applaud or downplay her immoral act but reiterated that using the grace of second chance and abstaining from sin should be the sinner's benchmark and focus. Hence, he said to her, neither will I condemn you but go and sin no more.

Dear friends, let us see and feel the magnitude of God's love for us. Even when the world hates and despises us, God still loves and welcomes us despite our improprieties and sinful odor. He forgives and leads us to the right path. However, the choice of allowing him to lead us is ours. If we are still fleeing from Christ and following our selfish rules that are the bane to authentic life in Christ, let us on these remaining weeks of grace and, with God's grace, work hard to untie and extricate ourselves from the yoke and domain of inappropriate behaviors. It is necessary to harken to the voice of the Master who commands that we should go and sin no more. Also, let us not forget that we will be left alone with God like the adulterous woman one day. There will be nothing to lean on except our good works because the crowd and friends will disappear. We will be standing or kneeling alone to receive the ultimate judgment and sentencing. Finally, let us reverberate the core message of the first and second readings: accept that God is doing something new in our lives and that we should consider everything as rubbish to follow God's leadership.

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

Blessings, Your servant in Christ, Fr. Paschal Ezurike.



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