



THE DIOCESAN CHRONICLE

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"greater good of souls"

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ST. VINCENT de PAUL FUNDRAISING

Approximately 30 years ago the local Redmond St. Vincent de Paul Organization began operating out of a small 800 square foot house, where dedicated volunteers handed out weekly food baskets to a few needy individuals. The volunteers did a remarkable job in a very confined setting that lacked air conditioning and had frequent electrical problems.

In 2002, Redmond St. Vincent de Paul opened a small thrift store on South Highway 97. This provided some additional support for the Food Bank (Social Services) and also allowed for providing vouchers for clothing, kitchen utensils, etc. When the five year lease on the store building was up in November 2007, the new owner increased the lease cost from \$.45 per square foot to \$1.45 per square foot, so it was no longer possible to maintain the store. It should also be noted that during the period of 2002 – 2007, each of the local St. Vincent chapters formed its own 501c3 independent conference.

After being without a store for two years, in 2009 the Redmond St. Vincent Conference was able to negotiate a favorable five-year lease for a new 1300 square foot store and social services facility. A year later, an additional 4500 square feet, in the same building became available and a new five-year lease for the entire building was agreed upon. This lease included a five-year option to purchase the property at any time during the lease period (this option needs to be exercised in the next year and a half).

This brings us to the current situation. The store has been very successful in earning income to support the Social Services and Social Services has been very successful in providing food (approximately 20,000 meals per month); rent and utility assistance, clothing (through thrift store vouchers); and other necessities for the poor. The store also provides low income people a pleasant place to shop.

The current concern is for the Redmond St. Vincent de Paul Conference to be able to provide services at the current level and more for many years to come. The Board of Directors feels that, given the experience of losing the prior thrift store when the property was sold and lease costs increased, the only way to assure the continuity of services for years to come is by owning the property. The Board has concluded that the Conference can readily save \$1000 -



\$3000 per month by paying mortgage payments, as opposed to lease payments. The Conference has been urged by Grantors and lenders to raise \$100,000 from the community to show community support. Grantors and lenders want to see this support before they will provide additional funds, making purchase of the property possible. It might be noted that St. Vincent de Paul is the largest provider of Social Services in the community (perhaps with the exception of Neighbor Impact, who receive Federal dollars and make distributions to several social service organizations).

Pope John Paul II said, "The first mission of the church should be to assist the poor". The mission of St. Vincent de Paul is just that!

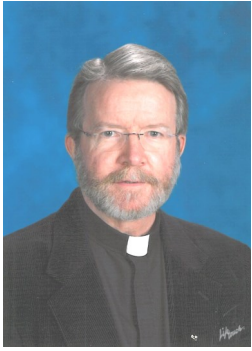


We are now asking for donors to support the St. Vincent de Paul mission of serving the poor. Now is a good time to purchase the property, while interest rates are low. Donations are tax deductible and may be sent to:

St. Vincent Building Fund
St. Vincent de Paul, Redmond Conference
1616 SW Veteran's Way
Redmond, OR 97756

If you would like more information, or a tour of the St. Vincent facility, you may contact one of the following:

Norm Czerwonka	541-389-8237
Barry Grieg	541-604-4318
Elton Gregory	541-548-4841



“Do you think that I have come to establish peace on the earth?” Jesus asked in the Sunday Gospel of August 18th. His answer is startling: “No, I tell you, [I have come for] division.” Division?

It is true. Christ the Divider strikes at the root of our relationships. “From now on a household . . . will be divided” in deep and two-sided fashion: father against son and son against father; mother against daughter and daughter against mother.

Jesus speaks from experience: he brought division to his own household. “Son, why have you treated us so?” his Mother said to him when she and Joseph found him in the Temple. “Behold, your father and I have been looking for you anxiously” (Luke 2:48). Later on, this division extended to Jesus’ wider family: “When his relatives heard [that he was home], they set out to seize him, for they said, ‘He is out of his mind’” (Mark 3:21). Furious over his words in the synagogue, his neighbors in Nazareth “drove him out of the town . . . to the brow of the hill . . . to hurl him down headlong” (Luke 4:29). Jesus’ own life shows it clearly: he who “is our peace” has come for division (Ephesians 2:14).

From this painful reality Jesus does not shield his disciples. To share his friendship is to enter his life and let him enter ours. He opens his whole life up to our entry, and he comes into ours with all the fullness of his divinity and humanity, bringing with him all the division he experienced on earth as man.

