

February 25, 2024

25 de Febrero de 2024

SAINT ANNE CATHOLIC CHURCH IGLESIA DE SANTA ANA

Berryville, AR

Mass Schedule/

Horario de misas

Wednesday/Miercoles 6pm

Saturday/Sabado 8:30am

Sunday/Domingo

Mass in English 11:00am

Misa en español 1:00pm

Parish Contact Information

Info. de contacto de la parr

Parish Phone: (870) 423-3927

Parish Email:

secretary@stannesberryville.com

Pastor Emergency Number:

(870) 929-6374

Pastor Email:

frjoseph@stannesberryville.com

Mailing Address:

614 S. Main St.

Berryville, AR 72616

Parish Staff & Ministry

Personal y Ministerio Parr

Pastor

Rev. Joseph Archibong

Deacon

Dc. Elias Rangel

Secretary/Bookkeeper

Regina Morris

DRE/Faith Formation

Pam Richter

Liturgical Music

Ellen Eby

Música litúrgica

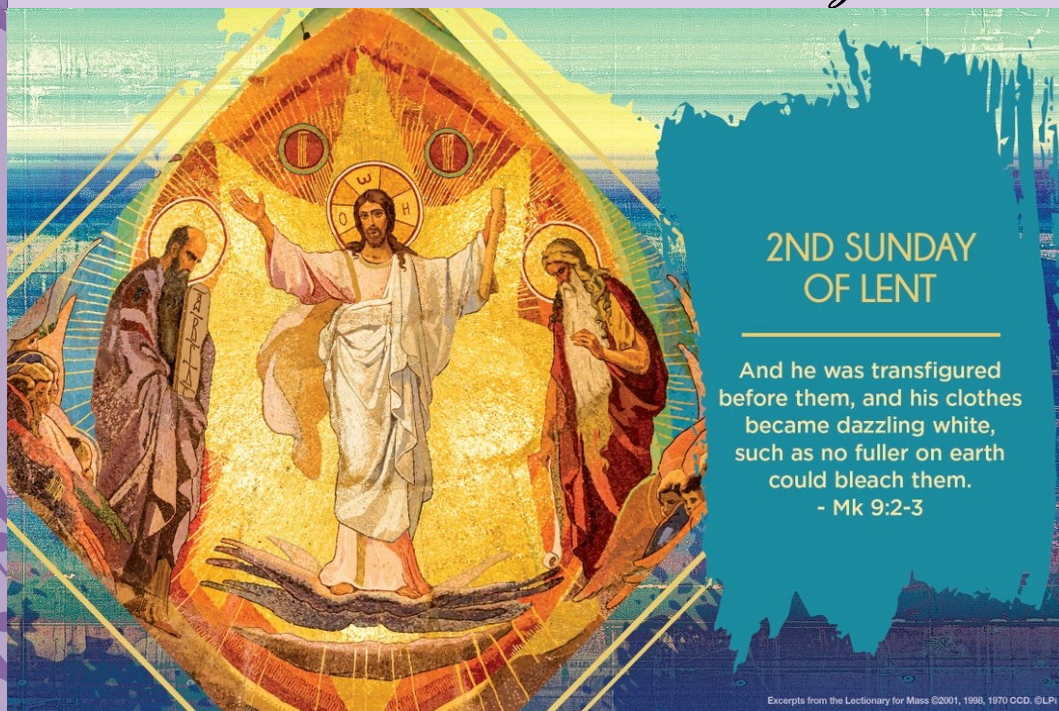
Jesse Fernandez de Lara

RCIA Coordinator

Kevin Richter

Parish Council

Jeneanne Duncan



2ND SUNDAY OF LENT

And he was transfigured before them, and his clothes became dazzling white, such as no fuller on earth could bleach them.

- Mk 9:2-3

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD. ©LPI

THE SACRAMENT OF RECONCILIATION/ EL SACRAMENTO DE LA RECONCILIACION

is offered at 9:00 am after the Saturday morning Mass and during the Holy Hour on Wednesday evenings from 5:00-5:45 pm /se ofrece a las 9:00 am después de la misa del sábado por la mañana y durante la Hora Santa los miércoles por la tarde de 5:00 a 5:45pm

ADORATION OF THE MOST BLESSED SACRAMENT/ ADORACIÓN DEL SANTÍSIMO SACRAMENTO

is on every Wednesday at 5:00pm and every First Friday from 7pm to 8am/ es todos los miércoles a las 5pm y todos los primeros viernes de 7pm a 8am.

SACRAMENTAL LIFE/VIDA SACRAMENTAL

If you are interested in receiving any of the Sacraments, please contact the parish office./ Si está interesado en recibir alguno de los sacramentos, comuníquese con la oficina parroquial.

NEW TO THE PARISH?/¿NUEVO EN LA PARROQUIA?

If you are new to the parish, please fill out a parish registration form. Forms are located at the parish office or the Vestibule/Si es nuevo en la parroquia, complete un formulario de registro parroquial. Las formas son ubicado en la oficina parroquial o en el Vestíbulo.



