



ST. PHILIP BENIZI CATHOLIC CHURCH

January 29, 2023

Fourth Sunday in Ordinary time



PARISH INFORMATION

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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, in our reflection last week, we devoted ample time to the necessity of bringing out time to read and meditate on the inspired word of God, because our knowledge of the Scripture is propitious to a more profound understanding and relationship with God. Therefore, as God's children on the voyage to eternal life, devoting time to peruse the inspired word of God is a requirement, not an option. In his recent letter, the Holy Father emphasized the need to study God's word on the 3rd Sunday of the year. "I hereby declare that the Third Sunday in Ordinary Time is to be devoted to the celebration, study, and dissemination of the word of God." As God's children on a mission to witness and evangelize, let's embrace the inspired word of God tenaciously, using it appropriately for enlightenment and more profound knowledge of God.

We assemble this fourth Sunday of the year to celebrate the memorial of Jesus' Death and Resurrection, to humbly partake of his Body and Blood, and to garner the strength to continue bearing witness to the message of Christ in deeds and in words. Our deficiencies notwithstanding, we gather to beg the Savior not to look at our sins. Instead, to focus on the Church's faith and graciously grant her peace and unity in line with his will. As we focus on the journey of eternal redemption, the voice of the Church incessantly screeches into our ears to seek the Lord with humility. The delightful voice of the Church beckons us to seek justice, to rejoice and boast in the Lord, firmly adhering to his teachings and dauntlessly overlooking transitory things that deprive us of being in the league of the blessed.

Today's gospel passage opens with the beatitudes that begin the greatly admired Jesus' Sermon (Sermon on the Mount). Interestingly, the Sermon on the Mount will be the gospel passages for the next four weeks till the first Sunday of Lent. It is not an accident that Jesus delivered his remarkable Sermon on the mountain. God handed the Ten Commandments to Moses on Mount Sinai. The Decalogue was written on stone tablets. Jesus' beatitudes are ideals that are to be written on human hearts. According to Leiva-Merikakis, the beatitudes "are the Carta Magna, as it were, that invites poor mortals to be like God here and now in the world. To live on the other side of sin, to incarnate the divine holiness, to become children of God in truth, begotten by the Word of Truth who sitting, on this mountain, is now dispensing life through his words." (Fire of Mercy, Heart of the Word).

Matthew begins this famous episode by telling us that, seeing the crowd, Jesus went to the mountain. Immediately, he assumed his authoritative position, his disciples came to him, and he exercised his office as the absolute teacher. Being surrounded by disciples, he intensely addressed them, but also to any who would listen and take it to heart. Beginning the Sermon with the beatitudes, Jesus begins one of the counter-intuitive series of phrases we might ever hope to hear. Each of the nine pronouncements starts with the word blessed (happy/fortunate/ filled with deep joy).

The beatitudes seem contradictory to the world's standard, and so much is at variance with all the world holds in high esteem. Ideally, it is so with the message of Christ, which cannot be understood and appreciated from the world's lenses by taking it too literally. His gospel message contradicts and tramples upon the fleeting things that the world holds in great value. Courageously, Jesus teaches that true happiness(blessed/fortunate), among other things, involves being poor in spirit. Indeed, this cannot be true in society's views and judgment, where accomplishments and material success measure happiness. However, in the teachings of Christ, happiness is not gained through worldly success and fulfillment of goals. Happiness, Jesus tells us, is given to us by God. We don't win, achieve, merit, or buy it. All of us have all it takes to be happy/blessed/fortunate in the Lord. According to Jesus' teaching, happiness will come to people with open hands who allow God to have the steering wheel of their life's journey. People who know and accept that they are neither the source of anything nor the boss of their success or accomplishments are happy/blessed/fortunate. The poor in spirit, are those who use God's gifts for others' welfare and not for unnecessary self-enrichment. Additionally, blessed are those who live humble lives and whose actions are replete with modest behaviors amid life's pilgrimage.

