

ST. PHILIP BENIZI CATHOLIC CHURCH

June 4, 2023

Solemnity of the Most Holy Trinity



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Prayer Requests: Peggy St Andre

503-631-3531

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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 celebrated with joy the great feast of Pentecost and happily ended the rich and beautiful season of Easter. We celebrated the language of love heard and understood by people of various tribes and races, the language that pierces into the hearts of those who listen to it. A language that reversed the old tower of Babel to a building of a new community filled with Spirit and love. We celebrated the descent of the Holy Spirit on the Church that enables and strengthens us to understand all that Jesus taught. The Holy Spirit fills and sanctifies us to work to renew the face of the earth.

This Sunday following Pentecost, we celebrate another essential feast: the wondrous mystery of the Most Holy Trinity. It is the feast of the three Divine persons in one God - Father, Son, and Holy Spirit. The term Trinity is not explicitly mentioned anywhere in the Bible, but the Scripture is replete with the phrase of Father, Son, and Holy Spirit. Every Sunday and on solemnities, we profess in the Nicene Creed that we believe in the Father, Son, and Holy Spirit. The Nicene Creed arose from the first two ecumenical councils of the Church in defense of the faith against various heresies that were trending then. The first ecumenical council is the First Council of Nicaea in 325 A.D., and the second is the Council of Constantinople in 381 A.D. To understand it is to know what we believe as Catholics.

The Blessed Trinity is pivotal in our lives. It is at the beginning, center, and end of all that we believe and of every liturgical celebration. We begin and end almost every liturgical act in the name of the Trinity – Father, Son, and the Holy Spirit. The Holy celebration of the Mass starts and ends with the Trinity (Father, Son, and Holy Spirit) on our lips. We are baptized, blessed, forgiven, etc., in the Trinity. We conclude the opening prayer of Mass daily by invoking the Trinity: "Through our Lord Jesus Christ your son, who lives and reigns with the Father and the Holy Spirit...." So, today, Sunday, before the solemnity of the body and blood of Christ, we celebrate the solemnity of the Blessed Trinity, one God in three Divine Persons.

The Catholic Church, on her teaching on the dogma of this wondrous mystery as contained in the Catechism, succinctly teaches that: "The Trinity is One. We do not confess three Gods, but one God in three persons, the "consubstantial Trinity." The divine persons do not share the one divinity among themselves, but each of them is wholly God: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e., by nature one God." In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature." CCC 253

The Catechism explains further: "The divine persons are really distinct from one another. "God is one but not solitary." "Father," "Son," and "Holy Spirit" are not simple names designating modalities of the divine, for they are distinct from one another. "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son." They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds." The divine Unity is Triune. CCC 254

The dogma of the mystery of the Most Holy Trinity is beyond human comprehension. The Church teaches that it is God alone that can make it known to us, and it is by revelation: "The mystery of the Most Holy Trinity is the central mystery of the Christian faith and life. God can make it known to us by revealing himself as Father, Son, and Holy Spirit." CCC 261.

Turning to today's readings and contemplating them, we look at God's ongoing self-revelation and the experiences that have brought us to faith in the Triune God. These readings are connected by how they touch on God and his people. The first from the book of Exodus is about the Israelite's failings, but it is also about the relationship Moses wants for God and his people. In the second reading, Paul wants Christians not just to love one another but to do so in the name of the Father, Son, and Holy Spirit. The Gospel tells us why God the Father sent his only Son. God so loved the world that he sent his Son for our salvation. Continued page 7

This week at SPB and Upcoming Parish/Archdiocesan Events

Sunday, 6/4/2023 Solemnity of the Most Holy Trinity

8:00am Mass: +John Glenn
(Grace & Claire Pattyn)
10:30am Mass: All Parishioners

Monday, 6/5/2023 Memorial of St. Boniface

7:40am: Morning Prayer/Church
8:00am Mass: +Mary Lou Silvander
(Becky Wooten)
6:00pm: RCIA/Hall

Tuesday, 6/6/2023

Wednesday, 6/7/2023

8:00am: Morning Prayer/Church

Thursday, 6/8/2023

8:00am: Morning Prayer/Church
7:00pm: Faith Sharing via Zoom

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



Friday, 6/9/2023

8:00am: Morning Prayer/Church

Saturday, 6/10/2023

4:00-5:00pm: Reconciliation/Church
5:30pm Mass: +Helen Weiland (Veronica Kohler)

Sunday, 6/11/2023 Solemnity of the Most Holy Body and Blood of Christ

8:00am Mass: All Parishioners
10:30am Mass: +Leta Tlusty (Don & Loretta Payne)

June 11th: Blood Pressure readings in the Hall 9:15am 

First Holy Communion- 10:30 Mass

June 18th: Father's Day Breakfast – after both Masses

June 25th: Fr. Paschal's Farewell Party

Save the Date for **Fr. Paschal's Farewell Party**, June 25, 2023. If you would like to be a part of the planning, please come to the Hall on June 4th at 9:15.

