



# THE DIOCESAN CHRONICLE

NEWS OF THE DIOCESE OF BAKER

March 8, 2015

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## Redmond St. Vincent de Paul Conference



In January, the Redmond St. Vincent de Paul Conference was able to complete the purchase of property that has been leased for the past five years thanks to the efforts of Board members, employees and donors. The property has provided a store, food bank and Social Services outlet during this time.

As a result of an article published here in the Diocesan Chronicle, an individual, who wishes to remain anonymous, made a \$100,000 donation to the building fund. This was accompanied by a \$10,000 donation from the Concannon Family Trust, and followed by donations from Board members and other individuals. This played a significant role in obtaining grants! Jamie Kanski, Board President, submitted grant applications totaling \$450,000, requested from three grant foundations and received the entire amount requested! With all the grants and donations it was possible to purchase the \$1,150,000 property by securing a mortgage of \$173,000. The mortgage payments on the property are now \$1,368 per month, compared to a lease payment of \$6,125 per month. Also, the Conference no longer has to be concerned about lease increases, or the property being sold to another party. Already, the Redmond St. Vincent de Paul Conference has greatly increased assistance to the needy in the form of more food, rent and utility assistance, etc. The Redmond Conference continues to provide between 21,000 - 24,000 meals per month in addition to thousands of dollars in clothing, rent and utility assistance. It is hoped, with further help from donors, the Conference can pay off the entire mortgage within the next five years. Many thanks to all who have contributed to this success story!



St. Vincent de Paul in Redmond is located at 1616 SW Veterans Way. Phone: (541) 923-5264



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## Parish News: St. Patrick, Heppner

“A Thought Of Hope”, a play written by Father Gerald Condon, is a drama about several people who are on their way to Clonmacnoise, the ruin of an ancient monastery founded by Saint Kieran. They are temporarily delayed on one of the Aran Islands, off the coast of Galway, Ireland. They are confronted with problems of anxiety, marital stresses, alcoholism, and suicidal inclination. All are weak in faith. They are challenged with thoughts from Holy Scripture and their arrival at Clonmacnoise becomes a time of enlightenment. Festival Singers bring relief in the midst of tension. Performances will be at the Ione School, Ione, this weekend, March 8 at 3 p.m., and St. Patrick Parish Hall, Heppner on Thursday, March 12 at 7:30 p.m.



There is no fee for Father Condon's plays but donations are gladly accepted. Proceeds will go towards the St. Patrick Parish Hall Restoration project.

## Parish News: Holy Family, Burns

Due to family and health issues, the David Haas Concert and Retreat planned for Burns on April 17-18, has been cancelled. David has to cut back on his travel commitments. Please keep him and his wife in your prayers. No plans to reschedule have been made.



## Thoughts Along the Way

Bishop Liam Cary

### Repentance and Reproduction

In the 1970s the book and TV miniseries *Roots* captivated the nation. The story of Alex Haley's decade-long effort to trace his ancestors back to Africa inspired thousands of family reunions and established the crucial developmental importance of knowing where you come from. Biological connection *matters*. Like Alex Haley, those who know little or nothing of the past they emerged from are often consumed by a search for identity.

Yet despite our heightened sensitivity to the need for intergenerational connection, increasing numbers of children today are deliberately denied access to their ancestry. In conjunction with anonymous sperm and egg donation and surrogate parenthood, the in vitro fertilization industry lucratively promotes the *separation* of children from one or both of their natural parents and from their full biological heritage.

At the age of five, Alana Newman's mother told her that her biological father was an anonymous sperm donor whom her parents knew nothing about and were unable to locate. Seventeen troubled years later Alana started an online project ([www.anonymousus.org](http://www.anonymousus.org)) to which donor-conceived people, their parents, and sperm and egg donors contribute.

