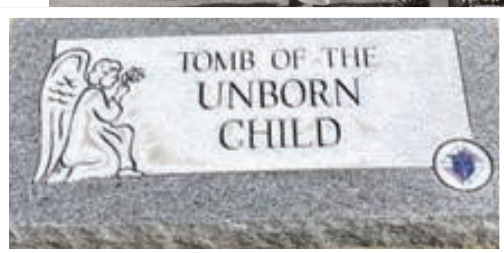




To Be a Knight is to Be Pro-Life

In the late 1980's the St. Francis de Sales Knights of Columbus placed a cross and tombstone at Mt. Hope Cemetery in Baker City, to commemorate those babies who had been denied life by abortion.

The new cross was designed by Paul Holscher, constructed by the Hausotter's of Natural Structures, and set in place by the Knights of Columbus. It was dedicated on Memorial Day 2021 by Reverend Suresh Telagani and the 4th degree Knights.



Faith on the 4th of July

This column is a revision of a homily given in La Grande on July 4, 2021.

The Gospel for this 4th of July Sunday recounts our Lord's return to His "native place" on the day we commemorate the anniversary of our native place, America. The Nazarenes "took offense" at Jesus on account of His surpassing wisdom and His "mighty deeds." Their displeasure reminds us of the 4th of July a year ago, when demonstrators throughout the country took offense at America's tragic misdeeds and her flights from wisdom. All summer long protestors put the American past on trial for racism, slavery, and white supremacy and found it guilty beyond hope of redemption. Rioters, looters, burners, and statue topplers gave expression to a seemingly bottomless contempt for our forefathers, who, we were told, bequeathed us a world shot through with injustice and hypocrisy.

A year later the march of protest continues through virtually every institution in society, from the boardroom to the locker room to the third-grade classroom. A rampaging torrent of condemnation washes away historical figures formerly held up for the young to esteem and their elders to emulate. This thoroughly *unforgiving* indictment of our national past has nothing but disdain for remarkable historical achievements that massively expanded the realm of freedom at untold personal cost.

Christians adopt "woke" ingratitude and merci-lessness at their grave spiritual peril, for thanksgiving and forgiveness are indispensable hallmarks of the Christian life. We gather at Mass to give thanks to the Lord and Giver of Life for all that we have and are. In His presence we come face to face with the truth that underlies our existence: *life is gift*. All the way down, life is always and everywhere gift—the beating of our heart, the breathing of our lungs, the thinking of our mind, the working of our hands. Whoever refuses to cultivate a grateful heart walks an *anti-eucharistic* path.

But the sacrifice of thanksgiving is also and always a sacrifice of reconciliation as well, for we are sinfully prone to be ungrateful and selfish. In the Eucharist we feed on Christ's strength to do unto others what He did for us on the Cross and renews in the confessional: to forgive as we have been forgiven. Gratefulness comes to completion in forgiveness.

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La Fe en el 4 de Julio

Esta columna es una revisión de una homilía dada en La Grande el 4 de Julio, 2021.

El Evangelio para este domingo 4 de Julio relata el regreso de nuestro Señor a Su "lugar natal" el día en que conmemoramos el aniversario de nuestro lugar natal, América. Los Nazarenos "se sintieron ofendidos" por Jesús a causa de Su sabiduría incomparable y Sus "hechos poderosos". Su disgusto nos recuerda el 4 de Julio de hace un año, cuando los manifestantes de todo el país se sintieron ofendidos por las trágicas fechorías de Estados Unidos y sus huidas de la sabiduría. Durante todo el verano, los manifestantes llevaron al pasado Estadounidense a juicio por racismo, esclavitud y supremacía blanca y lo declararon culpable más allá de toda esperanza de redención. Los alborotadores, saqueadores, quemadores y derribadores de estatuas expresaron un desprecio aparentemente sin fondo por nuestros antepasados, quienes, según nos dijeron, nos legaron un mundo lleno de injusticia e hipocresía.



