



THE DIOCESAN CHRONICLE

NEWS OF THE DIOCESE OF BAKER

October 18, 2015

Volume 6, Number 21



Parish Updates:

As of October 1, the following parishes have met and exceeded their goals for the Bishop's Annual Appeal:

- ◆ St. Richard in Adel
- ◆ St. Francis in Arlington
- ◆ Holy Family in Arock
- ◆ St. Francis de Sales Cathedral in Baker City
- ◆ St. Francis of Assisi in Bend
- ◆ Sacred Heart in Athena
- ◆ St. James in Bly
- ◆ St. John in Condon
- ◆ St. Thomas Aquinas in Crane
- ◆ St. Katherine of Siena in Dale
- ◆ St. Mary in Elgin
- ◆ St. Katherine in Enterprise
- ◆ St. Catherine in Fossil
- ◆ St. Patrick in Heppner
- ◆ Our Lady of Angels in Hermiston
- ◆ St. William in Ione
- ◆ St. Elizabeth of Hungary in John Day
- ◆ St. Bernard in Jordan Valley
- ◆ St. Charles in Juntura
- ◆ St. Pius X in Klamath Falls
- ◆ Our Lady of the Valley in LaGrande
- ◆ St. Patrick in Lakeview
- ◆ St. Patrick in Madras
- ◆ St. Mary in Maupin
- ◆ St. Anthony in North Powder
- ◆ St. John in Paisley
- ◆ St. Helen in Pilot Rock
- ◆ St. Thomas in Plush
- ◆ St. Joseph in Prineville
- ◆ St. Edward the Martyr in Sisters
- ◆ Sacred Heart in Union
- ◆ St. Patrick in Vale
- ◆ St. Pius X in Wallowa
- ◆ St. Kateri Tekakwitha in Warm Springs
- ◆ St. Mary in Wasco

Thank You!

Muchas Gracias!

Priestly Ordination Anniversaries

Congratulations to the following as they celebrate their ordination anniversaries during November:

| | |
|-------------------------------------|--------------|
| Rev. Joseph Kunnelaya, Bend | Nov 05, 1984 |
| Rev. Rogatian Urassa, Klamath Falls | Nov 20, 1983 |

We are most grateful for the years of service of all our Priests and Bishops. Please keep them in your prayers.

Parish News: St. Francis of Assisi, Bend and St. Thomas, Redmond

"OKTOBERFEST IN NOVEMBER"

*Understanding and Winning
Today's Spiritual Battles*
by Dr. Tom Curran,
Saturday November 7.



Whether or not we realize it, we are in a spiritual battle, and everything is at stake: our culture, our families and most important, our souls. In this dynamic, insightful and entertaining presentation, Dr. Curran will draw on the **Catholic Church's teaching on Purgatory, spiritual warfare and our call to transform our culture.**

Two opportunities, two different times and locations.

- ⇒ 9:30 a.m. at St. Francis in Bend
 - * no registration required, just come
- OR
- ⇒ 6:30 p.m. at St. Thomas in Redmond
(immediately following 5:30 Vigil Mass)
 - * **Registration required**, \$10 tickets on sale after all Masses Oct 17/18, Oct 24/25, Oct 31/Nov 1 or call the parish office: (541) 923-3390.
 - * Includes **German dinner and beer** at St. Thomas, *Saturday Night Live Catholic Style.*



Dr. Tom Curran is a nationally recognized speaker, author, and radio host. Graduating with a P.h.D. in systematic theology from Catholic University of America in Washington D.C. and a graduate degree in theology from the Gregorian University in Rome. Tom and his wife Kari are active in Catholic ministry and have used their experiences as parents of 9 children to help others achieve faith-based, engaged parenting.



Thoughts Along the Way

Bishop Liam Cary

Holy Church

The fourth of a series of columns
on the “Marks” of the Church

Each Sunday we confess our faith in one “holy” Church. “Holy” means to be set apart *for* God; yet we often set ourselves apart *from* God by our sins. How can the Church be “holy” if it is filled every Sunday with sinners like ourselves?

The Church is holy because her Lord is All-Holy, and He came to make us sinners holy too. “The Word was made flesh and dwelt among us” to sanctify us through the sacramental life he established in his Church. In the sacraments Jesus comes to meet us personally in this world of time and space in order to transform our deep-seated reluctance to be “set apart for God” into the freedom to “live no longer for ourselves but for Him.”

