



THE DIOCESAN CHRONICLE

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“greater good of souls”

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CENTRAL OREGON RIGHT TO LIFE BOOTH AT THE FAIR

David vs. Goliath

For five days at the Deschutes County Fair in Redmond, from July 31 through August 4, over 45 people from four different parishes in the area took two hour shifts at the Central Oregon Right to Life booth. They were from St. Thomas in Redmond, St. Francis of Assisi in Bend, St. Edward in Sisters, and St. Joseph in Prineville.

Through a grant to Oregon Right to Life in Salem, the booth had all new fetal models, 28 in. monitor, and DVD player so that all could better see and understand the development of the pre-born baby inside the mother's womb. Anyone could choose to look at the display of the instruments used during an abortion or on the positive side, listen to the heartbeat of a 12 week old baby by picking up the ear piece of an old, black, rotary phone! All in all, the booth was much more educational than before and very well received as usual.

The story of the week, though, was when a young woman stopped by the booth with a beautiful 7 month old baby boy and with tears in her eyes said that because of her “situation” last year, she had been encouraged to abort her baby. But when she came by the Pro Life booth at the Fair last year and saw our display, she changed her mind. She brought her little boy back to the booth this year so that she could tell her story! Those heartwarming situations keep us going and make it all worthwhile.

Right to Life organizations operate because of your generous donations and receive **no** tax money. Planned Parenthood, the largest provider of abortions in the U.S., receives \$575,000 of your taxpayer dollars. (Please sign the circulating petition of Stop Taxpayer Funding of Abortion in Oregon.)

Let us never forget that we are the Church Militant and are doing God's work, one baby at a time! For this is the true life story of “David and Goliath” and we all know who won that one!

~ Richard and Susan Thorne

Touching Hearts.
Changing Minds.
Saving Lives!

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FORWARD in FAITH

DIOCESE of BAKER

*“As each one has received a gift, use it to serve one another
as good stewards of God’s varied grace.”*

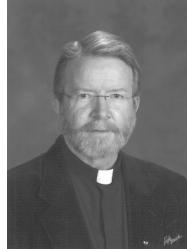
—1 PETER 4:10

Thank you for your continued support of this year's Appeal.

BISHOP CARY'S UPCOMING SCHEDULE

- | | |
|-------------|-------------------------------------|
| Sept. 6-8 | Redmond—Retrouvaille |
| Sept. 8 | Bend—Mass 7:30 a.m. |
| Sept. 8 | Prineville—Mass & Picnic 11:00 a.m. |
| Sept. 14 | John Day—Parish Jubilee |
| Sept. 15 | Hermiston—KC's Barbeque |
| Sept. 19 | Portland—Oregon Catholic Conference |
| Sept. 21-22 | Bend—Marriage Encounter |

THOUGHTS ALONG THE WAY from Bishop Cary



In my last *Chronicle* column I offered a defense of Catholic teaching on contraception without any reference to the Bible or Catholic teaching. Today I invite you to seek insight with me in these traditional sources of moral guidance.

The contraceptive revolution of the last 200 years, I argued, rests on three pillars: separation of sex from reproduction, no training for the young in the self-mastery of chastity, and the onus of responsibility for contraceptive practice on the woman alone.

Catholic teaching directly contradicts these three contentions. To the first we can apply our Lord's words prohibiting divorce: "What God has joined together, man must not divide." Man must not separate sex from reproduction. In God's twofold design for marriage a man and a woman become one flesh to express their mutual love and to increase and multiply the human family. The "yes" of love is meant to embrace both pleasure and procreation.

On their wedding day spouses publicly say "yes" to each other; they accept each other totally. And that totality of life includes fertility, the wondrous capacity to reproduce. In the words of the *Catechism*, "A child does not come from outside as something added on to the mutual love of the spouses, but springs from the very heart of that mutual giving, as its fruit and fulfillment." A child is a gift which a man and a woman give to each other in a uniquely intimate way and thereby express confidence that the love they profess for each other will endure. For they will need to take strength from each other's "yes" if they are to nurture and educate the visible fruit of their fertility that will be dependent on their care far into the future. So their marital "yes" to each other's fertility does not cease on the day they generate new life. They will repeat the "yes" of their intimate union a thousand times over in the mundane daily and nightly tasks of mothering and fathering the child of that union. Saying "yes" to their children, they say "yes" to each other—over and over again—in ways that deepen their love and make it ever more real.

