



ST. PHILIP BENIZI CATHOLIC CHURCH

September 4, 2022
Twenty-Third Sunday in Ordinary Time



PARISH INFORMATION

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(C) 503-314-8907

Pastoral Council President:

Matt Anderson

Administrative Council Chair:

Dan Sweeney

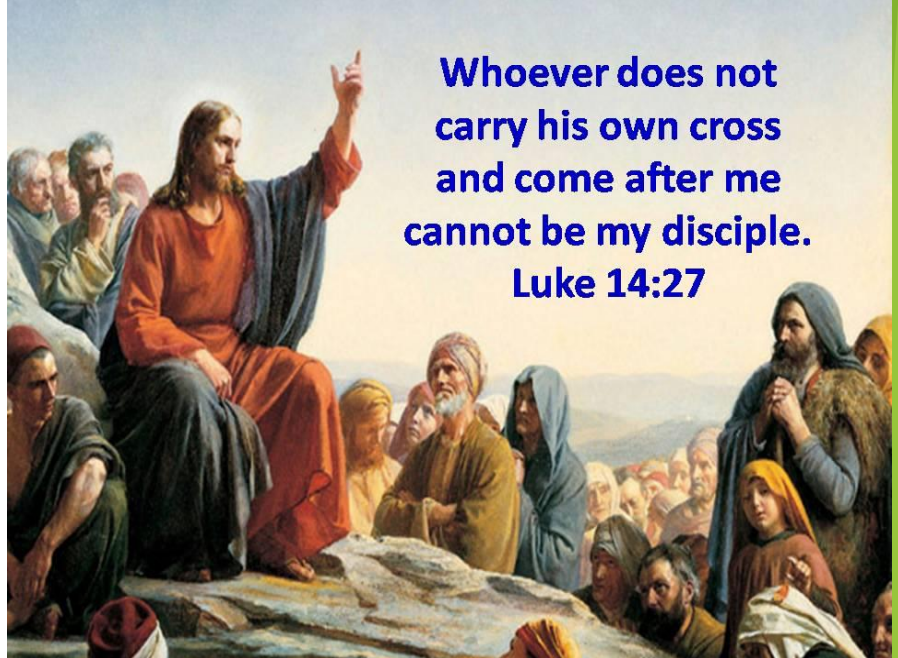
Adoration: Janet Tankersley
(C) 503-545-2229

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



**Whoever does not
carry his own cross
and come after me
cannot be my disciple.
Luke 14:27**

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, the words of exhortation last week focused on humility. The reflection highlighted that humility is truth. Humility is knowing who you are and sticking to it. Understanding our true selves frees us from fake projections. It helps to see ourselves as God sees us. True humility is not feeling bad about who you are or demeaning and belittling yourself. It is living and following the truth from God's perspective. Humility helps us to know where we belong to; it helps us to understand that all feats are God's gifts, not because of intelligence or human resources; therefore, we should not parade ourselves above others. Also, the reflection pointed out that accurate recognition is attained through humility and service. Using the exact words of last Sunday's Gospel passage, "For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted." (Luke 14:11). These words reinforce the teaching of Proverbs: "Do not put yourself forward in the king's presence or stand in the place of the great; for it is better to be told, come up here, than to be put lower in the presence of the prince." (Proverbs 25: 6-7)

We assemble here on the first Sunday of the ember months in our quest to seek God's blessing, singing praises to his mighty name, and praying to be cleansed of our impurities, in our determination to complete the journey to the kingdom. Also, we pray in his presence to firmly withstand the tsunami of tribulations, beclouding and stymieing our persevering spirit. As God's unworthy children, we humbly prostrate before him, seeking the best because God's love and care for his people have been remarkable from creation. Indeed, his love is everlasting. Today's liturgy of the word elucidates and educates us to embrace God's wisdom. The first reading from the wisdom of Sirach is part of King Solomon's prayer for wisdom. God, the creator of the universe, is all-wise and has the universe in the palm of his hands. God, the wisdom par-excellence, does not need our advice and direction because, according to Solomon, wisdom knows and understands all things and will guide him and make his deeds acceptable. While wisdom knows everything, human deliberations and thinking are timid, resulting in unsure plans.

