

Central Oregon Right to Life kicks off 40 Days for Life Campaign

The 40 Days for Life Campaign kicked-off on Wednesday, September 25th for Central Oregon. It was freezing cold weather for the prolife warriors that day, but we dressed in layers and came out to represent a Presence and a Voice for children in the womb and their parents considering an abortion.

The couple who come every week from Silver Lake, the Monday captain who comes from Chiloquin, and all the wonderful people, made a sacrifice of time and comfort to show up at the vigil to make it clear to the world that every life is sacred and we're willing to do whatever it takes to support life.

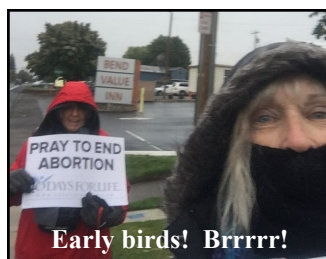


We had a few people who were apprehensive to stand outside Planned Parenthood since they had never done it before, but in the end they were thankful they did. If you are pro-life and want to be a Silent, Peaceful, Prayerful Presence in front of Planned Parenthood, you can expect a wonderful team who will be there with you on your first time. It's not too late to join up – go to centraloregonrighttolife.org and send us an email.

Thank you to Father Paul Antao and the La Pine, Christmas Valley, Gilchrist, and Sun River parishioners for giving us the seed money to get the 40 Days for Life Campaign started. Thank you also to Father Sibi Poulse

Pallupetta, Father Todd Unger, and Father Jose Thomas Mudakodiyil for allowing us to gather volunteers and donations from their parishioners as well. We could not do this without all those who work behind the scenes Fasting and Praying for the campaign. And last but not least, a big thank you to our Awesome God who inspired each and every one of you and called YOU to be here.

God bless us all, Patty Marx, CORTL



Early birds! Brrrrr!





Thoughts Along The Way

Bishop Liam Cary

The Snares of Death

Respect for Life Month touches down on both ends of the human spectrum: our first hours, in the darkness of the womb, and our last hours, on the way to the darkness of death.

What we observe in October we need to keep all year round, for a culture that once fostered respect for life now forcefully resists it with abortion and assisted suicide. These practices converge on the same legally sanctioned objective: to bring death about or speed it along. Both dispense from the commandment, “Thou shalt not kill.”

Nonetheless, opinion polls show the public to be deeply unsettled about the rightness and wrongness of legalized death dealing. As regards life’s beginning, many people evaluate the morality of abortion in relation to the age of the fetus. Late-term abortion, when the little being is recognizably human, counts as infanticide and cannot be justified; but “termination” in the early months, when our creaturely resemblance has scarcely begun to develop, is seen to be just a form of contraception. In this view it’s not “really” abortion at all and is therefore acceptable.

Opinion about the end of life is confusingly conflicted as well. In a 2016 Gallup poll only 18% approved of self-administered suicide, but 53% favored the practice with doctors’ assistance. “The only way this makes sense,” Matthew Lu concluded, “is if they think that doctor-assisted suicide isn’t really suicide at all.” They may indeed think this way, Nicholas Frankovich notes, because suicide prevention campaigns are “on a collision course with a creeping social acceptance of suicide as a ‘rational’ exercise of a right to die.

The “right” to abortion sets the stage for the “right” to die. A woman may end a pregnancy out of compassion for the hardship her child’s future holds in store for him. She judges his future prospects to be so terrible that it is not in his best interest to live them, that he should be spared them, that he has a right to die. On his behalf, therefore, she exercises this right as his proxy, the person designated to make life or death decisions for someone unable to decide for himself. And she does this as she exercises her own right to abortion. The two “rights” are joined at the hip.

At the beginning of life as at its ending the choices before us can be soul-twistingly difficult to contemplate, but it helps to remember several characteristics they all have in common. They all have to do with the future, with what’s *going to happen*. But I live in the present and can’t know for sure what’s going to happen until it does. I can (and must) project my present understanding forward in reasonable anticipation of situations to come, but I can

never foresee unforeseeable circumstances (including changes in myself) that turn weakness into strength or despair into hope. This I know: my most carefully thought-through expectations are vulnerable to being turned completely upside down by a future I cannot know in a world I did not make.