"Those whose parents die," Alana writes, "are given the time, tools, and *permission* to grieve the loss of their missing parent." Not so for people whose parents are missing because of egg or sperm donation. No photos, videos, or letters pierce the veil of anonymity to help them grieve their loss. Instead, Alana says, "We are told that if our biological parents [had] been forced to have a relationship with us, . . . they would never have agreed to give us life." The unspoken message is harsher still: "The price of openly acknowledged biological affiliation with *you* is too high to pay; you are not worth the cost of connection to your past." Thus do donor-conceived offspring learn that their very existence is acceptable only on highly conditional terms. "It is as if there are only two options," Alana Newman writes: "life with parental abandonment or no life at all." In her experience, "Love and cooperation between parents is only available to a different class of child."

In the expensive world of in vitro fertilization the donor-conceived child is a *product* engineered to the specifications of the contracting parent or parents. They expect to get what they pay for. So it is hardly surprising that abortion and eugenics have been part of fertility industry practice from the beginning. For each woman who avails herself of in vitro fertilization it is usual to "make" fifteen embryos. Nearly half are aborted, often after screening for

genetic disorders, physical features, or gender.

The logic that undergirds such transactions gives rise to serious questions of justice. "[I]f it is okay to buy and sell sperm, eggs, and wombs," Alana Newman asks, "then why is it *not* okay to sell other human tissues or organs? . . . If it is okay to pre-sell and pre-order children via third-party reproduction, what is so wrong with buying and selling children who are already born or conceived? Why do we view fathers who abandon their children before conception as altruistic heroes, and fathers who abandon their kids after conception as irresponsible . . . ?"

Lent is the season of repentance— not only for the sins of *my* life, but also for sins that are way bigger than I am, sins of which *we* as a people have need to repent. Think back to slavery before the Civil War and racial segregation after it. Our lives too are inescapably entangled with accepted social practices that diminish or destroy our common humanity. Into the social structures of our church, city, state and nation, profound injustices work their way. We grow accustomed to their infiltration; we acquiesce in their acceptability; we become ever more reluctant to acknowledge the damage they do.

Repentance begins with recognition. You and I can repent of our part in the sinful structures of our life in common by tuning our conscience more clearly to truth—for example, to the truth of what the world of in vitro fertilization really involves.

## Pensamientos Del Camino

Obispo Liam Cary

### Arrepentimiento y Reproducción

En los setentas el libro *Raíces* cautivó a los Estados Unidos. La historia del esfuerzo de una década de Alex Haley de rastrear a sus antepasados hasta África inspiró miles de reuniones familiares y estableció la importancia de saber de dónde vienes. Si, la conexión biológica importa. Al igual que Alex Haley, los que saben poco o nada del su pasado o de donde salieron a menudo son consumidos por una búsqueda de identidad.

Sin embargo, a pesar de nuestra gran sensibilidad a la necesidad de conexión intergeneracional, un número creciente de niños hoy se les niega deliberadamente el acceso a su ascendencia. En unión a la donación de esperma y óvulos anónimos y la paternidad sustituta, la industria de fertilización in vitro lucrativamente promueve la *separación* de los niños de uno o ambos de sus padres naturales y de su completa herencia biológica.

A la edad de cinco años, la madre de Alana Newman le dijo que su padre biológico era un donante de esperma anónimo de quien sus padres no sabían nada y no pudieron localizarlo. Después de diecisiete problemáticos

años Alana comenzó un proyecto en línea ([www.anonymousus.org](http://www.anonymousus.org)) en que las personas concebidas por donantes, sus padres, y los donantes de esperma y óvulos contribuyen.

“Aquellos cuyos padres mueren,” Alana escribe, “se les da el tiempo, las herramientas, y el *permiso* para llorar la pérdida de su padre ausente.” No así para las personas cuyos padres han desaparecido a causa de la donación de óvulo o esperma. No hay fotos, videos, o cartas que develen el velo del anonimato para ayudarles a lamentar su pérdida. En cambio, Alana dice: “Se nos dice que si nuestros padres biológicos [hubieran] sido forzados a tener una relación con nosotros, . . . nunca hubieran aceptado darnos la vida.” El mensaje implícito es más duro aún: “El reconocimiento abierto de filiación biológica *contigo* costaría demasiado; tú no vales el precio de conectarte con tu pasado”. Así los hijos concebidos por donantes aprenden que su existencia es aceptable sólo en términos muy condicionados. “Es como si sólo hubiera dos opciones,” Alana Newman escribe: “la vida con abandono de padres o ninguna vida para nada.” En su experiencia, “El amor y la cooperación entre padres sólo está disponible para una clase diferente de niño.”