Furthermore, God's happiness extends to those whose strength is controlled by God's love (meek). Those tormented and persecuted for believing in God and abiding by his commandments are not left out. Another avenue of earning authentic happiness or being fortunate in God's judgment is hunger and thirst for the truth, like a deer that longs for streams. Also, those longing to deepen their relationship with God are among the lucky ones considered fortunate by Jesus Christ. Those who hunger for a better world to reach out and care for others are included in the share of divine happiness. Those who show and dispense mercy, are peaceful and work for peace, and aspire to flee from sin and maintain a pure life are considered blessed. *Continued on page 7*

This week at SPB and Upcoming Parish/Archdiocesan Events

Sunday, 1/29/2023

8:00am Mass: All Parishioners
10:30am Mass: +Bud George (Ero George)

Monday, 1/30/2023

7:40am: Morning Prayer/Church
8:00am Mass: +Mary Setera (Mary Lou Silvander)

Tuesday, 1/31/2023 Memorial of St. John Bosco

6:30pm Mass: +Betty Keller (Toni Nova)
7:00pm: RCIA/Hall

Wednesday, 2/01/2023

7:40am: Morning Prayer/Church
8:00am Mass: +George Banasky
(Claire & Grace Pattyn)

Thursday, 2/02/2023 Feast of the Presentation of the Lord

7:40am: Morning Prayer/Church
8:00am Mass: + All Souls who have no one to pray for them
7:00pm: Faith Sharing via Zoom

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



Friday, 2/03/2023

7:40am: Morning Prayer/Church
8:00am Mass: +Nick & Anna Drnjevic
(Jan Alderman)

Saturday, 2/04/2023

4:00-5:00pm: Reconciliation/Church
5:30pm Mass: +Ann Wuester (Jan Alderman)

Sunday, 2/05/2023

8:00am Mass: +Ed Tyler (Janelle Wakefield)
10:30am Mass: All Parishioners



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 Airfare and ALL-Included, except lunches and travel insurance.
To register, please contact (855) 842-8001 or (508) 340-9370. You can also register online at www.proximotravel.com.

Mass in "slow motion". Come to Mass on Tuesday evening January 31st at 6:30, when Fr. Paschal will explain the whole Mass for RCIA candidates.

Your subscription to **FORMED** has been renewed!!


If you need help registering call the office.

1. Go to formed.org/signup; Sign up as a parishioner
 2. Select your parish: Enter parish zip code **97045** and select **St Philip Benizi** from the dropdown menu
 3. Register with your name and email address
 4. Check that email Inbox for a link to start watching.
- Check out the movies, videos, talks, books... so much available.

Catholic Schools Week 2023
January 29th-February 4th.
www.ncea.org/csw#csw23



Looking ahead:

- Feb. 5th:** Blood Pressure Readings/Hall 9am 
- Feb. 12th:** 2nd collection for Catholic Home Missions
- Feb. 18th:** Madi Grass party in the Hall-Saturday 5pm-8pm
- Feb. 22nd:** Ash Wednesday-Mass at 8am & 7pm
- Feb. 24th:** Stations of the Cross & Soup Supper

Finance Corner

Registered Household 222	WEEK OF 1/22/2023 Actual	Budget
Donors 57	\$4,942 (online: \$1,514)	\$6,611
Fiscal Year	\$143,049	\$143,069

Next Weeks Assignments

<u>Ushers</u>	<u>Lector/Commentator</u>	<u>Extraordinary Minister</u>
2/04~5:30pm: Tom Muldoon	Heather Hannam	Jeanne Hubel
2/05~8:00am: Pat Keavney	Kristine Bible	Ed Schneider
2/05~10:30am: Kevin Horace	Nancy Carnahan	Helen Sweeney

February Church Cleaners: Carolyn Brown (503-799- 4201)

February Altar Linens: Elaine Buxman (503-655-7208)



2/05 9:00am: Volunteer
11:30am: Volunteer





“Blessed are you....Rejoice and be glad,
for your reward will be great in heaven.”

MATTHEW 5:12

Blessed Are Our Hassles

FR. JOSEPH JUKNIALIS

As much as we all might like a hassle-free life, for the person of faith the Beatitudes are markers of when God slips into our consciousness. They are life’s doorways to a deepening sense of God-with-us.

“Blessed are the poor in spirit” is not about material poverty, though it may include such times. To be poor in spirit is to be dependent upon God because we have run out of our own self-sufficiencies. There is nowhere else to go.

“Blessed are they who mourn” is about times when we grieve the loss of someone or something we love deeply. Who or what will now sustain us?

“Blessed are the meek” is about giving up the need to have our own way all the time. It recognizes that sometimes God’s way is breaking into what we prefer.

“Blessed are they who hunger and thirst for righteousness,” that is, for a relationship with God. It is ultimately a hunger for harmony.

“Blessed are the merciful” is about being forgiving and about those who live out the corporal works of mercy—feeding the hungry, clothing the naked, and the rest. In them we find the presence of God.

“Blessed are the clean of heart” is when we come to realize we cannot have it all. Then there is only one who will satisfy our longing.

“Blessed are the peacemakers” are those who not only love peace but work for peace, for God is peace.

