

ST. PHILIP BENIZI CATHOLIC CHURCH

May 15, 2022
Fifth Sunday of Easter



PARISH INFORMATION

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Matt Anderson

Administrative Council Chair:

Dan Sweeney

Adoration: Janet Tankersley

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"I give you a new commandment: love one another. As I have loved you, so you also should love one another." (John 13:34)

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.

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, the clarion call to listen to the voice of the Good Shepherd dominated the reflection on the fourth Sunday of Easter. The Gospel reading of this Sunday in all the cycles accentuates the qualities of the Good Shepherd. Last Sunday, Jesus said, "My sheep hear my voice, I know them, and they follow me" (John 10:27). The Good Shepherd knows his sheep, recognizes their voice, and shields them from predators. He also comforts them, makes them lie down in green pastures, and leads them to the running water for a desirable and fulfilled life. As a Good Shepherd who has the welfare of his sheep at heart, Jesus wants us to consistently follow him and willingly lend our ears to his healing and life-saving teachings. As he recognizes our voice, he wants us to hear and recognize his whenever he speaks to us. However, many of God's children have disregarded the Good Shepherd's voice. They have become indifferent to the directives of the Good Shepherd and are satisfied with pursuing illusions and forgetting the ultimate goal for the creation of man. They have settled in arrogance and are comfortable in their selfish world which is thrallled by deceptions and lies. It is apodictic that no sheep regrets following the Good Shepherd.

Brethren, as we continue in the joyful mood of Easter celebration, we assemble this Sunday to feed on the inspiring and powerful Word of the Good Master. Jesus Christ leads his sheep to the needed comfort and security. It is necessary to remind us that for us to benefit from the Good Shepherd's mouth-watering package, we should be disposed and docile to follow the directives of the adept leader. Paul and Barnabas remained positive and continued to record untold success in their missionary journeys because they followed the rules and regulations of the risen Christ. They entrusted their life and ministry into the hands of the Good Shepherd. In today's first reading from the Acts of the Apostles, we note that, after making a considerable number of disciples in their mission with the grace of the owner of the vineyard, they resiliently returned to Lystra, Iconium, and Antioch to continue their pastoral journey. While making disciples is a part of their mission, they also invested energy in encouraging followers not to waver in following the Lord's way. Many of the new converts suffered ridicule, hostility, and even rejection by their families and acquaintances, as Jesus had predicted. (Luke 21:16). Therefore, it is imperative to strengthen and remind the newcomers to the faith; in the words of Paul and Barnabas, that, "It is necessary for us to undergo many hardships to enter the kingdom of God." (Acts 14: 22).

After establishing Churches, Paul and Barnabas, with fasting and prayer and God's benediction, appointed leaders to care for the communities. Christ's mission is ongoing and perpetual; therefore, with the grace of God, the duo empowered the elders and entrusted them to the Lord's care for effective ministry. After their journey, Paul and Barnabas proudly reported to the community God's manifestation of his power through them. The news of God's grace opening the door of faith to the Gentiles was of immense importance to them. As a result of Christ's injunction in the new commandment: love one another as I have loved you, Paul and Barnabas unwaveringly extended God's message to the Gentile nation. Also, they held tight to the proclamation of the Psalmist, "I will praise your name forever, my king and my God. They swam against the current and unflinchingly magnified and spread God's name to the Gentiles. Notably, it is good to follow the steps of Paul and Barnabas in praising God's name forever and in proclaiming the good news wherever we are, despite the opposing voices. Faithful followers of Christ should not be intimidated by opposing voices; instead, they should be enthused by God's Word that; he is not only with them but accompanies them to the end of the world and time. The most excellent and acceptable way of honoring and spreading God's love and launching the deadly arsenal against the incalculable enemies is by loving one another as Christ loves us.