In contrast to God, human beings are ignorant. And in that ignorance, we struggle to take the steering from God; some of us want to lead while God follows. Others desire that God learns from them, before they embrace his wisdom. However, God does not leave us in our ignorance but bestows the gift of wisdom on all who humbly seek it.

St Paul's letter to Philemon concerning his servant Onesimus encourages us to embrace God's wisdom to do good, not because we are forced to do so but because it is necessary. Philemon's slave connects with Paul, who is in prison. Paul writes and urges Philemon to do good by "welcoming him as you would me." Also, he advocates that Philemon sees Onesimus as he sees him: as a beloved brother. Paul does not indicate what it means to take Onesimus back as a brother. However, what stands out is that he begged Philemon to accept and treat Onesimus as a brother, not as a slave.

Today's gospel passage shows that Jesus was journeying to Jerusalem. Jesus, aware that rejection, suffering, and death awaited him, firmly focused on making the trip. Knowing that his beloved disciples would face a similar challenge. Jesus spoke about the cost of discipleship and urged them to align to God's wisdom as the ultimate palliative for the mission. Man's wisdom is insufficient to supply the needed ingredients for the task. Those called should be open to leaning toward Jesus; imbibe the teachings and directives of God which are contrary to theirs. Amid the trip with the crowd, he reminded them that for one to follow him sincerely, the person must be ready to surrender everything to him – even to the point of 'hating' parents, siblings, spouses, and children, and our very own selves. Jesus didn't mean hating those very close to us. The word 'hate' is a Semitic expression that means "Loveless," which would be nearer to what Jesus had in mind. He was telling his disciples that they must be ready, if need be, to sacrifice the dearest things in life. They might have to choose between him and their relatives in certain circumstances. The wisdom we should embrace is nothing mortal should come between our commitment to the infinite God. In this instruction, Jesus highlights the first commandment, "For you shall not bow down to any other god, for the Lord is a jealous God." (Exodus 34:14). He demands absolute, unwavering attachment to him above all others. Either one commits to following the Lord of the mission as he wants, or the would-be disciple becomes a half-baked disciple, which is unacceptable for the apostolate. According to Jesus, every disciple should avoid all links to distraction. *Continued on Page 7*

This week at SPB and Upcoming Parish/Archdiocesan Events

Sunday, 9/04/2022

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

Monday, 9/05/2022

8:00am: Morning Prayer/Church

Tuesday, 9/06/2022

7:00pm: RCIA/Hall

Wednesday, 9/07/2022

8:00am: Morning Prayer/Church

Thursday, 9/08/2022 Feast of the Nativity of the Blessed Virgin Mary

8:00am: Morning Prayer/Church

7:00pm: Faith Sharing via Zoom

8:30am-10:00pm:

Eucharistic Adoration



Friday, 9/09/2022 Memorial of St. Peter Claver

8:00am: Morning Prayer/Church

Saturday, 9/10/2022

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

5:30pm Mass: All Parishioners

Sunday, 9/11/2022

8:00am: +Joe Heaner (Paul Gwozdz)

10:30am Mass: +Fr. Michael Patrick
 (Janet Tankersley)

Sept. 4th: Blood pressure readings after 8am Mass/Hall

Sept. 6th: RCIA begins Tuesday, 7:00pm/Hall

Sept. 10th: Young Adult group 5:30 Mass, pizza and conversation/Hall

Sept. 11th: RE classes begin 9:15/Church

Sept. 23rd-24th: Western OR. Catholic Charismatic Renewal Conference, Keizer

Congratulations to Fr. Paschal's brother, Frankduff Osorachukwu Ezurike on his Priestly Ordination on September 9th. Prayers that he be filled with love and inspiration of the Holy Spirit.

