



News of the Diocese of Baker

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THE DIOCESAN CHRONICLE

Central Oregon Parishes Participate in Rosary Coast to Coast Event

"On Sunday, October 7th, on the Feast of Our Lady of the Rosary, St. Francis of Assisi, Bend participated in "Rosary Coast to Coast" at Pilot Butte in Bend. This is a global event, which includes 57 countries.

Part of the mission statement for the USA includes, in part, *Rosary Coast to Coast is inspired by the Rosary on the Border in Poland and the Rosary on the Coast in both Ireland and the UK. We are inviting Catholics across the country to pray together to call upon God through the powerful intercession of Our Lady of the Rosary to heal our country and return it to Holiness.*



In Bend, approximately 50 parishioners from St. Francis and St. Thomas joined either a rosary march up Pilot Butte or a rosary below in the picnic area for those who could not make the steep walk. The moderate march up the butte, which included a hearty group of about 25, was led by Father Jose Mudakodiyil, pastor of St. Francis, and included Seminarian Caleb Cunningham, relieving a parishioner of the St. Clare Chapel cross, parishioner Sean Walsh, carrying the parish banner, and protected at the rear by "sweeper", Nick Simone.

The walk took three mysteries to make, led off by the Glorious Mystery, then Joyous and lastly, on top of the butte, the Luminous mystery - all of which included specially composed prayers from the "Novena for Our Nation". This novena had been recited throughout the parish for the previous 54 days, concluding with the "Rosary Coast to Coast" event at Pilot Butte.

After the walk up the butte, and the recitation of the mysteries at the base of the butte, led by Gladys Biglor, the two groups joined together for a parish potluck picnic hosted by the Respect For Life Ministry members.



The day provided all participants an opportunity to witness to the community our commitment to Our Lady of the Rosary and our commitment to life, from conception to natural death.

Finally, to quote the website, "We, in the United States, share the conviction, now seen and acted upon in the International community, to enter fully into the spiritual warfare we are facing and to pray for our respective nations at this watershed moment in history. We hear the clarion call of the Holy Spirit, through the Immaculata, and each of us sounds the reply: "I'm Going In!"

We thank Holy League and their President, Father Richard Heilman, for the opportunity for St. Francis of Assisi and St. Thomas to join in this wonderful, global event.

Submitted by Chris Simone, Right for Life Ministry



Annual St. Francis Christmas Faire

St. Francis of Assisi, Bend

Join us Saturday, November 10th
9:00 a.m. – 4:30 p.m.

Fabulous Festive Fun for All the Family

Handcrafted Gifts Silent Auction

Raffle: Win a \$300 Visa Card, \$250 worth of Gas Cards, and 9 Restaurant Gift Cards valued at \$229



Children, come shop the
Kid's \$1 Store

Santa will visit! Choirs will sing!
And the Bake Sale is always a hit!

Delicious Food! Grab a bowl
of chili or soup, a salad, a hot
dog, a tamale and more!

Come join
the fun!

All proceeds go to the New Church mortgage.



Thoughts Along the Way

Bishop Liam Cary

Buried with Christ

This column is a reflection on a 2016 Vatican Instruction “regarding the burial of the deceased and the conservation of the ashes in the case of cremation.”

The first days of November mark it as the Month of the Dead. As the wealth of autumn colors yields to the bleak barrenness of winter, the feasts of All Saints and All Souls signal a change of spiritual seasons too, and raise a fresh question in an aging year. When the sun shines bright and there’s plenty to do, I catch myself asking, “Who am I becoming among the *living*?” But the fading light and shorter days of fall bring to mind a different kind of wondering: “Who am I becoming among the *dead*?”

All November long we stand before the graves of saints and sinners who’ve gone where we shall follow. Into their number our souls will be admitted the hour we breathe our last. Within their company the mortal remains of our body will reverently be placed on the day of our burial.

I imagine being buried on a spring day under blue sky and fresh green-leaves. For it was in the spring of the year that our Redeemer “died and was buried.” It was in the spring of the year that He came forth from the tomb, brightening with hope the graves of all who are “buried with Him in baptism.” For those who build their lives on His promise of Resurrection, even if our funeral falls in November, we will go to ground spiritually in spring. For the Month of the Dead unfailingly points us back to the season when the Son of God made all things new, even as it looks ahead to the Last Day, when, in the words of the Vatican Instruction, “God will give incorruptible life to our body, transformed by reunion with our soul.”

