



News of the Diocese of Baker

April 21, 2019
Vol. 10 • Number 8

THE DIOCESAN CHRONICLE

*They found the stone rolled away from the tomb, but when they entered,
they did not find the body of the Lord Jesus. -Luke 24:2-3*

*He is not here,
for He has Risen!*

*Él no está aquí,
porque ha resucitado!*

*Ellos encontraron la piedra rodada lejos de la tumba, pero cuando entraron,
no encontraron el cuerpo del Señor Jesús. -Luke 24:2-3*



Thoughts Along The Way

Bishop Liam Cary

Feast of the Founding

The ideas in this column are taken in great part from an article by Michael Pakaluk in *The Catholic Thing* on 3 April 2018.

Sunday is not a big enough day for Easter. It takes a whole season—fifty days of feasting after forty days of fasting—to come to grips with the stupendous mystery of the stone rolled away from the tomb.

The immobile obstacle of the stone that marks Jesus' burial stands in stark contrast to the rising star in the sky that signals His birth. So does the season of the Lord's return to His Father inversely link us to the season of His coming to live with us as man. "Christmas is a feast of the world," Michael Pakaluk says; "Easter . . . is a feast of the Church."

"The world loves to celebrate a Christmas season," Pakaluk observes. As carols fill the air, the buying of presents makes the economy go 'round. In eye-catching contrast to winter's faded colors, festive lighting glows on city streets, on stores, on houses and the trees within them. "Happy Holidays" may replace "Merry Christmas," but secular celebration rolls merrily along.

We Christians keep the season because Jesus is its reason, but our memory *as Church* does not reach directly back to the event itself. To get to the manger at the beginning we must first step into the tomb at the end. Strange to say, the Christmas story could not be told but for Easter.

In Bethlehem, as Mary and Joseph marveled at their newborn Child, there was no Church to join them in wonderment, no Church to spread the news of the Messiah's birth; for not till thirty years later would the Church be born from the side of the Crucified. Those who witnessed His birth emerged from obscurity and went back to it again. The evangelists name not a one of them, nor do they tell what became of them. All we know is that the shepherds returned to their flocks and the Magi to their homeland. No one sent them as witnesses of what they had seen or told them to make known what it meant. The Great Commission could only come after the death and rising of Mary's Son.

But the ever-expanding commerce of Christmas dwarfs the short-lived marketing of Easter, so the feast of Christ's Rising does not provoke the overflowing civic celebration that surrounds the feast of His Birth. As winter's wearying darkness gives way to springtime's invigorating daylight, the allure of reviving nature increasingly absorbs cultural attention, energy, and time. There is no Paschal season for the world.

Not to worry, Michael Pakaluk says. "Easter is not . . . for the world: it is for the Church." The Risen Christ manifested His victory to those who believed in Him and followed Him, not to the world that rejected and defeated Him. As St. Peter proclaimed, "God granted that [this man] be visible, not to all the people, but to us, the witnesses chosen by God in advance"—witnesses trained and tested for their mission and sent forth by the Master Himself to be His Apostles to the world. "He who hears you hears Me," He told them, "and he who rejects you rejects Me."

By God's design Easter is an *Apostolic* feast. Without the Apostles' testimony, there would be no Paschal Mystery because there would be no Church to live it. Your faith and mine is founded on this Apostolic Tradition and can never go beyond it.

The Paschal Mystery—the Death, Resurrection, and Ascension of God's Son and the sending of the Spirit—was revealed to the Church, not to the world, so that "the world might be saved" by accepting the Gospel which the Church exists to make known and loved and lived.

Pensamientos A Lo Largo Del Camino

Obispo Liam Cary

Fiesta de la Fundación

Las ideas de esta columna fueron tomadas en gran parte del artículo por Michael Pakaluk en *The Catholic Thing* el 3 de Abril 2018.

El Domingo no es suficientemente grande para la Pascua. Se necesita toda una temporada—cincuenta días de fiesta después de cuarenta días de ayuno—para captar el estupendo misterio de la piedra rodada fuera de la tumba.

El obstáculo inmóvil de la piedra que marca el entierro de Jesús contrasta con la estrella en el cielo que señala Su nacimiento. Así también la temporada del regreso del Señor a Su Padre nos vincula inversamente al tiempo de Su venida para vivir con nosotros como hombre. "La Navidad es una fiesta del *mundo*", dice Michael Pakaluk; "la Pascua . . . es una fiesta de la *Iglesia*".

"Al mundo le encanta celebrar una temporada de Navidad", observa Pakaluk. Mientras los villancicos llenan el aire, la compra de regalos hace que la economía se mueva. En llamativo contraste a los colores penumbrerosos del invierno, la iluminación festiva brilla en las calles de la ciudad, en tiendas, en casas y en los árboles dentro de ellas. Puede ser que "Felices Fiestas" reemplazca "Feliz Navidad", pero las celebraciones seculares avanzan alegramente.

Nosotros los Cristianos mantenemos la temporada de Navidad porque Jesús es la razón por ella, pero nuestra memoria *como Iglesia* no se regresa directamente al evento en sí. Para llegar al pesebre del inicio, debemos primero entrar a la tumba en el final. Es extraño decir pero es verdad: la historia de la Navidad no se puede contar si no por la Pascua.

En Belén, mientras María y José se maravillaron ante el Niño recién nacido, no había Iglesia que los acompañara en asombro, ni había Iglesia que difundiera la noticia del Mesías nacido; porque no fue hasta treinta años después que la Iglesia nació del lado del Crucificado. Aquellos que fueron testigos de Su nacimiento surgieron de la oscuridad y regresaron a ella. Los evangelistas no nombraron a ninguno de ellos, ni dicen qué se fue de ellos después. Todo lo que sabemos es que los pastores regresaron a sus rebaños y los Magos a su patria. Nadie los envió como testigos de lo que habían visto ni se les dijo que dieran a saber lo que significaba. La Gran Comisión solo podía llegar después de la muerte y resurrección del Hijo de María.

