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# THE DIOCESAN CHRONICLE

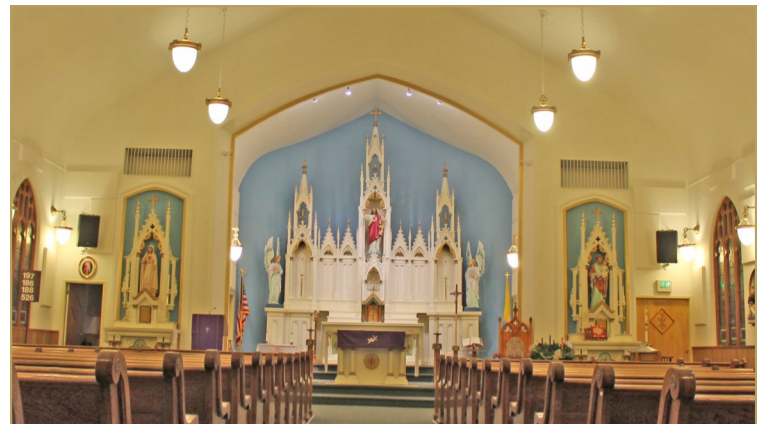
## OUR LADY OF THE VALLEY CHURCH 2018 RESTORATIONS

After a new furnace and carpet in recent years, multiple updates occurred at Our Lady of the Valley in La Grande under the leadership of Father Saji Thomas, CMI, in 2018. The work included sidewalk repair, removal of multiple years of accumulated pigeon debris in the attic, installation of acoustic panels, updating the sound system, and restoration of the stained glass windows.



Aside from improving safety, these projects enhanced the ability to hear well during the liturgy while maintaining the aesthetic beauty of the church as special care was taken to avoid distractions from the altar. Light now comes through the windows better, resulting in improved visibility in showing the textures of the glass during the day and the ability to see at night from outside.

Bishop Cary visited, noting the beauty of the church and providing suggestions that were well received and



inspired additional ideas. As a result, just in time for the Christmas season, the church had a fresh coat of interior paint, including a blue background with gold accents on the main altar. A crucifix was moved to a new location for greater visibility. An altar in the smaller chapel that matched the main church was shifted to that space with improvements by parishioners with carpentry experience.

All of these projects were made possible due to the generous support of dedicated parishioners making a range of contributions. The improvements help highlight the beauty of the liturgy and lives of Jesus and the Saints, inspiring prayer to facilitate commitment to living a Christ-centered life.

## CATHOLIC DAUGHTERS NEWS



In January, Sacred Heart parishioners and Catholic Daughters of the Americas Court Klamath learned how to recognize the signs and symptoms of physical and sexual abuse in children and youth in the community from Samantha Fenner, lead forensic interviewer and parishioner at St. Pius X, and Ken Morton, executive director of Klamath-Lake Child Abuse Response and Intervention Services, and a former staff member at Sacred Heart.

As part of its care and concern for youth, CDA Court Klamath also provides age-appropriate, illustrated Mass books for children to use at Sacred Heart in Klamath Falls.

## BISHOP CARY'S SCHEDULE

Feb 10	9:00 AM Mass, Chiloquin	Feb 14	10:00-12:00 Diocesan Hispanic Ministry Meeting, Chancery Office
Feb 10	11:30 AM Mass, Bly	Feb 21	1:30 PM Meeting with Archbishop Sample in Portland



## Thoughts Along The Way

Bishop Liam Cary

### The Restrictive Reach of Roe

Each year we observe the anniversary of *Roe v. Wade*, the Supreme Court decision of January 22, 1973, that made abortion in America legal overnight. The Justices thought they had settled the issue once and for all that day, but the voice of protest has not ceased to ring out from shore to shore ever since.

Under *Roe*'s dark shadow a striking disconnect has worked its way into Americans' views about abortion. Though an overwhelming majority (over 70% by Gallup's reckoning) think second-and third-trimester abortions should be *restricted* by law, at the same time most of those polled *oppose* reversing *Roe*, the very decision that protects a woman's "right to choose" to abort well into the second trimester. These incompatibly contradictory opinions give lower courts throughout the country lee-way to issue rulings that significantly reinforce *Roe*'s lock-grip on our law and further desensitize us to its ever-widening reach into our national life.