But unshakable depression, unbridgeable loneliness, or dread of intolerable pain can weigh so heavily upon me that I give up on my Creator. I make myself judge of His power to save and find it wanting. I can’t bring myself to trust that He will be true to His promise and stay with me to the end. I fall down in disbelief that He can give me—and others—new strength to bear the unbearable in ways I could never foresee.

It comes down to this: I don’t know what the future will bring, but God does. Time belongs to Him, not to me, and He has time for me still, He Who makes all things new. He asks only that I put my time in His hands. If His is a world where “all things are possible,” who am I to refuse?

Pensamientos A Lo Largo Del Camino

Obispo Liam Cary

Las Trampas de la Muerte

El Mes del Respeto por la Vida llega a ambos extremos del espectro humano: nuestras primeras horas, en la oscuridad del vientre, y nuestras últimas horas, en camino a la oscuridad de la muerte.

Lo que observamos en Octubre, debemos mantenerlo durante todo el año, porque nuestra cultura que una vez fomentó el respeto por la vida ahora la resiste con fuerza con el aborto y el suicidio asistido. Estas prácticas convergen en el mismo objetivo legalmente sancionado: provocar la muerte o acelerarla. Ambos prescinden del mandamiento: “No matarás”.

Sin embargo, las encuestas de opinión muestran que el público está profundamente inquieto sobre lo bueno y lo malo de la muerte legalizada. Con respecto al comienzo de la vida, muchas personas evalúan la moralidad del aborto en relación con la edad del feto. El aborto tardío, cuando el pequeño ser es reconociblemente humano, cuenta como infanticidio y no puede ser justificado; pero la “terminación” en los primeros meses, cuando nuestra semejanza de criaturas apenas ha comenzado a desarrollarse, es visto solo como una forma de anticoncepción. En este punto de vista no es “realmente” un aborto en lo absoluto, y por lo tanto, es aceptable.

La opinión sobre el fin de la vida también es confusamente conflictiva. En una encuesta Gallup del 2016, solo el 18% aprobó el suicidio auto-administrado, pero el 53% favoreció la práctica con la asistencia de los médicos. “La única manera en que esto tiene sentido”,

concluyó Matthew Lu, “es si piensan que el suicidio asistido por un médico no es realmente un suicidio en absoluto”. De hecho ellos pueden pensar de esta manera, señala Nicholas Frankovich, porque las campañas de prevención del suicidio están “en curso de colisión con una aceptación social creciente del suicidio como un ejercicio ‘racional’ del derecho a morir.

El “derecho” al aborto prepara el escenario para el “derecho” a morir. Una mujer puede terminar un embarazo por compasión por las dificultades que le depara el futuro de su hijo. Ella juzga que sus probabilidades de éxito en su futuro son tan terribles que no le conviene vivirlas, que debería salvarse de ellas, que tiene derecho a morir. Por lo tanto, en su nombre, ella ejerce este derecho como su apoderado, la persona designada para tomar decisiones de vida o muerte de parte de alguien que no puede decidir por sí mismo. Y ella hace esto al ejercer su propio derecho al aborto. Estos dos “derechos” están unidos a la cadera.

Al comienzo de la vida así como en su final, las elecciones que tenemos ante nosotros pueden ser muy difíciles de contemplar, pero ayuda a recordar varias características que tienen en común. Todas tienen que ver con el futuro, con lo que *irá a pasar*. Pero yo vivo en el presente y no puedo saber con certeza lo que va a pasar hasta que pase. Yo puedo (y debo) proyectar mi comprensión actual hacia adelante con anticipación razonable de las situaciones por venir, pero nunca puedo prever circunstancias imprevisibles (incluyendo cambios en mí mismo) que conviertan la debilidad en fuerza o la desesperación en esperanza. Esto sé: mis expectativas más cuidadosamente pensadas son vulnerables a quedar completamente al revés por un futuro que no puedo conocer en un mundo que no hice.

