



ST. PHILIP BENIZI CATHOLIC CHURCH

April 10, 2022

Palm Sunday of the Passion of the Lord



PARISH INFORMATION

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Oregon City OR 97045
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Business Manager: Mary Pattyn

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mpattyn@archdpdx.org

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RE Director: Job open. Call the office to apply.

Music Director: Debbie Schaffer

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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

(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

Holy Week: Holy Thursday 7:00pm Mass

Good Friday Stations of the Cross 3:00pm

The Passion of the Lord: 7:00pm

Holy Saturday, Easter Vigil Mass 8:30pm

Easter Sunday Masses: 8:00am & 10:30am

RECONCILIATION:

Saturdays – 4:00-5:00pm or by Appointment (No Reconciliation on Holy Saturday, April 16th)

Tuesday – 7:00-8:00pm April 12th

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, last weekend, the focal point of the words of encouragement was on the gospel story of the woman caught in the very act of immoral behavior. The Scribes and Pharisees, in the bid to find fault with Jesus, threateningly asked, "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 say?" (John 8:4-5). Jesus' actions and utterances pushed them to mandatory self-examination/examination of conscience. As a result, they shamelessly absconded from the scene, with the eldest leading the way. With their silent departure, Christ mercifully addressed the adulterous woman. He said to her, "Neither do I condemn you. Go, and from now on do not sin anymore." (John 8:11). Jesus' non-condemnatory verdict was the conspectus of last week's reflection. Christ's words manifest that God has no pleasure in the death of a sinner; instead, he desires the sinner's conversion and returning to him, as the prodigal son's story powerfully elucidates. Christ's mission is to save and not to condemn, attract sinners, and not to repel them. The passage also shows that Jesus has the final judgment; therefore, we should strive to listen and follow his directions.

Brethren, we are in the last week of the forty days Lenten journey with Jesus in the desert. This exceptional week of Lent is known as the holy week on the Church's calendar. A unique week with a deluge of Scriptural readings in the liturgical celebrations like no other week. Everything about this week is remarkable. Palm Sunday/Christ's royal entry to Jerusalem unlocks the solemn activities of this distinctive week. Other solemn celebrations of the week include the Chrism mass. This is the mass where the bishops gather with their priests and the faithful to bless the three special oils for the celebration of the sacraments. Then follows the celebration of the Lord's Supper on Holy Thursday and the Lord's passion on Good Friday. These and the Easter vigil on the holiest of all nights are significant parts of the sacred week's ceremonies. With this week's various liturgical celebrations, we should be ready to listen and feed sumptuously from God's Word. The inspired and ever-powerful Word of God discerns and reveals hidden ideas; also, it subdues and changes stubborn hearts. The Psalmist paying tribute to the Word of God, says, God's Word shatters the cedars of Lebanon; it is full of splendor and full of power. The Word of God resounds on the immensity of waters; it flashes flame of fire and, at the same time, strips the forest bare. (Psalm 29). God's Word is powerful, and it pierces the hearts, so we should open ourselves to it.

As part of the uniqueness of this week in the Gospel reading before the procession with palm branches to the Church, Jesus sent two disciples to go to the village opposite and untie a colt and bring it to serve a purpose. And if anyone should question them while untying the colt, Jesus provided an answer; say that the Lord needs it. Everything came to pass as reported in the Gospel. With the colt, Jesus uniquely and triumphantly enters the city of Jerusalem. As he entered Jerusalem, the crowd in ecstasy spread their garments on the road, praised God with a loud voice for all the marvelous works they had seen, saying, "Blessed is the King who comes in the name of the Lord, Hosanna in the highest." Jesus, being fully aware of his mission of going to Jerusalem and also being conscious that the crowd's adulation would soon dissipate, intrepidly remained resolute to do the father's will. His mission to Jerusalem was to suffer and die for sinners. Jesus Christ is the only king whose mission is to liberate and give his people everlasting life through his death. It is fascinating that he majestically embraced this mission.

Sadly, some people in the crowd who sang of his mighty deeds later turned against him. Quickly, they were blindfolded to all his wondrous deeds, forgot their plaudits, and preferred darkness to light due to jealousy. As a result of big lies fanned into flame by Christ's antagonists, they demanded the release of Barabbas instead of Christ. Because of Christ's love for sinful humanity, he allowed himself to be treated like a slave. He emptied himself and did not fight back because of his determination to save us. Instead, he took the form of an enslaved person and, coming in human form, humbled himself, became obedient unto death, even death on a cross. Because of this rare obedience of accepting the cross for our salvation, God greatly exalted him and gave him a name above every name. A name that, whenever it is mentioned, elicits adoration and worship. (Phil 2:6-11). The faithful has no difficulty accepting this, but for the faithless, it is hard. In the words of St. Thomas, "For those who have faith, no explanation is necessary. To the one without faith, no explanation is possible."

