

ST. PHILIP BENIZI CATHOLIC CHURCH

June 18, 2023

11th Sunday in Ordinary Time



PARISH INFORMATION

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“The harvest is abundant but the laborers are few.” (Matthew 9:37)

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, we are back to Sundays in ordinary time after the seasons of lent and Easter that ended with the great feast of Pentecost. We also celebrated the solemnity of the Most Holy Trinity before we celebrated the solemnity of the Holy Eucharist last Sunday, which is the source and summit of the Christian life. In the words of the Catechism, "The other sacraments and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch." (CCC 1324). The Lord instituted the most Holy Sacrament on the last supper and asked that it be done in remembrance of him because it is the life wire and the heartbeat of our faith.

We assemble in God's sanctuary to partake in the Holy sacrifice of the mass in fulfillment of Christ's mandate to continue the significant sacrifice in remembrance of him. Consequently, amid the celebration of the Holy Mass, those who prepared themselves worthily will receive the Body and Blood of Christ as a fortification for the journey to the promised land. The voyage to the eternal kingdom is inundated with sweet and bitter experiences; to survive its unpredictability, God's children need authentic food that will sustain and strengthen them.

In keeping with the rhythm for the sustenance of God's vast vineyard, adequate and dedicated laborers should be deployed to the field to serve and comfort the sheep, especially those who feel troubled and abandoned. More laborers are required because there is a dearth of shepherds, and the vineyard is vast. In sending more laborers into his vineyard, the Savior intends to heal, deliver, and restore to normalcy those who are broken, wounded, and under the grip of Satan. Several things go awry when the shepherd is unavailable; therefore, God's vineyard needs those that will shepherd the flock to the truth. In preparation for launching capable hands into the ministry, Jesus urged his disciples to pray so that the Lord of the harvest would send laborers who would be sufficient for the humongous harvest because the ministry is abundant but with few laborers. Later, he cries to the father for more men and women (laborers) who would help guide the sheep.

With Jesus' evaluation that the vineyard's task is massive and arduous, he summoned the twelve and mandated them to go into the vineyard fearlessly. He orders them to serve the sheep by driving out demons, suffocating unclean spirits, and curing every disease and illness of those on the eagle's wings, the people, and the sheep of his flock. He empowers them to share in his life-saving ministry. Before launching them to the vineyard, he gives them instructions on what to do and how to do it. This singular act of the Lord reminds those who are sent that the mission is the Lord's and not theirs. For a student to graduate, the person should abide by the teacher's instructions. Lending ears to the Lord's instruction is crucial to executing the master's plan. Manufacturing and abiding by our self-made principles in the Lord's mission is an utter revolution; therefore, it is unacceptable. Obedience is the bedrock upon which all righteousness and progression rest.

Undeniably, the Lord of the mission sends us daily to his vineyard in different capacities and according to our abilities, as he did the apostles. He sends us out to bring healing and comfort to anyone we encounter on the mission. He sends us out as ordained, consecrated, and lay members of his flock to sanctify and bring harmony to the world. The owner of the mission in sending us into his vineyard mandates us to be bridge builders, speak the language of love which is understood by all. We should not build a wall that will separate us. Jesus constantly sends and commands us to be the light that brightens the world's darkness and not to be the light under the bushel. Incessant prayers should be offered by all so that men and women in the vineyard would strictly follow the directions of the Lord so as to achieve the desired result.

Indeed, the mission is not ours; we are only instruments in the hand of the Lord. He does not call us because of any human or material qualification; rather, he calls us because we are his beloved children. When we follow his instructions, he tells us what to say and how to say it, even in challenging and precarious settings. The mission he entrusts to us is to preach that the kingdom of God is at hand and not to be purveyors of prosperity and crossless Christianity. Continued page 7

This week at SPB and Upcoming Parish/Archdiocesan Events

Sunday, 6/18/2023

8:00am Mass: +Mary Lou Silvander
(Becky Wooten)

10:30am Mass: Fr. Paschal (SPB)

Monday, 6/19/2023

7:40am: Morning Prayer/Church

8:00am Mass: +Ella Mae Urban
(Becky Wooten)

Tuesday, 6/20/2023

6:30pm Mass: +LaMonte Urban (Becky Wooten)

Wednesday, 6/21/2023 Memorial of St.

