



# ST. PHILIP BENIZI CATHOLIC CHURCH

September 11, 2022  
Twenty-fourth Sunday in Ordinary Time



## PARISH INFORMATION

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**Youth Minister:** Katy Schnoor  
(C) 503-314-8907

**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

### **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](http://www.philipbenizi.com)

***God is good, all the time! All the time, God is good!***

Dear friends in Christ, the readings of last Sunday, 'embracing the wisdom of God,' formed the rallying point of the words of enlightenment. God is Omnipotent, Omniscient, and Omnipresent; anything from him or related to him is like the pearl, which, when the merchant found it, gave up everything to purchase. God has all we need to survive and thrive in this journey till we reach our destination. He has lovingly offered us those priceless pearls. These invaluable gifts become relevant only when we embrace them. Human wisdom is insufficient for completing our mission; therefore, it is a desideratum to embrace God's wisdom. Embracing God's wisdom translates to surrendering all to him and making him a priority. Also, ensuring nothing interferes with our committed relationship with him because true happiness comes from total surrender. Since we are finite, mortal, and imperfect, refusing to hold tight to God's demands is surreal. And it places us on massive deficiency on the road to salvation.

Continuing our worship and adoration of the triune God, we assemble on Dies Domini (Lord's Day) to seek forgiveness, for we have gone astray. To seek direction to the best way home because we have been wandering far from God's demands; we have resolved to listen to ourselves and obey our commands. We have discarded the garment of God's children and haughtily are wearing the garments unbecoming to God's children under the umbrella of freedom. We glory in the laws that are antithetical to the Divine law. And we think that human laws can make moral what God has decreed immoral. A good number of us have lost sight that even if a government legalizes sin, it's still a sin in God's eyes and judgment. Therefore, we assemble to beg for forgiveness for our improprieties.

The three readings of today focus on God's unbounded mercy towards sinners. In the first reading (Exodus), we see that the people had abandoned God and fallen into idolatry. God's reaction seems to portray him as an angry, jealous God who will resort to the most terrible punishments when we disobey his law. The crux of the story is God searches for his precious people who are dear to him because none should be lost. To that effect, God pardons the sins of his people in response to the prayer of Moses.

The theme of God's unrestricted mercy fits in the conversion of Paul. His conversion proves that Christ came into the world to save sinners, not to eradicate those created in his image and likeness. Paul audaciously and brazenly gives evidence from his life of the abundance of grace bestowed freely and generously. Paul was keenly aware that the Lord God of Israel is the only one who bestows grace. Like the God in the book of Exodus (God of Israel), Jesus Christ did not deal with Paul according to his sins. God's mercy followed Paul till he repented and returned home. In his words, "Christ Jesus came into the world to save sinners. Of these, I am the foremost." (I Timothy 1:17)

In the three powerful stories narrated in today's Gospel passage, Luke substantially educates his audience and readers on the power of God's mercy on his people. Everyone is important and equal before God; therefore, the grace of God is for all. No one is left out in Christ's mission to save humanity. Mortal men have wondered and marveled at the grace and mercy of God, especially when those we deem unworthy are rescued and saved by God. This astonishment played out in today's Gospel story. The Pharisees and Scribes complained about Jesus' action, saying, "This man welcomes sinners and eats with them." (Luke 15: 2). In response to their nosy inquiry, Jesus narrates three parables - the lost sheep, lost coin, and the prodigal son.

The earlier parables, though short compared to the third, tell us that the shepherd and the woman spent time searching for their lost gems. The lost sheep and coin, like other sheep and coins are so significant; therefore, they kept those in good hands in a safe place to enable the owners to search for the lost ones. For some, it is incomprehensible why a lost sheep and coin should occupy the significant time of their owners while searching for them. Amazingly, the shepherd and the woman were enchanted when they found the lost sheep and the coin, which kept them restless and sleepless. In appreciation, they invited friends and neighbors to share in their joy.

The two parables have things in common: loss, searching, finding, rejoicing, and sharing with friends and neighbors. Additionally, both believe "there will be more joy in heaven over one sinner who repents." (Luke 15: 7; 10). Jesus used the parables to answer the Pharisees and the Scribes. Both the shepherd and the woman are images of God who incessantly searches for lost souls, and who uses different divine microscopic lens and spiritual drones to find us wherever we are. And who rejoices that God's creature is back to the sheepfold. The host of angels and saints join in the unique celebration because a lost soul has repented and is back safe and sound. The last parable in the passage, which is the parable of the prodigal son, is a parable par excellence for a good reason. It is a parable that touches everyone. Though it is called a parable of the prodigal son, it also can be addressed as the parable of the 'merciful or compassionate father.'