Therefore, in the Year of Faith the Gospel calls us to face the painful reality of division within the Household of Faith, the Church. As the media disseminates the aggressively anti-Christian mind set of the courts, the workplace, and the college campus, friendships and families fall under its widening shadow as well. Belief weakens; prayer wanes; worship ceases. Division comes home to the household of faith. Which Catholic family does not experience it? We should not be surprised if ours does. In the Christian life, Jesus promises, household division goes with the territory.

The fault line runs along different ways of looking at our past. From the suffering of innocent Job in the Old Testament to the Passion of innocent Jesus in the New, the God of the Bible doesn’t measure up to the standards we poor humans set for Him. When our faith falters or fails, He seems impossibly inconsistent, even two-sided. The God of the Promise commands Abraham to sacrifice his only son, Isaac, and then relents when Abraham lifts his knife in obedience. The God of Redemption sends his Son to bring both peace and division. The All Holy God founds a Church that often seems more scandalous than saintly. Between this God and those who cannot put their faith in Him a “dividing

continued:

wall of hostility” builds up (Ephesians 2:14) as time and again He fails the test of our expectations. He refuses to be the God we insist that He be.

At a key moment of division in his own life Jesus gave us just the question we need to raise in the face of this hostility within the household of faith. Upon hearing him speak of his flesh as food and his blood as drink, many disciples “drew back and no longer walked with him.” So he looked at his Apostles and asked, “Will you also go away?” (John 6:66-67).

“Lord, to whom shall we go?” Peter answered for the Church then and now (John 6:68). Notice that he said “we,” not “I.” The plural is significant: we are not alone in raising objections against God; nor are we the first to be tempted to “go away.” The soul-stretching struggle to believe in Jesus Christ has persisted through 2,000 years of seeking and finding, of knocking and opening, of asking and receiving. A “great cloud of witnesses” surrounds us (Hebrews 12:1); they all testify to the truth of Peter’s confession: “Lord, you have the words of eternal life” (John 6:68).

The Samaritan woman is among them (John 4:7-42). Suspicious and defensive, she was not slow to raise objections when she met Jesus at the well. But his gentle patience in responding led her to realize that the “dividing wall of hostility” was not so much between them as within herself. Jesus broke it down with his mercy. Pardon and peace put an end to division. Then and there the woman ceased putting God to the test and let Him put her to the test. She left her water jar behind, empty now of her insistence that God meet her expectations of Him, and went back to the village determined to meet His expectations of her. And there was no mistaking the joy of her return.

Jesus came for the division that makes us whole: he came for the Breaking of the Bread. He came to hand himself over to sinners in the life-giving division of his Body and Blood. He came to be divided unto death in order to be distributed unto life. And he says to us at every Mass, “Do this in memory of me.”

PENSAMIENTOS DEL CAMINO por el Obispo Cary

“¿Creen que he venido a traer paz a la tierra?” Jesús pregunta en el Evangelio del domingo 18 de agosto. Su respuesta es sorprendente: “No, yo les digo que [he venido a traer] división”. ¿División?

Es cierto. Cristo divisor sacude desde la raíz de nuestras relaciones. “De ahora en adelante la familia. . . se dividirá” desde lo profundo y de dos maneras: el padre contra el hijo y el hijo contra el padre, la madre contra la hija y la hija contra la madre.

Jesús habla por experiencia: él trajo la división a su propia familia. “Hijo, ¿por qué nos has hecho esto?”, le dijo su madre cuando ella y José lo encontraron en el Templo. “Tu padre y yo te buscamos muy preocupados.”

(Lucas 2,48). Más tarde, esta división se extiende a la demás familia de Jesús: “Cuando sus parientes oyeron [que estaba en casa], fueron a hacerse cargo de Él pues decían se ha vuelto loco” (Marcos 3,21). Furiosos por sus palabras en la sinagoga, sus vecinos de Nazaret “lo llevaron fuera de la ciudad. . . a un barranco del cerro. . . para arrojarlo desde ahí” (Lucas 4,29). La vida de Jesús muestra claramente: que Él “es nuestra paz” ha venido para la división (Efesios 2,14). A partir de esta dolorosa realidad Jesús no protege a sus discípulos. Compartir su amistad es entrar en su vida y dejar que Él entre a la nuestra. Abre su vida para que entremos a ella, y Él entra a la nuestra con toda la plenitud de su divinidad y humanidad, trayendo consigo toda la división que experimentó en la tierra como hombre.

Por eso, en el Año de la fe el Evangelio nos llama a enfrentar la dolorosa realidad de la división dentro de la familia de fe, la Iglesia, por la difusión de una mente anticristiana agresiva por los medios de comunicación, en los tribunales, en el lugar de trabajo, y en la universidad, las amistades y las familias caen bajo su sombra también. Debilita las convicciones, la oración se desvanece; el culto cesa. La división llega a la familia de la fe. ¿Qué familia católica no lo experimenta? No debemos sorprendernos si la nuestra lo hace. En la vida cristiana, Jesús nos dice, la división familiar va con el territorio.