Consider a case from the South. The 11th Circuit Court of Appeals struck down an Alabama law for regulating dismemberment abortion in the second trimester (after 15 weeks). The law required doctors to stop the heartbeat of the unborn fetus before the bloody extraction of its body—a procedure that Supreme Court Justice Ruth Bader Ginsburg had described as "gruesome" and "brutal." But the appellate court felt itself bound by the reasoning flowing from *Roe* and found the law unconstitutional because of the "undue burden" it placed on the 500 Alabama mothers who obtained such abortions each year.

Consider a case from the Midwest. The 7th Circuit Court of Appeals was presented with an Indiana law prohibiting second-trimester abortions (after 20 weeks) for discriminatory or eugenic purposes, and once again *Roe*-derived reasoning rejected it as unconstitutional. The ruling was "absurd" and "regrettable," one judge conceded, but he felt constrained to concur because *Roe* makes abortion "the most favored right in American law, . . . more ironclad . . . than the rights enumerated in the Bill of Rights."

Most Americans disapprove of late-term abortions, but the extremism of *Roe* has made our country among the easiest in which to obtain them. Keen to maintain this permissive regime, proponents of abortion have launched an ominous new attack on the faith of judicial nominees who might help to dismantle *Roe*.

In 2017 a member of the Senate Judiciary Committee gave Amy Comey Barrett a taste of the kind of religious test which Catholic nominees like her can expect to face in the future. At a public hearing on her nomination, the senator inquired into Professor Barrett's involvement with the People of Praise, a Catholic/Protestant covenant community in which she and her family have long been active. It was clear to the senator that "the dogma lives loudly in you." By

unstated implication, the nominee's fidelity to Catholic teaching on the sanctity of life in the womb would disqualify her from ruling on cases involving *Roe v. Wade*.

Brian Buescher received similar treatment from two other Judiciary Committee members recently. They directed their ire at his membership in the Knights of Columbus, whose "extreme positions" against *Roe* and same-sex "marriage" made them suspicious of the nominee's ability to rule rightly in abortion cases. If Buescher were nominated, they asked, would he quit the Knights? The question threw down an intimidating threat in the path of future nominees: if you want a seat on the court, be prepared to sacrifice your religious faith on the altar of *Roe v. Wade*.

For the secular religion that seeks to banish Christianity from our midst *Roe v. Wade* is an article of faith that draws a line in the sand against defenders of life. *Roe*'s legacy privileges the right to choose over the right to life and, increasingly, over the right to religious liberty as well. If America is truly to be the land of the free, it must become ever anew the home of the brave. That is why it is essential to confront the nation each January with what *Roe* has wrought—in hopeful anticipation of the day when it will finally be undone.

## Pensamientos A Lo Largo Del Camino

Obispo Liam Cary

### El Alcance Restrictivo de Roe

Cada año observamos el aniversario de *Roe v. Wade*, la decisión de la Corte Suprema el 22 de Enero, 1973, que hizo legal el aborto en América de la noche a la mañana. Las Justicias pensaban que habían resuelto el problema de una vez por todas ese día, pero la voz de protesta no ha dejado de sonar de costa a costa desde entonces.

Bajo la sombra oscura de *Roe*, una sorprendente desconexión se ha abierto camino en las opiniones de los Estadounidenses sobre el aborto. Aunque una mayoría abrumadora (más del 70% según los cálculos Gallup) creen que los abortos en el segundo o tercer trimestre deben ser *restringidos* por ley, al mismo tiempo la mayoría de los encuestados se *oponen* a revertir *Roe*, la misma decisión que protege el "derecho de elegir" de una mujer de abortar hasta bien entrado el segundo trimestre. Estas opiniones incompatiblemente contradictorias le dan a los tribunales inferiores de todo el país la posibilidad de emitir fallos que refuercen significativamente el control de *Roe* sobre nuestra ley y nos insensibilicen aún más a su alcance cada vez más amplio en nuestra vida nacional.

