



# THE DIOCESAN CHRONICLE

THE OFFICIAL NEWS OF THE DIOCESE OF BAKER  
Published every two weeks for the sake of the unity of the Diocese and the  
"greater good of souls"

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## 2013 CHRISM MASS MARIAN PILGRIMAGE RETREAT:

*A Marian Retreat - Praying for the power of the Priesthood and the priestly people in this Year of Faith*

**RETREAT:** Friday, March 15 - Monday, March 18  
**WHERE:** Diocesan Retreat Center, Powell Butte  
**SPEAKERS:** Dr. Lynne Bissonnette, M.D., Ph.D.,  
Fr. Robert Greiner, presiding  
**CHRISM MASS:** St. Francis de Sales Cathedral, Baker City,  
7:00 p.m., Thursday, March 21.

The complete schedule, pricing information, and registration information can be found on the Diocesan website [www.dioceseofbaker.org](http://www.dioceseofbaker.org). For more information, please call Judy Newport at (541) 923-6946. Please mail registration form(s) to the Diocese (address on form).

## WHY THE CATHEDRAL?

If all Catholic churches are especially holy places, consecrated for divine service, a cathedral stands at the head of the churches of a diocese. That is because a cathedral is the Bishop's church, and it is the Bishop who unites his people in Christ. The word "cathedral" derives from cathedra, a Latin word for "chair." Every cathedral houses a chair - the seat of the ultimate authority in the diocese - the Bishop, who represents Christ as he teaches, guides, and makes holy the People of God in his locality.



The Cathedral of the Diocese of Baker, located in Baker City, was completed and dedicated in 1908. The building, named for Saint Francis de Sales, the saint who wrote books about how the laity can grow in the spiritual life, was brought to completion through the efforts of Bishop Francis Leipzig, who served the Diocese from July 18, 1950 to April 26, 1971.

Bishop Cary has designated the Cathedral as one of five holy sites in the Diocese as a pilgrimage destination for participation in this Year of Faith to obtain a Plenary Indulgence for yourself or for a faithful departed soul. A pilgrimage is to travel to a holy place in order to obtain some spiritual benefit. The purpose could be to venerate a sacred object or relic; to be in the presence of a holy person, to do penance, or to offer thanksgiving for graces received. Guidelines are available at your parish, but can also be obtained from the Diocesan website at this link: [http://dioceseofbaker.org/PDF\\_Documents/PlenaryIndulgenceExplanationInstructions.pdf](http://dioceseofbaker.org/PDF_Documents/PlenaryIndulgenceExplanationInstructions.pdf)

## 5TH ANNUAL NORTHWEST CATHOLIC MEN'S CONFERENCE:



Pendleton is famous for its annual cowboy assembly each fall at the Pendleton Roundup, but a different men's gathering will take place in 2013. The Northwest Catholic Men's Conference on February 22nd and 23rd will inspire men to come to holiness and seek the Truth. The conference, being held at the Pendleton Convention Center, kicks off at 6:00 p.m. on Friday February 22nd with Mass.

Check in will begin on Friday at 4:30 p.m. The conference will conclude Saturday afternoon around 5:00 p.m.

Throughout the two days, Speakers and multi-media presentations will help men develop a deeper relationship with our Lord, Jesus Christ, and also with their family and friends, and all of God's people. This year's speakers and topics are: The Most Reverend Liam Cary, Bishop of Baker, on *The Faith of Men*, Rev. Dr. Christopher Agoha, will speak on *How a Boy Becomes a Man in Africa*, Rev. Robert Greiner will speak on *Defending Life and Marriage* and Rev. Bailey Clemens will speak on *How to combat seven problems of our modern culture*.

Men will be instructed on God's Mercy, the sacraments, prayer, saints and angels and their fight against evil. Adoration of the Blessed Sacrament and a special Live Stations of the Cross will be presented. Breakout sessions will promote discussion of issues relevant to Catholics and other Christian men.

Fathers, we encourage you to bring your son(s) but ask that they meet a minimum age of 15 years old.