LITURGICAL SCHEDULE & INTENTIONS

SUNDAY, FEBRUARY 25 SECOND SUNDAY OF LENT

11am: +Crispin Tellez Vega
1pm: +Yadira Fernandez de Lara

WEDNESDAY, FEBRUARY 28

6pm: +Jim McIntyre

SATURDAY, MARCH 2

8:30am: +Poor Souls in Purgatory

SUNDAY, MARCH 3 THIRD SUNDAY OF LENT

11am: +Harold Richter
1pm: Isabel Knapik & Maria Barahona



Please Pray For:

Terry & Pat Dean, Del Waller, Allen Nieves, Andrew Tovar, Mary Lou Fuller, Amy Tegley, Toni Meyers, Myrtle Tharp, Mike Tharp, Fred Becker, Tiffany, Jesse, Bill & Faye McKee, Mataya and Rayland Winburn, Maya Tamayo, Maria Sandoval, Maria Welch, Cindy Mitchell, David, Jane & Monica Reuter, Denise Reuter, Rodriguez Family, Baldwin Family, Elver Morales, Sebastian Camarillo, Chris Jablonski, June Sawyer, David Ingram, Barbara Strain, Larry Miller, Kathy Owen, and Norma Miller. Nursing home patients and homebound: Betty Blach, Kevin Harris, Bob Doss, Flo Fitzsimmons and Bill Jenkins. Our Military: Marissa Richter—Army Nat'l Guard, Jonathon Waller— Army, Michael A. Wilhelm—Army in Korea, Dr. Kate Williams— Army Reserve, Daniel Clifford— Chief Navy Officer, Thomas Dean— Corrections Officer, Robert Dean— EMT, Michael Alcala—Airforce. Our law Enforcement: Robert Bartos, Eric Richter, Mary Clifford, Josue Rangel, and all others in the Armed Forces & Law Enforcement.

SECOND SUNDAY OF LENT



THE *Transfiguration* OF CHRIST

This Lent, one source of faith formation for you and your family is a subscription to Arkansas Catholic. Each issue includes news and information to help you live a better Catholic life.

*Our Seminaricians
for the month of
February, 2024*



Phillip Zawislak
Contact address:
House of Formation,
1201 S. Van Buren,
Little Rock, AR 72204
For more information
on our seminaricians, go to
www.dolr.org/seminarians



**Ethan
Harris**



Sunday Collections for 2/18/2024

Regular Collections: \$2,261.00
Building Collections: \$52.00
Local Charities: \$66.00

2024 Mass for Hope and Healing / Misa de Esperanza y Sanación 2024

What: To pray for healing for survivors of child sexual abuse, and to commemorate April as the National Child Abuse Prevention Month

When: Sunday, April 14, at 5:30 p.m.

Where: Cathedral of St. Andrew, 617 S. Louisiana St., Little Rock

Who: Anyone who is interested in praying for victims, their families and friends.

Bishop Anthony B. Taylor, Celebrant


Qué: Para orar por la sanación de los sobrevivientes de abuso sexual infantil, y para conmemorar el mes de abril como el Mes Nacional de Prevención contra el Abuso Infantil.

Cuándo: Domingo, 14 de abril, a las 5:30 p.m.


Dónde: Catedral de San Andrés, 617 S. Louisiana St., Little Rock

Quién: Cualquier persona que esté interesada en orar por las víctimas, sus familias y amigos.

El Obispo Anthony B. Taylor celebrará la Misa



La Diócesis Católica de Little Rock está comprometida con la protección de niños y jóvenes. Si tiene conocimiento de abuso o ha sido abusado por clérigos, voluntarios de la Iglesia o trabajadores de la Iglesia, comuníquese con la Línea Directa del Estado de Arkansas para Delitos contra Niños al 1-800-482-5964 y el Canciller de Asuntos Canónicos, Dcn. Matthew A. Glover, (501) 664-0340 ext. 361. Para obtener ayuda pastoral, comuníquese con el Coordinador de Asistencia a las Víctimas de la Diócesis de Little Rock: Laura Gottspomer (501) 664-0340, ext. 425. Diócesis de Little Rock, 2500 N. Tyler Street, Little Rock, AR 72207.



The Catholic Diocese of Little Rock is committed to protecting children and young people. If you are aware of abuse or have been abused by clerics, Church volunteers, or Church workers, please contact the State of Arkansas Hotline for Crimes against Children at 1-800-482-5964 and the Chancellor for Canonical Affairs, Dcn. Matthew A. Glover, (501) 664-0340 ext. 361. For pastoral assistance please contact the Victim Assistance Coordinator for the Diocese of Little Rock: Laura Gottspomer (501) 664-0340, ext. 425. Diocese of Little Rock, 2500 N. Tyler Street, Little Rock, AR 72207.

Stations of the Cross

Estaciones de la Cruz



Fridays during lent
Viernes durante la cuaresma

St. Anne/Santa Ana

5pm in English/ en Ingles

6pm in Spanish/en Español

St. Elizabeth/Santa Isabel

Mass at 12noon at the parish center followed by

Stations of the Cross/

Misa a las 12 del mediodía en el centro

parroquial seguida del Vía Crucis

"A thousand years of enjoying human glory is not worth even an hour spent sweetly communing with Jesus in the Blessed Sacrament." – Saint Padre Pio

**First
Friday
Adoration**

**EVERY 1ST FRIDAY
7PM - 8AM**

If you aren't able to be there for your assigned time slot, please call the parish office and let us know.

**ST. ANNE
CATHOLIC CHURCH**

www.stannesberryville.com
(870) 423-3927
614 S. Main St.
Berryville, AR 72616

St. Elizabeth Church

FRIED CATFISH

DINNER

*Feb. 23,
March 8 & 22
5:00 - 7:00pm*



2 piece \$15/3 piece \$18

*Catfish, Fries, Hush Puppies, Slaw, Drinks,
Dessert*

Dine-in/Carry-out/Walk-ins Welcome!