En el mundo caro de fertilización in vitro el niño donante-concebido es un *producto* diseñado con las especificaciones del padre o de los padres que lo contratan. Ellos esperan obtener lo por que pagan. Así que no es de extrañar que el aborto y la eugenasia hayan sido parte de la práctica de la industria de la fertilidad desde un principio. Por cada mujer que haga uso de la fertilización in vitro es habitual “hacer” quince embriones. Casi la mitad son abortados, regularmente después de la detección de trastornos genéticos, rasgos físicos o de género.

La lógica que subyace a estas transacciones da lugar a serias cuestiones de justicia. “[S] i está bien comprar y vender esperma, óvulos y vientres”, Alana Newman pregunta: “¿por qué no está bien vender otros tejidos u órganos humanos? . . . Si está bien pre-vender y pre-ordenar niños a través de la reproducción de terceros, ¿porque es tan malo comprar o vender niños que ya se han concebido o nacido? ¿Por qué vemos a padres que abandonan a sus hijos antes de la concepción como héroes altruistas y a padres que abandonan a sus hijos después de la concepción como irresponsables . . . ?”

Cuaresma es tiempo de arrepentimiento—no sólo por los pecados de *mi* vida, sino también por los pecados que son mucho más grandes que yo, los pecados de los que *nosotros*, como pueblo, tenemos que arrepentirnos. Piense en la esclavitud de los negros en los Estados Unidos antes de la Guerra Civil y la segregación racial después de ella hasta hace 50 años. También nuestras vidas están ineludiblemente entrelazadas con las prácticas sociales aceptadas que disminuyen o destruyen nuestra humanidad común. En las estructuras sociales de nuestra iglesia, ciudad, estado y nación, profundas injusticias se abren camino. Nos acostumbramos a su infiltración; consentimos en su aceptabilidad; nos volvemos cada vez más

reacios a reconocer el daño que hacen.

El arrepentimiento comienza con el reconocimiento. Usted y yo podemos arrepentirnos de nuestra parte en las estructuras de pecado de nuestra vida en común por sintonizar nuestra conciencia más claramente a la verdad—por ejemplo la verdad de lo que el mundo de la fertilización in vitro realmente implica.

## Bishop Cary's Schedule

|             |  |
|-------------|--|
| March 8     | Idaho Catholic Youth Convention, Boise                                 |
| March 9     | Committee on the Protection of Children and Young People video meeting |
| March 11    | Northwest Association of Bishops and Religious Superiors meeting       |
| March 12    | Salem-Invocation for Legislators                                       |
| March 14-15 | Masses in John Day   |
| March 21    | RCIA Retreat in Powell Butte   |
| March 22    | Installation of Acolytes in The Dalles                                 |

## The Traditional Latin Mass in Bend

The next Extraordinary Form of the Mass will be celebrated on March 22, Passion Sunday, at 1:00 p.m. at the St. Francis of Assisi Historic Church located on the corner of Franklin and Lava Road. The Celebrant will be Fr. Andrew Szymakowski. Confessions will precede the Mass from 11:45 a.m. to 12:45 p.m.

For more information, email John Driscoll at [johncdriscoll1068@gmail.com](mailto:johncdriscoll1068@gmail.com) or Stephanie Swee at [swee0574@gmail.com](mailto:swee0574@gmail.com).

For the most current information on the Mass schedule, “Like” the “Society of St. Gregory the Great” page on Facebook.



## Lenten Thoughts

### from the Catholic Stewardship consultants

“At times, we focus so much on our difficulties that we fail to see the positives. The greatest positive is that the Lord is with us, to share and relieve our suffering.”

“Jesus demonstrates to us that being busy is no reason not to pray; instead, it is a reason to pray.”

“Use Lent as a time to intensify and increase our prayer life—public and private.”

“Like St. Paul, we need to offer good lives of stewardship and Christian life to others.”