Christian holiness originates sacramentally. It begins with baptism, our “adoption” as “children of God,” as St. Paul puts it. And that adoption has an immediate consequence: inheritance. For if we are children of God, then we are “heirs of God and fellow heirs with Christ.” Baptized into adoption in Christ, we inherit *all* the riches He won for us by his suffering, death, and resurrection. In the words of the First Letter of Peter, “we have been born anew . . . to an inheritance which is imperishable” “We share the imperishable baptismal inheritance with all Christians, for there is only “one Lord, one faith, one baptism.” Since Protestant Christians are fellow heirs to the entire Christian inheritance, Catholics feel a deep familial respect for the holiness of their exemplary Christian lives. Clearly the grace of baptismal adoption flows through the Word in their hearts and comes to life in the work of their hands. Yet growing respect for Protestants brings a deep longing as well: the longing that “they may be one” with us in laying claim to the *entirety* of their baptismal inheritance. We Christians are all equally heirs, it is true, but Catholic Christians come into their baptismal inheritance in its fullness: seven sacraments; the Word of God in Scripture; a two-millennial Tradition of doctrinal and moral teaching; public veneration of the Mother of God and the saints; visible, organic union with the successors of Peter and the Apostles. Non-Catholic Christians treasure some or many of these elements, but only the Catholic Church claims them *all* as the rightful, irreducible baptismal inheritance of every Christian.

The Prodigal Son asked for his share of the inheritance that would come to him. He got what he asked for, but he didn’t ask for enough. When the young man arose at last in his far-away country and made his way home, his father’s wordless embrace told him what his elder brother was soon to hear: “Son, . . . *all* that is mine is yours.” The father’s mercy opened the door for his son to come into his

inheritance in full.

We can see from this parable that the baptismal inheritance of sacramental life is ours for the *receiving*—but not for the *taking*. For baptismal adoption, like legal adoption, cannot be coerced. I cannot declare myself to be legally adopted, for example; nor can I pronounce myself to be somebody’s heir. Rather, I must *be adopted* by others; I must *be made* their heir. I cannot force their hand.

Which of His human creatures can force the hand of the Almighty Father? Who can take the living water in hand and *compel* Him to adopt in baptism? Which of us could *insist* that he be given the baptismal inheritance won by the Father’s only Son? We are heirs to sacraments freely given to us by Christ through the hands of His Body, the Church. No one baptizes himself. No one confirms himself. No one absolves himself. No one ordains himself priest. We are always on the receiving end of the holiness that flows from the sacraments entrusted by Christ to the “one, holy, catholic” Church. “As the branch cannot bear fruit by itself, unless it abides on the vine, neither can you unless you abide in me,” Jesus tells us. “I am the vine; you are the branches . . . [and] apart from me you can do nothing.” Once more we come back, by a different path, to St. Peter’s decisive question: “Lord, to whom shall we go? You have the words of eternal life.”

Pensamientos Del Camino

Obispo Liam Cary

Santa Iglesia

El cuarto de una serie de columnas sobre las
“Marcas” de la Iglesia

Cada Domingo confesamos nuestra fe en una “santa” Iglesia. “Santa” significa ser apartado *para* Dios; sin embargo, a menudo nos apartamos *de* Dios por nuestros pecados. ¿Cómo puede la Iglesia ser “santa” si está llena cada Domingo con pecadores como nosotros?

La Iglesia es santa porque su Señor es Santo, y Él vino para hacernos pecadores santos también. “La Palabra se hizo carne y habitó entre nosotros” para santificarnos a través de la vida sacramental que Él estableció en su Iglesia. En los sacramentos Jesús viene a nuestro encuentro personalmente en este mundo del tiempo y espacio con el fin de transformar nuestra profunda renuencia a “ser apartados de Dios” en la libertad de “vivir ya no para nosotros mismos, sino para Él”.

La santidad Cristiana se origina sacramentalmente. Comienza con el bautismo, nuestra “adopción” como “hijos de Dios”, en la enseñanza de San Pablo. Y esa adopción tiene una consecuencia inmediata: herencia. Porque si somos hijos de Dios, entonces somos “herederos de Dios y coherederos con Cristo”. Bautizados en adopción en Cristo, heredamos *todas* las riquezas que Él ganó para nosotros por su sufrimiento, muerte, y resurrección. En las palabras de la

Primera Carta de Pedro, “hemos nacido de nuevo . . . a una herencia que es imperecedera . . .”.

Compartimos la herencia bautismal imperecedera con todos los Cristianos, porque sólo hay “un Señor, una fe, un bautismo”. Ya que los Cristianos Protestantes son coherederos de toda la herencia Cristiana, los Católicos sienten un profundo respeto familiar por la santidad de sus vidas Cristianas ejemplares. Claramente la gracia de la adopción bautismal fluye a través de la Palabra en sus corazones y vive en la obra de sus manos. Sin embargo el respeto creciente por los Protestantes trae un profundo anhelo también: el anhelo de que “ellos puedan ser uno” con nosotros en reclamar la *totalidad* de su herencia bautismal.

