



THE DIOCESAN CHRONICLE

NEWS OF THE DIOCESE OF BAKER

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Saint Nikolaus visits St. Mary's School in The Dalles

To celebrate Saint Nikolaus Day, exchange students, Sebastian Lindinger from Germany and Marisa Cianci from Italy, wanted to share their Catholic tradition with students here in America.

On December 5th they visited St. Mary school in The Dalles, to tell the story of Saint Nikolaus and how he lived his life for Jesus by serving the poor and less fortunate.

Saint Nikolaus and his Angel-helper surprised every classroom by their appearance and the stories of their traditions of celebrating this saint and servant of Christ.



To keep in line with tradition, St. Mary's students were asked to leave their shoes outside their class rooms and Saint Nikolaus and his Angel-helper filled them with all sorts of goodies: nuts, cookies and oranges.

The Angel-helper led everyone in a Saint Nikolaus Prayer from Italy, before they left each class room.

As the exchange students were leaving, they heard the sounds of joy when the children discovered the goodies in their shoes; it brought them joy as well to be able to share this true story of the man Nikolaus who became a Bishop and served God all the days of his life.



Women's Retreat in Chiloquin

On October 25, 2014, the women of Our Lady of Mt. Carmel Parish in Chiloquin invited the women of the community to join them for a five-hour retreat. The topic was on "Forgiveness From a Woman's Perspective". The day began with the Rosary and Holy Mass at 8:00 AM.

The first presenter, Sharla Bishop of Sacred Heart Catholic Church in Klamath Falls, gave a spiritual presentation titled "Forgive Us Our Trespases as We Forgive Those Who Trespass Against Us" with the emphasis on reconciliation with God.

The second presenter, Chris William of the Williamson River Christian Church, shared her personal experience on forgiving others and how she used the Bible to be able to forgive someone that had hurt her deeply.

Rev. Dr. Christopher Agoha summarized the talks with suggested steps to follow in the process of forgiveness.

The Ladies ended the retreat with lunch and supportive conversation. All the women from the community were excited about the retreat and hope that there will be others in the future. This spiritual exercise was considered an ecumenical activity in our parish and brings unity in this community of multi-cultures.



Danette Hood,
Our Lady of Mt. Carmel
Parish Secretary

The Traditional Latin Mass in Bend



The Extraordinary Form of the Mass ("The Latin Mass") will be celebrated twice in January on the 18th and the 25th at 1:00 PM at St. Francis of Assisi Historic Church. The Celebrant for both Masses will be Father John Boyle from the Archdiocese of Portland. Father Boyle will hear confessions an hour before Mass from 11:45 AM to 12:45 PM. Email John Driscoll: johncdriscoll1068@gmail.com or Stephanie Swee: swee0574@gmail.com for more information.

We also invite anyone who is interested in singing Gregorian chant to contact Stephanie Swee.



Thoughts Along the Way

Bishop Liam Cary

Remembering Roe

Last year ended with the birth of the Son of Mary and the deaths of the Holy Innocents. Now it is time once again to commemorate the sad anniversary of legalized abortion in our land. For we cannot afford to forget how two revolutionary Supreme Court decisions transformed America's moral landscape overnight.

On 22 January 1973 *Roe v. Wade* and *Doe v. Bolton* were announced to the world. Abortionists came forth from the shadows with no fear of prosecution, for abortion laws in all 50 states were no longer enforceable. Within a month, in major cities, stand-alone abortion clinics opened up, because the *Doe* decision invalidated laws that required abortions to be performed only in hospitals. Clinic operators did not need to be concerned about oversight from local health officials, for *Roe* barred them from enforcing health and safety regulations on the new clinics during the first trimester of pregnancy. And *Doe's* unlimited interpretation of "the health of the mother" undercut the authority of the states to outlaw abortions after "viability"—a term redefined by the Justices to describe the time when the fetus could survive outside the womb on its own.

The result was abortion on demand. Under *Roe* and *Doe* the United States became one of only nine countries to allow abortion after 14 weeks and one of only four countries to allow abortion for any reason after viability. The others are China, North Korea, and Canada.

Advocates for legalization wanted the law to protect women from having to turn to illegal "back alley" abortions, which were said to cause the deaths of 5,000 women annually. This number, regularly repeated in the media from the late 1930s to the late 1960s, implanted the false impression that anti-abortion laws were both ineffective and counterproductive. But the figure was so highly inflated that prominent abortion advocates publicly discredited it. Planned Parenthood's Medical Director stated that only 260 deaths in the whole country could be attributed to abortion in 1957. Ten years later another leading activist noted that, of 1,500 annual pregnancy deaths, probably no more than 500 resulted from abortion—a mere ten percent of the figure which *Newsweek*, *Time*, and *CBS News* publicized.