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.

Calling all kids preschool - 12th grade, it is time to register for Religious Education. Please register today. Forms are at the side door. Classes begin September 11, 9:15 in the Church. Volunteer teachers are needed. If you have questions or would like to volunteer contact Melissa, mbear@archdpx.org

Join us for **RCIA (Rite of Christian Initiation for Adults)** meetings begin on **September 6, 2022**
 Tuesday Evenings at 7:00pm in the Hall.

Do you have a friend, family member, or co-worker curious about the Catholic Faith? Are you a Catholic who's ready to explore your faith anew? Come join us on Tuesday evenings. If you have questions call Ed Schneider 971-563-3893

Check out the new look of the SPB website. Thank you, Abby Williams, for your time creating the new website. Take a look, www.philipbenizi.com

Finance Corner

Registered Household 218	WEEK OF 8/28/2022 Actual	Budget
Donors 58	\$4,852 (online: \$765)	\$6,074
Fiscal Year	\$38,634	\$41,833

Ushers

9/10~5:30pm: Tom Muldoon
 9/11~8:00am: Jim Charriere
 9/11~10:30am: Larry Carnahan

Next Weeks Assignments

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

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



9/11 9:00: Pat & Elaine
 11:30:

Lector/Commentator

Heather Hannam
 John Buxman
 Nancy Carnahan



Our Parish COMMUNITY

September 4, 2022

Twenty-third Sunday in Ordinary Time (C)

Wis 9:13–18b

Phlm 9–10, 12–17

Lk 14:25–33

*So if you [Philemon]
regard me as a partner,
welcome [Onesimus]
as you would me.*

PHILEMON 1:17



No Longer a Slave

Paul urges Philemon to treat a runaway slave, Onesimus, as a brother in Christ, not a slave. He didn't ask Philemon to free the man. Nor did he encourage him to work for the eradication of slavery. Why not? The letter doesn't tell us. Yet if we look deeply at this issue, we might discover that Paul was asking for something much more profound than a change in law.

The United States outlawed slavery more than 150 years ago. But that change did nothing to erase the political, economic, and social biases of many citizens. Some people still consider African Americans and other people of color as inferior, untrustworthy and dangerous. Laws cannot change thinking or prejudices.

Had Philemon simply freed Onesimus, would the slave's situation have been improved? In the ancient world, slaves were often branded, thus alerting

everyone to their servile position in society. Might this have prevented him from living a full life as a free man? Even if the law had changed, would ancient Rome have provided for former slaves any better than contemporary America has?

Paul pressed Philemon to go deeper into his heart, to change his perception of Onesimus' status in his household. Paul is probably not talking about a blood bond, but the bond that joins Christians to each other as brothers and sisters in Christ. If we really treat each other in this way, discriminatory customs will crumble and there will no longer be any kind of slavery.

Sr. Dianne Bergant, CSA

FOR Reflection

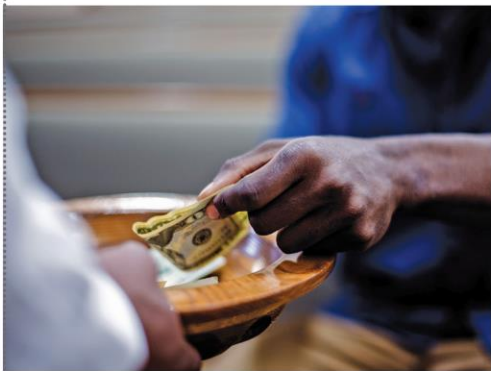
- ★ *How do you regard people of different races? As sisters and brothers, or as dangerous?*
- ★ *How are nonwhites disadvantaged in your community? What might you do about this?*

Dear Padre,

It seems like the Church always asks for money. Why should I donate?

The Church is a global organization representing institutions with growing needs—parishes, schools, charities, and mission societies, for example. If it seems like they “always ask for money,” it’s because there is a constant need to maintain these services. Indeed, the Vatican donates substantial funds to many charities.