Brethren, today's triumphal entrance is no longer to the city of Jerusalem but to the hearts of all created in his image and likeness. Jesus desires to enter our hearts freely, and the palm leaves/cloaks that we are to spread should be our good works and veritable Christian attitudes. It is our heart that we should clothe with the testimony of our faith. Jesus desires to enter intimately into our lives and take possession of our souls, which is his rightful inheritance; therefore, we should make the entry a colossal success with deep pleasure and holy fear by getting rid of unwanted visitors. Unlike the premier crowd that ushered him to Jerusalem, our praise and recognition of his mighty deeds should not be short-lived but consistent. And our joyous squeal of Hosanna should not easily be jettisoned to the deep sea and quickly be replaced with a loathsome screech of 'crucify him, crucify him.' Instead, we should be regular in good works, authentic praises, and recognition which are the marks of honest followers of Christ. He is coming to be the true king of our lives and occupy his rightful position; therefore, we should give him the chance to rule and not allow Barabbas to take over. We should not allow ourselves to be deceived by haters of the Gospel but should be duly convinced by God's great love. The time to begin is now; no procrastination.

Finally, as we celebrate the Paschal Mystery, let us resolve to allow Jesus Christ, who died for us, to be our king as we spread and showcase our good works and Christian attitudes. Even if we don't have good works to display, the Lord appreciates it when we present ourselves the way we are. He will transform and make the best out of us. Also, let us make time to join fellow Christians across the globe to faithfully partake in the Holy Week's liturgical solemn ceremonies, reliving the passion and Resurrection of Christ.

Continued on Page 7

This week at SPB and Upcoming Parish/Archdiocesan Events

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



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

Monday, 4/11/2022

7:40am: Morning Prayer/Church
8:00am Mass: +Martha Laszlo (George Laszlo)

Tuesday, 4/12/2022

6:30pm Mass: +Welle Family (Jerome Welle)
7:00-8:00pm: Reconciliation/Church
7:00pm: RICA/Hall

Wednesday, 4/13/2022

7:40am: Morning Prayer/Church
8:00am Mass: +Frank Gerkman & family
(David & Rosalie Swanson)

Thursday, 4/14/2022 Holy Thursday

7:00pm Mass of the Lord's Supper: The Priesthood
(Johanna Lachapelle)
8:00pm-Midnight: Eucharistic Adoration

Friday, 4/15/2022 Good Friday

3:00pm: Stations of the Cross/Church
7:00pm: The Passion of the Lord

Saturday, 4/16/2022 Easter Vigil

No Reconciliation
8:30pm Mass: All parishioners

Sunday, 4/17/2022 Easter Sunday of the Resurrection of the Lord



8:00am Mass: +Cheryl Kluempke (Dryden Family)
10:30am Mass: +Carmen Begley (Al & Joyce Wetzel)

April 14th: Holy Thursday Mass: 7pm, Adoration after Mass until Midnight. Collection: Helping Hands

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

April 16th: Holy Saturday, Easter Vigil Mass: 8:30pm

April 17th: Easter Sunday Masses: 8am & 10:30am

Novena for Divine Mercy begins on Good Friday and continues through April 23rd. Pick up a copy of the Novena at the side door.

Easter Egg Hunt 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.

Come to the Church at 6:00pm Divine Mercy Sunday, April 24th, for our first Adoration and dinner event. We will spend one hour in adoration and then go to the Hall for dinner and discussion. This was one of the take aways from the Synod Discussion session. This could be a regular event depending on the interest.

National Day of Prayer

Your prayers make a difference! Join America in prayer Thursday, May 5th. Sign up April 23/24, 30 & May 1. Potluck in the Hall May 5th.

The Youth Group will be working on putting a fence around Father's Garden on April 30th. If you have items that are in good shape and would like to donate them, please let Katy know and drop off at Father's back patio before the 23rd (so we know if we need to buy anything). See list of needed items at the side door.

Bring back your full CRS Rice Bowls to Mass next week. Place them in the basket at the side door or bring them to the office. "What you give up for Lent changes lives."