We hear one of Jesus' parting demands in this Sunday's gospel. The setting of the passage is precise. Immediately after Judas had left the presence of the Good Shepherd, during the Last Supper, Jesus said that it is the appointed time of glorification of him and his Father. To be glorified is to be greatly praised and clothed in splendor. After focusing on his glorification and that of his Father, he solemnly addressed his disciples and announced that the time of his departure was at hand. *Continued on Page 7*

This week at SPB and Upcoming Parish/Archdiocesan Events

Sunday, 5/15/2022

8:00am Mass: +Mary Jane Lowry
(Claudia Evers & Paul Lowry)
10:30am Mass: All parishioners

Monday, 5/16/2022

7:40am: Morning Prayer/Church
8:00am Mass: +George Staino (Patti Gosser)

Tuesday, 5/17/2022

6:30pm Mass: +Gary D. (Michelle Harrington)
7:00pm: RICA/Hall

Wednesday, 5/18/2022

7:40am: Morning Prayer/Church
8:00am Mass: +Greg Lowry
(Claudia Evers & Paul Lowry)

Thursday, 5/19/2022

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

8:30am-10:00pm
Eucharistic Adoration



Friday, 5/20/2022

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

Saturday, 5/21/2022

4:00-5:00pm: Reconciliation/Church
5:30pm Mass: All parishioners

Sunday, 5/22/2022

8:00am Mass: +Charles Dougherty
(Dan & Sherrie Havens)
10:30am Mass: +Bud George (Ero George)

Our Archdiocese Catholic Appeal donations are \$15,513 to date from 52 donors. We are \$4,251 short of our goal. Thank you to all those who have donated.

Today, your generous gift to our 2022 Annual Appeal enables us to continue to offer access to life saving services to those in greatest need in our community such as financial empowerment and coaching, affordable and transitional housing, permanent supportive housing, resident services, immigration legal services, refugee services, family support and counseling, case management, food for our unhoused neighbors, and more. You can place the envelope in the offertory basket, mail the pre-addressed envelope to catholic charities or make your secure online donation at <https://t.co/jrhTPWm7U9>. Please consider giving today and walking alongside us to share God's love and help to spread Christ's light. It means so much to all of us at Catholic Charities of Oregon-including our clients- to have your support. For more information, please visit our website (<https://www.catholiccharitiesoregon.org/>) or call our main phone line (503-231-4866). Thank you for the work you allow us to do on your behalf.



Thank you to Ed Schneider and all his crew for a wonderful Mother's Day Brunch. We had a good turn out. The food was amazing. Thank you for making Mother's day special and for all your help and talents.

Articles for the newsletter are due. Please bring your items to the office or send to Bill Breshears ASAP. Thank you.

May 14/15: Catholic Charities Annual Appeal collection
May 15th: Eucharistic Miracles of the World Exhibit. St. John the Apostle School Gym **9:30am to 10:30am, 11:30am-1:30pm, 2:30pm-4:00pm**
May 17th: Spring Day Retreat at Our Lady of Peace 9-3:00

Finance Corner

Registered Household 218	WEEK OF 5/08/2022 Actual	Budget
<u>Donors</u> 58	\$6,208 (online: \$2,646)	\$5,448
<u>Fiscal Year</u>	\$216,570	\$215,198

Next Weeks Assignments

Ushers

5/21~5:30pm: Tom Muldoon
5/22~8:00am: Paul Lowry
5/22~10:30am: Kevin Horace

Lector/Commentator

Heather Hannam
Danielle Dryden
Dan Sweeney

May Church Cleaners: Claudia Evers & Paul Lowry (503-679-2118)

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



5/22 9:00: Person Family
11:30:



Dear Padre,

My aunt tells her husband he shouldn't watch a certain TV show. She says it's an "occasion of sin." What is that?

Occasions of sin are people, places, or situations that can easily lead a person to sin or give the individual an opportunity to commit a sin. There are two types: *remote* and *proximate* (or "near").

If the attraction is not strong or has only a small probability of leading to sin, the occasion is remote. Remote occasions of sin are always around us, and we have no obligation to try to avoid them.

If the attraction is powerful or the probability of its leading to sin is great, the occasion is called proximate. Saint Alphonsus suggested that if a person sins four out of ten times in a particular situation, that situation should be

regarded as a proximate occasion of sin.

Proximate or near occasions of sin are further classified as *necessary* or *voluntary*. A necessary proximate occasion cannot be avoided or can be avoided only with great difficulty—for example, an occasion associated with doing one's job or being in prison.

A voluntary proximate occasion is freely and voluntarily entered. We must avoid voluntary proximate occasions of grave sin.