El error recorre diferentes caminos, mirando nuestro pasado. Del sufrimiento de Job el inocente en el Antiguo Testamento a la Pasión del inocente Jesús en el Nuevo, el Dios de la Biblia no está a la altura de los estándares que nosotros, pobres seres humanos le fijamos. Cuando nuestra fe flaquea o falla, Él parece increíblemente inconsistente, incluso es difícil saber de qué lado esta. El Dios de la Promesa ordena a Abraham que sacrifique a Isaac, su único hijo, y luego se arrepiente cuando Abraham levanta el cuchillo en obediencia. El Dios de la Redención envió a su Hijo para traer la paz y la división. El Dios Todo Santo funda una Iglesia que a menudo parece más escandalosa que santa. Entre este Dios y los que no pueden poner su fe en Él se forma un “Muro de odio que es la separación” (Efesios 2,14), y una y otra vez Él no pasa la prueba de nuestras expectativas. Se niega a ser el Dios que nosotros insistimos que sea.

En el momento clave de división en su propia vida Jesús nos da la pregunta que debemos plantear frente a esta hostilidad dentro de la familia de fe. Al oírle hablar de que su carne es alimento y su sangre es bebida, muchos de sus discípulos “se retiraron y dejaron de seguirlo. “Jesús pregunto a los doce: “¿Quieren dejarme También ustedes?” (Juan 6,66 -67). “Señor, ¿a quién iríamos?” Pedro respondió por la Iglesia de antes y de ahora (Juan 6,68). Note que él dijo “nosotros,” no “yo.” El plural es significativo: no estamos solos en las argumentaciones en contra de Dios, ni somos los primeros con la tentación de “dejarlo”. La lucha del alma en creer en Jesucristo ha persistido a lo largo de 2,000

años de buscar y encontrar, de tocar y abrir, de pedir y recibir. “Innumerables son los testigos” y como una nube nos envuelven (Hebreos 12,1), todos ellos dan testimonio de la verdad en la confesión de Pedro: “Señor, tú tienes palabras de vida eterna.” (Juan 6,68).

La mujer samaritana esta entre ellos (Juan 4,7-42). Suspica y defensiva, no tardó en plantear objeciones cuando conoció a Jesús en el pozo. Pero su paciencia amable al responderle la hizo darse cuenta de que la “pared hostil de separación” no estaba entre ellos sino dentro de ella misma. Jesús la rompió y la tumbó con su misericordia. El perdón y la paz pusieron fin a la división. En ese mismo momento la mujer dejó de poner a prueba a Dios y dejó que Él la pusiera a prueba. Ella dejó su cántaro, ahora vacío de su insistencia en que Dios cumpliera sus expectativas, y regresó al pueblo decidida a cumplir con las expectativas que Dios quería de ella. Y no había duda de la alegría a su regreso.

Jesús vino por la división que nos une: él vino para la fracción del pan. Él vino a entregarse a los pecadores en la división de su Cuerpo y de su sangre que da vida. Él vino para ser dividido hasta la muerte, para de esa manera ser distribuido para la vida. Y él nos dice en cada Misa: “Hagan esto en conmemoración mía.”

DIOCESE OF BAKER ANNUAL PRO-LIFE CONFERENCE



The 2013 annual Diocese of Baker Pro-Life Conference will be held at the Powell Butte Retreat Center on Saturday, October 5th. This Conference is designed for everyone who is actively involved in the Pro-Life movement in our Diocese; however, all of the people of our diocese are encouraged to attend as we give witness to the Gospel of Life.

The day will begin with Mass at 8:30 a.m. offered for Pro-Life intentions. The Joyful Mysteries of the Rosary will immediately follow Mass.

The Conference presentations begin at 10:00 a.m. and will feature three guest speakers. **The Most Reverend Liam Cary, Bishop of Baker**, will speak on “*The Defense of Life in the Year of Faith*”; **Colm Willis, PAC Director, Oregon Right to Life**, will give an update on “*The Pro-Life Advances in the Last Oregon State Legislature*”; and **Dr. Richard Thorne** will speak on “*The Continuation of the Tyranny by the Minority on Conscience and Religious Belief—Post Election*”.

Why attend? “Attacks on conscience and religious beliefs in the United States has now entered the final stages of persecution. How? By threat of criminalization and physical persecution. It is time to be truly informed so as to be able to defend your faith, your family, and your beliefs,” said Dr. Thorne.