Just as advocates untruthfully maximized the dangers of keeping abortion illegal, so did they misleadingly minimize the risks of making it legal. "Abortion is safer than childbirth," the 1960s mantra claimed; and much of the judicial decision-making in *Roe* was guided by this unfounded assumption. To forestall the supposedly

greater dangers of childbirth, the Justices took the extraordinary step of extending the "right" to abortion to the very term of pregnancy.

They did so with no reliable medical data to support them. Of the nine medical articles the Justices relied on, not a single one claimed that abortion was safer than childbirth; nor did any obstetrical text published before 1972. Legal briefs filed with the Court documented concerns about the risks of abortion, and the Justices heard oral arguments which bolstered these concerns, but they paid them no heed. Despite warning signs sufficient to justify a very narrow ruling, the Court issued a more sweeping decision than even the most fervent abortion advocates dared hope for. Forty-one years later it still maintains its tenacious grip on America's soul.

Over the years opinion polling data have shown that only 7% of Americans support abortion for any reason at any time in pregnancy. But the extreme view of this tiny minority is the one the Supreme Court imposed on the vast majority who favor more stringent limitations. To this sampling of public opinion the defenseless unborn are unable to add their voices. It is up to us to reclaim for them the right to life which *Roe* unjustly stripped away.

Pensamientos Del Camino

Obispo Liam Cary

Recordando Roe

El año pasado terminó con el nacimiento del Hijo de María y con la muerte de los Santos Inocentes. Ahora es el momento nuevamente de conmemorar el triste aniversario de la legalización del aborto en nuestra tierra. Pues no podemos darnos el lujo de olvidar cómo dos decisiones revolucionarias de la Corte Suprema transformaron la perspectiva moral de Estados Unidos de la noche a la mañana.

El 22 de enero 1973 *Roe v. Wade* y *Doe v. Bolton* se anunciaron al mundo. Los abortistas salieron de las sombras sin temor a ser procesados, pues las leyes de aborto ya no pueden ser ejecutadas en los 50 estados. En término de un mes, en las principales ciudades, abrieron clínicas independientes-únicamente de aborto, porque la decisión *Doe* invalidó las leyes que requerían que los abortos se realizaran sólo en los hospitales. Los Operadores de Clínicas no tenían que preocuparse de la supervisión de los funcionarios locales de salud, pues *Roe* les impedía hacer cumplir las normas de salud y seguridad en las nuevas clínicas durante el primer trimestre del embarazo. Y la interpretación ilimitada de *Doe* a "la salud de la madre" reducía la autoridad de los estados para prohibir abortos después de la "posibilidad"—un término redefinido por los jueces para describir el momento en

que el feto podría sobrevivir fuera del útero por sí solo.

El resultado fue el aborto a petición. Bajo Roe y Doe Estados Unidos se convirtió en uno de los nueve países que permiten el aborto después de 14 semanas y uno de los únicos cuatro países que permiten el aborto por cualquier motivo después de la posibilidad. Los otros son China, Corea del Norte y Canadá.

Los defensores de la legalización querían la ley para proteger a las mujeres que recurrían a “abortos clandestinos”, que se decía ser la causa de 5.000 muertes de mujeres al año. Este número, que se repite regularmente en medios de comunicación desde finales de 1930 a finales de 1960, implantó la falsa impresión de que las leyes anti-aborto eran ineficaces y contraproducentes. Pero la cifra era tan altamente inflada que la publicidad de los defensores prominentes del aborto la desacreditaron. El Director Médico de Planned Parenthood dijo que sólo 260 muertes en todo el país podrían ser atribuidos al aborto en 1957. Diez años más tarde, otro destacado activista señaló que, de 1.500 muertes anuales de embarazo, probablemente no más de 500 fueron resultado de aborto—un mero diez por ciento de la cifra que Newsweek, Time, y CBS News publicaron.

Así como los abogados faltando a la verdad maximizando los peligros de mantener el aborto ilegal, así lo hicieron engañosamente minimizando los riesgos de hacerlo legal. “El Aborto es más seguro que el parto”, afirmaba el lema de los 60s; y gran parte de la toma de decisiones judiciales en el caso Roe fue guiada por esta suposición infundada. Para prevenir los supuestamente mayores peligros del parto, los jueces tomaron la medida extraordinaria de extender el “derecho” al aborto hasta el término del embarazo.