*Bishop Liam Cary
Obispo Liam Cary*

Un año después, la marcha de protesta continúa a través de prácticamente todas las instituciones de la sociedad, desde la sala de juntas hasta el vestidor y el aula de tercer grado. Un torrente desenfrenado de condena se lleva a las figuras históricas que antes se mostraban para que los jóvenes las estimaran y sus mayores las imitaran. Esta acusación completamente implacable de nuestro pasado nacional no tiene nada más que desdén por los notables logros históricos que expandieron masivamente el reino de la libertad a un costo personal incalculable.

Los Cristianos adoptan la ingratitude y la crueldad "concienciada" bajo su grave peligro espiritual, porque el agradecimiento y el perdón son sellos indispensables de la vida Cristiana. Nos reunimos en la Misa para dar gracias al Señor y Dador de Vida por todo lo que tenemos y somos. En su presencia nos encontramos cara a cara con la verdad que subyace en nuestra existencia: *la vida es regalo*. Hasta el final, la vida es siempre y en todas partes un regalo—el latido de nuestro corazón, la respiración de nuestros pulmones, el pensamiento de nuestra mente, el trabajo de nuestras manos. Quien se niega a cultivar un corazón agradecido camina por un camino *anti-eucarístico*.

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The unforgiving heart closes itself off to completion as resentful remembrance of previous injustices extorts a demand for a different past: “If you hadn’t cheated me out of my inheritance, I could forgive you for ruining my life. But you did cheat me. I can’t forgive you until you make the past different from what it was.” A similar dynamic puts political reconciliation out of reach: “If my country hadn’t enslaved and then disenfranchised African Americans, I could forgive her. But she did in fact continue to commit these massive injustices for centuries. As long as the past happened as it did, I refuse to forgive.” This backward-riveted focus of unforgiveness chains us inescapably to repeated recollection of wrongs suffered at the hands of others and forecloses any movement toward reconciliation.

The All-Merciful God frees us from self-defeating insistence that the past be changed into something it can never become. *Forgiveness is the resolute decision to give up all hope of a better past.* Pardon brings peace because it surrenders the unforgivable past into the all-forgiving hands of the One Who makes all things new—including those who think for-giveness impossible.

Forgiveness becomes possible when we change, not the past, but our attitude toward the past. The transformation takes hold as grace re-fashions recollection to follow a merciful path from past to present: “Do unto others as you would have them do unto you.”

Growing up in Nazareth surely washed away any illusions Jesus might have had about the hypocritical underside of life lived locally. But the underside was not the only side. Years of obedient subjection to Joseph and Mary made their Son uncannily alert to possibilities for redemption in ordinary daily life. When He went on to “the other towns” to preach the Gospel of the Kingdom, the Savior of the world never cut the cords of respect that bound Him to his native place.

Bishop Cary’s Schedule

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August 1

12:30 p.m. Spanish Mass, Bend

August 4-8

Evangelization & Catechetical Symposium,
Retreat Center

August 14

5:00 p.m. Mass, Prineville - 70-Year Anniversary

August 15

10:00 a.m. Mass, Prineville - 70-Year Anniversary

Pero el sacrificio de agradecimiento es también y siempre un sacrificio de reconciliación, porque somos pecaminosamente propensos a ser ingratos y egoístas. En la Eucaristía nos alimentamos de la fuerza de Cristo para hacer a los demás lo que Él hizo por nosotros en la Cruz y renueva en el confesionario: perdonar como hemos sido perdonados. La gratitud se completa con el perdón.

El corazón implacable se cierra a la conclusión, ya que el resentido recuerdo de injusticias anteriores extorsiona una demanda de un pasado diferente: “Si no me hubieras robado mi herencia, podría perdonarte por arruinar mi vida. Pero me engañaste. No puedo perdonarte hasta que hagas que el pasado sea diferente de lo que fue”. Una dinámica similar pone fuera de alcance la reconciliación política: “Si mi país no hubiera esclavizado y luego privado de sus derechos a los Afroamericanos, podría perdonarla. Pero, de hecho, continuó cometiendo estas injusticias masivas durante siglos. Mientras el pasado haya sucedido como sucedió, me niego a perdonar.” Este enfoque retrógrado de la falta de perdón nos encadena ineludiblemente al recuerdo repetido de los agravios sufridos a manos de otros y excluye cualquier movimiento hacia la reconciliación.