Breakfast and Lunch will be provided and a donation of \$15 is suggested for the conference. To RSVP, please call the Diocesan Office at (541) 388-4004 by October 1st. For more information, please call Father Greiner at (541) 447-6475.

All are invited and encouraged to attend this year’s Pro-Life Conference.

PARISH NEWS: St. Francis of Assisi, Bend



Father Jim Radloff and several members of St. Francis of Assisi Parish traveled to Vancouver, Washington, to attend the 9th Northwest Regional Catholic Stewardship Conference on August 23-24 at St. Joseph Parish. Everyone returned energized and encouraged that our plans to engage our faith community and foster stewardship is the way our Lord wants us to proceed. Archbishop J. Peter Sartain of the Archdiocese of Seattle gave the keynote address on the first day of the conference and celebrated Mass at the end of the day. Bishop Michael W. Warfel of the Diocese of Great Falls-Billings, Montana, was the keynote address speaker on the second day. Conference workshop leaders came from Oregon, Washington, New York, California, Montana, and Florida. We are grateful to the Diocese of Baker for being one of the generous sponsors of this vital and worthwhile event.

The discernment process to bring the gift of stewardship to St. Francis Parish began nearly a year ago with the formation of the Stewardship Committee. The Saint Francis Stewards have hosted appreciation events for members of the parish with Bishop Cary and Father Radloff making presentations. Another event is planned before the end of the year to thank those who have given of their time, talent and treasure. The message St. Francis wishes to deliver is that we are all called to be stewards; it is our return to the Lord for He has given us everything. —Candace Wimer

NE THEOLOGICAL CONFERENCE: La Grande

Our Lady of the Valley
Catholic Church
1002 'L' Avenue
La Grande, OR 97850
Ph: (541) 963-7341

CATHOLIC  EXTENSION

Diocese of Baker
Bend, OR



OUR SPIRITUALITY TODAY: THE FAMILY PERSPECTIVE

October 11 – 13, 2013



For more information visit OLOV website at:
<http://olvlg.org/> and register online at:
<http://neoregontheologicalconf.eventbrite.com/>

POPE FRANCIS TO CONSECRATE THE WORLD TO MARY'S IMMACULATE HEART



The Holy Father's prayer will be part of a two-day Marian celebration in October, the month of the Rosary. Pope Francis will consecrate the world to the Immaculate Heart of Mary on October 13 as part of the Marian Day celebration that will involve the iconic statue of Our Lady of the Rosary of Fatima.

The Diocese of Baker invites you to participate in this most important day by joining in a Marian Day celebration to be held at St. Thomas Parish in Redmond from 2:30-4:00 p.m. This sacred time will include Eucharistic Adoration, The Holy Rosary, Litany of the Blessed Virgin Mary, Marian Hymns, and a Homily on Our Lady of Fatima and her message to the world. All are welcome.

PARISH NEWS: St. Thomas, Redmond



St. Thomas Parish presents the next "Saturday Night Live – Catholic Style" event on All Souls Day, November 2, 2013. Open to all parishioners in the diocese and guests (ages 11 and up); it's a wonderful evening with Mass, a meal and a live talk. The speaker will be Sister Miriam James Heidland, from the Society of Our Lady of the Most Holy Trinity (SOLT), a missionary community that serves global areas of deepest apostolic need.

Sister Miriam will offer her insights on "The Transforming Power of Authentic Love" and challenge us to consider the question: "are we willing to have our lives changed forever by Jesus?"

Come for a special All Souls Day Mass 5:30-7:00 p.m., Dinner at 7:00 p.m., and Sister Miriam's talk from 7:30-9:00 p.m.

Sign-up by October 28 by calling the parish office at (541) 923-3390. There is no charge, but a Free Will Offering is always appreciated.

For more information about Sister Miriam visit her website at www.soltsisters.blogspot.com or [Twitter.com/onegroovynun](https://twitter.com/onegroovynun).

PRIESTLY ORDINATION ANNIVERSARIES

Congratulations to Reverend James Radloff of Bend, who will be celebrating his ordination anniversary in October. Fr. Radloff was ordained on October 28, 1993.

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

BISHOP CARY'S UPCOMING SCHEDULE

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|-------------|--|
| Sept. 21-22 | Bend—Marriage Encounter |
| Sept. 25 | Portland—NABRS Meeting |
| Sept. 28 | Milton-Freewater—Year of Faith Teaching Series (Spanish) |
| Oct. 5 | Powell Butte—Pro-Life Conference |