*Continued on Page 7*

# This week at SPB and Upcoming Parish/Archdiocesan Events

## Sunday, 9/11/2022

8:00am Mass: +Joe Heaner (Paul Gwozdz)  
 10:30am Mass: +Fr. Michael Patrick  
 (Janet Tankersley)

## Monday, 9/12/2022

8:00am: Morning Prayer/Church

## Tuesday, 9/13/2022 Memorial of St. John Chrysostom

7:00pm: RCIA/Hall

## Wednesday, 9/14/2022 Feast of the exaltation of the Holy Cross

8:00am: Morning Prayer/Church

## Thursday, 9/15/2022 Memorial of Our Lady of Sorrows

8:00am: Morning Prayer/Church

7:00pm: Faith Sharing via Zoom

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



## Friday, 9/16/2022 Memorial of Sts. Cornelius and Cyprian

8:00am: Morning Prayer/Church

## Saturday, 9/17/2022

4:00-5:00pm: Reconciliation/Church  
 5:30pm Mass: +Ann O'Connor (Paul Gwozdz)

## Sunday, 9/18/2022

8:00am: All Parishioners  
 10:30am Mass: +Fr. Michael Patrick  
 (Janet Tankersley)

**Sept. 11<sup>th</sup>:** RE classes begin 9:15/Church  
**Sept. 23<sup>rd</sup>-24<sup>th</sup>:** Western OR. Catholic Charismatic Renewal Conference, Keizer

## 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](http://www.proximotravel.com).

Religious Education begins today for all kids preschool - 12<sup>th</sup> grade 9:15-10:15am. It is not too late to sign up or volunteer. If you have questions contact Melissa Payne, [mbear@archdpdx.org](mailto:mbear@archdpdx.org)

Join us for RCIA (Rite of Christian Initiation for Adults) meetings are every Tuesday Evenings at 7:00pm in the Hall.  
 If you have questions call Ed Schneider 971-563-3893

Rosary Bowl NW- Same date and time, new line-up. October 1<sup>st</sup> from 9am-3pm at the East Salem Community Center. See bulletin board for more info.

Come mini golfing with the JPII Young Adult Crew (Young Adult Group) on September 25. Attend 10:30 mass together then gather in the hall for mini golf at Eagle's Landing. For more info. see the flyer or the parish website.



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

### Finance Corner

Registered Household 218	WEEK OF 9/4/2022 Actual	Budget
Donors 52	\$4,203 (online: \$510)	\$5,342
Fiscal Year	\$45,837	\$46,260

### Next Weeks Assignments

#### Ushers

9/17~5:30pm: Tom Muldoon  
 9/18~8:00am: Paul Lowry  
 9/18~10:30am: Kevin Horace

#### Lector/Commentator

Heather Hannam  
 Kristine Bible  
 Dan Sweeney

September Church Cleaners: Erin Person (503-826-4288) & Karen Baurer (503-632-2940)

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



9/18 9:00: Ed, Barb, Bill & Patti  
 11:30:





## Filled with Compassion

**T**oo many people think of God only as one who is offended when we make a mistake and who is ready to exact punishment for that offense. The three stories in today's Gospel passage tell a different story. They tell how, when we make a mistake, God runs after us to bring us back. The description "filled with compassion" (Luke 15:20), which describes the sentiments of the Samaritan, is really a description of God.

In Hebrew, compassion or mercy comes from the word for "womb," and it describes the intimate bond between a woman and the life in her womb. Though the Greek word in the New Testament is not related to womb, it does mean deep inner sentiment. The word conveys the deep sentiment the Samaritan felt for a perfect stranger, the deep sentiment of the distraught father with his prodigal son, the deep sentiment of God for every one of us.

These three Gospel stories highlight another important point: The compassion was not a response to repentance. The lost sheep, the negligent woman, and the wayward son were all somehow responsible for their predicaments, but nothing was held against them. Nor did they have to correct their error before the situation was corrected. None of this mattered. This was Jesus' way of saying that God's compassion is there even before we ask for it, because compassion or mercy is not simply an act; it is the intimate and lasting love that God has for us.