Pero el comercio de la Navidad, que crece cada vez más, empequeñece la corta duración del mercadeo Pascual. Por eso la fiesta del Cristo Resucitado no provoque la celebración cívica desbordante que rodea la

fiesta del Cristo Nacido. A medida que la oscuridad cansante del invierno da paso a la luz vigorizante de la primavera, el encanto de la naturaleza revivienda absorbe cada vez más la atención, la energía, y el tiempo de la cultura. No hay temporada Pascual para el mundo.

No se preocupen, dice Michael Pakaluk. "La Pascua no es . . . para el mundo: es para la Iglesia". El Cristo Resucitado manifestó Su victoria para aquellos que creyeron en Él y lo siguieron, no para el mundo que lo rechazó y lo derrotó. Como proclamó San Pedro, "Dios concedió que [este hombre] fuera visible, no para todas las personas, pero para nosotros, los testigos escogidos por Dios por adelantado"—testigos entrenados y probados para su misión y enviados por el Maestro Mismo para ser Sus Apóstoles al mundo. "El que los escuche a ustedes me escucha a Mí", Él les dijo: "y el que los rechace a ustedes Me rechaza a Mí".

Por el diseño de Dios, la Pascua es una fiesta Apostólica. Sin el testimonio de los Apóstoles no habría Misterio Pascual porque no habría Iglesia para vivirlo. Nuestra fe católica está fundada en esta Tradición Apostólica y nunca puede ir más allá de ella.

El Misterio Pascual—la Muerte, la Resurrección, y la Ascensión del Hijo de Dios, y el envío del Espíritu Santo—fue revelado a la Iglesia, no al mundo, para que "el mundo pudiera ser salvado" por el Evangelio predicado y vivido por la Iglesia de Jesucristo.

BISHOP CARY'S SCHEDULE

Apr 21	Easter Sunday, Baker City
Apr 22	7 PM Confirmation, Baker City
Apr 23	7 PM Confirmation, Enterprise
Apr 24	7 PM Confirmation, Milton-Freewater
Apr 25	7 PM Confirmation, St. Andrew Mission
Apr 26	7 PM Confirmation, Heppner
Apr 27	1 PM & 3 PM Confirmation, Hermiston
Apr 28	9 AM & 11 AM Confirmation, Hermiston
Apr 29-May 3	Priest Retreat, Mount Angel
May 3	7 PM Confirmation, Boardman
May 4	10 AM & 7 PM Confirmation, Hood River

Children's Corner



THE ROMAN CATHOLIC DIOCESE OF BAKER
and the family of

STEVE GARZA

Cordially invite you to the Rite of Ordination
to the Sacred Order of Priesthood
through the laying on of Hands
and the invocation of the Holy Spirit
by the

MOST REVEREND LIAM CARY
Bishop of Baker

on
Thursday, June 27, 2019
at 6:00 in the evening

ST. FRANCIS OF ASSISI CHURCH
2450 NE 27th Street Bend, OR 97701

Reception immediately following in the Parish Hall

Reverend Garza will celebrate
a First Mass of Thanksgiving
at St. Thomas Church in Redmond
on June 28 at 10:00 in the morning.

PRIESTLY ORDINATION ANNIVERSARIES

Congratulations to the following as they celebrate their ordination anniversaries during the month of May:

Rev. Raymond Hopp, Retired, Lakeview	May 01, 1965
Rev. Suresh Kumar Telegani, Baker City	May 11, 2004
Rev. Mike Fitzpatrick, SJ, St. Andrew's Mission	May 14, 1977
Rev. Louis Albrecht, Retired	May 14, 1986
Deacon Paul Hillyer, Klamath Falls	May 14, 1988
Most Rev. Liam Cary, ordained as Bishop on	May 18, 2012
Rev. Ron Warren, Retired	May 19, 1962
Very Rev. Andrew Szymakowski, JCL, JV	May 22, 2004
Rev. Daniel Maxwell, Hermiston	May 22, 2009
Rev. Charles Dreisbach, Retired, Klamath Falls	May 23, 1959
Rev. Bailey Clemens, Jordan Valley	May 23, 1998
Rev. Alfred Fisher, Retired, Anchorage, AK	May 26, 1956
Deacon Jesus Esparza, Hermiston	May 27, 2000
Deacon Irineo Ledezma, The Dalles	May 27, 2000
Deacon Daniel Martinez, Pendleton	May 27, 2000
Deacon Omar Torres, Pendleton	May 27, 2000
Deacon Joe Garlitz, Elgin	May 31, 1987
Rev. Andrew Colvin, LCDR, Guam	May 31, 2002

We are most grateful for the years of service of all our clergy and bishop. Please keep them in your daily prayers.

PROMISE TO PROTECT



PLEDGE TO HEAL

BELIEVE IN THE POSSIBILITY OF HELP AND HEALING. THERE IS HOPE.

Your local Victim Assistance Coordinator is available to help you or anyone who has been abused or victimized by someone representing the Catholic Church. We will listen to your needs and support you. We will help you make a formal complaint and arrange a personal meeting with the bishop, or his delegate, if desired. We encourage you to come forward and speak out.

The Victim Assistance Coordinator in your (arch)diocese/eparchy is:

Angelina Montoya, MD, at (541) 678-5652



Copyright © 2014, United States Conference of Catholic Bishops, Washington, DC. All rights reserved. To order publication no. 7-492, visit usccbpublications.org or call 877-978-0757.