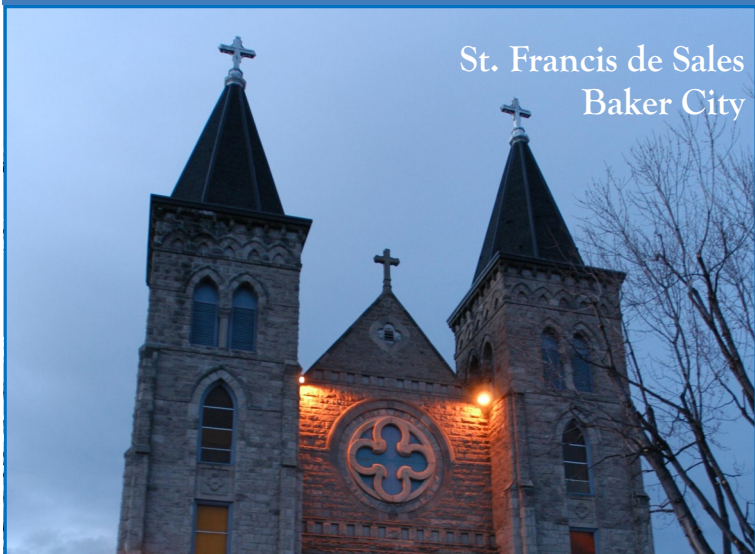


News of the Diocese of Baker

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THE DIOCESAN CHRONICLE

The History of our Cathedral continued



St. Francis de Sales
Baker City

In 1925 Bishop Joseph Francis McGrath, D.D., Second Bishop of Baker City, contracted with the Oblates of Mary Immaculate to preach a series of missions in all the parishes of the Diocese. The following is an excerpt from an account of their experiences as they reported them in *Catholic Extension Magazine*.

"The life of a missionary brings him many consolations to repay him for the hardships he undergoes. To be an instrument in the hands of God in bringing the wandering sheep into the fold, and in recalling the sinner to the realization of his duties is compensation indeed, far outweighing any physical or mental labor he may have expended. But when the labor is overwhelmingly on the part of the flock, the missionary can only wonder at the merciful designs of the Almighty. Such has been the experience of our missions in Eastern Oregon, in the Diocese of Baker....

... "On our way back to Hermiston that night it was too cold to talk, and I killed time meditating upon the heroic work of our missionaries in the far north, amid snow and ice. The Capuchin Fathers are in charge of the Hermiston missions which include Hermiston, Echo, Umatilla, Pilot Rock and others miles away which they attend faithfully in all sorts of weather. Truly the days of the pioneer missionaries are not past in Eastern Oregon. The day after calling the mission off, the pastor had a thumb frozen on his way to Echo.

On Christmas day we assisted the Right Reverend Bishop at Solemn Pontifical Mass in the Baker Cathedral. Several priests of the Diocese, after holding services for their own parishioners, came long distances to be present at the evening Christmas dinner in their father's house—for indeed, the Bishop is a true, kind father to all his priests. It was delightful to see the spirit of friendship and brotherly love that reigns among them.

Throughout the Diocese of Baker the physical condition of the country makes traveling exceedingly difficult and often-times dangerous. It is a mountainous region varying in heights, with numerous canyons, deep and treacherous. There are no railroads in the interior of Eastern Oregon. Highways are cut through the sides of mountains and generally are so steep and narrow that they are especially dangerous at night and in wet weather. One has to be particularly cautious when driving on the plateaus, because in many places they end abruptly at the edge of a precipice.

The priest must be alert when called to attend the sick at night, and it is exceedingly lonesome. One may travel fifty miles without a sign of human habitation. It is always prudent to carry a lunch when setting out on a trip through this mountainous region. The Bishop and his Secretary on one occasion were driving through a canyon when their automobile broke down and they were obliged to sleep in a haystack overnight. Next morning they repaired the machine and continued their journey, cold and hungry, with 150 miles more to go. Providence came to their aid in a most remarkable manner. An eagle swooped down beside the moving auto, seized a cottontail rabbit, lifted it fifty feet in the air and dropped it in front of them. Of course the rabbit was killed in the fall. The Bishop and his companion had an excellent breakfast. Their 'Benedic Domine' and 'gratias agimus' ('Bless us O Lord' and 'we give You thanks') were most fervent.

An average of 5,000 square miles is covered by every priest whose parish is in the interior of the Diocese. The Diocese itself covers 66,000 square miles, a larger area than the New England States; one and a half times larger than the State of New York.