Consideren un caso en el Sur. La Corte de Apelaciones del 11° Circuito anuló una ley de Alabama para regular el aborto en el segundo trimestre (después de 15 semanas). La ley obliga a los doctores detener el latido del corazón de un feto antes de la extracción sangrienta del cuerpo—un procedimiento que la Juez de la Corte Suprema Ruth Bader



Ginsburg ha descrito como “espantoso” y “brutal”. Pero la Corte de Apelaciones se sintió obligada por el razonamiento que fluía de *Roe* y encontró la ley inconstitucional debido a la “carga indebida” que imponía para las 500 madres de Alabama que obtenían tales abortos cada año.

Consideren un caso del Medio Oeste. La Corte de Apelaciones del 7º Circuito fue presentada con una ley de Indiana que prohibía abortos en el segundo trimestre (después de 20 semanas) con fines discriminatorios o eugenésicos, y una vez más el razonamiento derivado de *Roe* lo rechazó por inconstitucional. El fallo fue “absurdo” y “lamentable”, admitió un juez, pero se sintió obligado a concurrir porque *Roe* hace del aborto “el derecho más favorecido de la ley Estadounidense, . . . más acorazado. . . que los derechos enumerados en la Declaración de Derechos”.

La mayoría de los Estadounidenses desaprueban los abortos tardíos, pero el extremismo de *Roe* ha hecho de nuestro país uno de los más fáciles para obtenerlos. Deseosos de mantener este régimen permisivo, los defensores del aborto han lanzado un nuevo ataque siniestro contra la fe de los candidatos judiciales que podrían ayudar a dismantelar a *Roe*.

En el 2017 un miembro del Comité Judicial del Senado le dio a Amy Comey Barrett una muestra del tipo de prueba religiosa que los nominados Católicos como ella pueden esperar enfrentar en el futuro. En una audiencia pública sobre su nominación, la senadora indagó sobre la participación del profesor Barrett con la Gente de Alabanza, una comunidad de pacto Católico/Protestante en la que ella y su familia han estado activos durante mucho tiempo. Estaba claro para la senadora que “el dogma vive en voz alta en usted”. Por implicación no expresada, la fidelidad del candidato a la enseñanza Católica sobre la santidad de la vida en el vientre la descalificaría a la nominada de los casos relacionados con *Roe v. Wade*.

Brian Buescher recientemente recibió tratamiento similar de otros dos miembros del Comité Judicial. Ellas dirigieron su ira en su membresía en los Caballeros de Colón, cuyas “posiciones extremas” en contra de *Roe* y “matrimonio” entre personas del mismo sexo las hicieron sospechar de la capacidad del nominado para dictaminar correctamente en casos de aborto. Si Buescher fuera nominado, preguntaron, ¿renunciaría a los Caballeros? La pregunta arrojó una amenaza intimidante en el camino de los futuros nominados: si quieren un asiento en la corte, prepárense para sacrificar su fe religiosa en el altar de *Roe v. Wade*.

Para la religión secular que busca expulsar el Cristianismo de nuestro medio *Roe v. Wade* es un artículo de fe que traza una línea en la arena en contra de los defensores de la vida. El legado de *Roe* privilegia el derecho a elegir sobre el derecho a la vida y, cada vez más, también sobre el derecho de libertad religiosa. Si Estados Unidos es verdaderamente la tierra de los libres, debe volver a ser siempre el hogar de los valientes. Por eso es esencial confrontar a la nación cada Enero con lo que *Roe* ha forjado—con anticipación esperanzadora del día en que finalmente se deshará.



## SHARING OUR FAITH

Through the generosity of many from every parish and mission throughout the diocese, we continue to inch our way toward our annual goal of \$625,000. As of the January 24th we achieved 94% of goal. Thank you to all who helped us get this far.

The 2018 Appeal Fund will remain open through the end of April. If you would like to help us achieve our goal, there are envelopes at your parish or you can give online at [www.dioceseofbaker.org](http://www.dioceseofbaker.org).