St. Elizabeth Parish Hall

232 Passion Play Rd.

For Reservations, Call 479-253-4503



Office of the Bishop

DIOCESE OF LITTLE ROCK

2500 North Tyler Street • P.O. Box 7565 • Little Rock, Arkansas 72217 • (501) 664-0340 Fax (501) 664-6304

February 12, 2024

To the People of the Diocese of Little Rock,

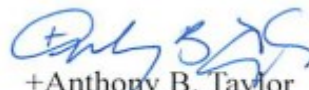
A petition is currently being circulated in Arkansas to place an amendment on our November 2024 voting ballots that would change our state constitution to allow abortions until 18 weeks after conception. As Bishop of the Diocese of Little Rock, I urge all Catholics and all people of good will not to sign this petition.

During this campaign to enshrine abortion in our constitution, we expect that our media will be flooded with emotional propaganda. We should all know the truth about abortion and women's healthcare.¹ Abortion, the direct and intentional killing of a child in the womb, is never morally permissible. Abortion is never medically necessary. It does not treat or solve any pregnancy-related complication. It is not the same as treatment for miscarriage, because in miscarriage the baby has already died. Banning abortion does not prevent women from receiving true healthcare that they need. In rare cases, and in the absence of better alternatives, life-threatening maternal health conditions may require interventions that indirectly and unintentionally lead to the death of an unborn child— but this is not abortion.

This radical amendment would also strip our government from protecting women and their unborn children by gutting the state's regulatory laws like requiring parental consent before a minor has an abortion, informed consent and ultrasound requirements, or abortion facility inspection. Arkansas would be unable to protect unborn children who can already feel pain from dismemberment abortion.

The citizens of Arkansas share in the responsibility to legally protect every human life from conception to natural death. It is critical that all registered voters decline to sign the petition to allow the Arkansas Abortion Amendment on the November 2024 ballot. Rather than abortion, women should be provided love, compassion, and support through pregnancy and into each child's early years. Together we can protect the lives of thousands of innocent babies.

Sincerely in Christ,



+Anthony B. Taylor
Bishop of Little Rock

¹ USCCB infographic. 2022. *The Truth about Abortion and Women's Health*
<https://www.usccb.org/resources/Women's%20Health%20Infographic.pdf?bcx-agent-scanner=d280fd9b-a0ed-954b-9122-71e074e6e2e6>



Office of the Bishop

DIOCESE OF LITTLE ROCK

2500 North Tyler Street • P.O. Box 7565 • Little Rock, Arkansas 72217 • (501) 664-0340 Fax (501) 664-63

12 de febrero, 2024

Al Pueblo de la Diócesis de Little Rock:

Se está circulando una petición en Arkansas para incluir una enmienda en nuestras boletas de votación de noviembre de 2024 que cambiaría nuestra constitución estatal para permitir abortos inducidos hasta 18 semanas después de la concepción. Como Obispo de la Diócesis de Little Rock, insto a todos los católicos y a todas las personas de buena voluntad a no firmar esta petición.

Durante esta campaña para consagrar el aborto inducido en nuestra constitución, esperamos que nuestros medios se vean inundados de propaganda emocional. Todos deberíamos saber la verdad sobre el aborto inducido y la atención médica de la mujer.¹ El aborto inducido, la muerte directa e intencional de un niño en el útero, nunca es moralmente permisible. El aborto inducido nunca es médicamente necesario. No trata ni soluciona ninguna complicación relacionada con el embarazo. No es lo mismo que el tratamiento del aborto espontáneo, porque en el aborto espontáneo el bebé ya ha muerto. Prohibir el aborto inducido no impide que las mujeres reciban la verdadera atención médica que necesitan. En casos raros, y en ausencia de mejores alternativas, las condiciones de salud materna que ponen en peligro la vida pueden requerir intervenciones que indirecta e involuntariamente causen la muerte del feto, pero esto no es un aborto inducido.

Esta enmienda radical también despojaría a nuestro gobierno de la capacidad de proteger a las mujeres y a sus hijos no nacidos al eliminar las leyes regulatorias del estado, como exigir el consentimiento de los padres antes de que una menor tenga un aborto, el consentimiento informado y los requisitos de ultrasonido, o la inspección de las instalaciones de aborto. Arkansas no podría proteger a los niños no nacidos que ya pueden sentir dolor por el aborto por desmembramiento.

Los ciudadanos de Arkansas comparten la responsabilidad de proteger legalmente cada vida humana desde la concepción hasta la muerte natural. Es crucial que todos los votantes registrados se nieguen a firmar la petición para permitir la Enmienda sobre el Aborto de Arkansas ("Arkansas Abortion Amendment") en la boleta electoral de noviembre de 2024. En lugar de un aborto inducido, las mujeres deberían recibir amor, compasión y apoyo durante el embarazo y los primeros años de cada niño. Juntos podemos proteger las vidas de miles de bebés inocentes.

Sinceramente en Cristo,

+Anthony B. Taylor
Obispo de Little Rock

¹USCCB infografía. 2022. *La verdad sobre el aborto y la salud de la mujer*. <https://www.usccb.org/resources/rfp-22-womens-health-infographic-spn.pdf?bcs-agent-scanner=edc2b7bb-ebf4-3447-b12b-a187e2b15d3c>

The Truth About **Abortion** & **Women's Health**

Abortion does not save women's lives.

Abortion is the **direct** and **intentional** killing of a child in the womb.

Abortion is never medically necessary. It does not treat or solve any pregnancy-related complication.

Outlawing abortion will not affect treatment for miscarriage.

Treatment for miscarriage and abortion is not the same thing.

There is a complete moral and legal difference between losing a child through miscarriage and intentionally taking the life of a child.

In the tragic case of miscarriage, surgery may be necessary—and is an ethical treatment—to remove the remains of an unborn child who has *already died*.

While the same surgery is done to perform an abortion, abortions impose this procedure on a **living child** with the **intention** of ending his or her life.

Women can get the lifesaving treatments they need—without abortion.