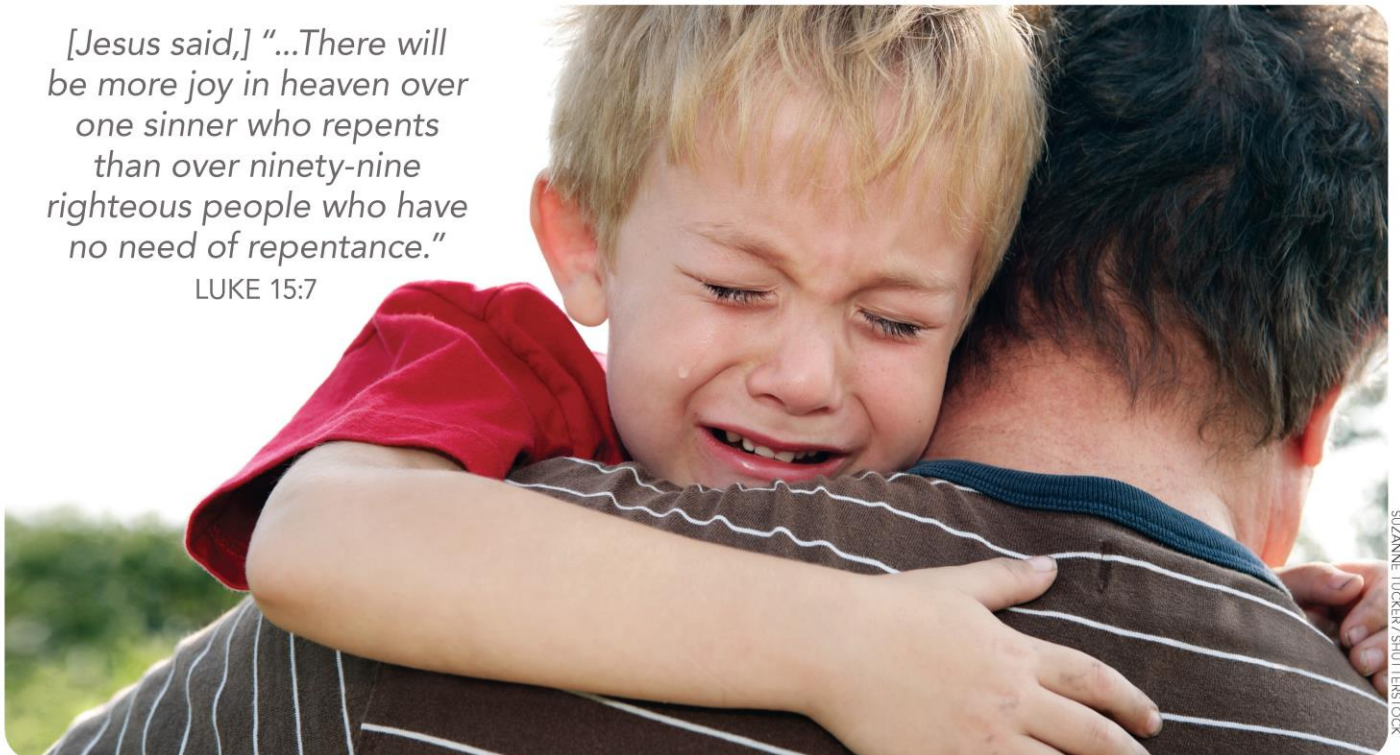
*Sr. Dianne Bergant, CSA*

### FOR Reflection

- ★ Reflect on this passage from Isaiah 49:15:  
"Can a mother forget...the child of her womb?"
- ★ Where might you show compassion to others?

*[Jesus said,] "...There will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance."*

LUKE 15:7



SUZANNE TUCKER / SHUTTERSTOCK



# Dear Padre,

**My child's godparents make no attempt to build a special relationship with her. I've talked to them about it, but it didn't help. Can I replace them?**

**W**hen my niece, Hayley, was five, she asked me to be her "step-godfather" because she didn't know who her godfather was. The family friend my sister invited to be Haley's godfather has moved out of state and seems to have forgotten that Haley is his godchild.

Godparents have responsibilities beyond baptism day. The Code of Canon Law says a godparent also "helps the baptized person to lead a Christian life in keeping with baptism and to fulfill faithfully the obligations inherent in it" (872). A godparent should be present for the child's first Communion and encourage the child to live a Christian life as he or she grows older.

While neglectful godparents may not be replaced, parents are not limited to asking only two godparents to help their child grow in the faith.

"The whole ecclesial community bears some responsibility for the development and safeguarding of the grace given at baptism"

(*Catechism of the Catholic Church*, 1255). Parents can and should ask

others to help support their child's

faith development as he or she grows up: a teacher, a grandparent, or a friend in the town where your child has gone away to college. After all, children are baptized into a community of believers, and we all have the responsibility to help children—and one another—lead Christian lives.