Among the many means at our disposal for avoiding occasions of sin, the sacraments of reconciliation and Eucharist have pride of place. Prayer and self-discipline also help.

Fr. David Louch, CSSR
Sundaybulletin@Liguori.org



ORODENKOFF/SHUTTERSTOCK



A WORD FROM *Pope Francis*

Temptation in us truly works like this: it begins with something small, a desire, an idea, it grows, it infects others and in the end, it justifies itself....And all of us, when we are conquered by temptation, ...end up feeling calm, because we have found a justification for this sin, for this sinful attitude.

HOMILY, APRIL 4, 2020

Calendar

Monday

MAY 16

Easter Weekday

Acts 14:5–18

Jn 14:21–26

Tuesday

MAY 17

Easter Weekday

Acts 14:19–28

Jn 14:27–31a

Wednesday

MAY 18

Easter Weekday

Acts 15:1–6

Jn 15:1–8

Thursday

MAY 19

Easter Weekday

Acts 15:7–21

Jn 15:9–11

Friday

MAY 20

Easter Weekday

Acts 15:22–31

Jn 15:12–17

Saturday

MAY 21

Easter Weekday

Acts 16:1–10

Jn 15:18–21

Sunday

MAY 22

Sixth Sunday

of Easter

Acts 15:1–2, 22–29

Rv 21:10–14, 22–23

Jn 14:23–29

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What's New?

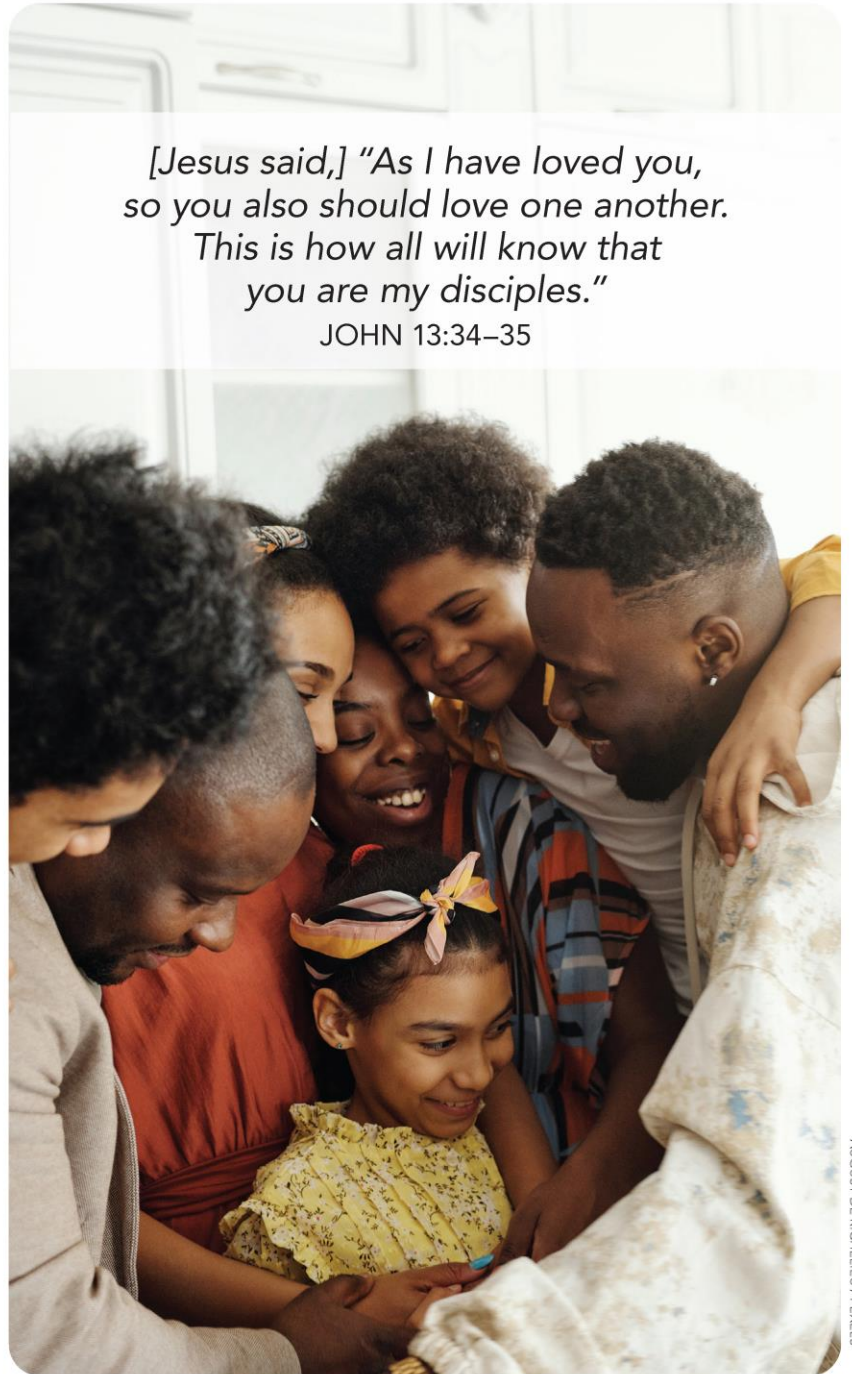
Everyone gets a bit excited with the prospect of something new, whether it's a new job, a new car, or a new iPhone. This new thing might simply be a replacement. However, when it is a new model, an upgrade, we get even more excited. Revelation uses a distinctive Greek word, *kainós*, for this second kind of newness. The new heaven, the new earth, the new Jerusalem (and the new commandment mentioned in the Gospel) suggest radical newness—the kind resulting from an act of God. Centuries earlier, the prophet Isaiah had promised a new heaven and a new earth (see Isaiah 65:17). This metaphor pointed to a time of eschatological peace and fulfillment, a time when the covenant relationship between God and the people would be renewed and last forever. This was a promise the people held dear.