Fasting and Abstinence - All Catholics 14 years of age and older **must abstain from meat** on **Good Friday**. All Catholics **between the ages of 18 and 59, are to fast on Good Friday. To fast means to eat one full meal; the other two meals that day should be less than the normal amount unless they are already at a minimum for good health. Eating between meals is not permitted; however, liquids including coffee, milk and fruit juices are allowed.**

Finance Corner

Registered Household 218	WEEK OF 4/3/2022 Actual	Budget
Donors 54	\$4,693 (online: \$970)	\$5,748
Fiscal Year	\$190,207	\$187,239

Ushers

4/14~7:00pm: Paul Lowry
4/15~7:00pm: Kevin Horace
4/16~8:30pm: Tom Muldoon

4/17-8:00am: Paul Lowry
4/17-10:30am: Kevin Horace

Next Weeks Assignments

Lector/Commentator

Heather Hannam, Darby Bender
Dan Sweeney, John Buxman
Heather Hannam, Joel Bender,
Darby Bender, Ed Schneider
Kristine Bible
Jerry Siler

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

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



Dear Padre,

How should we dispose of last year's palms?

Every year on Passion Sunday (Palm Sunday), palm branches are handed out and blessed as a powerful reminder of Jesus' entry into Jerusalem.

We keep palm branches for two reasons. First, they symbolize our desire to accompany Christ through Holy Week. Second, they symbolize Jesus' desire to enter our homes and accompany us on our journey as we face our own Good Fridays. Taking the palms home and placing them behind a crucifix or holy picture is a powerful reminder of that.

Many parishes ask their members to bring the palm branches they received the previous year to church on the Sunday before Ash Wednesday. These

branches are burned to make the ashes that are distributed on Ash Wednesday. After a time, palm branches get brittle and break easily, so if your church doesn't collect them, it's OK to break the palms up and burn them yourself.

The number of palm branches we have in our homes isn't important. Palms and other articles of devotion such as medals and scapulars don't

bring good luck or wealth, and we shouldn't try to use them in that way. We should use them to remind us of the goodness of God and the salvation Christ brings us.

Fr. Patrick Keyes, CSsR
Sundaybulletin@Liguori.org

Do you have a question for the Padre?

Go to DearPadre.org to send your question and to learn more about *Dear Padre*.

Calendar

Monday

APRIL 11

Monday of Holy Week

Is 42:1-7

Jn 12:1-11

Tuesday

APRIL 12

Tuesday of Holy Week

Is 49:1-6

Jn 13:21-33, 36-38

Wednesday

APRIL 13

Wednesday of Holy Week

Is 50:4-9a

Mt 26:14-25

Thursday

APRIL 14

Holy Thursday

Ex 12:1-8, 11-14

1 Cor 11:23-26

Jn 13:1-15

Friday

APRIL 15

Good Friday

Is 52:13-53:12

Heb 4:14-16; 5:7-9

Jn 18:1-19:42

Saturday

APRIL 16

Holy Saturday

Gn 1:1-2:2

or 1:1, 26-31a

Gn 22:1-18 or 22:1-2,

9a, 10-13, 15-18

Ex 14:15-15:1

Is 54:5-14 / Is 55:1-11

Bar 3:9-15, 32-4:4

Ez 36:16-17a, 18-28

Rom 6:3-11

Lk 24:1-12

Sunday

APRIL 17

Easter

Acts 10:34a, 37-43

Col 3:1-4

or 1 Cor 5:6b-8

Jn 20:1-9 or Lk 24:1-12



CATHOLIC NEWS SERVICE/ANTHONY D. ALONZO



A WORD FROM *Pope Francis*

What is most amazing about the Lord and his Passover? It is the fact that he achieves glory through humiliation. He triumphs by accepting suffering and death, things that we, in our quest for admiration and success, would rather avoid. Jesus, as St. Paul tells us, "emptied himself...he humbled himself."