In rare cases, and in the absence of better alternatives, life-threatening maternal health conditions may require interventions that **indirectly** and **unintentionally** lead to the death of an unborn child. **Abortion restrictions will not prevent women from receiving these treatments.**

When the lives of mother and child are in immediate danger, the goal is to fight to save both patients. **Effective treatments exist that seek to save the life of the mother and never to intentionally harm her unborn child.**

When a woman's life is at risk in pregnancy, preterm delivery may be used as a lifesaving medical intervention to preserve the life of both mother and child.¹

Ectopic pregnancies result when an embryo implants outside the uterus—often in the fallopian tube. Sadly, such embryos cannot survive and this condition can pose serious risks to the mother. While ectopic pregnancies sometimes resolve naturally, interventions are often necessary.

When done ethically, treatment for an ectopic pregnancy is not abortion. Ethical interventions include the removal of the damaged fallopian tube containing the embryo or, if embryo death has already occurred, medication can be used to resolve the ectopic pregnancy.

Bottom line: Abortion restrictions never prevent women from receiving life-saving treatment.²

If you or someone you know is struggling after involvement in an abortion, the Church offers confidential, compassionate help through Project Rachel Ministry. Visit www.hopeafterabortion.org for more information.

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¹ Buskmillier, C. 2018. "The ethics of interstitial and cesarean scar ectopic pregnancies: four case studies and a review of the literature". The Linacre Quarterly 85(3): 252-269.

² For further information on these topics, reference: [1] National Catholic Bioethics Center, "Medical Interventions During Pregnancy in Light of Dobbs," <https://www.ncbcenter.org/ncbc-news/bioethics-public-policy-report-august-12-2022-ezqx2>. [2] American Association of Pro-Life Obstetricians and Gynecologists, "Myth vs. Fact: Correcting Misinformation on Maternal Medical Care," <https://aaplog.org/wp-content/uploads/2022/08/AAPOG-Myth-vs-Fact-v5.pdf>.

La verdad sobre el **aborto** y la salud de la mujer

El aborto no salva la vida a las mujeres.

El aborto es el asesinato directo e **intencional** de un niño en el seno materno.

El aborto nunca es una necesidad médica. No trata ni soluciona ninguna complicación relacionada con el embarazo.

Prohibir un aborto no afectará el tratamiento para un aborto espontáneo.

El tratamiento para un aborto espontáneo y un aborto no es lo mismo.

Hay una total diferencia moral y jurídica entre perder un hijo por un aborto espontáneo y quitar la vida a un hijo de manera intencional.

En el caso trágico de un aborto espontáneo, puede ser necesaria una cirugía, y esta constituye un tratamiento ético— para quitar los restos de un niño no nacido que *ya murió*.

Aunque la misma cirugía se hace en un aborto, los abortos imponen este procedimiento en un **hijo vivo** con la **intención** de terminar su vida.

Las mujeres pueden conseguir tratamientos necesarios para salvarles la vida sin recurrir a un aborto.

En raros casos, y si no hay mejores alternativas, si hay afecciones de salud maternal que pongan en riesgo la vida se pueden requerir intervenciones que indirectamente **y sin intención tengan como resultado la muerte de un niño en el seno materno**. Las restricciones en los abortos **no impedirán que las mujeres reciban estos tratamientos**.

Cuando la vida de la madre y del hijo están en peligro inminente, el objetivo es bregar para salvar a ambos pacientes. **Existen tratamientos efectivos que buscan salvar la vida de la madre y nunca dañar intencionalmente a su hijo en el vientre.**

Cuando la vida de una mujer está en riesgo durante el embarazo, se puede realizar un parto prematuro como una intervención médica para salvar la vida con la intención de preservar la vida de la madre y del hijo.¹

Los embarazos ectópicos ocurren cuando un embrión se implanta fuera del útero, por lo general en las trompas de Falopio. Lamentablemente los embriones no pueden sobrevivir y esta afección puede implicar graves riesgos para la madre. Aunque los embarazos ectópicos a veces se resuelven de manera natural, las intervenciones por lo general son necesarias.

Cuando se hace de manera ética, el tratamiento para un embarazo ectópico no constituye un aborto. Las intervenciones éticas implican quitar la trompa de Falopio dañada que contiene el embrión o, si el embrión ya murió, se puede usar medicación para solucionar el embarazo ectópico.

Conclusión: Las restricciones al aborto nunca impiden que las mujeres reciban el tratamiento que les salve la vida.²

Si tú o alguien que conoces está teniendo dificultades después de participar en un aborto, la Iglesia ofrece ayuda confidencial y compasiva por medio del Ministerio Proyecto Raquel. Visite www.esperanzaposaborto.org para más información.

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¹ Buskmiller, C. 2018. "The ethics of interstitial and cesarean scar ectopic pregnancies: four case studies and a review of the literature". The Linacre Quarterly 85(3): 252-269.
² Para mayor información sobre estos temas, puede ver las siguientes referencias: [1] National Catholic Bioethics Center, "Medical Interventions During Pregnancy in Light of Dobbs," <https://www.ncbcenter.org/ncbc-news/bioethics-public-policy-report-august-12-2022-ezqx2>. [2] American Association of Pro-Life Obstetricians and Gynecologists, "Myth vs. Fact: Correcting Misinformation on Maternal Medical Care," <https://aaplog.org/wp-content/uploads/2022/08/AAPLOG-Myth-vs-Fact-v5.pdf>.