How are we to read this passage from Revelation today? Is it referring to a time in this life? Or, after this life? It may actually refer to both. We believe that, with his death and resurrection, Jesus inaugurated this time of fulfillment. However, its full establishment is not yet complete, hence the new commandment: “Love one another” (John 13:34). When we truly follow this commandment and love each other, we actually make present the new heaven and new earth; we make real the new Jerusalem, God’s covenant partner. However, the ultimate fulfillment will come when God finally brings all things to completion. That is when everything will be new.

Sr. Dianne Bergant, CSA

[Jesus said,] “As I have loved you, so you also should love one another. This is how all will know that you are my disciples.”

JOHN 13:34–35



AUGUST DE RICHELIEU / PEXELS

FOR Reflection

- ★ *How has the love of other people made you a better person?*
- ★ *In what ways does your love of others strengthen them?*

The new commandment

A new commandment I give you, that you love one another. This commandment that he is giving them is a new one, the Lord Jesus tells his disciples. Yet was it not contained in the Old Law, where it is written: You shall love your neighbor as yourself? Why does the Lord call it new when it is clearly so old? Or is the commandment new because it divests us of our former selves and clothes us with the new man? Love does indeed renew the man who hears, or rather obeys its command; but only that love which Jesus distinguished from a natural love by the qualification: *As I have loved you.*

This is the kind of love that renews us. When we love as he loved us we become new men, heirs of the new covenant and singers of the new song. My brothers, this was the love that even in bygone days renewed the holy men, the patriarchs and prophets of old. In later times it renewed the blessed apostles, and now it is the turn of the Gentiles. From the entire human race throughout the world this love gathers together into one body a new people, to be the bride of God's only Son. She is the bride of whom it is asked in the Song of Songs: *Who is this who comes clothed in white?* White indeed are her garments, for she has been made new; and the source of her renewal is none other than this new commandment.

And so all her members make each other's welfare their common care. When one member suffers, all the members suffer with him, and if one member is glorified all the rest rejoice. They hear and obey the Lord's words: *A new commandment I give you, that you love one another;* not as men love one another for their own selfish ends, nor merely on account of their common humanity, but because they are all gods and sons of the Most High. They love one another as God loves them so that they may be brothers of his only Son. He will lead them to the goal that alone will satisfy them, where all their desires will be fulfilled. For when God is all in all, there will be nothing left to desire.