“Blessed are they who are persecuted for the sake of righteousness.” They live for an ultimate good greater than their own. ●

Reflect

**Which Beatitude would be a good title
for your autobiography?**

**Which Beatitude needs the greatest growth
in your life?**

Dear Padre,

At Mass, why does the priest put a part of the consecrated host into the chalice?

The celebration of the Eucharist was known as “the breaking of the bread” in the Acts of the Apostles (2:42). “The gesture of breaking bread done by Christ at the Last Supper, which in apostolic times gave the entire Eucharistic Action its name, signifies that the many faithful are made one body (1 Corinthians 10:17) by receiving Communion from the one Bread of Life, which is Christ...” (*General Instruction of the Roman Missal*, 83). At Mass, bread is broken and wine is poured for Communion, just as the Body of Christ was broken and the Blood of Christ was poured out on the cross. In this fraction rite, we recognize Christ in “the breaking of the bread,” as did his disciples on the road to Emmaus (Luke 23:30–31).

After the fraction of the bread, the priest places a small piece of it into the chalice “to signify the unity of the Body and Blood of the Lord in the work of salvation, namely, of the Body of Jesus Christ, living and glorious” (*GIRM* 83). This rite is called the commingling.

While the *Agnus Dei* (“Lamb of God”) accompanies the fraction of the bread, the priest quietly recites a prayer of preparation for Communion “so that he may fruitfully receive the Body and Blood of Christ. The faithful do the same, praying silently” (*GIRM* 84). ●



WIDEORNET / SHUTTERSTOCK

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A WORD FROM POPE FRANCIS

Sisters and brothers, I am convinced that “the world can be seen more clearly from the peripheries.” We must listen to the peripheries, open the doors to them and allow them to participate. The suffering of the world is better understood alongside those who suffer.

**FOURTH WORLD MEETING OF POPULAR MOVEMENTS,
OCTOBER 16, 2021**

MONDAY

January 30
Weekday
Heb 11:32–40
Mk 5:1–20

TUESDAY

January 31
St. John Bosco,
Priest
Heb 12:1–4
Mk 5:21–43

WEDNESDAY

February 1
Weekday
Heb 12:4–7, 11–15
Mk 6:1–6

THURSDAY

February 2
Presentation
of the Lord
Mal 3:1–4
Heb 2:14–18
Lk 2:22–40 or
Lk 2:22–32

FRIDAY

February 3
Weekday
Heb 13:1–8
Mk 6:14–29

SATURDAY

February 4
Weekday
Heb 13:15–17,
20–21
Mk 6:30–34

SUNDAY

February 5
Fifth Sunday in
Ordinary Time
Is 58:7–10
1 Cor 2:1–5
Mt 5:13–16

Timely topics viewed with a Catholic perspective

Catholic Update explores contemporary issues through the lens of Catholic teaching and traditions. Print and digital subscriptions! For more information, visit Liguori.org or call 800-325-9521.

The hope of seeing God

The happiness God promises certainly knows no limits. When one has gained such a blessing, what is left to desire? In seeing God, one possesses all things. In the language of Scripture, to see is to have. *May you see the good things of Jerusalem* is the same as *May you possess the good things of Jerusalem*. When the prophet says: *May the wicked man be carried off and not see the glory of the Lord*, he means: *May he not share in the glory of the Lord*.

One who has seen God has, in the act of seeing, gained all that is counted good: life without end, everlasting freedom from decay, undying happiness, a kingdom that has no end, lasting joy, true light, a voice to sing pleasingly in the spirit, unapproachable glory, perpetual rejoicing, in a word, the totality of blessing.

Such is the wonderful hope held out by the beatitudes. As we have seen, the condition for seeing God is purity of heart, and now once more my mind is in confusion, as from an attack of giddiness, wondering if purity of heart is something impossible, something beyond the capacity of human nature. If the vision of God is dependent on purity of heart, and if Moses and Paul did not attain this vision—they state that neither they nor anyone else can see God—then the promise of the beatitude spoken by the Word seems to be something impossible of realization.

What do we gain from knowing the means by which God may be seen if we have not the power to see him? It is like saying that one is blessed if one is in heaven because in heaven things are seen that are not seen on earth. If we were told beforehand how to get to heaven, it would be helpful to know that one is blessed if one is in heaven. But as long as the way to heaven is impossible what do we gain by knowing about the happiness of heaven? This only saddens and annoys us when we realize the good things we are deprived of, because it is impossible to get there.