PALM SUNDAY HOMILY, MARCH 28, 2021

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 **Liguori**
PUBLICATIONS
A Redemptorist Ministry



Our Parish COMMUNITY

April 10, 2022

Palm Sunday of the Lord's Passion (C)

Lk 19:28–40

Is 50:4–7 / Phil 2:6–11

Lk 22:14–23:56 or Lk 23:1–49



CHS PHOTO / ANTARA FOTO VIA REUTERS

*Jesus cried out in a loud voice,
"Father, into your hands
I commend my spirit";
and when he had said this
he breathed his last.*
LUKE 23:46

He Cannot Save Himself

Some of us might wonder, as did many of the bystanders on the way to Calvary, why Jesus allowed matters to reach the point they did. We might ask: He saved others. Why didn't he save himself? Jesus certainly had the power. He demonstrated it often as he traveled the villages and countryside of Israel. Through the centuries, theologians have turned that question over and over, upside down and inside out. Hadn't he done enough to reveal his identity?

Every answer offered has thrown a bit of light on the question. Still, no answer has adequately resolved the issue. The question of Jesus' suffering and death is a mystery of our faith. Holy Week offers us an opportunity to reflect on this mystery, to discover something that might deepen that faith and transform our lives—if only a bit.

For example, the goal of Jesus' ministry was the establishment of the reign of God. Everything he said and did pointed to this goal. He never faltered, never backed down in the face of opposition. He was steadfast in his commitment to what he believed was God's will for him, regardless of the price he might have to pay. And pay a tremendous price he did. Jesus' faithfulness to God's will is a model for us. We have responsibilities, some of which might make significant demands of us. Do we hold fast, or do we look for a way out? Holy Week calls us to follow him in his commitment.

Sr. Dianne Bergant, CSA

FOR Reflection

- ★ *We may not be asked to die for our principles, but we are asked to live for them.*
- ★ *Pray for the strength to be faithful.*

Blessed is he who comes in the name of the Lord. Blessed is the king of Israel

Let us go together to meet Christ on the Mount of Olives. Today he returns from Bethany and proceeds of his own free will toward his holy and blessed passion, to consummate the mystery of our salvation. He who came down from heaven to raise us from the depths of sin, to raise us with himself, we are told in Scripture, above every sovereignty, authority and power, and every other name that can be named, now comes of his own free will to make his journey to Jerusalem. He comes without pomp or ostentation. As the psalmist says: He will not dispute or raise his voice to make it heard in the streets. He will be meek and humble, and he will make his entry in simplicity.

Let us run to accompany him as he hastens toward his passion, and imitate those who met him then, not by covering his path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before him by being humble and by trying to live as he would wish. Then we shall be able to receive the Word at his coming, and God, whom no limits can contain, will be within us.

In his humility Christ entered the dark regions of our fallen world and he is glad that he became so humble for our sake, glad that he came and lived among us and shared in our nature in order to raise us up again to himself. And even though we are told that he has now ascended above the highest heavens—the proof, surely, of his power and godhead—his love for man will never rest until he has raised our earthbound nature from glory to glory, and made it one with his own in heaven.

So let us spread before his feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in his grace, or rather, clothed completely in him. We who have been baptized into Christ must ourselves be the garments that we spread before him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of his victory. Let our souls take the place of the welcoming branches as we join today in the children's holy song: Blessed is he who comes in the name of the Lord. Blessed is the king of Israel.

(From a sermon by Saint Andrew of Crete, bishop)

REFLECTION OF THE WEEK

“How does Jesus enter Jerusalem? He is riding on a donkey. Jesus does not enter the Holy City to receive the honors reserved to earthly kings, to the powerful, to rulers. He enters to be scourged, insulted, and abused. He enters to receive a crown of thorns, a staff, a purple robe: His kingship becomes an object of mockery. He enters to climb Calvary, carrying His burden of wood.”

– Pope Francis

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).

Why do we veil crucifixes and statues on the 5th Sunday of Lent?

The rubrics in the Third Edition of the Roman Missal states:

“... the practice of covering crosses and images throughout the church from this Sunday may be observed.

Crosses remain covered until the end of the Celebration of the Lord’s Passion on Good Friday, but images remain covered until the beginning of the Easter Vigil (Fifth Sunday of Lent).”

The custom of veiling the images during the last two weeks of Lent hails from the Middle Ages, and the veils are usually made of lightweight purple cloth without any decoration. As early as in the ninth century Germany the tradition of extending a large cloth before the altar from the beginning of Lent known as the “Hungertuch” or ‘hunger cloth’, hid the altar from the view of the people until the reading of the Passion on Wednesday of Holy Week at the words “the veil of the temple was rent in two.” The veil in the temple of Jerusalem separated the Holy of Holies from the main body of the temple.