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Thoughts Along The Way

Bishop Liam Cary

Pray for Bishops

I write these words on New Year's Day. By the time you read them, the American bishops' retreat in Chicago will be history, but I leave to take part in it tomorrow.

Such a retreat for all the bishops at once is unprecedented. Pope Francis asked us to spend a week together in prayer, reflection, and worship as the storm of sex abuse, cover-up, and loss of trust buffets the Church. We will do no business, make no speeches, take no votes. Instead, we will listen twice a day to a remarkable preacher sent from Rome, Father Cantalamessa. I've read him for years and am delighted at the prospect of hearing him in person. He will give us much to ponder and pray over, which is what we'll spend the rest of the day doing in silence. In that graced, shared silence we will be vulnerable to the mysterious workings of the Holy Spirit, Who has launched the Church out into the deep more than once before. We all need to pray hard that He will do so again.

St. John Fisher showed us how 500 years ago, in a time no less torn than our own. He was born in 1469 and died under the executioner's axe in 1535—the only bishop in England to refuse to swear allegiance to King Henry VIII. As the Church crumbled around him on every side, St. John Fisher faced up to a king; he held his ground to the end, just as he prayed he would. Perhaps we would do well to make his prayer our own as the ground shifts beneath our feet.

The words that follow are his "Prayer for Holy Bishops."

Lord, according to Your promise
that the Gospel should be preached
throughout the whole world,
raise up men fit for such work.
The Apostles were but soft and yielding clay
till they were baked hard
by the fire of the Holy Spirit.
So, good Lord, do now in like manner
with Your Church militant,
change and make the soft and slippery earth
into hard stones.

Set in Your Church strong and mighty pillars
that may suffer and endure great labors—
watching, poverty, thirst,
hunger, cold, and heat—
which also shall not fear
the threatenings, persecution, neither death,
but always persuade and think with
themselves to suffer with a good will,
slanders, shame, and all kinds of torments,
for the glory and laud of Your Holy Name.

By this manner, good Lord,
the truth of your Gospel
shall be preached throughout the world.
Therefore, merciful Lord,
exercise Your mercy,
show it indeed upon Your Church.
Amen.

Pensamientos A Lo Largo Del Camino

Obispo Liam Cary

Oración por Obispos

Escribo estas palabras en el Día de Año Nuevo. Para cuando lo lean, el retiro de los Obispos Estadounidenses en Chicago será historia, pero mañana me voy para tomar parte en él.

Dicho retiro para todos los obispos a la vez es sin precedentes. El Papa Francisco nos ha pedido pasar una semana juntos en oración, reflexión, y adoración para enfrentar la tormenta del abuso sexual, el encubrimiento y la pérdida de la confianza que acosa a la Iglesia. No tendremos juntas; no daremos discursos; no tomaremos votos. En cambio, escucharemos dos veces al día a un notable predicador enviado desde Roma, el Padre Cantalamessa. Lo he leído durante años y estoy encantado

con la perspectiva de escucharlo en persona. Él nos dará mucho para reflexionar y orar, que es lo que haremos el resto del día en silencio. En ese silencio compartido y agraciado, estaremos vulnerables a las obras misteriosas del Espíritu Santo, Quien ha lanzado a la Iglesia a las profundidades más de una vez. Todos necesitamos orar mucho para que Él lo haga de nuevo.

Hace 500 años, San Juan Fisher nos mostró como hace en un tiempo no menos desgarrado que el nuestro. Nació en 1469 y murió bajo el hacha del verdugo en 1535—el único obispo en Inglaterra que se niega a jurar lealtad al Rey Enrique VIII. Al derrumbarse la Iglesia a su alrededor por todos lados, San Juan Fisher se enfrentó al rey; se mantuvo firme hasta el final, justo como oró que lo haría. Tal vez haríamos bien en hacer suya nuestra oración cuando la tierra se desplace bajo nuestros pies. Las palabras que siguen son su "Oración por los Santos Obispos".