Aloysius Gonzaga

7:40am: Morning Prayer/Church

8:00am Mass: +Alfred Wetzel (Becky Wooten)

Thursday, 6/22/2023

7:40am: Morning Prayer/Church

8:00am Mass: +Mary Lou Silvander
(Tom & Debbie Schaffer)

7:00pm: Faith Sharing via Zoom

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



Friday, 6/23/2023

7:40am: Morning Prayer/Church

8:00am Mass: +Alfred Wetzel (Becky Wooten)

Saturday, 6/24/2023 Solemnity of the Nativity of John the Baptist

4:00-5:00pm: Reconciliation/Church

5:30pm Mass: +Sharon Horn (Becky Wooten)

Sunday, 6/25/2023

8:00am Mass: Fr. Paschal
(Dan & Sherrie Havens)

10:30am Mass: All Parishioners

June 25th: Fr. Paschal's Farewell Party after 10:30 Mass



Our condolences go out to Mary Gach and Mary Elizabeth and Ella Gach on the loss of their son and father who passed into God's loving arms Saturday, 6/10. Our thoughts and prayers are with you at this difficult time. Funeral Mass will be Friday, June 23rd at 11:00am.

Happy Father's Day, Fr. Paschal and all fathers.

Come over to the Hall after both Masses on Sunday for the Father's Day **Breakfast**. Fathers eat for free, Adults \$10, Kids \$5 and families \$20.

Save the Date for **Fr. Paschal's Farewell Party**, June 25, 2023 (next Sunday) after the 10:30 Mass. Pick up a food card from the basket or bring your favorite dish to share.

Fr. Paschal's new assignment: Holy Redeemer, North Bend/Administrator: Holy Name, Coquille (p)/St. Anne-St. Michael, Myrtle Point (m).

The family of Alfred Wetzel would like to sincerely thank all who remembered Alfred through your condolences, prayers, Masses offered, flowers and attendance at his funeral Mass. It touched our hearts. A very special thank you to Father Paschal, Deacon Jim, the SPB choir, Joyce Wells and the ladies from the Marian Prayer center who led the rosary, Janeene and Jerry Siler, Karen, Greg, Judy, Mary, Sherrie and all who volunteered to set up and clean up. We are very grateful and appreciate all you did to make this day so special for our family.

Thank you to Jerry Siler for fixing the oven in the Hall. Your time and talent is very much appreciated.

Thank you!! Thank you!!



Finance Corner

Registered Household 222	WEEK OF 6/11/2023 Actual	Budget
Donors 54	\$3,986 (online: \$1,556)	\$5,070
Fiscal Year	\$244,299	\$240,257

Next Weeks Assignments

Ushers

6/24~5:30pm: Tom Muldoon

6/25~8:00am: Jim Charriere

6/25~10:30am: Larry Carnahan

Lector/Commentator

Heather Hannam

John Buxman

Jerry Siler

Extraordinary

Jeanne Hubel

Kristine Bible

Marina Logue

July Church Cleaners: Paul Lowry & Claudia Evers (503-518-7112)

July Altar Linens: Rosalee Welle (503-804-1739)



6/25 9:00am: Team Ed

11:30am: Father's Farewell Party





Bucket List Questions

FR. JOSEPH JUKNIALIS

The *Bucket List* is a movie about two men, played by Jack Nicholson and Morgan Freeman, who find themselves sharing a hospital room, each diagnosed with terminal cancer. As they talk about the days that remain for each of them, they begin to discuss what they would yet hope to experience before they die. Hence, the title of the film.

At one point amid their many escapades together, Freeman suggests that God is going to ask two questions when they stand before the pearly gates. Nicholson hears this and grows edgy, suspecting his eternal future may be at risk. Freeman then tells him that the first question will be, "Have you ever experienced joy in life?" At that, Nicholson beams with a silly grin that suggests he is thinking more of pleasure than he is of joy. Nonetheless, he decides his lock on eternal bliss is halfway there. Then Freeman reveals the second question: "Have you ever brought joy to the lives of others?" With that, Nicholson's face drops, realizing his life has been more about himself than about others.