Some scholars say the custom was a remnant of the ancient practice of ritually expelling public penitents from the church at the beginning of Lent. After the custom of public penance fell into disuse and the entire congregation was symbolically incorporated into the order of penitents through the imposition of ashes on Ash Wednesday, it was no longer possible to expel them from the church and so instead the altar, or “Holy of Holies”, was shielded from view until they were reconciled with God at Easter.

Later on in the Middle Ages the images of crosses and saints were also covered from the start of Lent. The obligatory custom of limiting this veiling to the last two weeks of Lent, appears in the Ceremonial of Bishops in the seventeenth century.

The great Benedictine liturgist, Dom Prosper Guéranger of the nineteenth century, gives a mystical interpretation of the veiling, based on the Gospel of St John chapter 8, which was formerly read on 5th Sunday of Lent.

“Jesus hid himself from the Jews who wanted to stone him (cf. Jn 8:59), so by the symbol of the veil, he is now hidden from the world in preparation for the mysteries of his passion. Thus, if the Master himself is covered, so should be his servants. As such, the statues of the saints are covered too.”

In the book, *Ceremonies of the Liturgical Year* by Monsignor Peter J. Elliot, he states:

“The custom of veiling crosses and images in these last two weeks of Lent has much to commend it in terms of religious psychology, because it helps us to concentrate on the great essentials of Christ’s work of Redemption.”

The covering of Crucifixes and Statues with a veil or ‘hunger cloth’ is a commendable way of helping us prepare for Our Lord’s Passover in the last two weeks of Lent.

First of all, the veiling alerts the onlooker of the special liturgical time that we have entered. When one walks into church, one is struck by noticing that everything familiar is covered, immediately we notice that something is different. These last two weeks of Lent are meant to be a time of immediate preparation and ‘hunger’ for the *Sacred Triduum* the celebration of our redemption. These veils are a forceful reminder for us to be eager and ‘hunger’ for its fulfilment in our celebration.

Secondly, the veils help us focus our senses on the celebration of this special time of the Liturgical year. When we experience the liturgical symbolism of these days and listen to the Passion narrative, our minds are directed to focus on the striking words from the Gospel events and unfolding of the liturgical action that will fulfil the insatiable ‘hunger’ of our souls.

Thirdly, the Church uses veils to produce a heightened sense of anticipation for Paschal Mystery about to be celebrated. This is further actualized when you participate in the liturgy during this special time and see the veils each day. They are hiding some very beautiful images. Herein lies the whole point: the veils are not meant to be there forever, it is unnatural for beauty to be covered. We desire, we ‘hunger’ for this beauty to be unveiled.

That ‘hunger’ must be for the unveiling of the true beauty of our Redemption and Salvation brought about by the Paschal Mystery.

The Passion death and Resurrection of Jesus restores us and indeed all of humanity to beauty of being and living in God’s grace- the deepest longing, desire and ‘hunger’ of our souls.

“Blessed are those who hunger and thirst for what is right, for they shall be satisfied” (Matthew 5:6)

Culled from domain saint-anthony.org

Written by Fr Ignatius Yeo, Parish Priest, Church of Saint Anthony, The Roman Catholic Archdiocese of Singapore.

Continued from page 2. The Easter Triduum starts on the evening of Holy Thursday. We gather to celebrate the mass of the Lord's supper; this vital celebration recalls the institution of the holy sacrifice of the mass. The highlights of this celebration are the washing of feet, reliving the words of Christ to his disciples, 'do this in remembrance of me.' The Eucharistic adoration after mass.

On Good Friday, we celebrate Christ's passion. We read the passion of Jesus Christ according to John's gospel, offer universal petitions, and venerate the cross. On the holiest of all nights, we assemble outside and, first, bless the fire. The Paschal/Easter candle is lit from the consecrated fire and carried to the dark Church. The significance of this gesture is that Christ (Light) has conquered darkness. Then follows the hymn of praise(exultet), the seven readings, and baptism/reception of catechumen into the Church. It is necessary to make time to be part of the unique ceremonies because we only gain and have nothing to lose. Pope-Emeritus Benedict XVI encourages us, "Do not be afraid of Christ! He takes nothing away, and he gives you everything. When we give ourselves to him, we receive a hundredfold in return. Yes, open, open wide the doors to Christ- and you will find true life."

May we imitate the humility of Christ by submitting to God's Word and heed his lesson of patient suffering so as to merit a share in his Resurrection. Amen. Remember, the closer we are to God, the better for us. Blessings, Your servant in Christ, Fr. Paschal Ezurike.



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