Nosotros los Cristianos somos igualmente herederos, es cierto, pero los Católicos Cristianos entran en su herencia bautismal en su plenitud: siete sacramentos; la Palabra de Dios en las Escrituras; una Tradición de enseñanza doctrinal y moral de dos milenios; veneración pública de la Madre de Dios y de los santos; unión visible y orgánica con los sucesores de Pedro y de los Apóstoles. Los Cristianos que no son Católicos atesoran algunos o muchos de estos elementos, pero sólo la Iglesia Católica los reclama a todos como la legítima, irreducible herencia bautismal de cada Cristiano

El Hijo Pródigo pidió la parte de su herencia que le vendría. Él obtuvo lo que pidió, pero no pidió bastante. Cuando el joven se despertó por fin en su país lejano e hizo su camino a casa, el abrazo sin palabras de su padre le dijo lo que su hermano mayor pronto oíría: “Hijo, . . . *todo* lo que es mío es tuyo”. La misericordia del padre abrió la puerta para que su hijo entrara a su herencia en su totalidad.

De esta parábola podemos ver que la herencia bautismal de la vida sacramental es nuestra para *recibirla*—pero no para *tomarla*. Porque la adopción bautismal, como adopción legal, no puede ser forzada. Yo no puedo declararme a mi mismo a ser adoptado legalmente, por ejemplo; ni tampoco puedo pronunciarle a mi mismo a ser el heredero de alguien. Más bien, debo *ser adoptado* por otros; debo *ser hecho* su heredero. Yo no puedo forzar la decisión de otros.

¿Cuál de Sus criaturas humanas puede forzar la mano del Padre Todopoderoso? ¿Quién puede tomar el agua viva en la mano y *obligarlo* a adoptar en el bautismo? ¿Quién de nosotros podría *insistir* en que se le diera la herencia bautismal ganado por el Hijo único del Padre? Somos herederos de los sacramentos dados gratuitamente a nosotros por Cristo a través de las manos de Su Cuerpo, la Iglesia. Nadie se bautiza a sí mismo. Nadie se confirma a sí mismo. Nadie se absuelve a sí mismo. Nadie se ordena a sí mismo sacerdote. A fin de cuentas somos siempre recipientes de la santidad que fluye de los sacramentos confiados por Cristo a la “una, santa, católica” Iglesia. “Como la rama no puede dar fruto por sí misma, si no permanece en la vid, así tampoco ustedes, si no permanecen en mí”, nos dice Jesús. “Yo soy la vid; ustedes las ramas. . . [y] sin mí no pueden hacer nada”. Una vez más regresamos, por un camino diferente, a la pregunta decisiva de San Pedro: “Señor, ¿a quién iremos? Tú tienes palabras de vida eterna”.

Your Bishop's Annual Appeal Dollars at Work: Adult Faith Formation

The prayer of Jesus Christ to the Father is that we “may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me.” Our life is a journey of knowing, living and sharing this reality in our lives. It is a life-long journey of entering ever deeper into the infinite beauty and splendor of our Catholic faith.

Bishop Cary and the Diocese of Baker is committed to expanding the opportunities for adult Catholics to grow in their faith life. The Office of Evangelization and Catechesis, under the direction of Barry Metzentine, is introducing an innovative digital platform called FORMED. With this remarkable Internet platform, you now have access to some of the best Biblical, Catechetical and Faith Formation material right at your fingertips.

The applications are virtually limitless for the parish and in your homes: RCIA, teen discipleship, marriage preparation, couples enrichment, sacramental preparation, scripture study, personal devotions, small group faith sharing, parish missions and retreats; and inspiring Catholic movies, audio talks and e-books for the whole family.

It is through your generous donations to the Bishop's Appeal that we are able to make a parish subscription to FORMED available to every parish, school and mission family in the Diocese of Baker for a significant discount off the retail subscription price—**less than \$1 per family per month!**

In this journey, to be good witnesses, to share the faith with our children and others, and to maintain a freshness and vitality in our own faith, we seek to expand our spiritual horizons no matter what our age. Indeed, how we can we not do otherwise considering the eternal nature of the source of our life and the summit of our faith?

That is why here in the Diocese of Baker we confidently take up our part in the worldwide task of the New Evangelization. We hope to equip those who desire to spread the Faith with varied and readily accessible resources to invite and deepen lifelong conversion to Jesus Christ in his Church.

Bishop Cary's Schedule

| | |
|------------|---|
| October 21 | Travel to Mt. Angel for Episcopal Council Meeting |
| October 22 | Episcopal Council Meeting in Mt. Angel |
| October 24 | Hispanic Marriage Encounter Meeting in Madras |
| October 25 | Prayer Group Retreat in The Dalles |
| October 29 | Staff Meeting |
| November 1 | Mt. Angel Seminary Benefit Dinner |

FORMED™

Contact your parish pastor,
a parish staff leader or the
Office of Evangelization & Catechesis
(541-388-4004) for details.