Worship & Meditation

Readings for the week of February 25, 2024

Sunday:

Gn 22:1-2, 9a, 10-13, 15-18/Ps 116:10, 15, 16-17, 18-19 (116:9)/Rom 8:31b-34/Mk 9:2-10

Monday:

Dn 9:4b-10/Ps 79:8, 9, 11 and 13/Lk 6:36-38

Tuesday:

Is 1:10, 16-20/Ps 50:8-9, 16bc-17, 21 and 23/Mt 23:1-12

Wednesday:

Jer 18:18-20/Ps 31:5-6, 14, 15-16/Mt 20:17-28

Thursday:

Jer 17:5-10/Ps 1:1-2, 3, 4 and 6/Lk 16:19-31

Friday:

Gn 37:3-4, 12-13a, 17b-28a/Ps 105:16-17, 18-19, 20-21/Mt 21:33-43, 45-46

Saturday:

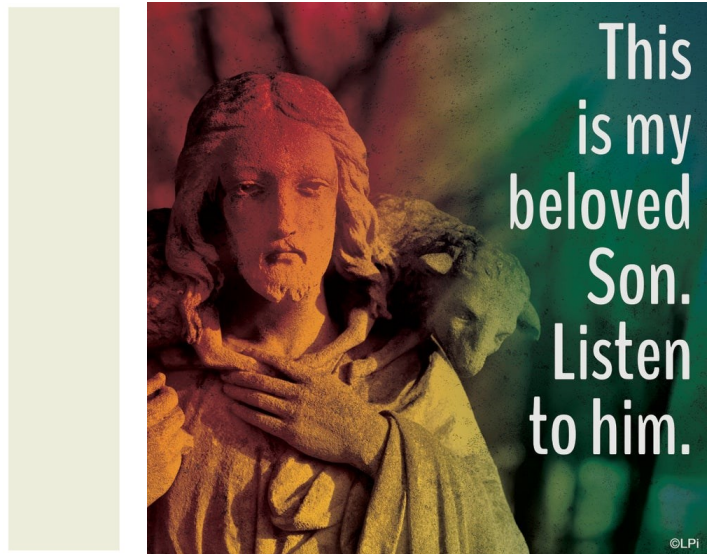
Mi 7:14-15, 18-20/Ps 103:1-2, 3-4, 9-10, 11-12/Lk 15:1-3, 11-32

Next Sunday:

Ex 20:1-17 or 20:1-3, 7-8, 12-17/Ps 19:8, 9, 10, 11 (Jn 6:68c)/1 Cor 1:22-25/Jn 2:13-25
Scrutiny: Ex 17:3-7/Ps 95:1-2, 6-7, 8-9 (8)/Rom 5:1-2, 5-8/Jn 4:5-42 or 4:5-15, 19b-26, 39a, 40-42



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Gospel Meditation

Encourage Deeper Understanding of Scripture

As a college student, my prized possession was an after-market car stereo. It was my pride and joy: glorious audio, eye-catching display screen, and multi-disc CD changer. It drained my hard-earned dollars, but it was totally worth it. It drenched me in music everywhere I drove. On Ash Wednesday of my senior year of college, Father Tom, the Jesuit priest at my university said, “Pray for God to tell you what he wants you to sacrifice for Lent.” I did. In my heart, the answer came: “Give up listening to your car stereo for forty days.” I winced. Not possible, I thought. Can’t do it. I made other plans. The next morning, I was stunned to find that my car had been broken into, and my fancy stereo ripped out and stolen.

God’s command to sacrifice what we love is no joke. This week in Genesis 22, God says: **“Abraham!” “Here I am,” he replied. Then God said, “Take your son, your only son, whom you love — Isaac — and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you.”** Believe me, I know. We like to be in control. It chafes us that *God sets the terms* of what we must sacrifice, and how. But this is no impersonal, tyrannical process. Remember that God uses their names, Abraham and Isaac. God knows each one of us and the precious gifts He commands us to offer. Finally, our sacrifices are for our own good. Do we trust this enough to do what Father Tom asked me to do?

Lenten challenge: This week, I dare you to ask God: “What do you want me to give up?” He may ask for that which you love most. It will be something precious to you: time, money, a relationship, a dream, an opportunity. What matters is we trust Him and act sacrificially in line with His command. Whatever we sacrifice will of course come back to us as surely as the Risen Jesus — but that doesn’t make it easy.

— *Father John Muir*

Weekly Prayer

Sunday's Readings

First Reading:

"I know now how devoted you are to God,
since you did not withhold from me your own
beloved son." (Gn 22:12)

Psalm:

I will walk before the Lord, in the land of the living. (Ps 116)

Second Reading:

He who did not spare his own Son
but handed him over for us all,
how will he not also give us everything else along
with him? (Rom 8:32)

Gospel:

Then a cloud came, casting a shadow over them;
from the cloud came a voice,
"This is my beloved Son. Listen to him." (Mk 9:7)

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Live The Liturgy Inspiration of the Week

The Transfiguration left the disciples with more questions than answers. What had they just seen? What had they just heard? They were confused, but they trusted Jesus. Let's follow in their example, trusting in God's care as we journey deeper into Lent.

Observances for the week of February 25, 2024

Sunday: 2nd Sunday of Lent

Tuesday: St. Gregory of Narek,
Abbot and Doctor of the Church

Next Sunday: 3rd Sunday of Lent



Saint of the week

Blessed Carlo Acutis was born in 1991 and is the first millennial to be beatified. Despite dying of leukemia at age 15, he developed a website that showcases Eucharistic Miracles around the world, demonstrating that holiness knows no age.

Prayer of Trust

Dear Lord,
Your ways confuse me sometimes. Often, I don't fully understand what You are doing. But I believe that You are working in a way that will one day make sense. Until then, keep me close to You, trusting blindly in the ways You lead me. Amen.