Pero la depresión inquebrantable, la soledad insalvable, o el miedo al dolor intolerable pueden pesar tanto sobre mí que renuncio a mi Creador. Me hago juez de Su poder para salvar y lo encuentro deficiente. No puedo confiar en que Él será fiel a Su promesa y que se quedará conmigo hasta el final. Caigo en incredulidad de que Él me puede dar a mí—y a otros—nuevas fuerzas para soportar lo insoportable en maneras que nunca podría prever.

Todo llega a esto: yo no sé lo que el futuro traerá, pero Dios sí. El tiempo pertenece a Él, no a mí, y Él tiene tiempo para mí todavía, Él Quien hace todas las cosas nuevas. Él solo pide que yo ponga mi tiempo en Sus manos. Si de Él es un mundo donde “todas las cosas son posibles”, ¿quién soy yo para rechazarlo?

The Traditional Latin Mass in Bend

The Extraordinary Form (Latin) Mass is offered **every Sunday** at 1:00 p.m. at Saint Francis of Assisi Historic Church. A High Mass (Sung Mass) is offered on the **second and fourth Sundays**. Confessions will be heard before Mass on these Sundays from 12:15 to 12:45.

BISHOP CARY'S SCHEDULE

| | |
|-----------|--|
| Oct 20 | 8:00 AM Mass & Acolyte Installation, Wallowa |
| Oct 20 | 10:30 AM Mass, Enterprise |
| Oct 22-23 | Episcopal Conference, Mt. Angel Abbey |
| Oct 23 | 7 PM Vigil Service, Cardinal William J. Levada, Archdiocese of San Francisco, Cathedral of Saint Mary of the Assumption |
| Oct 24 | 10:00 AM Mass of Christian Burial, Cardinal William J. Levada, Archdiocese of San Francisco, Cathedral of Saint Mary of the Assumption |
| Nov 2 | Day of the Spirit, Diocesan Retreat Center |

PRIESTLY ORDINATION ANNIVERSARIES

Congratulations to the following as they celebrate their ordination anniversaries this month:

| | |
|--|--------------|
| Rev. Joseph Kunnelaya, Prineville | Nov 05, 1984 |
| Rev. Mr. Stephen McGlone, Bend | Nov 10, 2007 |
| Very Rev. Rogatian Urassa, Klamath Falls | Nov 20, 1983 |

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

Bishop's Annual Appeal Update

Thank you to all who have participated so far in the 2019 Bishop's Annual Appeal *Living Our Faith*. Funds received through the Appeal are essential to the functioning of diocesan ministries that impact the daily spiritual lives of people in our parishes. As of October 4, we have received gifts and pledges from 2,153 families, achieving 89% of our \$635,000 goal.

We are happy to recognize these parishes and missions who have exceeded their parish goal. Many thanks for your participation.

| | |
|----------------------------------|--------------------------|
| Holy Family—Christmas Valley | St. John—Paisley |
| Holy Trinity—Sunriver | St. Joseph—Prineville |
| Our Lady of Angels—Hermiston | St. Kateri—Warm Springs |
| Our Lady of Snows—Gilchrist | St. Katherine—Enterprise |
| Our Lady of the Valley—La Grande | St. Mary—Elgin |
| Sacred Heart—Klamath Falls | St. Patrick—Heppner |
| Sacred Heart—Union | St. Patrick—Lakeview |
| St. Alphonsus—Dufur | St. Pius X—Klamath Falls |
| St. Anne—Monument | St. Richard—Adel |
| St. Elizabeth—John Day | St. Thomas—Crane |
| St. Helen—Pilot Rock | St. Thomas—Plush |
| St. James—Bly | St. William—Ione |

For your convenience, donations to the Bishop's Annual Appeal can also be made online at www.dioceseofbaker.org. However large or small, your contribution might be, it will help us to reach our goal. We appreciate your generosity.

New this year, make your gift to the Appeal securely from your smartphone. Text to (541) 369-4530.