“Our Lenten journey should reflect our response to our baptismal call in our daily lives.”

# 117th Annual Chrism Mass Retreat & Pilgrimage - 2015

Powell Butte Retreat & Conference Center

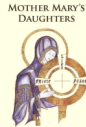
Friday, Mar. 20, 4 p.m. to Sunday, Mar. 22, 1 p.m.

*...and she pondered these things in her heart.  
(Luke 2:19)*

*to Jesus through Mary*



Sponsored by the Diocese of Baker  
and Mother Mary's Daughters



**Guest Speaker & Retreat Master:**

**Fr. Theodore Lange, Theology & Human Formation  
Director of Mt. Angel Seminary**

*Speaking on:*

**“The Apostolic Letter MULIERIS DIGNITATEM  
of St. John Paul II on the Dignity and  
Vocation of Women**

**and**

**On Mary from the writings of  
St. Louis Marie de Montfort**



*Come and experience  
the tranquility of the  
Diocesan Retreat Center  
and St. Mary Chapel.*

*We come together to join in prayer and to  
experience personal spiritual growth by focusing on  
our Blessed Mother Mary's “Yes.”*

Travel at your leisure to St. Francis de Sales Cathedral,  
Baker City, Monday through Thursday, March 23 - 26

Holy Celebration of the **Chrism Mass**

**Thursday, March 26 - 7:00 p.m.**

**Bishop Liam Cary presiding**

Reception following Mass

COST is \$90 which includes: 2 nights lodging, meals and  
registration | \$65 full Retreat-no lodging | \$40 for 1 day

Go to [www.dioceseofbaker.org/mmd](http://www.dioceseofbaker.org/mmd) for Registration Forms

Call Judy Newport @ 541-923-6946 for more information

or email: [MotherMarysDhtrs@aol.com](mailto:MotherMarysDhtrs@aol.com)

## St. Thomas Academy News: 2015 Polar Bear 5K/10K Huge Success

The Polar Bear Run in Redmond has certainly lived up to its name of appearing very “polar”, given the temps on race day in recent years. This year however, the temp at race time was 40 and the sun was out! 304 runners and walkers alike enjoyed near perfect conditions as they worked their way down onto the Dry Canyon Trail for either the 5K or 10K route, both of which start and end at St. Thomas Academy in Redmond. Besides the good weather and the record turnout (nearly 40% increase from 2014), the church also hosts an expo that starts before the races and keeps going until after the awards ceremony.

Event coordinator Anna Contreras was all smiles in talking about the increase in numbers over last year as well as the obvious plus of the weather (last year at race time it was 8 degrees). Anna also mentioned that beyond the usual participants, a new category was introduced for police/fire teams of 5 each, with the winner receiving a “Tommy” bear that will stay with that organization until next year’s race. Sunriver Fire & Rescue and Deschutes County Sheriff were represented and both teams were pushing each other prior to the start. It was fun to see them on the course being competitive and yet they all exchanged high fives at the end. When it was all over, Sunriver Fire walked away with the bear.

The race benefits St. Thomas Academy, with every dollar raised going directly into the school. This year, a large matching donation from Coyote Rock Ranch allowed the school to raise nearly 30,000 dollars.

After the races, runners enjoyed hot chocolate, coffee and water inside the church, along with a bevy of snacks. As you can see from the pictures, it truly was a great day for a run!

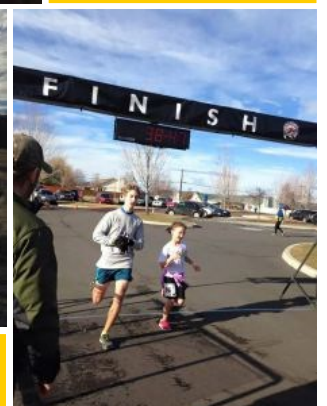
- Drew Roberts / Run Oregon ( [runoregonblog.com](http://runoregonblog.com) )



Lining up for  
the start. (left)



Runners making their way  
south on the Dry Canyon Trail.



Local favorite  
Brennan Noonan  
finishing the 10K  
in 2nd place  
overall. (below)