In sharp contrast, contraception says "no" and cannot say "yes." It consciously withholds or excludes the procreative possibility from the marital embrace. The deliberate separation of sex from reproduction says "no" to the gift of one's spouse's fertility. A woman says "no" by refusing to open her God-given fertility to her husband; a man says "no" by refusing to enter his wife with his God-given fertility. In effect, both say "no" to God: "You shall not create new life here."

Such a tendency toward selfishness is encouraged by the second pillar of the contraceptive mentality, which deprecates the importance of chastity. In contrast, Catholic teaching proposes it as essential for personal, marital, and social happiness. "Chastity," the *Catechism* says, "means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being." But this integration does not come automatically or easily: "Chastity includes an apprenticeship in self-mastery, which is a training in human freedom." A young person who sets out

continued:

to become chaste learns to say "no" to overreaching desire in order to be able to say "yes" to friendship. In time he or she discovers that "chastity blossoms in friendship"; it sets us free to befriend and be befriended. And the friendship of spouses is the foundation of their marriage.

As the Church's endorsement of Natural Family Planning makes clear, openness to life in marriage does not mean that couples must generate as many children as possible. Rather, they are obliged to have as many children as God wills to give them. How are they to know His will for the size of their family? By prayerfully and honestly considering all the significant circumstances that affect their ability to raise children as God would have them do. For as St. Augustine put it centuries ago, "By offspring is meant not merely their begetting, but the raising of them lovingly, the nourishing of them humanely, and the educating of them religiously."

In carrying out this parental responsibility, however, they must take care not to separate sex from reproduction; they must not say "no" to each other's fertility. A couple schooled in Natural Family Planning learns to recognize with precision the signs of the woman's fertile period and to order the timing of their sexual relations accordingly: to come together in hopes of conceiving or to refrain until the fertile period has passed in order to avoid pregnancy (with the clear understanding that a baby will be welcomed if conception occurs unexpectedly). In neither case does the couple deliberately place a contraceptive obstacle in the path of complete bodily self-giving. They do not say "no" to the gift of life.

How many children to have and when to have them are decisions for the couple to take before the God who brought them together, blessed their marriage, and promised to be with them. It is a joint decision of husband and wife; no one else should make it for them or take it away from them (as the Chinese one-child policy does). But in thus respecting the liberty of couples, Catholic teaching differs sharply from the third pillar of the contraceptive mentality, which makes the woman responsible for the separation of sex from reproduction and effectively leaves it to her to decide the size of the family and the spacing of children. Since this decision need not be one in which her husband takes part, the contraceptive option would allow him to veto any choice of hers for more children more frequently than he desires. Alternatively, she could exercise that option herself to frustrate his desire for a larger family. In either case, the choice for contraception augments the power of "no."

The 200-year-old campaign for contraception has firmly erected its three pillars at the base of modern culture, but it is far from clear that they undergird greater happiness than before. Evidence of deep and widespread sexual disappointment abounds. The blame for our sad condition can hardly cast upon the teachings of the Church, for we are told that very few respect them or follow them. Perhaps that is precisely the problem. Though Christ's Church is weighed down on all sides by pressure to conform to the world, I have tried to show that this is no time to be ashamed of the Gospel. It is time to take our Redeemer at His word: "You shall know the truth, and the truth will set you free."

PENSAMIENTOS DEL CAMINO por el Obispo Cary

En mi última columna de la Crónica defendí la enseñanza Católica sobre la anticoncepción sin ninguna referencia Bíblica o de la Doctrina Católica. Hoy los invito a buscar conocimiento conmigo en estas fuentes tradicionales de orientación moral.

La revolución de los anticonceptivos en los últimos 200 años, mi argumento, se basó en tres pilares: la separación del sexo de la reproducción, los jóvenes no se han formado en el dominio de sí mismo en la castidad, y cargar la responsabilidad de la práctica anticonceptiva solo a la mujer.

La doctrina católica contradice directamente estos tres argumentos. En la primera podemos aplicar las palabras del Señor que prohíben el divorcio: “Lo que Dios ha unido, no lo separe el hombre.” El hombre no debe separar el sexo de la reproducción. El designio de Dios para la pareja en el matrimonio de un hombre y una mujer, se convierten en una sola carne para expresar su amor mutuo y aumentar y multiplicar la familia humana. El “sí” del amor abarca el placer y la procreación.