Financial support has always been part of Christian community life. Jesus instructed his apostles to rely on the generosity and hospitality of those to whom they preached (see Luke 10:7). Early Christians gave contributions to the apostles to be distributed among widows and orphans. In fact, the early



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Church’s charitable activities were so extensive, it led to the formation of the diaconate, with deacons focusing on charitable work while the apostles preached (see Acts 6:1–6).

Some observe that the Church owns splendid churches and artwork. “Why doesn’t the Church sell these assets to fund their operations?” they ask. Indeed, as worshipers leave inner-city parishes for the suburbs,

dioceses have tried to sell decommissioned churches. They have discovered that few people can or want to buy a church. As for art treasures, they are part of the Church’s patrimony from previous generations that continues to inspire Catholics today and into the future.

Ultimately, we give in charity, recognizing that it’s Christ to whom we give when we give to the needy. Almsgiving is part of Christian life because of what it does for the recipient and for what giving does for the giver (see Acts 20:35).

Fr. Gary Lauenstein, CSSR
Sundaybulletin@Liguori.org



A WORD FROM *Pope Francis*

Charity is not a barren service nor a simple offering to be made in order to ease our conscience. What we must never forget is that charity has its origin and its essence in God himself; charity is God our Father’s embrace of every person, particularly of the least and the suffering.

ADDRESS TO CARITAS INTERNATIONALIS, MAY 27, 2019

Calendar

Monday
SEPTEMBER 5
Weekday
1 Cor 5:1–8
Lk 6:6–11

Tuesday
SEPTEMBER 6
Weekday
1 Cor 6:1–11
Lk 6:12–19

Wednesday
SEPTEMBER 7
Weekday
1 Cor 7:25–31
Lk 6:20–26

Thursday
SEPTEMBER 8
Nativity of the Blessed Virgin Mary
Mi 5:1–4a
or Rom 8:28–30
Mt 1:1–16, 18–23
or 1:18–23

Friday
SEPTEMBER 9
St. Peter Claver, Priest
1 Cor 9:16–19, 22b–27
Lk 6:39–42

Saturday
SEPTEMBER 10
Weekday
1 Cor 10:14–22
Lk 6:43–49

Sunday
SEPTEMBER 11
Twenty-fourth Sunday in Ordinary Time
Ex 32:7–11, 13–14
1 Tm 1:12–17
Lk 15:1–32
or 15:1–10

DAYbreaks

Leading Catholic voices inspire the faithful with daily reflections & prayers for Advent and Lent. Including: Fr. Ron Rolheiser, Dr. Mary Katharine Deeley, Sr. Dianne Bergant, Fr. Paul Turner, and more at Liguori.org.

The glorious duty of man: to pray and to love

My little children, reflect on these words: the Christian's treasure is not on earth but in heaven. Our thoughts, then, ought to be directed to where our treasure is. This is the glorious duty of man: to pray and to love. If you pray and love, that is where a man's happiness lies.

Prayer is nothing else but union with God. When one has a heart that is pure and united with God, he is given a kind of serenity and sweetness that makes him ecstatic, a light that surrounds him with marvelous brightness. In this intimate union, God and the soul are fused together like two bits of wax that no one can ever pull apart. This union of God with a tiny creature is a lovely thing. It is a happiness beyond understanding.

We had become unworthy to pray, but God in his goodness allowed us to speak with him. Our prayer is incense that gives him the greatest pleasure.

My little children, your hearts are small, but prayer stretches them and makes them capable of loving God. Through prayer we receive a foretaste of heaven and something of paradise comes down upon us. Prayer never leaves us without sweetness. It is honey that flows into the soul and makes all things sweet. When we pray properly, sorrows disappear like snow before the sun.

Prayer also makes time pass very quickly and with such great delight that one does not notice its length. Listen: Once when I was a purveyor in Bresse and most of my companions were ill, I had to make a long journey. I prayed to the good God, and, believe me, the time did not seem long.

