

News of the Diocese of Baker

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THE DIOCESAN CHRONICLE

Parish News: St. Katherine of Siena, Enterprise and St. Pius X, Wallowa

Bishop Cary traveled to the Northern Deanery the week of January 21st to cover Masses and confessions for both St. Katherine of Siena in Enterprise and St. Pius X in Wallowa.

While there, the parish of St. Katherine held a pot-luck dinner on the 22nd and Bishop Cary gave a talk from his *Teaching Series*. On the following Friday, St. Pius X parishioners attended a pot-luck dinner and also enjoyed Bishop's talk.

Both parishes enjoyed having Bishop Cary around for more than a week and were able to get to know him better.



Pictured left: Bishop speaks to the youth at St. Katherine.



Parish News: St. Augustine, Merrill

St. Augustine Youth Group recently won a monetary prize for their entry in the Annual Pro-Life March parade. They decided to present their prize to the Pregnancy Hope Center to continue to promote and protect life.



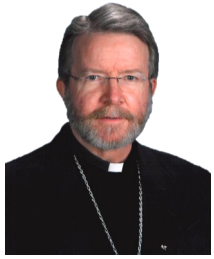
Parish News: St. Francis of Assisi, Bend

On February 18th, Bishop Liam Cary installed four new acolytes for the Diocese of Baker. Three of the new acolytes will serve at St. Francis in Bend and one will serve at St. Mary in Pendleton. Congratulations to the new acolytes and thank you for your service.



Pictured left to right: Acolytes Kelly McDonald, Lou Smaldino, Jeff Burnett (Pendleton) and Jim Spurling with Fr. Jose Thomas Mudakodiyil and Bishop Liam Cary





Thoughts Along the Way

Bishop Liam Cary

God's Wisdom on Trial

This column is a revised version of a homily given in Bend and La Pine on 19 February.

In the Gospel today Jesus turns the world upside down. Knowing as they did the command of Moses to “hate your enemy,” his disciples must have been jolted to hear their Good Teacher say to them, “love your enemies.” Instead of urging them to take “an eye for an eye and a tooth for a tooth” He commanded that they “offer no resistance to one who is evil.”

Like us, the disciples were heavily influenced by what St. Paul would soon call “the wisdom of this world,” which teaches us to hold onto grudges and to take revenge, not to forgive. This is “foolishness in the eyes of God” because it can never bring what everyone wants: peace of soul. God did not design the human heart to hold hatred and harmony together. One or the other has to go, and worldly wisdom makes room for hatred at the expense of peace.

In stark contrast, the *wisdom of God* on the lips of Jesus is *foolishness to the world*. What possible sense can it make to turn the other cheek, to hand over your cloak along with your tunic, to go the extra mile? Worldly wisdom has long derided such Christian meekness as nothing but weakness pure and simple—the morality of slaves afraid to insist on their dignity and stand up for their rights, who surrender to the stronger in order to get by.

We have a test case for these clashing perspectives in the Folly of the Cross, where Jesus practiced what He preached. Unjustly condemned, He offered no resistance. Slapped in the face by the High Priest's servant, He did not strike back. Pressed into service by the Romans, He walked uncomplainingly as far as they demanded. Nailed to His Cross, He prayed for His persecutors. Looking back on the Crucified One, we see not fear-filled cowardice, but overflowing courage. Death in disgrace discloses invincible dignity. Ignominious defeat on the Cross leads to lasting, irreversible victory in the Resurrection.

But the Passion has a significant cautionary lesson for us as well. Not for a moment did Jesus regard His unjust condemnation by Pilate as a *just* judgment, as a consequence merited by His behavior. The Lamb of Sacrifice knew full well that He did not deserve a Roman death sentence, yet He willingly endured its shame. To the evil that devoured Him He offered no resistance. But His silence in the face of His accusers powerfully asserted His disagreement with their judgment.

If you and I are to imitate Jesus by turning the other

cheek or walking the extra mile, we must never accept as right the unjust condemnation of one who “presses us into service,” slaps us in the face, or strips us of dignity. No. We must remember that a cruel, contemptuous judgment does not truly define who we are, even though, like Jesus before Pilate, we may be powerless to refute it.