Father's Day Breakfast after both Masses on Sunday, June 18th. Fathers eat for free, Adults \$10, Kids \$5 and families \$20. If you can help with this event, please contact Loretta Payne 503-632-4370. Thank you.

Save the date! Vacation Bible School will be August 7-11 this summer 9am to noon. See the flyer on the bulletin board for more information and scan the QR code for registration. Volunteers are vital to the success of Vacation Bible school, if you are able to help out, please contact Melissa Payne.

Bob Hurd, composer, teacher and liturgist, performing a concert, Friday, June 9, 7:00 PM, Holy Family Catholic Church, 7525 SE Cesar Chavez Blvd. Portland, OR 97202. Bob will also do a presentation titled "Singing the Gospel of Creation: Our Common Home in Life, Liturgy and Music". Based on Pope Francis' encyclical "Laudato Si', Our Common Home", Saturday, June 10, 9 AM – Noon, Celebration Hall (across SE Flavel St. from church). **Continental breakfast will be provided. PLEASE REGISTER FOR THIS WORKSHOP** by sending an email to JOY@holymfamilyportland.com before June 7, 2023 so we have a headcount for the breakfast. See flyer on the bulletin board.

Thank You

Thank you for your donations!
Your support is very much appreciated.

Finance Corner

Registered Household 222	WEEK OF 5/28/2023 Actual	Budget
Donors 59	\$4,075 (online: \$1,048)	\$5,448
Fiscal Year	\$234,098	\$232,018

Next Weeks Assignments

Ushers

6/10~5:30pm: Tom Muldoon
6/11~8:00am: Paul Lowry
6/11~10:30am: Larry Carnahan

Lector/Commentator

Heather Hannam
John Buxman
Nancy Carnahan

Extraordinary

Becky Wooten
Claudia Evers
Janeene Siler

June Church Cleaners: Gail & Abby Williams (971-277-0954)

June Altar Linens: Pam Erickson (503-459-8285)



6/11 9:00am: Elaine & Kathryn
11:30am:





[Moses said,] "If I find favor with you, Lord, please, Lord, come along in our company."

EXODUS 34:9

God Up There, God Down Here

FR. JOSEPH JUKNIALIS

Which of these images best describes your God: gardener, friend, policeman, Santa Claus, magician, doctor, lover, parent, judge, the Force?

Theologically, God is both transcendent and immanent, up there and down here. In other words, God is powerful, majestic, awesome, and all-knowing but always close, caring for us, forgiving, and comforting. Most of us lean toward one or the other in our spirituality. Whichever image you choose will tell you something about how you usually relate to God. None of the images are necessarily right or wrong unless it locks us into relating to God in only one way.

Our tendency to relate to God as either transcendent or immanent may influence our preference for liturgical style. If we view God primarily as transcendent, we will tend to appreciate the Mass as a sacrifice, celebrated formally with processions, incense, and majestic music.

If we tend to relate to God as more immanent, we will tend to appreciate the Mass as a eucharistic meal with the community gathered around the altar table singing simpler music. As God is both transcendent and immanent, we should not have to choose. The ideal liturgical style would incorporate something of both transcendence and immanence.

Today's story of Moses, who climbs Mount Sinai and there bows down in worship before God, is a story of the transcendence of God—majestic, powerful, awesome to behold. Today's gospel is of an immanent God who loved the world so much that he sent his Son, not to condemn it but to save it. ●

Reflect

Is your personal prayer to God "up there" or to God "walking with me"?

Dear Padre,

Two relatives of mine died from a disease for which they never sought treatment. Both said, "God will heal me if that is his will." Wouldn't God have wanted them to see a doctor?

It is safe to say that God would have them see a doctor. Does doing so compromise our faith in God? No. Throughout all of salvation history, God has relied on human beings to be his instruments, his messengers. While we believe in God, who can and has acted miraculously throughout history, these moments are exceptions, not the rule. Ordinarily, God's work is done by human hands. The spread of the gospel itself has come about through people who have responded to God in faith.