Religion is not just about "going to church" but also about "going from church into the world." That, in a sense, is what Jesus did when he named the twelve apostles and sent them out to heal, bring life, and overcome evil. It is also what we find ourselves sent to do amid the scattered events of every week—to bring joy into the lives of others. ●

Reflect

If God asks you about your experiences of joy and bringing joy to others, how will you answer?



Without cost you have received; without cost you are to give.

MATTHEW 10:8B

Dear Padre,

Is there a right to health care? As a Catholic, what kind of obligation do I have to use my resources to help with the purchase of medicine for my brother? His insurance won't cover the costs, and he's on a fixed income.

Saint John XXIII's 1963 encyclical *Pacem In Terris* (Peace on Earth) said people have a right to live and a right to the "means necessary for the proper development of life" (11). This text serves as a foundation for the United States Conference of Catholic Bishops' speaking of a right to "basic" or "adequate health care" in their Ethical and Religious Directives for Catholics. What is not clear in Church teaching is who has the duty to ensure that right. In some cases, the state has taken this responsibility, but this need not be the case. The condition of millions of our brothers and sisters in Christ, however, urges us to action on their behalf.

Regarding the case of one's brother, the question is difficult because of the need for more information. What is the brother's prognosis? Is he taking care of himself responsibly? What do you feel capable of doing morally without placing yourself and others in your care at risk?

Whatever one's ability to respond in this case, one's relationship with one's brother should be marked by compassion and a sincere desire and will to help in whatever way is morally reasonable. ●

Excerpted from *Life, Death, and Catholic Medical Choices: 50 Questions from the Pews*, © 2011 Liguori Publications / 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
June 19	June 20	June 21	June 22	June 23	June 24	June 25
Weekday	Weekday	St. Aloysius	Weekday	Weekday	Nativity of St. John the Baptist	Twelfth Sunday in Ordinary Time
2 Cor 6:1-10	2 Cor 8:1-9	Gonzaga, Religious	2 Cor 11:1-11	2 Cor 11:18, 21-30	Is 49:1-6	Jer 20:10-13
Mt 5:38-42	Mt 5:43-48	2 Cor 9:6-11	Mt 6:7-15	Mt 6:19-23	Acts 13:22-26	Rom 5:12-15
		Mt 6:1-6, 16-18			Lk 1:57-66, 80	Mt 10:26-33



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A WORD FROM POPE FRANCIS

A good father knows how to wait and knows how to forgive from the depths of his heart. Certainly, he also knows how to correct with firmness: he is not a weak father, submissive and sentimental. The father who knows how to correct without humiliating is the one who knows how to protect without sparing himself.

GENERAL AUDIENCE, ROME, FEBRUARY 4, 2015

The Sunday Eucharist

34. It is true that, in itself, the Sunday Eucharist is no different from the Eucharist celebrated on other days, nor can it be separated from liturgical and sacramental life as a whole. By its very nature, the Eucharist is an epiphany of the Church; and this is most powerfully expressed when the diocesan community gathers in prayer with its Pastor: “The Church appears with special clarity when the holy People of God, all of them, are actively and fully sharing in the same liturgical celebrations—especially when it is the same Eucharist—sharing one prayer at one altar, at which the Bishop is presiding, surrounded by his presbyters and his ministers”. This relationship with the Bishop and with the entire Church community is inherent in every Eucharistic celebration, even when the Bishop does not preside, regardless of the day of the week on which it is celebrated. The mention of the Bishop in the Eucharistic Prayer is the indication of this.

But because of its special solemnity and the obligatory presence of the community, and because it is celebrated “on the day when Christ conquered death and gave us a share in his immortal life”, the Sunday Eucharist expresses with greater emphasis its inherent ecclesial dimension. It becomes the paradigm for other Eucharistic celebrations. Each community, gathering all its members for the “breaking of the bread”, becomes the place where the mystery of the Church is concretely made present. In celebrating the Eucharist, the community opens itself to communion with the universal Church, imploring the Father to “remember the Church throughout the world” and make her grow in the unity of all the faithful with the Pope and with the Pastors of the particular Churches, until love is brought to perfection.