In accord with ancient tradition, therefore, “the Church insistently recommends that the bodies of the deceased be buried in cemeteries.” For “burial is above all the most fitting way to express faith and hope in the resurrection of the body.” In her funeral liturgy the Church “commits to the earth, in hope, the seed of the body that will rise in glory.”

Thus do the burial rites of the Church publicly manifest our faith in the resurrection of the body of the deceased and our great respect for the God-given dignity of the human body to be buried—an integral part of the person’s full human identity. Proper Christian burial maintains the relationship between the living and the dead by encouraging reverent remembrance of the faithful departed, who are thereby seen to “remain part of the Church.”

All of this applies to the practice of cremation as well. Although the Church prefers the practice of burying the bodies of the dead, cremation has no effect on the soul; it negates neither the soul’s immortality nor the resurrection of the body. Therefore, it is acceptable to the Church if done in a manner that expresses fitting respect for the cremated remains.

First of all, “the ashes of the faithful must be laid to rest in a . . . Cemetery” or comparable area set aside and dedicated for burial. This “prevents the faithful departed from being forgotten, or their remains being shown a lack of respect . . . once the immediately subsequent generation has . . . passed away.”

For these same reasons, absent exceptional circumstances, “the conservation of the ashes of the departed in a domestic residence is not permitted.” Cremated remains “may not be divided among various family members” or “preserved in mementos, pieces of jewelry or other objects” or scattered in the air, sea, or land.

These norms are rooted in the death and burial of our Savior. The Gospels make clear that the disciples of Jesus took great care in laying His body in the tomb reverently and rightly. We should do no less for those whom He loved unto the end.

Pensamientos Del Camino

Obispo Liam Cary

Sepultados con Cristo

Esta columna es una reflexión de la Instrucción del Vaticano 2018 “sobre el entierro de los difuntos y la conservación de las cenizas en el caso de la cremación”.

Los primeros días de Noviembre lo marcan como el Mes de los Difuntos. A medida que la riqueza de los colores del otoño cede a la desolación del invierno, las fiestas de Todos los Santos y de Los Fieles Difuntos señalan un cambio en las estaciones espirituales y plantean una nueva pregunta en el año que se envejece. Cuando el sol brilla y hay mucho que hacer, me encuentro preguntándome, “¿Quién estoy haciéndome entre los vivos?” Pero la luz que se desvanece y los días más cortos del otoño me hacen pensar en otro tipo de pregunta: “¿Quién me estoy haciéndome entre los muertos?”

Durante todo el mes de Noviembre nos detenemos frente a las tumbas de santos y pecadores que han ido hacia donde seguiremos. En su número, nuestras almas serán admitidas en la hora que demos nuestro último respiro. Dentro de su compañía los restos mortales de nuestro cuerpo serán colocados reverentemente en el día de nuestro entierro.

Me imagino ser sepultado en un día de primavera bajo el cielo azul y hojas verdes y frescas. Porque fue en la primavera del año que nuestro Redentor “padeció y fue sepultado”. Fue en la primavera del año que Él salió de la tumba, iluminando con esperanza las tumbas de todos los que están “sepultados con Él en el bautismo”. Porque nosotros que construyemos nuestras vidas en Su promesa de Resurrección, incluso si nuestro funeral cayera en Noviembre, iremos a la tierra espiritualmente en la primavera. Porque el Mes de los Muertos nos hace retroceder indefectiblemente a la época en que el Hijo de Dios hizo nuevas todas las cosas, a la vez que nos hace mirar hacia el Último Día, cuando, en las palabras de la Instrucción del Vaticano, “Dios dará vida incorruptible a nuestro cuerpo, transformado por la reunión con nuestra alma”.

De acuerdo con una tradición antigua, por lo tanto, “la Iglesia recomienda insistentemente que los cuerpos de los difuntos sean enterrados en cementerios”. Porque “el entierro es sobre todo la forma más adecuada de expresar fe y esperanza en la resurrección del cuerpo”. En su liturgia funeraria, la Iglesia “compromete con la tierra . . . la semilla del cuerpo que se levantará en gloria”.

Así, el rito funeral de la Iglesia manifiesta públicamente nuestra fe en la resurrección del cuerpo de los difunto y nuestro gran respeto por la dignidad dada por Dios al cuerpo humano de ser enterrado—una parte integral de la plena identidad humana de la persona. El entierro Cristiano apropiado mantiene la relación entre los vivos y los muertos al alentar el recuerdo reverente de los fieles difuntos, que de este modo se considera que “siguen siendo parte de la Iglesia”.