The deadline for registration is February 13th. Please call St. Mary's Parish Office if you are interested in attending at (541) 276-3615. To learn more about the Presenters and the complete conference schedule or to print a registration form, visit the Go West Catholic Men website at <http://www.gowestcatholicmen.com/conference2.html>. The cost for the conference is \$35 and includes snacks, breakfast, and lunch.

Last year's conference was an incredible success. Even the biggest success starts with the first step.

Fraternity  
Stations of  
the Cross  
TALKS  
TALKS

Confessions  
Holy Mass  
Holy Mass  
Adoration  
Adoration

## Thoughts Along the Way from Bishop Cary

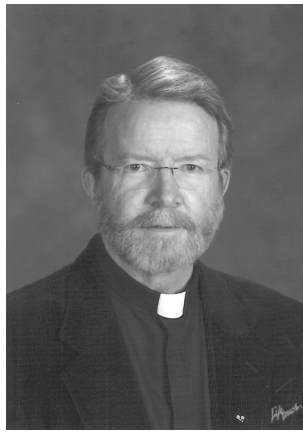
On January 24, we celebrated the feast of St. Francis de Sales, Patron Saint of the Diocese of Baker. Years ago I discovered in his writings a life-shaping guidance based on realism, gentleness, and humility.

St. Francis helps us face life as it is, not as we'd like it to be "When we find ourselves surprised into anger," for example, "it is better to drive it away speedily than to enter into a discussion with it. If we give it ever so little time, it will become mistress of the place, like the serpent who easily draws in his whole body where he can once get in his head." Illness brings a need for similar realism: "we must have patience not merely to be sick, but to accept the sickness that God wishes, in the place He wishes, among the people He wishes, and with the inconvenience that He wishes."

Yet, St. Francis' realism is always colored with gentleness. "Nothing is ever gained by harshness," he says. "Everything must be done through love, nothing through force." And we must extend this gentleness to ourselves: "Do not worry about not being able to serve God in your way, for in making the best of your troubles you will serve Him in His way - and that is better than yours."

Recognizing God's way as better - that's humility. "We must be humble," St. Francis says, "but that humility which discourages is not a good humility." Humility must always be coupled with confidence in God, for "the more miserable we know ourselves to be, the more occasion we have to confide in God, since we have nothing in ourselves in which we can trust."

We can trust the realism, gentleness, and humility of St. Francis de Sales. The way he teaches leads to the Kingdom of God.



## Pensamientos del Camino por el Obispo Cary

El 24 de enero, celebramos la fiesta de San Francisco de Sales, patrón de la Diócesis de Baker. Hace años descubrí en sus escritos una orientación para formar la vida basada en realismo, mansedumbre y humildad.

San Francisco nos ayuda a afrontar la vida tal como es, no como nos gustaría que fuese, por ejemplo, "Cuando nos vemos sorprendidos por la ira," "es preferible rechazarla enseguida a querer pactar con ella. Pues por poco cumplimiento que se le de, se hace dueña de la plaza, y como la serpiente, que con facilidad logra meter todo el cuerpo allí donde ha podido meter la cabeza" La enfermedad trae consigo la necesidad de similar realismo. "Hay que tener paciencia no para estar enfermo, sino para aceptar la enfermedad como deseo de Dios, en el lugar que Él desee, entre las personas que Él desee, y con los inconveniente de que Él desee."

Sin embargo, el realismo de San Francisco está siempre lleno de gentileza. "Nada se gana con dureza," dice. "Todo debe hacerse por amor, nada por la fuerza." Y debemos extender esta gentileza a nosotros mismos: "No te preocupes por no poder servir a Dios a tu manera, pues por sacar lo mejor de tus problemas le servirás a su manera - y esa es mejor que la tuya."