El día de la boda los cónyuges dicen públicamente “sí” el uno al otro, se aceptan talmente mutuamente. Y esa totalidad de vida incluye la fertilidad, la capacidad maravillosa para reproducirse. En las palabras del Catecismo, “Un niño no viene de fuera a añadirse al amor mutuo de los esposos, sino que brota del corazón mismo de ese don recíproco, del que es fruto y cumplimiento.” Un niño es un regalo que un hombre y una mujer se entregan el uno al otro de una manera única e íntima y con ello expresan su confianza al amor que se profesan el uno al otro y que perdurará. Porque ellos tendrán que darse fuerza el uno al otro “sí” para que puedan alimentar y educar al fruto visible de su fertilidad, que dependerá de su cuidado en el futuro. Por eso su “sí” matrimonial a la fertilidad del uno al otro no cesa en el día que generan una nueva vida. Se repite el “sí” de su íntima unión mil veces en las tareas cotidianas diurnas y nocturnas de la maternidad y la paternidad del hijo de esa unión. Decir “sí” a sus hijos, es decir “sí” el uno al otro, una y otra vez, de manera que profundizan su amor y lo hacen cada vez más real.

Por el contrario, los métodos anticonceptivos, dicen “no” y no pueden decir “sí.” Porque conscientemente retiene o excluye la posibilidad de procreación en el abrazo marital. La deliberada separación de las relaciones sexuales de la reproducción dicen “no” al don de la fertilidad del cónyuge. La mujer dice “no” al marido al cerrarse a la fertilidad que Dios le ha dado, un hombre dice “no” al negarse a entregarse a su esposa con la fertilidad que Dios le dio. En efecto, ambos dicen “no” a Dios: “Tú no crearas una nueva vida aquí.”

Esta tendencia egoísta es alentada por el segundo pilar de la mentalidad anticonceptiva, que desprecia la importancia de la castidad. Por el contrario, la enseñanza católica propone como esencial para la felicidad personal, civil y social. El Catecismo dice “La castidad”, “significa la integración lograda de la sexualidad en la persona y la unidad interior del hombre en su ser corporal y espiritual.” Pero esta integración no viene automáticamente o fácilmente: “La castidad implica un aprendizaje de auto-dominio, que es una pedagogía de la libertad humana. “Una persona joven que se dispone a convertirse en casta aprende a

decir “no” al deseo pasional con el fin de ser capaz de decir “sí” a la amistad. Con el tiempo él o ella descubren que “la castidad florece en la amistad”, nos hace libres para escoger un amigo y que alguien te escoja como amigo. Y la amistad entre los cónyuges es la base de su matrimonio.

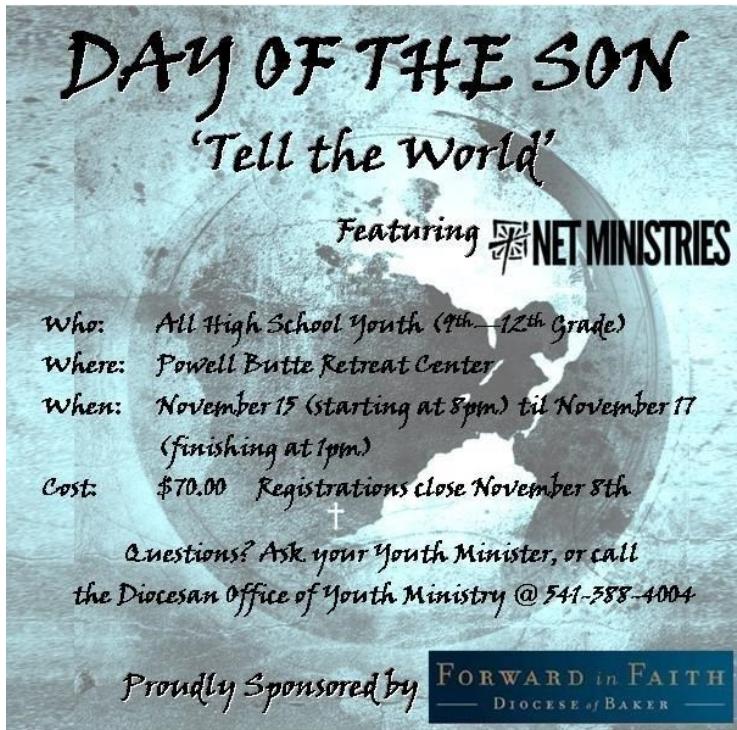
La recomendación de Iglesia por la Planificación Natural de la Familia deja claro, que la apertura a la vida en el matrimonio no significa que las parejas deben generar tantos niños como sea posible. Más bien, están obligados a tener todos los hijos que Dios quiera darles. ¿Cómo van a conocer su voluntad para el tamaño de su familia? Por la oración y honestamente considerando todas las circunstancias importantes que afectan su capacidad para criar hijos como Dios quiere que lo hagan. como San Agustín lo expresó hace siglos, “Por criar se entiende no sólo la procreación, pero la crianza de ellos con amor, el sustento humano, y la educación religiosa de ellos.”