### Parishes that have reached 100% of goal:

- ◆ Holy Family, Christmas Valley
- ◆ Holy Trinity, Sunriver
- ◆ Our Lady of Angels, Hermiston
- ◆ Our Lady of Loretto, Drewsey
- ◆ Our Lady of Mount Carmel, Chiloquin
- ◆ Our Lady of the Snows, Gilchrist
- ◆ Our Lady of the Valley, La Grande
- ◆ Sacred Heart, Klamath Falls
- ◆ Sacred Heart, Union
- ◆ Saint Alphonsus, Dufur
- ◆ Saint Anne, Monument
- ◆ Saint Anthony, North Powder
- ◆ Saint Catherine, Fossil
- ◆ Saint Edward, Sisters
- ◆ Saint Elizabeth, John Day
- ◆ Saint Francis de Sales Cathedral, Baker City
- ◆ Saint Helen, Pilot Rock
- ◆ Saint James, Bly
- ◆ Saint John, Condon
- ◆ Saint John, Paisley
- ◆ Saint Joseph, Prineville
- ◆ Saint Katherine, Enterprise
- ◆ Saint Mary, Elgin
- ◆ Saint Mary, Hood River
- ◆ Saint Patrick, Heppner
- ◆ Saint Patrick, Lakeview
- ◆ Saint Patrick, Madras
- ◆ Saint Patrick, Vale
- ◆ Saint Pius X, Klamath Falls
- ◆ Saint Pius X, Wallowa
- ◆ Saint Richard, Adel
- ◆ Saint Thomas, Crane
- ◆ Saint Thomas, Plush
- ◆ Saint William, Ione

### Parishes above 95%:

- ◆ Saint Kateri, Warm Springs
- ◆ Saint Mary, Wasco
- ◆ Saint Thomas, Redmond

## Pilgrimage to LOURDES & FATIMA

**September 23 – October 2, 2019**

With visits to Burgos, Leon, Santiago de Compostela & more!

Join Father Joseph Levine, Pastor of St. Peter's Catholic Church in the Dalles, on an amazing journey of faith. The pilgrimage will begin in Lourdes, France, where Our Lady appeared to Saint Bernadette. Lourdes is the true place of healing and miracles.

Then experience visits to Burgos, Leon, Compostela and more! Then on to Fatima, Portugal, the site where the Virgin Mary appeared monthly from May 13 to October 13, 1917. Our journey will finish in the beautiful city of Lisbon, Portugal.

Cost per person is \$3250, a deposit of \$500 + \$195 for optional travel insurance is due by Monday, March 25, 2019.

### For More Information:

Contact Kathi Hall

Email: [kathijhall@gmail.com](mailto:kathijhall@gmail.com)

Phone: (541) 300-8081

[www.stpeterstd.org](http://www.stpeterstd.org)



*Basilica of  
the Rosary,  
Lourdes*



*Cathedral of  
Santiago de  
Compostela,  
burial place of  
St. James  
the Apostle*



*Our Lady  
of Fatima,  
Portugal*

## OUR LADY OF ANGELS MASS OF REMEMBRANCE



Approximately 75 people joined together at Our Lady of Angels Catholic Church in Hermiston on January 4th to participate in a Mass of Remembrance and Healing for infant and pregnancy loss.

Prior to Mass, participants were invited to come forward and light a candle in remembrance of their child. The celebrant, Father Maxwell, processed with a basket filled with the names of 175 children from throughout the diocese and placed the basket on the altar as the children's choir music filled the church. After Mass the basket was moved to be near the statue of the Virgin Mary. This was the first time that a Mass had been offered for infant and pregnancy loss at Our Lady of Angels. Father Maxwell's homily provided comfort and hope, reminding those in attendance that these children were in heaven praying for all of us.

Special thanks go to Colleen Klein who researched this Mass and worked with Kristi Smalley and Father Maxwell to bring the idea to life. A special thank you also goes out to those of you in the diocese who emailed names to be included in this Mass.

If anyone has questions concerning organizing a Mass of Remembrance in their parish, they can contact either Kristi or Colleen at (541) 567-5812.

## YOUTH MINISTRY: ST. BRIDGET OF KILDARE, NYSSA



The High School youth at St. Bridget parish complete several service projects a year. One of these is ongoing every two months. The group works with the local food pantry to clean, help stock the shelves, and then clean the facility.

The youth learned the Nyssa Food Pantry typically helps an average of 50 families a week or 200 families a month. They helped 300 in November and December!

The group was started six years ago with 6 youth and has now grown to 27. Once a month they gather for a dinner, share clips from Formed.org, and play games and fun fellowship.