In our hour of persecution Jesus breathes into us the supernatural strength of the Spirit to stand with Him and willingly imitate His example in the face of unjust oppression. If we follow Him into His Passion, we discover an unexpected opportunity for great spiritual growth: the challenge to master *ourselves*—to overcome our hatred, our resentment, our desire for vindication. “Stronger than the person who conquers the strongest fortresses,” says St. Ambrose, “is the person who conquers himself.”

The path through the Passion is the path of self-mastery that leads to freedom. “You will know the truth,” Jesus promises, “and the truth will set you free”—free to turn the other cheek, free to walk the extra mile.

“Whatever wrong someone does to you,” the wisdom of the world whispers, “do it back to him!” Heavenly wisdom advises us differently: “Whatever God has done for you, do the same for your neighbor. What you give away to him will come back to you as peace.”

Pensamientos Del Camino

Obispo Liam Cary

La Sabiduría de Dios en Juicio

Esta columna es una versión revisada de una homilía dada en Bend y La Pine el 19 de Febrero.

En el Evangelio de hoy, Jesús voltea el mundo al revés. Sabiendo que ellos hicieron el mandamiento de Moisés de “odiar a tu enemigo”, sus discípulos debieron ver sido zarandeados al escuchar a su Buen Maestro decirles, “amen a sus enemigos.” En lugar de animarlos a tomar “ojo por ojo y diente por diente” Él les ordenó “no ofrezcan resistencia ante quien es malo”.

Como nosotros, los discípulos estaban fuertemente influenciados por lo que San Pablo pronto llamaría “la sabiduría de este mundo”, la cual nos enseña a guardar rencores y tomar venganza, el no perdonar. Esto es “tontería ante los ojos de Dios” porque nunca puede traer lo que todos quieren: la paz del alma. Dios no diseñó el corazón humano para guardar odio y armonía juntos. Uno u otro debe salir, y la sabiduría mundana da lugar al odio a costa de la paz.

En fuerte contraste, la *sabiduría de Dios* en los labios de Jesús es *tontería para el mundo*. ¿Qué sentido posible puede tener el poner la otra mejilla, entregar tu capa junto con la túnica, el caminar la milla extra? La sabiduría mundana ha ridiculizado durante mucho tiempo esa

mansedumbre Cristiana como nada más que una debilidad pura y simple: la moral de los esclavos temerosos de insistir en su dignidad y defender sus derechos, quienes se rinden ante los más fuertes para sobrevivir.

Tenemos un caso de prueba para estas perspectivas que chocan en la Locura de la Cruz, donde Jesús practicó lo que Él predicó. Condenado injustamente, Él no ofreció resistencia. Abofeteado en la cara por el sirviente del Sumo Sacerdote, Él no regresó el golpe. Presionado al servicio por los Romanos, Él caminó sin quejarse hasta donde ellos lo exigieron. Clavado en Su Cruz, Él oró por Sus perseguidores. Mirando atrás al Crucificado, no vemos la cobardía llena de miedo, sino el coraje desbordante. La muerte en desgracia revela dignidad invencible. La derrota vergonzosa en la Cruz conduce a una victoria duradera e irreversible en la Resurrección.

Pero la Pasión tiene una significativa lección de advertencia para nosotros también. Jesús no consideró ni por un momento su injusta condena por Pilatos como un juicio *justo*, como consecuencia merecida por Su comportamiento. El Cordero del Sacrificio sabía muy bien que Él no merecía una sentencia Romana de muerte, y sin embargo, Él soportó voluntariamente su vergüenza. Al mal que lo devoró no ofreció resistencia. Pero su silencio en cara de Sus acusadores afirmó poderosamente Su desacuerdo con su juicio.

Si ustedes y yo debemos intimidar a Jesús poniendo la otra mejilla o caminando la milla extra, nunca debemos aceptar como correctas la injusta condena de quien nos “presiona al servicio”, nos abofetea en la cara, o nos despoja de nuestra dignidad. No. Debemos recordar que un juicio cruel y despectivo no define verdaderamente quienes somos, aunque, como Jesús ante Pilatos, podemos ser impotentes para refutarlo.