Reconociendo la manera de Dios por mejor - eso es humildad, "debemos de ser humildes," dice San Francisco, "pero esa humildad que desalienta no es una buena humildad." La humildad siempre debe ir acompañada de la confianza en Dios, porque "entre más miserables nos reconozcamos, más debemos de confiar en Dios, ya que no hay nada en nosotros en lo que podamos confiar."

Podemos confiar en la realidad, la mansedumbre y la humildad de San Francisco de Sales. La forma en que él enseña conduce al Reino de Dios.

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### BISHOP CARY'S SCHEDULE:

Feb. 10	Confirmation, St. Andrews Mission, Pendleton	Mar. 17	Chastity Presentation, St. Francis, Bend, new Church
Feb. 16	Rite of Election, Redmond for the Central Deanery	Mar. 21	Chrism Mass, Cathedral, Baker City
Feb. 18	Review Board Meeting	Mar. 28-31	Holy Week and Easter, Cathedral, Baker City
Feb. 20	Department Head Meeting	Apr. 6	Confirmation, Sacred Heart & St. Pius X, Klamath Falls
Feb. 22-23	Men's Conference in Pendleton	Apr. 8-12	Priest Retreat - Powell Butte
Mar. 2	Year of Faith Teaching Series (Spanish), Madras	Apr. 13	Year of Faith Teaching series, The Dalles
Mar. 6	NABRS Meeting, Beaverton	Apr. 13-14	Confirmation, St. Mary, Hood River
Mar. 9	RCIA Retreat - Powell Butte	Apr. 20-21	Confirmation, Holy Family, Burns & Mission Churches
Mar. 11	Lenten Penance Service, St. Patrick, Madras	Apr. 24	Confirmation, Blessed Sacrament, Ontario
Mar. 12	Lenten Penance Service, St. Francis of Assisi, Bend	Apr. 25	Confirmation, St. Francis de Sales Cathedral, Baker City
Mar. 13	Year of Faith Teaching Series (English), Madras	Apr. 27	Year of Faith Teaching series, Baker City
Mar. 15-16	Retrouvaille, Redmond	Apr. 27-28	Confirmation, St. Patrick, Vale & St. Joseph, Unity

## **THE TRIBUNAL: Absolute Competence in Formal Marriage Trials**

One of the mandates of the Tribunal of Baker as a first grade tribunal is adjudicating formal marriage trials according to the titles of absolute competence in the *Code of Canon Law* (c.1673) and the Instruction *Dignitas connubii* (art.10 §1, nn.1-4). Competence is the legitimate claim of a tribunal or trial judge to hear a particular case. The two main types of competence are absolute and relative competence. Although the competence of the Tribunal of Baker is ordinarily territorial, it nevertheless can be granted the capacity (prorogation of competence) to hear the marriage cases of those members of the faithful who, though present in the territory of Baker Diocese, belong to other ecclesiastical circumscriptions. The hearing of marriages cases of those in active duty military service while stationed within the territory of Baker - a competence ordinarily enjoyed by the United States Archdiocese of Military Services - constitutes an example.

For the most part, competence is based on the status and habitation of persons. Apart from cases of heads of state and governments and other special cases which the Roman Pontiff has reserved to himself, the marriage Tribunal of Baker enjoys four titles of absolute competence. Accordingly, the first title enjoyed by the Tribunal of Baker in hearing marriage nullity trials is when it is the place of the celebration of a marriage. The second title of absolute competence enjoyed by Baker Tribunal is when the Respondent in a petition for nullity has domicile or quasi-domicile within the territory of Baker Diocese. Domicile is acquired by the intention of a person to live within the territory of a parish or diocese for an indeterminate period of time or through actual residence in same for a period of five complete years. Quasi-domicile is acquired when a person has the intention to reside within the territory of a parish or diocese for a period of three complete months or actually resides in same for a period of three complete months. The third title of competence enjoyed by the Tribunal of Baker is when the Petitioner is domiciled in Baker Diocese. However, this is on condition that both the Petitioner and Respondent live within the territory covered by the United States' Conference of Catholic Bishops, and the judicial vicar of the diocese where the Respondent has domicile is consulted, gives his consent after first seeking the opinion of the Respondent on whether he or she has any objection to the place of trial. The last title of competence of Baker Tribunal also has conditions attached to it. The Tribunal of Baker can hear a marriage nullity case if any location within the territory of Baker contains most of the proofs on which the final decision of the trial will be based. However, the Tribunal cannot legitimately proceed without first asking the judicial vicar of the diocese of domicile of the Respondent to give his consent, who in turn must prior to doing so ask the Respondent whether he or she has any objection to the proposed place of trial.