En el desempeño de esta responsabilidad parental, se debe tener cuidado de no separar el sexo de la reproducción, ya que no deben decir “no” a la fertilidad de uno y otro. Una pareja educada en la Planificación Familiar Natural aprende a reconocer con precisión los signos del periodo fértil de la mujer y ordenar el tiempo de sus relaciones sexuales de acuerdo a: la esperanza de concebir o de abstenerse hasta que haya pasado el período fértil con el fin de evitar el embarazo (con el claro entendimiento de que el bebé será bienvenido si la concepción se produce de forma inesperada). En ninguno de los casos la pareja coloca deliberadamente un obstáculo anticonceptivo en el la donación y entrega corporal. Ellos no dirán “no” al don de la vida.

¿Cuántos hijos tener y cuándo tenerlos son decisiones que la pareja debe tomar ante el Dios que los unió, bendijo su matrimonio, y se prometió a estar con ellos. Se trata de una decisión conjunta de marido y mujer, nadie más debe hacerlo por ellos o quitarle la decisión (como lo hace la política de China de un solo hijo). Pero respetando así la libertad de las parejas, la enseñanza católica se diferencia claramente del tercer pilar de la mentalidad anticonceptiva, que hace que la mujer responsable de la separación del sexo de la reproducción y efectivamente deja que ella decida el tamaño de la familia y el espaciamiento de los niños. Dado que esta decisión no tiene que ser en la que su marido no participe, la opción anticonceptiva le permite a él vetar cualquier decisión de ella en tener más hijos o mas frecuencia de lo que él desea. Alternativamente, ella puede ejercer esa opción por elle misma para frustrar su deseo de una familia más grande. En cualquiera de los casos, la elección para la anticoncepción aumenta el poder de “no”.

Los 200 años de la campaña de la anticoncepción ha erigido con firmeza sus tres pilares en la base de la cultura moderna, pero está lejos de ser real que den mayor felicidad que antes. La evidencia de profunda decepción sexual generalizada abunda. La culpa de nuestra triste condición difícilmente puede recaer en las enseñanzas de la Iglesia, porque se nos dice que son muy pocos los las respeta o las siguen. Tal vez ese es precisamente el problema. Aunque la Iglesia de Cristo está presionada por todos lados para que se ajuste al mundo, he tratado de mostrar que este no es tiempo de avergonzarse del Evangelio. Es el momento de tomar nuestro Redentor en Su palabra: “Y conocerán la verdad, y la verdad los hará libres.”

DAY OF THE SON 2013



DAY OF THE SPIRIT 2013



PARISH NEWS: St Augustine Parish, Merrill OR

Vacation Bible School at St. Augustine was held from June 25th through June 29th. We had 37 attendees which included members of our Youth Group who were designated "Team Leaders". The theme was "Son West Roundup" and we decorated accordingly. The students learned the story of our Salvation through western songs and dances which gave Glory and Praise to our Savior, Jesus Christ. The students had theme based Bible stories, crafts, snacks, and games. They participated in our famous obstacle course which represented the obstacles of life and they learned to have faith that God will always be with you and lead you through life during the good times and the difficult times. The last day we had a pizza party and a piñata. The children presented a program for their families and it is safe to say that a good time was had by all who attended this summer's Vacation Bible School.

Thank you to all who participated: teachers, youth, students and families!

~ Cynthia Cowan-Taylor, Director of Religious Education



PARISH NEWS: Sacred Heart, Klamath Falls

Sacred Heart Parish in Klamath Falls held their annual Bilingual Mass and Parish Picnic on Sunday, August 11th at Moore Park; 400+ attended this event! The Knights of Columbus barbecued hamburgers and hotdogs and the Hispanic Commission cooked Carne Asada...everyone else supplied delicious side dishes, salads and desserts! Youth Ministry made sure the children all had fun with Piñatas, potato sack races, and a watermelon-eating contest! There was a "slip 'n slide bouncy house" that provided a lot of fun, too! The Catholic Daughters sponsored a 50/50 table and our new Director of Religious Education, Sharla Bishop, greeted families and made sure everyone had registration forms for Religious Education. It was a wonderful event on a gorgeous, sunny day in the "Cathedral of Pines".

~ Michele Laughlin, Pastoral Associate