WITAYA RAVANASIRIKULCHAI / SHUTTERSTOCK

*Fr. Patrick Keyes, CSSR*

[Sundaybulletin@Liguori.org](mailto:Sundaybulletin@Liguori.org)

**Do you have a question for the Padre?**

Go to [DearPadre.org](http://DearPadre.org) to send your question and to learn more about *Dear Padre*.

## Calendar

### Monday

SEPTEMBER 12

Weekday

1 Cor 11:17–26, 33

Lk 7:1–10

### Tuesday

SEPTEMBER 13

St. John Chrysostom,  
Bishop and Doctor  
of the Church

1 Cor 12:12–14, 27–31a

Lk 7:11–17

### Wednesday

SEPTEMBER 14

Exaltation of the  
Holy Cross

Nm 21:4b–9

Phil 2:6–11

Jn 3:13–17

### Thursday

SEPTEMBER 15

Our Lady of Sorrows

1 Cor 15:1–11

Jn 19:25–27 or

Lk 2:33–35

### Friday

SEPTEMBER 16

Sts. Cornelius, Pope, and  
Cyprian, Bishop, Martyrs

1 Cor 15:12–20

Lk 8:1–3

### Saturday

SEPTEMBER 17

Weekday

1 Cor 15:35–37, 42–49

Lk 8:4–15

### Sunday

SEPTEMBER 18

Twenty-fifth Sunday  
in Ordinary Time

Am 8:4–7

1 Tm 2:1–8

Lk 16:1–13 or 16:10–13



## A WORD FROM *Pope Francis*

*Your children will receive their Christian identity today. And you, parents and godparents, must safeguard this identity. This is your task throughout your lifetime: to protect the Christian identity of your children. It is a daily commitment: to make them grow with the light they will receive today.*

ADMINISTRATION OF BAPTISM, JANUARY 9, 2022

*The careful shepherd watches over Christ's flock*

In her voyage across the ocean of this world, the Church is like a great ship being pounded by the waves of life's different stresses. Our duty is not to abandon ship but to keep her on her course.

The ancient fathers showed us how we should carry out this duty: Clement, Cornelius, and many others in the city of Rome, Cyprian at Carthage, Athanasius at Alexandria. They all lived under emperors who were pagans; they all steered Christ's ship - or rather his most dear spouse, the Church. This they did by teaching and defending her, by their labors and sufferings, even to the shedding of blood.

I am terrified when I think of all this. *Fear and trembling came upon me, and the darkness of my sins almost covered me.* I would gladly give up the task of guiding the Church which I have accepted if I could find such an action warranted by the example of the fathers or by holy Scripture.

Since this is the case, and since the truth can be assaulted but never defeated or falsified, with our tired mind let us turn to the words of Solomon: *Trust in the Lord with all your heart and do not rely on your own prudence. Think on him in all your ways, and he will guide your steps.* In another place he says: *The name of the Lord is an impregnable tower. The just man seeks refuge in it and he will be saved.*

Let us stand fast in what is right and prepare our souls for trial. Let us wait upon God's strengthening aid and say to him: *O Lord, you have been our refuge in all generations.*

Let us trust in him who has placed this burden upon us. What we ourselves cannot bear let us bear with the help of Christ. For he is all-powerful, and he tells us: *My yoke is easy, and my burden is light.*

Let us continue the fight on the day of the Lord. *The days of anguish and of tribulation* have overtaken us; if God so wills, let us die *for the holy laws of our fathers*, so that we may deserve to obtain an eternal inheritance with them.

Let us be neither dogs that do not bark nor silent onlookers nor paid servants who run away before the wolf. Instead let us be careful shepherds watching over Christ's flock. Let us preach the whole of God's plan to the powerful and to the humble, to rich and to poor, to men of every rank and age, as far as God gives us the strength, in season and out of season, as Saint Gregory writes in his book of Pastoral Instruction.

(From a letter by Saint Boniface)

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**REFLECTION OF THE WEEK**

**“Lord, you have probed me, you know me: You know when I sit and stand, you understand my thoughts from afar. Even before a word is on my tongue, Lord, you know it all. Behind and before you encircle me and rest your hand upon me...Where can I go from your Spirit? From your presence, where can I flee? If I ascend to the heavens, you are there; if I lie down in Shaol, there you are. If I take the wings of dawn and dwell beyond the sea, even there your hand holds me fast.”**  
(Psalm 139: 3)

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**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).