Jesus took Peter, James, and John and led them up a high mountain apart by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no fuller on earth could bleach them. - Mk 9:2-3

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

Questions of the Week

Invite Parishioners to Reflect and Respond to Scripture

First Reading

Abraham passed God's test to offer his beloved son, Isaac, as a sacrifice. Have you ever felt tested by God?

Second Reading

Paul speaks of God's generous love and affection for us, ever willing to defend and protect us. As we continue the Lenten journey, to whom might you offer some comfort and care this week?

Gospel Reading

After witnessing Jesus' transfiguration, hearing God's voice, and commanded to silence, Peter, James, and John must have been spiritually and emotionally drained. What helps energize you spiritually?



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“
OPEN YOUR
HEART AND RUN
TO MEET THE SUN
OF ETERNAL LIGHT
THAT ILLUMINATES
ALL MEN.
”

DOCTOR OF THE CHURCH, COMPOSER

- ST. AMBROSE OF MILAN

©LPI

Liturgical Life

(PRACTICING) CATHOLIC

On the Mountain

Why climb a mountain? “Because it’s there,” George Mallory famously said, before perishing in an attempt to scale Mount Everest.

God is an event planner; every detail matters, and the location is most crucial of all. On the mountain, God demanded the sacrifice of Isaac. On the mountain, he restored Isaac to his father. On the mountain, Jesus was transfigured, revealed in all his mystifying glory as the beloved Son of God, the sacrifice which would finally balance the scale.

These things happened on a mountain because they could only happen on a mountain. The mountain is where the reckoning happens. It is where God takes, where He gives back, where He hands down.

In Lent, we encounter the mountain. We are removed from the distractions of ordinary life and placed outside the confines of our everyday habits. We find silence and mystery, pain and truth. We struggle and we become tired, and there is always a moment when we wonder if, perhaps, it would have been easier not to climb. There is always a moment when others look at us and think: “Why climb a mountain?”

I confess, I am not much of an outdoorswoman. Hiking, in my family, is any walking you do on a trail that is not paved, so I am far from qualified to comment on whether or not the view from the summit was worth George Mallory’s life. But I do know a thing or two about struggling through a difficult experience. I know the strange peace that exists in the moment after it’s all over and you catch your breath and realize you are a better, stronger, wiser person for the pain.

The mountain is there. Let’s climb it.

“God put Abraham to the test. He called to him, ‘Abraham!’ ‘Here I am!’ he replied.” — Genesis 22:1

Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

Why do we hold hands during the Our Father?

Answer:

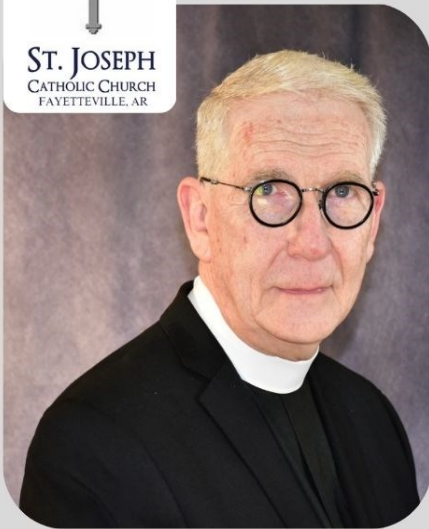
The practice of members of the assembly holding hands while praying the Lord’s Prayer during the Mass is a custom that developed organically in the 1970s and 1980s. While some commentators acknowledge that the practice varies from place to place, it is a fairly universal reality in parishes across the United States. For some, this action symbolizes the communion of Christians praying together as one family of believers honoring the Father of All. Critics of the practice sometimes express concern that holding hands can be a distraction from the more significant unity that is experienced when we process to the altar to receive sacramental communion.

And so, we’re left to ask, what is the answer?

The General Instruction of the Roman Missal (the document that offers specific instructions for the celebration of the Mass) is silent on the practice, saying only that “all the faithful say the prayer” with the priest. The website of the US Bishops simply observes that “No position is prescribed in the Roman Missal for an assembly gesture during the Lord’s Prayer.” And so, we’re left to discern within ourselves and within our parish and religious communities what is an authentic gesture of praise during this important point of the Mass. For some, this means continuing to hold hands, while for others, this may mean adopting another posture of prayer.



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Rev. Dennis McManus

Fr. Dennis McManus is a priest of the Archdiocese of Mobile in Alabama. From 1997-2006, he worked as Associate Director of the Secretariat for the Liturgy at the United States Conference of Catholic Bishops in Washington, DC. Pope John Paul II named him as consultor and theologian to the newly established Vox Clara commission of the Congregation for Divine Worship and the Discipline of the Sacraments on which he has served since 2001; Pope Benedict XVI then appointed Fr. McManus as consultor to the Congregation itself in 2010 and then as peritus to the Vox Clara commission. He has taught as professor of liturgy at several seminaries, just completing his last assignment at Mt. St. Mary's Seminary in Emmitsburg. Fr. McManus has written widely on liturgical topics. He served as pastoral coordinator for the Archdiocese of New York in deliverance and exorcism ministry from 2009-2011. He is also the USCCB consultant for Jewish Affairs and membered on both the Vatican-Baptist dialogue (2007-20012) and the USCCB-Reform Churches dialogue which issued its historic joint agreement on the form and recognition of baptism (2012). He was general editor of Paulist Press' Ancient Christian Writers Series from 1994-2007 and translation editor of Varsity Press' Ancient Christian Commentary from 1995-1998 . Fr. McManus has taught courses in theology, medieval literature, classical languages and Jewish studies for over 40 years. He holds a bachelor's degree in classical languages and philosophy from St. Mary's College of California; a master's degree in historical ethics from Georgetown University and a doctorate in patristics from Drew University. He just completed 25 years as Professor in the department of Jewish civilization at Georgetown University. He is presently assigned as parochial vicar at the Cathedral of Christ the Light in Oakland, California and professor of theology at St. Patrick's Seminary in Menlo Park.