Todo esto aplica a la práctica de la cremación también. Aunque la Iglesia prefiere la práctica de enterrar los cuerpos de los difuntos, la cremación no tiene efecto en el alma; no niega la inmortalidad del alma ni la resurrección del cuerpo. Por lo tanto, es aceptable para la Iglesia si se hace de una manera que exprese un respeto apropiado por los restos incinerados.

Primeramente, “las cenizas de los fieles deben ser depositadas en un . . . cementerio” o en áreas comparables reservadas y dedicadas para entierro. Esto “impide que los fieles difuntos sean olvidados, o que se muestre a sus restos una falta de respeto . . . una vez que la generación inmediatamente posterior . . . haya fallecido”.

Por estas mismas razones, salvo circunstancias excepcionales, “no se permite la conservación de las cenizas de los difuntos en una residencia doméstica”. Los restos cremados “no se pueden dividir entre varios miembros de la familia” ni “se pueden conservar en recuerdos, piezas de joyería u otros objetos” ni se pueden dispersar en el aire, el mar, o la tierra.

Estas normas están enraizadas en la muerte y el entierro de nuestro Salvador. Los Evangelios dejan claro que los discípulos de Jesús tuvieron mucho cuidado al depositar su cuerpo en la tumba con reverencia y rectitud. No debemos hacer menos por aquellos a quienes Él amó hasta el final.



Sharing Our Faith Appeal Update

Each year at this time, we are called again to prayerfully consider our response as faithful stewards of the gifts which God has generously given us by participating in the Bishop’s Annual Appeal. This is an opportunity for all of us to support the essential ministries and shared services of the Diocese.

Appeal funds are used to help fund events such as diocesan-wide youth retreats, workshops for parish catechists, youth leaders, and administrators, as well as tuition for seminarians—in short, for the many diocesan ministries that individual parishes cannot sustain on their own.

We thank all who have contributed and pledged in the last five months. Your gifts are a testament to your unwavering generosity. But we still have \$75,000 to go to reach our goal. With 29 of our 58 parishes and missions at 100% and 7 over 90% of their goal, there remains an opportunity for those who have not yet participated to help their parish succeed.

Of the 13,150 registered families in the diocese, we have received gifts and pledges from 2,001 households (400 less than the 2017 Appeal and 550 less than the 2016 Appeal). Yet, we remain optimistic that more will participate before the end of the Appeal which will remain open until the end of April, 2019.

Every gift is important to the Diocese and our Catholic community—no matter the size. Your gift is much appreciated.

Look for the In-Pew Bishop’s Annual Appeal envelopes in your Church. Donations can also be made online at the diocesan website www.dioceseofbaker.org. We appreciate your generosity.

BISHOP CARY’S SCHEDULE

Nov 4	4:00 PM Mt. Angel Seminary Dinner, Portland
Nov 7	3:00 PM Legacy of Faith Foundation Meeting
Nov 8	6:30 PM, Catholics Returning Home, St. Francis of Assisi, Bend
Nov 10-15	USCCB Meeting, Baltimore
Nov 17	St. Elizabeth, John Day: 3:00 PM Parish Teaching Series 3:30 PM Confessions, 5:00 PM Mass 6:00 PM Parish Potluck

PRIESTLY ORDINATION ANNIVERSARIES

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

Rev. Joseph Kunnelya, 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.

All Souls Day: “The month of November draws its special spiritual tone from the two days with which it opens: the Solemnity of All Saints and the Commemoration of all the faithful departed. The great family of the Church finds in these days a time of grace and lives them, in accordance with her vocation, gathered closely around the Lord in prayer and offering his redeeming Sacrifice for the repose of the deceased faithful.” — Pope Benedict XVI, 11 November, 2005