### III. TRUE GOD AND TRUE MAN

The unique and altogether singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that he is the result of a confused mixture of the divine and the human. He became truly man while remaining truly God. Jesus Christ is true God and true man. During the first centuries, the Church had to defend and clarify this truth of faith against the heresies that falsified it. CCC 464

The first heresies denied not so much Christ's divinity as his true humanity (Gnostic Docetism). From apostolic times the Christian faith has insisted on the true incarnation of God's Son "come in the flesh". But already in the third century, the Church in a council at Antioch had to affirm against Paul of Samosata that Jesus Christ is Son of God by nature and not by adoption. The first ecumenical council of Nicaea in 325 confessed in its Creed that the Son of God is "begotten, not made, of the same substance (homoousios) as the Father", and condemned Arius, who had affirmed that the Son of God "came to be from things that were not" and that he was "from another substance" than that of the Father. CCC 465

The Nestorian heresy regarded Christ as a human person joined to the divine person of God's Son. Opposing this heresy, St. Cyril of Alexandria and the third ecumenical council, at Ephesus in 431, confessed "that the Word, uniting to himself in his person the flesh animated by a rational soul, became man." Christ's humanity has no other subject than the divine person of the Son of God, who assumed it and made it his own, from his conception. For this reason the Council of Ephesus proclaimed in 431 that Mary truly became the Mother of God by the human conception of the Son of God in her womb: "Mother of God, not that the nature of the Word or his divinity received the beginning of its existence from the holy Virgin, but that, since the holy body, animated by a rational soul, which the Word of God united to himself according to the hypostasis, was born from her, the Word is said to be born according to the flesh." CCC 466

Continued from page 2.

There is a significant shift in the prodigal son's parable or merciful father's parable. It is the initiative taken by the wastrel son. With God's abundant grace, which accompanied him on his journey, the prodigal son responded at the appropriate time to the unseen push of grace and mercy. Luke beautifully says, "Coming to his senses, he thought, how many of my father's hired workers have more than enough food to eat, but here am I, dying of hunger." (Luke 15:17). When the scales of sin fall off from his eyes, the thrall of sins destroyed, he returned to his good senses. With the unimaginable liberation, he thinks immediately of his father. The young man is ready to admit his horrible mistakes and take the role of a hired servant. Though the parable does not mention that the father searched for his son, he does seem to be on the watch for him, catching sight of him when he was still a long way off; the father, filled with compassion, runs to his son, embraces him, and kisses him. A crucial and vivid lesson from the young man's action shows that returning to the Lord begins when we come to our senses and feel that we have abandoned God and strayed from his presence. And coming to our senses means using all the spiritual tools at our disposal.

The three parables of mercy focus on us; therefore, we should apply them to our lives. We must humbly admit that we are the lost sheep, lost coin, and the prodigal son in the Gospel of Luke 15. God is always searching for us to bring us home. Mistakenly, for many, we are the ones seeking the face of Christ. But in the real sense, Christ is the one looking for us. We have wandered and derailed from the right path, each of us going his separate way like the lost sheep and the prodigal son. And some of us are hiding like the lost coin. The Lord seeks and searches for us as the shepherd did for the lost sheep, the woman, her coin, and the father waiting patiently for the return of his profligate son. It is time to come to our senses, make ourselves available, no more running far away, and no more hiding. Let us make good use of God's grace which the great preacher reminds us is sufficient for us. "...but he said to me, "My grace is sufficient for you" (2 Cor. 12:9).

How do we make ourselves available? We do this by not neglecting our daily prayers, exploring, and reading the Holy Scriptures, Catechism of the Catholic Church, spiritual books, lives of the saints, attending Sunday Mass, and setting out time for a yearly spiritual retreat, adoration of the Blessed Eucharist, etc. Read and know about the great saints the Church celebrates every week. We are greatly influenced by what we read. A passage, a phrase, a sentence, or a word can ignite that fire in you. Therefore, doing those mentioned above and other good things will help us to make ourselves available for Christ. Also, it is required to use the sacrament of reconciliation well. God is patiently waiting for us at the tribunal of mercy to forgive and set us free. Make yourself available for this healing and great sacrament. We are lost; God is searching and waiting for us to present ourselves to him so that he can heal us. As Pope Francis said, "God never tires of forgiving us; we are the ones who tire of seeking his mercy." Jesus has saved the lost sheep, found the missing coin, and sought the lost sons and daughters. Let us draw closer, be docile and open to deepening our relationship with the only Begotten Son of God who came to seek and to save the lost" (Lk: 19:10). Remember, the closer we are to God, the better for us.

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



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