Part of this gospel story is the healing ministry of Jesus. Christianity has from the beginning taken up Jesus' ministry of healing and attempted to restore health to the sick, not only through prayer and the sacraments but also through institutions that care for the sick and the dying. Even as we recognize that our primary relationship is with God, we must also see that caring for our lives and our health, gifts from that same God, is a responsible way to receive and be good stewards of these gifts.

Think of the training, knowledge, and experience that doctors, nurses, and all other health-care practitioners have spent years attaining. Is not their work a miracle of God's love when it brings healing, restoration, and renewal? ●

Excerpted from *Life, Death, and Catholic Medical Choices: 50 Questions from the Pews*; © 2011 Liguori Publications / DearPadre.org



HYPHERSTORY / SHUTTERSTOCK

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
June 5 <i>St. Boniface, Bishop and Martyr</i> Tb 1:3; 2:1b-8 Mk 12:1-12	June 6 <i>Weekday</i> Tb 2:9-14 Mk 12:13-17	June 7 <i>Weekday</i> Tb 3:1-11a, 16-17a Mk 12:18-27	June 8 <i>Weekday</i> Tb 6:10-11; 7:1bcde, 9-17; 8:4-9a Mk 12:28-34	June 9 <i>Weekday</i> Tb 11:5-17 Mk 12:35-37	June 10 <i>Weekday</i> Tb 12:1, 5-15, 20 Mk 12:38-44	June 11 <i>Most Holy Body and Blood of Christ (Corpus Christi)</i> Dt 8:2-3, 14b-16a 1 Cor 10:16-17 Jn 6:51-58

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A WORD FROM POPE FRANCIS

Today we can ask ourselves...do I, who profess faith in God the Father, Son and Holy Spirit, truly believe that I need others in order to live, that I need to give myself to others, that I need to serve others? Do I affirm this in words or do I affirm it with my life?

ANGELUS, ST. PETER'S SQUARE, JUNE 12, 2022

CNS PHOTO/DAVE HRBACEK, THE CATHOLIC SPIRIT

An indispensable day!

30. It is clear then why, even in our own difficult times, the identity of this day must be protected and above all must be lived in all its depth. An Eastern writer of the beginning of the third century recounts that as early as then the faithful in every region were keeping Sunday holy on a regular basis. What began as a spontaneous practice later became a juridically sanctioned norm. The Lord's Day has structured the history of the Church through two thousand years: how could we think that it will not continue to shape her future? The pressures of today can make it harder to fulfil the Sunday obligation; and, with a mother's sensitivity, the Church looks to the circumstances of each of her children. In particular, she feels herself called to a new catechetical and pastoral commitment, in order to ensure that, in the normal course of life, none of her children are deprived of the rich outpouring of grace which the celebration of the Lord's Day brings. It was in this spirit that the Second Vatican Council, making a pronouncement on the possibility of reforming the Church calendar to match different civil calendars, declared that the Church "is prepared to accept only those arrangements which preserve a week of seven days with a Sunday". Given its many meanings and aspects, and its link to the very foundations of the faith, the celebration of the Christian Sunday remains, on the threshold of the Third Millennium, an indispensable element of our Christian identity.

The presence of the Risen Lord

31. "I am with you always, to the end of the age" (Mt 28:20). This promise of Christ never ceases to resound in the Church as the fertile secret of her life and the wellspring of her hope. As the day of Resurrection, Sunday is not only the remembrance of a past event: it is a celebration of the living presence of the Risen Lord in the midst of his own people. For this presence to be properly proclaimed and lived, it is not enough that the disciples of Christ pray individually and commemorate the death and Resurrection of Christ inwardly, in the secrecy of their hearts. Those who have received the grace of baptism are not saved as individuals alone, but as members of the Mystical Body, having become part of the People of God.³⁸ It is important therefore that they come together to express fully the very identity of the Church, the ekklesia, the assembly called together by the Risen Lord who offered his life "to reunite the scattered children of God" (Jn 11:52). They have become "one" in Christ (cf. Gal 3:28) through the gift of the Spirit. This unity becomes visible when Christians gather together: it is then that they come to know vividly and to testify to the world that they are the people redeemed, drawn "from every tribe and language and people and nation" (Rev 5:9). The assembly of Christ's disciples embodies from age to age the image of the first Christian community which Luke gives as an example in the Acts of the Apostles, when he recounts that the first baptized believers "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (2:42).

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

REFLECTION OF THE WEEK

"The mystery of the Most Holy Trinity is the central mystery of the Christian faith and life. God can make it known to us by revealing himself as Father, Son, and Holy Spirit." CCC 261.