IN MEMORIAM					
DECEASED BISHOPS AND PRIESTS OF THE DIOCESE OF BAKER					
Jan.	5, 1908	Very Rev. John Heinrich		18, 1965	Rev. John T. Curran
	5, 1955	Rev. Edward O'D Hynes		28, 1943	Rev. Denis Sheedy
	6, 1985	Rev. William Coughlin, OFM Cap.	July	6, 1975	Rev. Donal Sullivan, OFM Cap.
	17, 1981	Most Rev. Francis P. Leipzig*		10, 1973	Rev. Msgr. Michael J. McMahon
	17, 2002	Rev. Robert E. Simard		10, 1989	Rev. A. Robert Miller
	20, 1971	Rev. William Roden		12, 2017	Rev. Austin Cribbin
	23, 1934	Rev. Joseph Schmidt		13, 1920	Rev. Patrick Driscoll
	24, 1950	Rev. John Delahunty		14, 1988	Rev. Leo Stupfel
	31, 1937	Rev. M.J. Kelly		24, 1977	Rev. John M. Kenney
	31, 1975	Rev. Peter J. Duignan		27, 1946	Rev. James H. Maloney
Feb.	1, 1958	Rev. Patrick J. Stack	Aug.	3, 1995	Rev. Joseph B. Hayes
	4, 1983	Rev. David J. Hazen		10, 1992	Rev. Charles Graves
	8, 1934	Rev. Thomas M. Neate, S.J.		10, 2012	Rev. Fintan Whelan, OFM, Cap.
	9, 1997	Rev. John Baumgartner		15, 2013	Rev. Ed O'Keefe
	11, 1937	Rev. Luke Sheehan, OFM, Cap.		26, 2005	Rev. John F. Cunningham
	11, 2007	Rev. Timothy Collins	Sept.	6, 1978	Rev. Msgr. Patrick J. Gaire
	13, 1959	Rev. Felix Geis		13, 2006	Rev. Joseph Kelbel
	14, 1948	Rev. John O'Donovan		16, 1964	Rev. Vincent Egan
	16, 2004	Rev. Msgr. Bernard Keating		19, 1964	Rev. Michael Ahearne
	18, 2011	Rev. Robert Van Sickler		22, 1992	Rev. Jocelyn St. Arnaud
	22, 1952	Rev. Thomas Brady		24, 2009	Rev. Msgr. Matthew Crotty
	25, 2005	Rev. Cletus Kirkpatrick		27, 2004	Rev. Carl H. Gillen
Mar.	9, 1929	Rev. Hugh Marshall		29, 1975	Rev. Simon Coughlan, OFM Cap.
	15, 2000	Rev. Juan Turula, S.J.		30, 1958	Rev. Robert Kennedy
	21, 1978	Rev. Edmund M. Fern	Oct.	2, 1980	Rev. John B. O'Connor
	22, 2010	Rev. Evangelist Kelly		15, 2001	Rev. Msgr. William S. Stone
	23, 2015	Rev. Leo Weckerle		17, 1935	Rev. Dominic O'Connor, OFM, Cap
	24, 1988	Rev. Patrick J. Lunham		24, 1908	Rev. John Joseph Landry, S.J.
	24, 1991	Rev. Thomas Endel		24, 2014	Rev. Joseph Reinig
	26, 1909	Rev. John Bradley		28, 1918	Rev. John Moriarity
	31, 1950	Most Rev. Leo F. Fahey*		31, 1996	Rev. Henry A. Beegan
Apr.	3, 1933	Rev. Patrick O'Rourke	Nov.	2, 1942	Rev. Michael Dalton
	3, 1978	Rev. James M. O'Connor		10, 1976	Rev. Thomas J. Moore
	8, 1942	Rev. John Wand		14, 1977	Rev. Francis McCormick
	9, 1928	Rev. Joseph M. Cataldo, S.J.		15, 1975	Rev. George French, S.J.
	11, 1967	Rev. Otto Nooy		22, 1999	Rev. Msgr. John F. Phelan
	12, 1950	Most Rev. Joseph F. McGrath*		22, 2007	Rev. Francis Hebert
	19, 1995	Rev. John Murphy M. Afr	Dec.	2, 1918	Rev. Msgr. Alphonse Bronsgeest
	24, 2015	Most Rev. Thomas J. Connolly*		2, 1941	Rev. James L. McKenna, S.J.
	26, 1993	Rev. Msgr. Timothy Casey		2, 1971	Rev. Benjamin Kierman
May	4, 2011	Rev. W. Raymond Jarboe		3, 1927	Rev. Thomas Cantwell
	6, 1984	Rev. Msgr. George A. Murphy		8, 1970	Rev. Celestin Quinlan, OFM Cap.
	7, 1919	Rev. John Kerr		11, 1993	Rev. Msgr. Charles Timothy Grant
	21, 2007	Rev. Martin Quigley		14, 1967	Rev. Daniel Duffy, OFM Cap.
	23, 2015	Rev. Thomas Scanlan		15, 1960	Rev. Thomas McTeigue
	24, 2006	Rev. Richard J. Conway		16, 1982	Rev. John A. O'Brien
	27, 1936	Rev. Joseph Schell		22, 1937	Rev. James Walsh
June	1, 2012	Rev. Daniel Ochiabuto, SMMM		23, 2007	Rev. Msgr. Raymond Beard
	3, 1939	Rev. Harold A. Reiley, S.J.			
	4, 1945	Rev. August F. Loeser			