En nuestra hora de persecución, Jesús exala en nosotros la fuerza sobrenatural del Espíritu para estar con Él e imitar voluntariamente Su ejemplo ante la opresión injusta. Si lo seguimos hacia Su Pasión, descubrimos una oportunidad inesperada para un gran crecimiento espiritual: el desafío de dominarnos *a nosotros mismos*—para superar nuestro odio, nuestro resentimiento, nuestro deseo de vindicación. “Más fuerte que la persona que conquista la fortaleza más fuerte”, dice San Ambrosio, “es la persona que se conquista a sí mismo”.

El camino a través de la Pasión es el camino de auto-domino que conduce a la libertad. “Conocerán la verdad”, promete Jesús, “y la verdad los liberará”—libres para poner la otra mejilla, libres para caminar la milla extra.

“Lo que sea que alguien te haga mal”, la sabiduría del mundo susurra, “*¡regresaselo a él!*”. La sabiduría celestial nos aconseja de manera diferente: “Todo lo que Dios ha hecho por ti, haz lo mismo por tu prójimo. Lo que le das a él volverá a ti como paz”.

Vocation Discernment

“Behind and before every vocation to the priesthood or to the consecrated life there is always the strong and intense prayer of someone: a grandmother, a grandfather, a mother, a father, a community.... This is why Jesus said: “Pray therefore the Lord of the harvest,” that is, God the Father, “to send out laborers into his harvest” (Mt 9:38). Vocations are born in prayer and from prayer; and only through prayer can they persevere and bear fruit.”

*Pope Francis, Regina Caeli Message,
Fourth Sunday of Easter, April 21, 2013*



We are pleased to present the sixth vocation story in the series of our Clergy testimonials. To read about other priests in our diocese, please go to the diocesan website and visit the Clergy page for a quick link.

On April 16, 1973, in Mexico, under the sign of Pablo Neruda's death and the Vietnam War and oil crisis, I came into this world the youngest of three brothers. I was born to love God, but like the world, I preferred to live in fear and hopeless self-contradictory hungers. My vocational history is a long walk back to trust in God.

My priestly vocation was born in an expected circumstance. The first time that God touched my life was when I just was born. Truthfully, I do not remember that, but my grandmother told me the story. My mother died and God received her and gave her new and eternal life. So, I was raised by my grandmother, and one day I asked her, “Where is my mother?” My grandmother responded, “In heaven.” Then I asked her, “What do I need to do to go to heaven?” She answered, “Be good!” And thus I continued growing, making an effort to be a good boy so one day I could be with my mother in heaven.

My dad remarried, and my new mother always asked me, “Would you like to be a Father?” “Sure,” I answered, “but to my children.” I viewed priests as something very great and unattainable; I never asked myself if I could be one of them. Then, in high school, I fell in love. My girlfriend was very active in the Church. She was inviting me little by little. First, I went for confession, then we prayed the Rosary and we did penance... and just like that, my interest in the things of God returned to my life.

At that time, the Mass was not enough for me. I wanted to know more about God. I felt like I began to live; my life began to change. I was spending more time in church, but I wanted something more. I wanted to take part in a retreat, but I thought that all retreats were the same. One day when I was leaving Mass, I saw a poster announcing a retreat for men. I was excited and I signed up for it. I immediately told the news to my girlfriend. She asked me, “Do you want to be a Father?” I responded to her, “Sure, but of your children” and I hugged her. She informed me that the retreat was exclusively to see if a

young man had a vocation to become a priest. I said to her, "That did not interest me. The only thing that I wanted was to attend a retreat."