The day of the Church

35. Therefore, the dies Domini is also the dies Ecclesiae. This is why on the pastoral level the community aspect of the Sunday celebration should be particularly stressed. As I have noted elsewhere, among the many activities of a parish, “none is as vital or as community-forming as the Sunday celebration of the Lord’s Day and his Eucharist”. Mindful of this, the Second Vatican Council recalled that efforts must be made to ensure that there is “within the parish, a lively sense of community, in the first place through the community celebration of Sunday Mass”. Subsequent liturgical directives made the same point, asking that on Sundays and holy days the Eucharistic celebrations held normally in other churches and chapels be coordinated with the celebration in the parish church, in order “to foster the sense of the Church community, which is nourished and expressed in a particular way by the community celebration on Sunday, whether around the Bishop, especially in the Cathedral, or in the parish assembly, in which the pastor represents the Bishop”.

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

REFLECTION OF THE WEEK

"We are chosen not because of our wealth, beauty, or other accidents of life; but because we are his people, the sheep of his flock. Therefore, the owner of the mission requires us (laborers) to use our talents to uplift and better the conditions of others. To use the power conferred on us to show pity on the starving and abandoned sons and daughters of God, to lead them to the wellspring of life for refreshment, and revive their drooping spirits because, without cost, we have received; without cost, we are to give." – 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).

"For our sake God made him to be sin"

Consequently, St. Peter can formulate the apostolic faith in the divine plan of salvation in this way: "You were ransomed from the futile ways inherited from your fathers... with the precious blood of Christ, like that of a lamb without blemish or spot. He was destined before the foundation of the world but was made manifest at the end of the times for your sake." Man's sins, following on original sin, are punishable by death. By sending his own Son in the form of a slave, in the form of a fallen humanity, on account of sin, God "made him to be sin who knew no sin, so that in him we might become the righteousness of God." CCC 602

Jesus did not experience reprobation as if he himself had sinned. But in the redeeming love that always united him to the Father, he assumed us in the state of our waywardness of sin, to the point that he could say in our name from the cross: "My God, my God, why have you forsaken me?" Having thus established him in solidarity with us sinners, God "did not spare his own Son but gave him up for us all," so that we might be "reconciled to God by the death of his Son." CCC 603

God takes the initiative of universal redeeming love

By giving up his own Son for our sins, God manifests that his plan for us is one of benevolent love, prior to any merit on our part: "In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins." God "shows his love for us in that while we were yet sinners Christ died for us." CCC 604

At the end of the parable of the lost sheep Jesus recalled that God's love excludes no one: "So it is not the will of your Father who is in heaven that one of these little ones should perish." He affirms that he came "to give his life as a ransom for many"; this last term is not restrictive, but contrasts the whole of humanity with the unique person of the redeemer who hands himself over to save us. The Church, following the apostles, teaches that Christ died for all men without exception: "There is not, never has been, and never will be a single human being for whom Christ did not suffer." CCC 605

Continued from page 2

Furthermore, Jesus challenged us not to allow the pursuit of wealth to overshadow God's ministry. It is indisputable that money is necessary to pay the bills; however, it should never be the object and focus of the Lord's mission. We are not chosen because of our wealth, beauty, or other accidents of life; but because we are his people, the sheep of his flock. As a result, he reminds us, "Without cost, you have received; without cost, you are to give." (Matthew 10: 8). The owner of the mission requires us (laborers) to use our talents to uplift and better the conditions of the sheep. To use the power conferred on us to show pity on the starving and abandoned sheep, to lead them to the wellspring of life for refreshment, and revive their drooping spirits.

The premier laborers sent by the master indefatigably fought and defended God's mission. They put their lives on treacherous paths for their sheep and were pleased to submit their report sheets to the master. "They returned rejoicing and said, Lord, even the demons are subject to us because of your name." (Luke 10:17). Interestingly, Jesus applauded them, saying, "Do not rejoice because the spirits are subject to you but rejoice because your names are written in heaven." (Luke 10:20).

At the end of their mission, they gallantly passed the baton of the gospel to us so that we could continue the Lord's mission. The dissemination of the gospel is still ongoing; therefore, God calls us to invest all we have in the Christian mission, giving in abundance without expecting to be repaid; moreover, striving hard not to disappoint the Lord of the mission. We pray that the Lord of the harvest continues to send laborers into his vineyard. Remember, the closer we are to God, the better for us.

Blessings,

Your servant in Christ, Fr. Paschal Ezurike

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