JOIN US THIS LENT FOR A SPECIAL PRESENTATION ON MARCH 9TH & 10TH

**Fr. McManus will celebrate
mass on March 9th at 5pm**

**Talk #1 will be on St. Joseph,
in advance of his feast day
on March 19th. Light snacks
will be provided**

**Saturday March 9th
6:15pm-7:30pm
Corry Hall**

**Talk #2 will be on Spiritual
Warfare and the Family**

**Sunday March 10th
10:15am-11:30am
DeBriyn Center Gym
Donuts and coffee provided**



PRAYERS IN THE PEW™

National Eucharistic Revival Supplement – February 2024

The Church in America is journeying with our bishops to the National Eucharistic Congress in July. We are on the Road to Emmaus with them, our hearts burning with love for the Eucharistic Lord!



THE PRIESTHOOD IS ESSENTIAL TO THE MYSTERY

Eucharistic Saint



St. Philip Neri (1515-1595) In a period of great upheaval, the Roman priest St. Philip Neri ministered to the people of his diocese, particularly the youth, whom he cared for diligently. St. Philip was so devoted to the Eucharist that he would fall into ecstasy during his celebration of the Mass, remaining in that state for long periods. He has been called the “pilgrim of Eucharistic joy”!

Back to Basics

MINISTERIAL PRIESTHOOD: The priest who stands at the altar expresses the very essence of his priesthood in a Eucharistic way, *through sacrifice and intercession*. These are the essential elements of the High Priesthood of Jesus Christ Himself:



1. The Book of Hebrews says that Jesus, “has a priesthood that does not pass away [so] he lives forever to make intercession for them” (Hebrews 7:25-26).
2. The Catechism reminds us that the sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: “The victim is one and the same: [Christ] offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different.” (CCC, 1336)

In short: our priests pray and sacrifice for us, which is their way of imitating Christ the High Priest.

Calls to Action



Prayer for Vocations – Pope Paul VI said that religious vocations are “the fruit of communities united in prayer.” This means that families and parishes must “*pray earnestly to the Lord of the harvest to send out laborers into his harvest*” (Mt. 9:38).

Encouragement – Young men and women who feel attracted to religious life need much encouragement to embrace the call. Make sure to reach out to vocations prospects in your family and community to let them know how much they are appreciated and needed.

“If I were to meet a priest and an angel, I should salute the priest before I saluted the angel. The latter is the friend of God; but the priest holds His place.” ~ St. John Vianney

National Eucharistic Revival News and Resources

Make sure to keep up to date on the National Eucharistic Revival at the Bishops’ central website: www.EucharisticRevival.org. For news on the upcoming Eucharistic Congress, please see www.eucharisticcongress.org. You can also get the *Eucharistic Revival Edition Prayer Cards* at www.SitStandKneel.com for great evangelization resources to spread the Eucharistic fire!

PRAYERS IN THE PEW™ MONTHLY

FAITH IN ACTION CALENDAR / HIGHLIGHTS

TUE FEB 6	St. Paul Miki and Companions, Japanese Martyrs
WED FEB 14	ASH WEDNESDAY
THU FEB 22	Feast of the Chair of St. Peter, Apostle

Faith Formation Companion to Prayers in the Pew™

→ MONTHLY SYNOPSIS ←

February 2024 – February is a month of contrasts. We barely finish the Christmas season when we are thrown into the penitential season of Lent. It is a good time to remember and help those around us who are suffering. It is also an important time to pray for the peace of mind and heart that can only come from the Spirit of Christ.

THE MORNING OFFERING

It has been a pious tradition throughout Church history for the faithful to make an offering of themselves and their activities to the Lord at the beginning of each day. Catholics consecrate every aspect of our lives (works, prayers, joys and sufferings) to Christ at the first waking moment of the day with the intention of living our Christian vocation to the fullest.

The great monastic religious orders developed a system of prayer throughout the day, which is called the *Liturgy of the Hours*, but the laity are not deprived of this beautiful prayer tradition either! A French Jesuit, Fr. Francois Xavier Gautrelet, composed a Morning Offering (also called the Daily Offering) in 1844, which has become well-known for its simplicity and beauty. He established a ministry called the Apostleship of Prayer, which even today propagates the Morning Offering.

BIBLE BASICS



The Bible contains an amazing amount of references to morning prayer: **Abraham** (Gen 19:27), **Jacob** (Gen 28:16), **Moses** (Gen 34:4), **Joshua** (Josh 6:15), the Prophet **Samuel's parents** (1 Sam 1:19), among others. The **Psalms** are also full of references to prayer in the early hours (Psalms 5, 57, 90, 119, 143).

Above all, **Jesus Himself** "rose early in the morning" to pray to His Father (Mt 28:1; Mk 51:35) giving us our best example of the Daily Offering of self to the mission of the Father.

As you pray this Offering, keep in mind that you are united with the entire Church at prayer, from the most pious nuns and monks in their monasteries to the simplest believers on all five continents:

THE MORNING OFFERING

O Jesus, through the Immaculate Heart of Mary, I offer you my works, prayers, joys and sufferings of this day for all the intentions of your Sacred Heart. I offer them in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all my relatives and friends, and in particular for the intentions of the Holy Father. Amen.

Pope Benedict XVI reminded us that this practice of "offering up" the sacrifices of the day is a way of participating in Christ's ongoing redemption of the world. Allow this beautiful prayer—through daily recitation—to transform your faith practice into a continual offering of yourself to God from the first moment of every day.