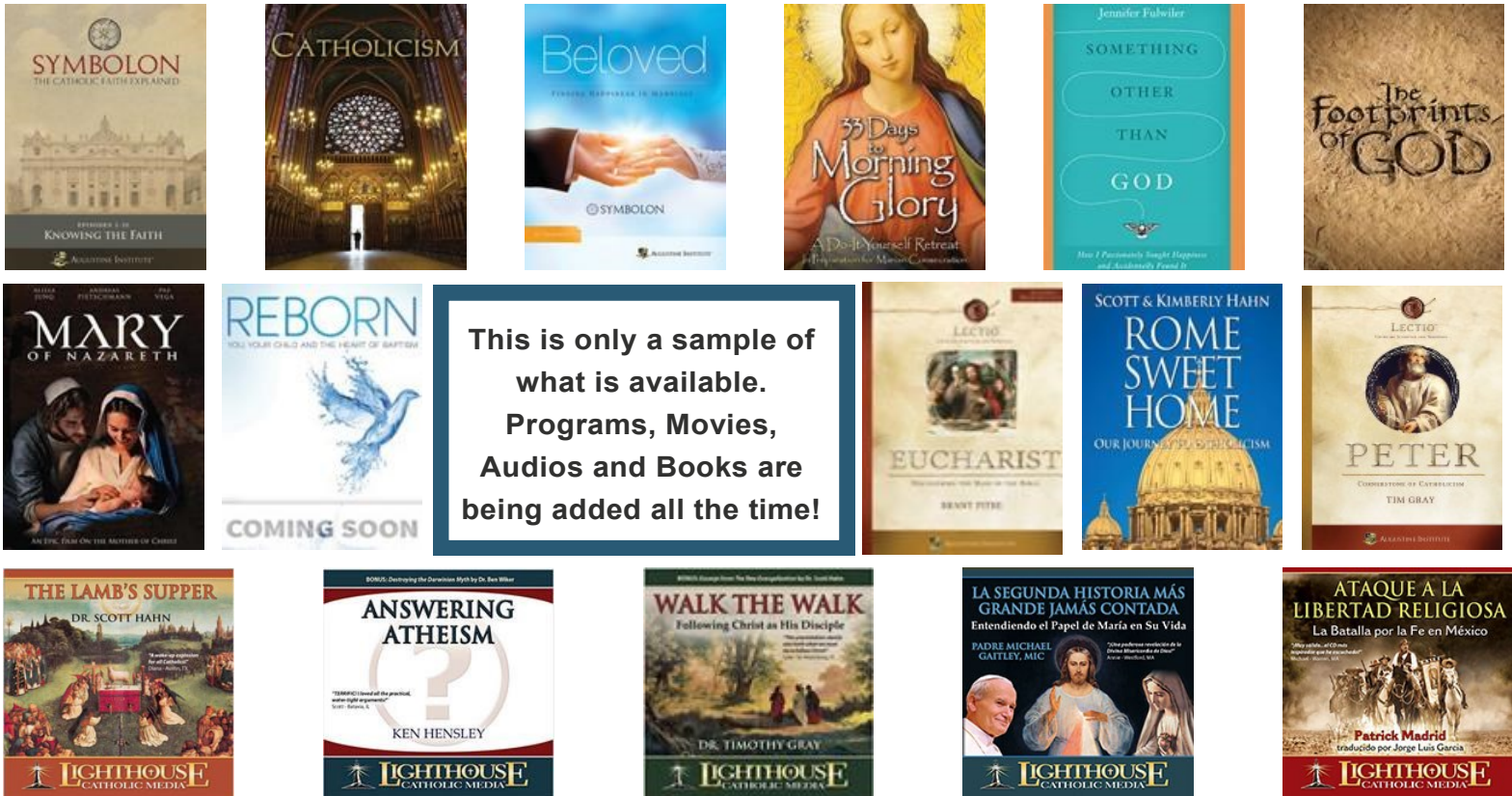
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We here at St. Pius X are excited to be launching FORMED! Not only will we be using the programs in our Adult Education classes, we will also be able to use the e-books for our book club meetings and the movies at our Family Potluck Movie Nights. We can't wait to see all the different ways we can utilize FORMED! Thanks, Mary Holder (Director of Religious Education and Youth Ministry)

What people are saying in our Diocese...
I want to let you know that FORMED is working out great. I was able to go in and get all I wanted... It is an awesome tool. Thanks a lot.
Fr. Jose Thomas
(Pastor, Blessed Sacrament Parish in Ontario)

FORMED is such a great tool! We can use this for RCIA, for our parish prayer group, and start couples small group faith sharing in our homes! Ken Kunkle (Adult & RCIA Catechist, St. Katherine Parish in Enterprise)