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).

2. JESUS DIED CRUCIFIED

I. THE TRIAL OF JESUS

Divisions among the Jewish authorities concerning Jesus.

Among the religious authorities of Jerusalem, not only were the Pharisee Nicodemus and the prominent Joseph of Arimathea both secret disciples of Jesus, but there was also long-standing dissension about him, so much so that St. John says of these authorities on the very eve of Christ's Passion, "many.. . believed in him", though very imperfectly. This is not surprising, if one recalls that on the day after Pentecost "a great many of the priests were obedient to the faith" and "some believers. . . belonged to the party of the Pharisees", to the point that St. James could tell St. Paul, "How many thousands there are among the Jews of those who have believed; and they are all zealous for the Law." CCC 595

The religious authorities in Jerusalem were not unanimous about what stance to take towards Jesus. The Pharisees threatened to excommunicate his followers. To those who feared that "everyone will believe in him, and the Romans will come and destroy both our holy place and our nation", the high priest Caiaphas replied by prophesying: "It is expedient for you that one man should die for the people, and that the whole nation should not perish." The Sanhedrin, having declared Jesus deserving of death as a blasphemer but having lost the right to put anyone to death, hands him over to the Romans, accusing him of political revolt, a charge that puts him in the same category as Barabbas who had been accused of sedition. The chief priests also threatened Pilate politically so that he would condemn Jesus to death. CCC 596

Jews are not collectively responsible for Jesus' death

The historical complexity of Jesus' trial is apparent in the Gospel accounts. The personal sin of the participants (Judas, the Sanhedrin, Pilate) is known to God alone. Hence we cannot lay responsibility for the trial on the Jews in Jerusalem as a whole, despite the outcry of a manipulated crowd and the global reproaches contained in the apostles' calls to conversion after Pentecost. Jesus himself, in forgiving them on the cross, and Peter in following suit, both accept "the ignorance" of the Jews of Jerusalem and even of their leaders. Still less can we extend responsibility to other Jews of different times and places, based merely on the crowd's cry: "His blood be on us and on our children!", a formula for ratifying a judicial sentence. As the Church declared at the Second Vatican Council: . . .

Neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during his Passion. . . the Jews should not be spoken of as rejected or accursed as if this followed from holy Scripture. CCC 597

All sinners were the authors of Christ's Passion

In her Magisterial teaching of the faith and in the witness of her saints, the Church has never forgotten that "sinners were the authors and the ministers of all the sufferings that the divine Redeemer endured." Taking into account the fact that our sins affect Christ himself, The Church does not hesitate to impute to Christians the gravest responsibility for the torments inflicted upon Jesus, a responsibility with which they have all too often burdened the Jews alone:

We must regard as guilty all those who continue to relapse into their sins. Since our sins made the Lord Christ suffer the torment of the cross, those who plunge themselves into disorders and crimes crucify the Son of God anew in their hearts (for he is in them) and hold him up to contempt. And it can be seen that our crime in this case is greater in us than in the Jews. As for them, according to the witness of the Apostle, "None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory." We, however, profess to know him. and when we deny him by our deeds, we in some way seem to lay violent hands on him.

Nor did demons crucify him; it is you who have crucified him and crucify him still, when you delight in your vices and sins. CCC 598

Continued from page 2

The Holy Trinity's activity is directed towards our lives in each reading. In the lives of human beings thousands of years ago and our lives today. God the Father, God the Son, and God the Holy Spirit moves and acts and sanctifies so that we can draw close to him. The way to draw closer to him is by the love of God because God is love (Deus Caritas est). Because God is love, he sent his Son to save us. The Father loves the Son; the Son loves the Father. The Spirit is the personification of the love between the Father and the Son. The Spirit proceeds from the Father and the Son.

In loving, we become what we are meant to be, for we are created in the image of God to love. We believe in the Triune God who made us through love, calls us to love today, and who exists to help us love better. May we continuously be inspired by the Most Holy Trinity to love knowing that God is love and that love is the heart of Christ's message. Indeed, when we love sincerely, we are in union with the Father, Son, and Holy Spirit.

Let us conclude with the doxology, the ancient prayer of praise to the Trinity: **Glory be to the Father and the Son and the Holy Spirit, as it was in the beginning, is now and ever shall it be world without end. Amen.**

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

Blessings, Your servant in Christ, Fr. Paschal Ezurike

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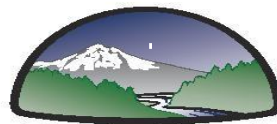
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