Octoberfest Event

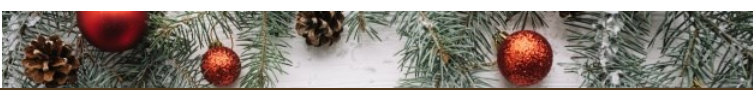
St. Thomas Church in Redmond is hosting its next *"Saturday Night Live – Catholic Style"* event the evening of November 2nd. This is our annual Oktoberfest event which features a delicious German meal, craft beer, and accordion music serenading you while you eat! We gather after the 5:30 p.m. Saturday Vigil Mass in the parish center and if you're feeling lucky, purchase a 50/50 raffle ticket!



After we eat, we sit back and enjoy a powerful presentation by our special guest speaker. This year's speaker, Kelly Nieto, is a former Miss America Runner-up, comedienne, and has been an opening act for legendary country stars like Garth Brooks. Kelly is one of those rare Catholic speakers who have the unique ability and talent to use the power of humor, wisdom and God to touch people deeply and inspire at the same time. Kelly will tell her incredible conversion story and about a vision she was given that led to her creating an internationally acclaimed musical of Christ's Passion.

All of this for just \$15 – best bargain anywhere! Tickets go on sale after Mass for three weekends beginning Oct 12/13. Out of town guests may call the Parish Office (541) 923-3390 by Oct 28th to be added to the Will Call list. Tickets go fast, so get yours soon for a great evening of food, fun and faith!

Submitted by Barry and Penny Greig, SNL Committee



Christmas Catholic Gift Fair

All are invited to the 3rd Annual Christmas Catholic Gift Fair presented by the St. Thomas Gift Shop ministry and held one weekend only.

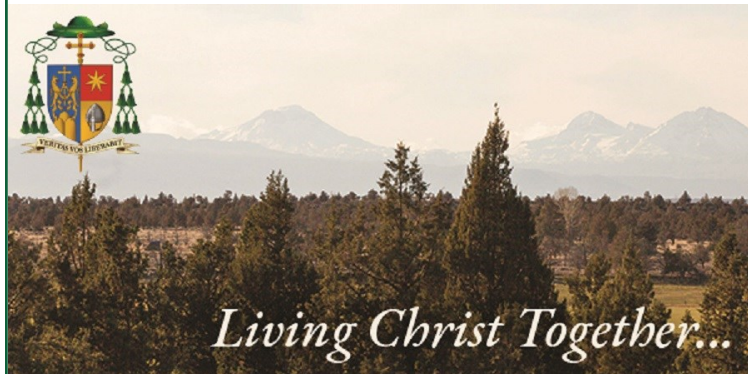
Saturday, November 16 10 a.m. until 8 p.m.
Sunday, November 17 9 a.m. until 3 p.m.
 (No sales during Holy Masses)

This is an opportunity to buy Catholic-centered items for your home, including Advent wreaths, candles and calendars; one-of-a-kind Nativity sets; Figurines of Baby Jesus, angels, kings, and animals; children's books and activities; stocking stuffers, ornaments and novelties.

The St. Thomas Gift Shop ministry is strictly non-profit and any moneys made go directly back to the Church. Cash, check or credit cards accepted.

St. Thomas Catholic Church
 1720 NW 19th Street, Redmond
 For more information, contact Laurel Cupper,
 541-788-9702 or st.thomas@q.com

A Message from Bishop Cary



Living Christ Together...

At the beginning of the month many of you received my first emails in a new endeavor to communicate occasional messages that aim to inspire and encourage.

If you have not received my emails and would like to, please provide your email address at www.DioceseofBaker.org/Together.

I look forward to journeying with you as together we continue to build up the Church of Central and Eastern Oregon.

In Christ Jesus,

Bishop Sam Cary



Annual Holiday Bazaar

Holy Redeemer Church

16137 Burgess Road, La Pine

Nov 8th 9am-5pm & Nov 9th 9am-3pm

Free Admission!



Crafts
Raffles

Baked Goods

Handcrafted Gifts

Come for Lunch!

stuffed baked potato*homemade soup
homemade pie