The day of the retreat arrived and none of my relatives could believe that I was going to attend a retreat for one week, only my "new mother". In general, the retreat was very pretty; the priests spoke to us of the love of God and the necessity to announce it, of suffering in the world and the possibility of beginning another life. Something that was engraved in my mind was what a priest said to us, "It is not a coincidence that each one of you has attended this retreat. You have been called by God". Then he read the book of the prophet Jeremiah: *"Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you. 'Ah, Lord GOD!' I said, 'I know not how to speak; I am too young.' But the LORD answered me, Say not, 'I am too young.' To whomever I send you, you shall go; whatever I command you, you shall speak. Have no fear before them, because I am with you to deliver you, says the LORD. Then the LORD extended his hand and touched my mouth, saying, See, I place my words in your mouth!" (Jer 1: 5-9)*

I was so fascinated. I could not believe that God was calling me. Now he needed my answer.

That week on Wednesday they sent our group out to ask different groups (priests, doctors, policemen, etc.) what they thought of God. We were also sent to ask the "children of the street." For me it was a very difficult experience. I did not know that those children existed, and when we asked them what they thought of God, they answered to us, "God is who sees us every day and, also, who saves us from bad people." I remember that day spending all my money on them buying food. During that day we washed cars and played. When the day ended they gave us money to go back to the seminary.

When I was going to bed, I felt an immense desire to be in the presence of God, and then I went to the chapel. There was an immense joy in my heart, but it was accompanied by fear. I knew that God was calling me, and he waited patiently for my answer. We were there alone, face to face. I said to Him: "I know you are waiting for me and I know, also what you are asking me, but I don't know how to give you my answer." Then the words of Mary came to my mind. "May it be done to me according to your word" And when I pronounced those words I felt that my heart was going to explode, I was afraid and I began to cry. I prostrated myself and I felt God's presence very strongly. My heart had returned to have peace. This happened the night of August 5th of 1992.

A priest's calling should not be taken lightly or disregarded. That is why I invite you to pray for vocations, with the prayer that Pope John Paul II taught us:

Holy Father, look upon this humanity of ours that is taking its first steps along the path of the Third Millennium. Its life is still deeply marked by hatred, violence and oppression, but the thirst for justice, truth and grace still finds a space in the hearts of many people,

who are waiting for someone to bring salvation, enacted by you through Your Son Jesus.

There is the need for courageous heralds of the Gospel, for generous servants of suffering humanity. Send holy priests to Your Church, we pray, to sanctify your people with the tools of your grace. Send numerous consecrated men and women, to show your holiness in the midst of the world. Send holy laborers into your vineyard, to labor with the fervor of charity and, moved by Your Holy Spirit, bring the salvation of Christ to the farthest ends of the earth. Amen.

Now I'm happily serving the Lord at Our Lady of Guadalupe in Boardman. I was consecrated a priest in Baker, OR on June 17, 2006 — 14 year after my first encounter with God!

Reverend Luis M. Flores-Alva
Our Lady of Guadalupe Catholic Church
Boardman, Oregon

Bishop Cary's Schedule:

March 12	Idaho Catholic Youth Conference (ICYC) Boise, Idaho (11:00 AM Mass)
March 12	3:00 PM Rite of Election for the Eastern Deanery Blessed Sacrament, Ontario
March 15	6:30 PM Talk to Confirmandi, St. Francis of Assisi, Bend
March 17	7:00 PM Lenten Retreat St. Pius X, Klamath Falls
March 18	8:30 AM Lenten Retreat Day 2 St Pius X, Klamath Falls
March 18	1:00 PM Rite of Election for the Southern Deanery Sacred Heart, Klamath Falls
March 19-22	USCCB Administrative Committee Meeting Washington, DC
March 25	5:00 PM Mass St. Joseph, Prineville
March 26,	9:00 AM and 12:00 PM Masses St Joseph, Prineville
March 26	6:30 PM Verso L'Alto young adult talk St. Francis of Assisi, Bend

The Traditional Latin Mass in Bend

The Extraordinary Form (Latin) Mass is offered **every other** Sunday at 1:00 p.m. at St. Francis of Assisi Historic Church. All Masses are sung Masses. Father Szymakowski will hear confessions after Mass upon request. More information provided on the diocesan website <http://www.dioceseofbaker.org>.

The upcoming schedule is:

March 19, April 2, April 16 and April 30