Surely the Lord does not encourage us to do something impossible to human nature because the magnitude of what he commands is beyond the reach of our human strength? The truth is different. He does not command those creatures to whom he has not given wings to become birds, nor those to whom he has assigned a life on land to live in water. If then in the case of all other creatures the command is according to the capacity of those who receive it, and does not oblige them to anything beyond their nature, we shall come to the conclusion that we are not to give up hope of gaining what is promised by the beatitude. John and Paul and Moses, then, and any others like them, did not fail to achieve that sublime happiness that comes from the vision of God: not Paul, who said: *There is stored up for me a crown of righteousness, which the judge who judges justly will give me*, nor John, who leaned on the breast of Jesus, nor Moses, who heard God saying to him, *I know you above all others*.

If it is clear that those who taught that the contemplation of God was beyond their powers are themselves blessed, and if blessedness consists in the vision of God and is granted to the pure in heart, then purity of heart, leading to blessedness, is certainly not among the things that are impossible.

Hence it can be said that those who with Paul teach that the vision of God is beyond our powers are right in what they say, and that the voice of the Lord does not contradict them when he promises that the pure in heart will see God.

(From a homily of Saint Gregory of Nyssa, bishop)

REFLECTION OF THE WEEK

“The beatitudes make up the path of holiness, and it is the same path of happiness. It is the path Jesus has taken; indeed, Jesus himself is this path. Those who walk with him and through him enter life, eternal life.”

– Pope Benedict XVI.

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 mysteries of Jesus' infancy

The Epiphany is the manifestation of Jesus as Messiah of Israel, Son of God and Saviour of the world. The great feast of Epiphany celebrates the adoration of Jesus by the wise men (magi) from the East, together with his baptism in the Jordan and the wedding feast at Cana in Galilee. In the magi, representatives of the neighbouring pagan religions, the Gospel sees the first-fruits of the nations, who welcome the good news of salvation through the Incarnation. The magi's coming to Jerusalem in order to pay homage to the king of the Jews shows that they seek in Israel, in the messianic light of the star of David, the one who will be king of the nations. Their coming means that pagans can discover Jesus and worship him as Son of God and Saviour of the world only by turning towards the Jews and receiving from them the messianic promise as contained in the Old Testament. The Epiphany shows that "the full number of the nations" now takes its "place in the family of the patriarchs", and acquires Israelitica dignitas (is made "worthy of the heritage of Israel"). CCC 528

The presentation of Jesus in the temple shows him to be the firstborn Son who belongs to the Lord. With Simeon and Anna, all Israel awaits its encounter with the Saviour - the name given to this event in the Byzantine tradition. Jesus is recognized as the long-expected Messiah, the "light to the nations" and the "glory of Israel", but also "a sign that is spoken against". The sword of sorrow predicted for Mary announces Christ's perfect and unique oblation on the cross that will impart the salvation God had "prepared in the presence of all peoples". CCC 529

The flight into Egypt and the massacre of the innocents make manifest the opposition of darkness to the light: "He came to his own home, and his own people received him not." Christ's whole life was lived under the sign of persecution. His own share it with him. Jesus' departure from Egypt recalls the exodus and presents him as the definitive liberator of God's people. CCC 530

Continued from Page 2

These and many others who go contrary to the world's modus operandi are the blessed ones in the creator's judgment. Christ's disciples who long to participate in the eternal bliss with the Savior should endeavor to swim against the current of what society loves and cherishes. Adherents of Christ's message should be independent of the world's idea of happiness and success to be fortunate. Drawing from the Ten Commandments, Christ in the Sermon on the Mount hit the nail about what makes for authentic happiness in God's verdict. To follow the teachings of Christ, one must flee from the surreal wisdom of the world that upholds survival of the fittest. Paul quickly reminds us, "God chose the foolish of the world to shame the wise, and God chose the weak of the world to shame the strong, and God chose the lowly and the despised of the world, those who count for nothing, to reduce to nothing those who are something." (1 Cor 1: 27).

The Christian life should align with the Sermon on the Mount and not with the Sermon on the evanescent things. Many people are sheepishly pursuing the ephemeral Sermon and not blinking an eyelid at the beatitudes Christ proclaimed, which leads to happiness and fulfillment. Indeed, since Christ's Sermon came on board over two thousand years ago, no authentic follower of Christ has regretted pitching their tents with the Messiah. Instead, those who follow the impermanent gospel are the ones that recoil in a depressing corner beating their breast in utter regret. Dear friends, to avoid joining those in this forlorn league, let us be considered foolish, weak, lowly, and despised in the eyes of the world but wise and strong in God's sight. God is alive and has the final verdict; those who strive to live the beatitudes will be considered blessed/fortunate and enjoy eternal happiness; for by his grace, we are saved.

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

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



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