Some men immerse themselves as deeply in prayer as fish in water, because they give themselves totally to God. There is no division in their hearts. O, how I love these noble souls! Saint Francis of Assisi and Saint Colette used to see our Lord and talk to him just as we talk to one another.

How unlike them we are! How often we come to church with no idea of what to do or what to ask for. And yet, whenever we go to any human being, we know well enough why we go. And still worse, there are some who seem to speak to God like this: "I will only say a couple of things to you, and then I will be rid of you." I often think that when we come to adore the Lord, we would receive everything we ask for, if we would ask with living faith and with a pure heart.

(From the catechetical instructions by Saint John Mary Vianney, priest)

REFLECTION OF THE WEEK

"As we journey to the promised land, God's wisdom becomes our direct and illuminating light. Therefore, embracing this luminous wisdom of God should consistently rank as our ultimate option. Any decision contrary to this is idiocy." --- 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 INCARNATION

Taking up St. John's expression, "The Word became flesh," the Church calls "Incarnation" the fact that the Son of God assumed a human nature in order to accomplish our salvation in it. In a hymn cited by St. Paul, the Church sings the mystery of the Incarnation:

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. CCC 461

The Letter to the Hebrews refers to the same mystery:

Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'Lo, I have come to do your will, O God.'" CCC 462

Belief in the true Incarnation of the Son of God is the distinctive sign of Christian faith: "By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God." Such is the joyous conviction of the Church from her beginning whenever she sings "the mystery of our religion": "He was manifested in the flesh." CCC 463

Continued from page 2.

Furthermore, Jesus said, "Whoever does not carry his cross and come after me cannot be my disciple" (Luke 14:27). Indeed, embracing the wisdom of God is carrying our cross and coming after him. In our knowledge, the cross is not what anyone wants; we crave life devoid of the cross in all ramifications. However, according to God's wisdom, one vital requirement for an authentic disciple is the willingness to embrace whatever God sends our way. No one will be able to take up the cross without adequate preparations. Carrying the cross means facing the responsibilities of our different vocations in life. Living up to expectations amid the challenges society imposes on us. It is only cowards that flee from their vocational duties. Those who refuse to embrace God's wisdom and hang on to it are the ones who give up amid vocational turbulence, distraction and tsunami. Those who have embraced God's wisdom know that unhealthy situations are not everlasting. When the unwanted situations come on board, they magnet the weak ones while the strong in faith, embrace God's wisdom and remain unshaken. Their confidence stems from the fact that, they have joyfully embraced the already shining light waiting for them at the end of the dark tunnel. Therefore, as disciples of Christ, we should understand the importance of strengthening our faith in Christ to overcome the hurdles of life. Also, we should be aware and assured that the cross or unwanted circumstances are part of the journey to the promised land. The Lord of the mission who calls us to follow him resolutely journeyed to Jerusalem despite what awaited him. All of us must embrace the "Good Friday" of our callings to celebrate it's "Easter Sunday".

Jesus additionally gives another condition for discipleship: renunciation of possessions. This requirement crowns what a devoted disciple must do to follow Jesus. A disciple who wants to be happy and satisfied with following the Lord of the mission must choose Jesus over human relationships, the possessions of material goods, or positions of honor and power. The two short stories in the gospel show us that discipleship is a profound calling. It could mean persecution and even death. In this, as in any other sphere of life, one shouldn't walk into it blindly. One must calculate the cost before investing on it. Happiness does not consist of doing what the individual/society likes. However, it comes when we surrender to the demands of Jesus, which translates to the needs of our vocation. The Lord must be the first in our lives. In following the Lord's counsel, we will complete our number one responsibility in this life: to follow Jesus home to heaven. Embracing the wisdom of God will consistently rank as our best decision. Any decision contrary to this is idiocy. Remember, the closer we are to God, the better for us.

Blessings, Your servant in Christ, Fr. Paschal Ezwiké.



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