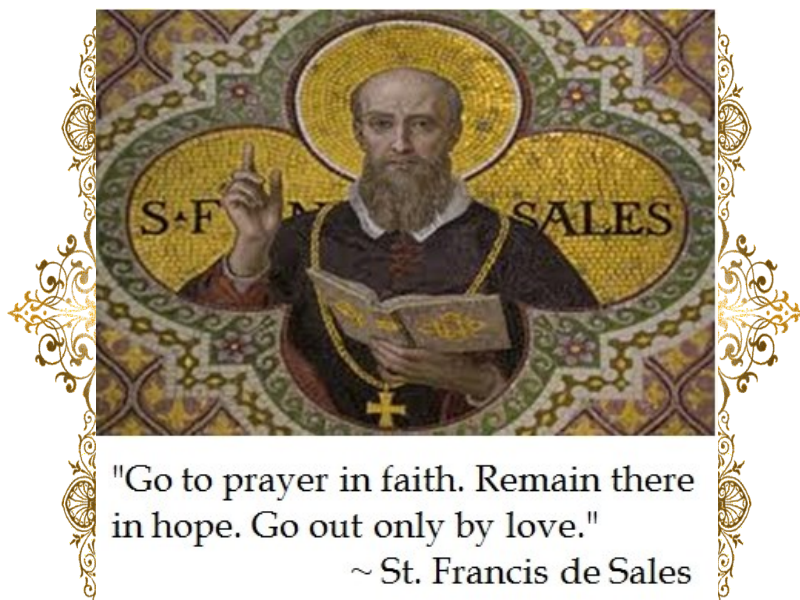
Señor, de acuerdo a Tu promesa
de que el Evangelio debe ser predicado
en todo el mundo,
levanta hombres aptos para tal trabajo.
Los Apostoles eran solo barro
suave y blando
hasta que fueron horneados
por el fuego del Espíritu Santo.
Así que, buen Señor,
hazlo ahora de la misma manera
con Tu iglesia militante;
cambia y convierte
la tierra blanda y resbaladiza
en piedras duras.

Establece en tu Iglesia
pilares fuertes y poderosos
que pueden sufrir
y soportar grandes labores—
observación, pobreza, sed,
hambre, frio y calor—
los cuales tampoco temerán
las amenazas, la persecución, ni la muerte;
pero siempre persuadirán y pensarán
con ellos mismos
para sufrir con buena voluntad,
calumnias, vergüenza,
y todo tipo de tormentos,
para la gloria y elogio de Tu Santo Nombre.

De esta manera, Buen Señor,
la verdad de Tu Evangelio
será proclamada en todo el mundo.
Por lo tanto, Señor misericordioso,
ejercita Tu misericordia,
muéstrala en verdad
sobre Tu Iglesia.
Amén.

Cathedral Conservation Prayer

God, our loving Father,
we thank You for this house of prayer.
It is in this sacred space that Your presence
is revealed to us through sacramental signs.
Here You build Your temple of living stones
and bring the Church to its full stature
as the Body of Christ.
It is to Your greater glory as parish and Cathedral,
servants and disciples,
that we strive to restore and renew this holy place.
In communion with the saints in heaven
and all on earth may we never cease
to bless and praise Your greatness.
Grant this through our Lord Jesus Christ,
Your Son who lives and reigns with You and
the Holy Spirit, one God, for ever and ever.
Amen.



Saint Francis de Sales was born in 1567 near Annecy, of noble and pious parents, and studied with brilliant success at Paris and Padua. On his return from Italy he gave up the grand career which his father had destined for him in the service of the state, and became a priest.

During the time of the Protestant reformation, Francis lived close to Calvinist territory. He decided he should lead an expedition to bring the 60,000 Calvinists back to the Catholic Church.

For three years, he trudged through the countryside, had doors slammed in his face and rocks thrown at him. In the bitter winters, his feet froze so badly they bled as he tramped through the snow.

Francis' unusual patience kept him working. No one would listen to him, no one would even open their door. So, Francis found a way to get under the door. He wrote out little pamphlets to explain true Catholic doctrine and slipped them under the doors. This is one of the first records we have of religious tracts being used to communicate the true Catholic faith to people who had fallen away from the Church.

The parents wouldn't come to him, so Francis went to the children. When the parents saw how kind he was as he played with the children, they began to talk to him. By the time Francis returned home, it is believed he brought 40,000 people to the Catholic Church.

The written history of our vast diocese portrayed the challenges of our bishop's, priests, and missionaries to be similar to St. Francis de Sales — so appropriately chosen as our patron saint.

BISHOP CARY'S SCHEDULE

Jan 27	8:00 AM Mass and Acolyte Installation, Sunriver
Jan 27	12:00 PM Mass, Christmas Valley
Jan 29	9:00 AM St. Thomas Academy, Redmond
Feb 1	2:00 PM OCP Meeting, Portland
Feb 9	10:00 AM Talk & 5:30 PM Mass, SH Klamath Falls
Feb 10	9:00 AM Mass, Chiloquin
Feb 10	11:30 AM Mass, Bly

The History of our Cathedral – Part Two continued

In the early spring the cattle and sheep are driven into the timber districts, sometimes a distance of 200 miles, where the grass is plentiful. In the Fall they are driven back to the valleys where they are cared for during the winter months. The work of the priests is heroic. From time to time, when it is possible, they visit every square mile of this vast area and bring the comforts of their holy religion to their people. More priests are needed. The harvest is ripe but the laborers are few.