Lo hicieron sin apoyo de datos médicos confiables. De los nueve artículos médicos en que la justicia se apoyó, ni uno solo afirmó que el aborto sea más seguro que el parto; ni tampoco ningún texto obstetra publicado antes de 1972. Las alegaciones jurídicas presentadas y documentadas ante el Tribunal acerca de los riesgos de aborto, y los argumentos orales que los jueces escucharon reforzaban estas preocupaciones, pero no les prestaron atención. A pesar de las señales de advertencia suficientes para justificar una decisión muy estrecha, la Corte emitió una decisión más radical que incluso los defensores del aborto más fervientes no se atrevían a esperar. Cuarenta y un años después todavía mantiene tenazmente aprisionada el alma de América.

A través de los años las encuestas han demostrado que sólo el 7% de los estadounidenses apoyan el aborto por cualquier motivo y en cualquier momento del embarazo. Pero el punto de vista extremo de esta pequeña minoría es la que el Tribunal Supremo impuso a la gran mayoría que favorece limitaciones más estrictas. Para esta muestra de la opinión pública los indefensos no nacidos son incapaces de sumar sus voces. Depende de nosotros el reclamar para ellos el derecho a la vida que Roe injustamente despojo.

Pro-Life News: Roe v. Wade Mass

January 18, 2015, will mark the 42nd anniversary of Roe v Wade, the U.S. Supreme Court decision that legalized abortion.

Join Bishop Cary at 11:00 AM on Saturday, January 17th for the Celebration of Holy Mass – praying for an end to abortion and for the protection of human life from the moment of conception to natural death. A short reception will follow Mass. St. Mary Chapel, Powell Butte Retreat Center.

St. Vincent de Paul News



Have a Heart for Bend fundraiser will be held on Saturday, February 21, 2015, at the Bend Elks Lodge from 6-10 PM. Come and enjoy a buffet dinner, beer and wine tasting, dancing to the live band “Out of the Blue”, a 50/50 raffle, and auction. Tickets are only \$35 per person to enjoy an evening with friends and support St. Vincent de Paul Bend. All proceeds go to the food pantry.

Event tickets and \$5 raffle tickets will be sold following all St. Francis of Assisi weekend Masses February 7/8 and 14/15, and at the St. Vincent de Paul Social Services offices at 950 SE Third Street in Bend. Event Tickets will also be sold online at <http://stvincentdepaulbend.org> and at the door – if available.

Thank you to all our donors and volunteers for helping make the 2014 *Have a Heart for Bend* fundraiser such a success! We raised over \$9,000 for our food pantry for our Bend neighbors who would otherwise go without.

Bishop Cary's Schedule

- Jan. 8-12 Bishop's Retreat in Seattle
- Jan. 14 Finance Council Meeting
- Jan. 17 11:00 AM Pro-Life Mass, St. Mary, Retreat Center
- Jan. 17 5:30 PM Mass, Holy Trinity in Sunriver
- Jan. 18 8:00 AM Mass, Holy Trinity in Sunriver
10:00 AM Mass, Holy Redeemer in La Pine
12:30 PM Mass, Our Lady of the Snows in Gilchrist
3:30 PM Mass at Holy Family in Christmas Valley
- Jan. 21 Presbyteral Council Meeting at Powell Butte
- Jan. 23 OCP (Oregon Catholic Press) Meeting in Portland
- Jan. 24-25 Masses in La Pine and Missions—Same schedule as January 17-18

SAVE
THE
DATE !

NORTHWEST CATHOLIC MEN'S CONFERENCE

Pendleton Convention Center
Pendleton, Oregon
February 27-28, 2015

Holy Sacrifice
of the Mass

Confessions



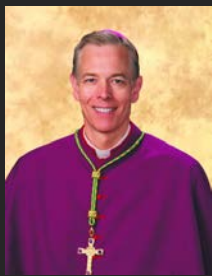
Fraternity

Breakout
Sessions

Adoration

TALKS

Speakers:



Most Reverend
Alexander K. Sample
Archbishop of Portland



Most Reverend
Liam Cary
Bishop of Baker



Rev. Joseph Levine
Pastor of St. Peter
The Dalles, OR



Rev. Darrin Connall
Rector, Cathedral of Our
Lady of Lourdes
Spokane, WA



Rev. Kumar
Udagandla
Pastor of St. Mary
Pendleton, OR

The conference begins Friday at 4:00 PM with registration
and ends Saturday at 5:00 PM with a final blessing.

Cost is \$40 and includes 3 meals.

Fathers and sons ages 15 and up are welcome.

Registration forms and additional information is available

on our website: nwcmg.com

or call St. Mary's Parish (541)276-3615.