Reverend Jude Onogbosele, J.C.L.  
Judge Pro Tem

## **MINISTERIO HISPANO**

El Santo Padre nos habla de la relación entre fe y matrimonio, a la luz de “la actual crisis de fe que afecta al mundo y lleva una crisis a sociedad conyugal.” “El Código de Derecho Canónico define la realidad natural del matrimonio como pacto irrevocable entre el hombre y la mujer. La confianza mutua, de hecho, es la base indispensable de cualquier acuerdo o pacto. En el plano teológico, la relación entre la fe y el matrimonio tiene un significado más profundo. El vínculo esponsal, realidad natural, entre los bautizados, fue elevado por Cristo a la dignidad de sacramento”.

“La cultura contemporánea, marcada por un fuerte subjetivismo y un relativismo ético y religioso plantea serios retos a la persona y a la familia. En primer lugar, el de la capacidad misma del ser humano para unirse, y el de si una unión de toda la vida es realmente posible (...) Una mentalidad muy extendida es, pensar que la persona permanezca “autónoma” y entre en contacto con el otro solo través de relaciones que se interrumpan en cualquier momento (...) En la decisión del ser humano de unirse a un vínculo que dure toda la vida influye la perspectiva básica de cada uno, si está en un terreno puramente humano o si se abre a la luz de la fe en el Señor (...) “El que permanece en mí y yo en él, ése da mucho fruto, porque separados de mí no podéis hacer nada,” así decía Jesús a sus discípulos, recordándoles que el ser humano no puede hacer, por sí mismo, lo necesario para el bien. El rechazo de la propuesta divina conduce, a un desequilibrio profundo en todas las relaciones humanas, incluida la matrimonial y facilita una errada comprensión de la libertad y la auto-realización, que unido al rechazo del sufrimiento condena al hombre a cerrarse en su egoísmo y egocentrismo. Por el contrario, la aceptación de la fe hace al hombre capaz de la entrega de sí (...); y descubre el ser persona humana.”

“La fe en Dios, sostenida por la gracia divina, es por lo tanto muy importante para vivir la dedicación mutua y la fidelidad conyugal. No se pretende con esto afirmar que la fidelidad, como las otras propiedades, no sean posibles en el matrimonio natural entre los no bautizados. De hecho, éste no se encuentra desprovisto de bienes que “proceden de Dios Creador y se insertan de principio en el amor esponsal que une a Cristo con la Iglesia.” Pero, por supuesto, el cerrarse a Dios o el rechazo de la dimensión sagrada de la unión conyugal y su valor en el orden de la gracia hacen ardua la encarnación concreta del altísimo modelo de matrimonio concebido por la Iglesia, según el plan de Dios, pudiendo llegar a socavar la validez misma del pacto, cuando(...) se traduzca en un rechazo del principio de la obligación conyugal de fidelidad o de los otros elementos o propiedades esenciales del matrimonio.”

“Tertuliano, en su famosa “Carta a la esposa,” hablando de la vida matrimonial marcada por la fe, escribe que las parejas cristianas “son verdaderamente dos en una sola carne y donde la carne es única, único es el espíritu. Juntos oran, juntos se postran y ayunan juntos, cada uno enseña al otro, el uno honra al otro, el que sabe sostiene al otro.”