El Dios Misericordioso nos libera de la insistencia contraproducente de que el pasado se transforme en algo que nunca podrá llegar a ser. *El perdón es la decisión resuelta de renunciar a toda esperanza de un pasado mejor.* El perdón trae paz porque entrega el pasado imperdonable a las manos del que todo lo perdona Aquel que hace todas las cosas nuevas—incluyendo aquellos que piensan que el perdón es imposible.

El perdón se vuelve posible cuando cambiamos, no el pasado, sino nuestra actitud hacia el pasado. La transformación se afianza cuando la gracia redefine el recuerdo para seguir un camino misericordioso del pasado al presente: “Hacer a los demás lo que te gustaría que te hicieran a ti.”

Creer en Nazaret seguramente eliminó cualquier ilusión que Jesús pudiera haber tenido sobre el lado inferior hipócrita de la vida vivida localmente. Pero la parte inferior no era el único lado. Años de obediente sujeción a José y María hicieron que su Hijo estuviera asombrosamente alerta a las posibilidades de redención en la vida diaria ordinaria. Cuando se fue a “los otros pueblos” a predicar el Evangelio del Reino, el Salvador del mundo nunca cortó los lazos de respeto que lo ataban a su lugar natal.

My Journey to Catholicism through FOCUS

Guest Author: **Bryson Thomas**
St. Francis de Sales, Baker City

My journey to Catholicism has been beautiful, challenging, at times painful, but filled with much joy. I grew up in a Protestant home and had little interest in my relationship with God. It wasn't until I became a student at Kansas State University that I really began to make my faith my own. I ended up getting involved with a non-denominational ministry on campus, developing good prayer habits, and surrounding myself with fellowship. I was content. It wasn't until one of my best friends, Elizabeth, converted to Catholicism that I began to question if I was where God intended me to be. I had always looked up to her as an example in the Christian faith, and her decision set in motion a time of searching and longing for deeper intimacy with God.

Around the same time, my good friend Kaylor was becoming increasingly involved with FOCUS (Fellowship of Catholic University Students), and her example as a faithful Catholic woman helped me to better understand the faith and the beauty of the Church. Kaylor eventually became my RCIA sponsor my Junior year and stood beside me as I was received into the Church on May 31, 2020! Elizabeth also walked beside me on my journey to Catholicism and later asked me into discipleship with her through FOCUS. I owe so much gratitude to these women, FOCUS, and St. Isidore's Catholic Student Center in Manhattan, KS! Through these relationships, God has brought me into divine intimacy with Him. I cannot imagine myself being anywhere else, and I feel as though the Catholic Church has always been my home.

FOCUS made a huge impact on my faith, and the faith of so many others, during my time as a student. FOCUS is the largest collegiate Catholic ministry in the country. FOCUS missionaries pursue students in authentic friendship, and through these relationships introduce students to Divine Intimacy with Christ. On campuses across the country, missionary disciples are being raised and formed in chastity, sobriety, and excellence. These missionary disciples are then sent out to evangelize in their classrooms, clubs, athletic teams, sororities, and fraternities! By evangelizing to students, FOCUS is making an impact for Christ throughout the country and world.

Because of the witness of those in FOCUS and at St. Isidore's, I myself have committed to being a full-time FOCUS missionary! I am so thankful for the work this ministry has done during my time at K-State, and I know that it will continue to impact thousands of students to come.



The **F**ellowship **O**f **C**atholic **U**niversity **S**tudents is a Catholic collegiate outreach whose mission is to share the hope and joy of the gospel with college and university students, inspiring and equipping them for a lifetime of Christ-centered evangelization, discipleship and friendships in which they lead others to do the same.

For more information, visit : focus.org