This love is the gift of the Lord who said: *As I have loved you, you also must love one another.* His object in loving us, then, was to enable us to love each other. By loving us himself, our mighty head has linked us all together as members of his own body, bound to one another by the tender bond of love.

(From a treatise on John by Saint Augustine, bishop)

REFLECTION OF THE WEEK

"Christ-like love knows no discrimination. It listens, cares, forgives, and it is patient. Christ-like love does not notice one's skin color and economic status. Therefore, through the manifestation of the Christ-like love, believers and non-believers score us as authentic disciples of Christ."

---Fr. Paschal Ezurike.

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 consequences of Adam's sin for humanity.

Although it is proper to each individual, original sin does not have the character of a personal fault in any of Adam's descendants. It is a deprivation of original holiness and justice, but human nature has not been totally corrupted: it is wounded in the natural powers proper to it, subject to ignorance, suffering and the dominion of death, and inclined to sin - an inclination to evil that is called concupiscence". Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back towards God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle. CCC 405

The Church's teaching on the transmission of original sin was articulated more precisely in the fifth century, especially under the impulse of St. Augustine's reflections against Pelagianism, and in the sixteenth century, in opposition to the Protestant Reformation. Pelagius held that man could, by the natural power of free will and without the necessary help of God's grace, lead a morally good life; he thus reduced the influence of Adam's fault to bad example. The first Protestant reformers, on the contrary, taught that original sin has radically perverted man and destroyed his freedom; they identified the sin inherited by each man with the tendency to evil (concupiscentia), which would be insurmountable. The Church pronounced on the meaning of the data of Revelation on original sin especially at the second Council of Orange (529) and at the Council of Trent (1546). CCC 406

Continued from page 2. Consequently, he gave them clear instructions on how they were to live in his absence. He said, "My children...I give you a new commandment: love one another. As I have loved you, so you also should love one another." (John 13: 34). The commandment to love is not new; it existed before the birth of Christ. Why did Christ brand it as a new commandment? It is a new commandment because Christ added that you should love as I have loved you. His emphasis is not ambiguous; instead, relatively simple. It is not the way we want to love but as he wants us to love, loving others as he loves each of us. His love for us culminated in paying the maximum price for us to live. The price he paid did not discriminate; it is a price paid for humanity. He endured unimaginable insults, utmost human degradation, and torture because of his love for all created in God's image and likeness. He never resisted or complained; instead, he became obedient until he gave up the ghost to save mankind. Jesus, in turn, demands that we should be selfless in our love for others.

Furthermore, he highlights that the most incredible and most tangible sign of discipleship is the love Jesus' disciples have for one another. "This is how all will know that you are my disciples if you have love for one another." (John 13:35). Christ-like love might not be on our scale of preference of what we have to offer, but that is the demand of Christ from us because such love, like his, gives glory to God. It is love for others that qualifies us as Christ's disciples. Also, it is in exhibiting selfless love that has no boundary that believers and non-believers will vouch for us as Christians. We should reach out to people not because they are Christians or loving; instead, we should forgive, give, and serve because we are Christians/disciples of Christ. We forgive those who trespassed against us, pray for our enemies, uplift the downtrodden, weep with and console those grieving, walk side by side, and hold hands with the insignificant among us because we are his disciples. The beautiful Christian hymn, "They will know we are Christians by our love," written in the '60s by late Fr. Peter Scholtes, inspired by this gospel passage, helps in today's reflection on love. Indeed, the world will know we are Christians only by our love. Love is the synopsis of Messiah's message.

Christ-like love inspires service and makes us compassionate and empathetic. It nurtures and increases the virtues of patience and listening.

Love is listening and caring. Also, it is boundaryless, forgiving, and kind. When our love is devoid of these vital ingredients, it disqualifies us as disciples of Christ and makes us followers of ourselves. Our life endeavors are vain when we fail to cultivate in the Lord's vineyard. Therefore, with God's grace, let us glue to Christ's demands and, in turn, love as he wants us to love. Loving as Christ demands us to love helps us stand the test and come out excellently as faithful disciples, wearing the crown prepared for those who accomplished his will. Remember, the closer we are to God, the better for us. *Blessings, Your servant in Christ, Fr. Paschal Ezurike.*



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