In some of the missions, the pastor lives in the sacristy, prepares his own meals and performs all the household duties. He is very happy and content if he succeeds in making his monthly expenses. Having seen these conditions I was able to answer an inquiring non-Catholic if it were true that Catholics had to pay to go to Confession. I told him it was a fact, and I thus explained the fact. The parish priest is obliged to go to Confession; and I knew one who traveled 110 miles to fulfill this duty, and he does it frequently. The round trip is 220 miles and the fare \$22 and his meals a few dollars more, so that it cost him about \$30 and two days of his valuable time to go to Confession. This is not an isolated case. The cost is always the priest's liability in this vast territory.

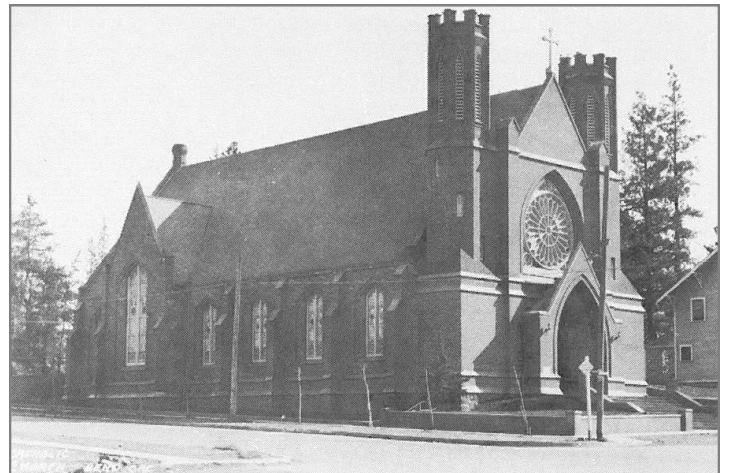
There is much to be done by the Catholic Church in Eastern Oregon. More missionaries are needed, as well as a fund to insure a decent living to the hard working, zealous, self-denying priests, all of whom, with one exception, have come from elsewhere to feed the flock scattered over this vast area.

Our next mission was preached at The Dalles, a prosperous town on the Columbia River. A great portion of the fruit of Oregon is shipped from here to all parts of the world. It has a beautiful Gothic church, recently remodeled. The Holy Names Sisters conduct an Academy for boys and girls. The church, which seats 350, was crowded every night, some people coming twenty-five miles to attend evening services.



St. Peter's Church, built in 1897 and dedicated on March 17, 1898, served the local Roman Catholic congregation as its place of worship until 1968.

Bend is 165 miles from The Dalles, and we went there by automobile, the lesser of two evils. By train it takes eight or maybe ten hours to reach Bend, depending upon the amount of freight which is attached. By automobile it takes but six hours and one has an opportunity of getting a good dinner on the way at a good hotel. Bend is the most prosperous town in Eastern Oregon. Fifteen years ago, when the Capuchin Fathers came, it was a forest with a few inhabitants. Today (1925) it has a population of 7,000 and two lumber mills which cut 1,500,000 feet of lumber daily. It has a beautiful, first-class hotel and many stores which would be the pride of a much larger city. It has all modern conveniences, and the population is steadily growing. It was our largest attended mission in the Diocese, and the Capuchin Fathers did all in their power to make our stay with them an event not soon, if ever, to be forgotten.



Although St. Francis of Assisi Church originated humbly with seven Catholic families and five other adults in 1904, it wasn't until 1920 that construction began on the new permanent church.

The closing mission in the Diocese was preached at Redmond, a mission under the care of the priests at Bend, twenty miles away. Twenty-five Catholics and about the same number of non-Catholics attended the mission. The delight manifested by these people, and their generosity, made this final mission the fitting climax of our five months labors in the mountains and valleys of Eastern Oregon.

We returned to The Dalles by train, a shorter trip than by automobile owing to the fact that the return trip is down grade, and the train is not hampered by freight. The railroad follows the course of the Deschutes River, a most turbulent body of water, from Bend to the Columbia River into which it rushes with a constant roar. From Bend to the Columbia River it has a fall of 5,000 feet, and is a roaring cataract the entire distance. We bade it a fond farewell, and we prayed that God would be as good to the next missionaries who travel along its banks as He has been to us."

*This article can be found in **The Cross In The Middle Of Nowhere, the History of the Catholic Church in Eastern Oregon** written by Monsignor William S. Stone. Published 1993*