## THE LENTEN JOURNEY:

### Freed from sin to walk in newness of Life in Christ



As the Church once again enters the Lenten season, hundreds of thousands of catechumens (un-baptized) and candidates (baptized other than Catholic) are participating in *Rite of Election and the Call to Continued Conversion* liturgies across the world. Imagine, the incredible choruses in heaven as these souls gather to profess their intention to enter into the one, holy, catholic, and apostolic Church. The Church joyfully listens as sponsors, catechists, and the entire community of the faithful gives witness of their readiness. The Church responds, through the Office of the Bishop, with the proclamation, "I now declare you (the catechumens) to be members of the *elect*, to be initiated into the sacred mysteries at the next Easter Vigil." With this proclamation the elect begin a period of intense *purification* and *enlightenment*, coinciding with Lent.

During the season of Lent, the elect are afforded abundant grace through the reception of additional rites called "scrutinies" (typically on the 3rd, 4th, and 5th Sundays of Lent). These powerful rites are intended to enlighten the minds and hearts of the elect with a deeper knowledge of Christ as the Savior. All of this is to prepare the elect to become a "new creation" in Christ at Easter Vigil. (2 Cor 5:17) In fact, the 40-day Lenten journey emerged in the fourth century as a result of the baptismal preparation of catechumens. During this period of preparation the elect were summoned into a life of intense prayer and purification, as they searched their own consciences and did penance. The Second Vatican Council restored this ancient baptismal preparation, now called the *Rite of Christian Initiation of Adults* (RCIA).

In similar fashion, the Church calls all baptized faithful to enter more deeply into their baptismal

covenant proper to the Lenten Season. We too, the initiated community of the faithful, are called to enter into an intense embrace of our baptismal covenant; recalling that we



have been "baptized into Christ Jesus" that "we might no longer be enslaved to sin." (Rom 6:3, 6) Specifically, this means to impress upon ourselves, not only the social consequences of sin, but also the gift of forgiveness and healing available to us through the sacrament of reconciliation. In this truly marvelous gift, we can become, once again, a new creation in the life of Christ.

In sum, the season of Lent has a twofold character: first, serving to prepare the newly elect to be freed from

sin to walk in newness of life in Christ; second, to invite all the initiated faithful to renew their baptismal covenant and receive a new heart for Christ through the sacrament of reconciliation.

During this season of Lent, may we all choose to more diligently hear the word of God, devote ourselves to prayer, do penance, and fully celebrate the Paschal Mystery in this Year of Faith; may we all be *freed from sin to walk in newness of Life in Christ!*

—Barry Metzentine, Director of Evangelization and Catechesis

### PARISH NEWS: St. Francis of Assisi, Bend

Catholic Composer, author, and workshop presenter David Haas will present an evening concert at 7:30 p.m. Friday, March 8 and liturgy workshop Saturday, March 9 from 8:30-2:30 at St. Francis Church in Bend. A few of Haas' well known songs are "You Are Mine," "Blest Are They," and "We Will Rise Again." More information about costs, tickets, and registration are available at the St. Francis website at [www.stfrancisbend.org](http://www.stfrancisbend.org) or by calling (541) 280-9744. People involved in all ministries from all faiths are welcome to attend.



Concert admission is a suggested donation of \$10 for adults, \$7 for students and seniors and \$25 per family. Tickets will be available at the door beginning at 7:00 p.m. The liturgical ministries workshop cost is \$25 which includes lunch. Pre-registration is preferred through the website above. Registration Saturday morning from 8:30-9:00 a.m. the day of the workshop. The workshop will run from 9:00-2:30. Both events will be held at St. Francis of Assisi Church, 2450 NE 27th in Bend. For more information or questions, please call (541) 280-9744.



## FORWARD *in* FAITH

— DIOCESE of BAKER —

*"As each one has received a gift, use it to serve one another as good stewards of God's varied grace."*

— 1 PETER 4:10

*Appeal gifts will be distributed in the areas of Young Adult Ministry, Seminary Education, Priest Retirement and the General Fund as most needed.*

**TO DONATE ONLINE** go to the Diocesan website [www.Dioceseofbaker.org](http://www.Dioceseofbaker.org)