THE SCHOOL OF SAINTS



Ponder the fact that God has made you a gardener of your soul, to root out vice and plant virtue. ~ *St. Catherine of Siena*

"All of us can attain to Christian virtue and holiness, no matter in what condition of life we live and no matter what our life work may be." ~ *St Francis de Sales*

SPIRITUAL CHALLENGE

During the Lenten Season let us challenge ourselves to make the Daily Offering a habit in our lives, if it is not already. We can challenge ourselves to memorize this short prayer too! By increasing our habit of offering our words, actions, prayers and sufferings to the Lord on a daily basis, we become His instruments and grow in holiness.



FAITH FUNDAMENTALS



The Cardinal Virtues

Cardinal in Latin means “hinge”. Simply put, all other human virtues hang on them like a door hangs on its hinges. The Cardinal Virtues help us manage the complexities of the world, and we acquire them by education and by deliberate practice (CCC, 1810).

Prudence is a virtue of the mind. It trains us think about the world, its qualities and its pitfalls. It helps us assess the possible consequences of our own actions and urges us to evaluate decisions ahead of time so that we can “do the right thing” in all circumstances.

Justice means that we “give to each person what is due to him.” It is the virtue that regulates our interactions with others. Justice assures that *rights* go together with *responsibilities*. The essence of Justice is the Golden Rule: “Do unto others as you would have them do unto you” (Matthew 7:12).

Fortitude helps us to persevere through difficult things in order to reap the rewards of long-term sacrifice. It can mean pushing ourselves to achieve something difficult or standing strong in the face of adversity. In a spiritual sense, it means resisting temptation and making efforts to overcome our own personal faults that are obstacles to God’s grace.

The final Cardinal Virtue—**Temperance**—regulates our appetites. It helps us develop some valuable human habits like self-control, boundary-setting, moderation and modesty.

CALENDAR OF FAITH | February

FEB 2 <i>Fri</i>		Presentation of Jesus in the Temple
FEB 3 <i>Sat</i>		St. Blase, Bishop and Martyr (Blessing of Throats)
FEB 5 <i>Mon</i>		St. Agatha, Virgin and Martyr
FEB 6 <i>Tue</i>		St. Paul Miki and Companions, Japanese Martyrs
FEB 8 <i>Thu</i>		St. Josephine Bakhita, Virgin
FEB 10 <i>Sat</i>		St. Scholastica, Virgin
FEB 11 <i>Sun</i>		Our Lady of Lourdes
FEB 14 <i>Wed</i>		ASH WEDNESDAY (NOTE: This is not a holy day of obligation; the Season of Lent begins).
FEB 14 <i>Wed</i>		Saints Cyril and Methodius, Bishops and Doctors of the Church
FEB 17 <i>Sat</i>		Seven Holy Founders of the Servite Order
FEB 21 <i>Wed</i>		St. Peter Damien, Bishop and Doctor of the Church
FEB 22 <i>Thu</i>		FEAST OF THE CHAIR OF ST. PETER, APOSTLE
FEB 23 <i>Fri</i>		St. Polycarp, Bishop and Martyr

CATECHISM CONNECTION



1804 Human virtues are firm attitudes, stable dispositions, habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith. They make possible ease, self-mastery, and joy in leading a morally good life. The virtuous man is he who freely practices the good.

Praying with the National Eucharistic Revival

[All monthly prayers in this section can be found on the Official Prayers in the Pew Eucharistic Revival Prayer Card and are dedicated to the Eucharist.]

Act of Adoration

We adore You, most holy Lord, Jesus Christ, here and in all Your churches of the whole world, and we bless You, because by Your cross You have redeemed the world. Have mercy on us.

~Prayer of St. Francis of Assisi (1181-1226)

**¿Sigues sufriendo después
de un aborto provocado?**

**¿Te sientes sola, asustada
o avergonzada?**



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Are you a _____ Catholic?



Father Thomas Conway

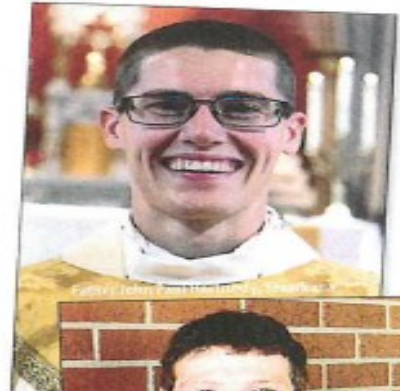


Martha Martinez, Blytheville



Mother Mary Clare Bezier, Jonesboro

- Faithful*
- Struggling
- Committed
- Questioning
- New**
- TRADITIONAL
- Eager*
- Imperfect**
- BUSY*
- Blessed**



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New Retreats at Courty House, Subiaco Abbey, Subiaco, AR



Check out these new opportunities to grow in your faith at Subiaco Abbey:

Feb. 5-8: “On the Road to Jerusalem” with Fr. Jerome

Cost: Private room: \$310; shared room: \$250 per person
for room, meals & conferences
commuter: \$140 for meals & conferences

Feb. 12-14: “Sermon on the Mount” with Fr. Richard

Cost: Private room: \$220; shared room: \$180 per person
for room, meals & conferences
Commuter: \$90 for meals & conferences

March 5: Lenten Day of Recollection with Fr. Jerome

Day of Recollection: \$30 for conferences & lunch

Overnight accommodations: \$65 for private room, \$45 per person shared room

March 26: “Humility of God” with Fr. Reginald Udouj, OSB

Day of Recollection: \$30 for conferences & lunch

Overnight accommodations: \$65 for private room, \$45 per person shared room

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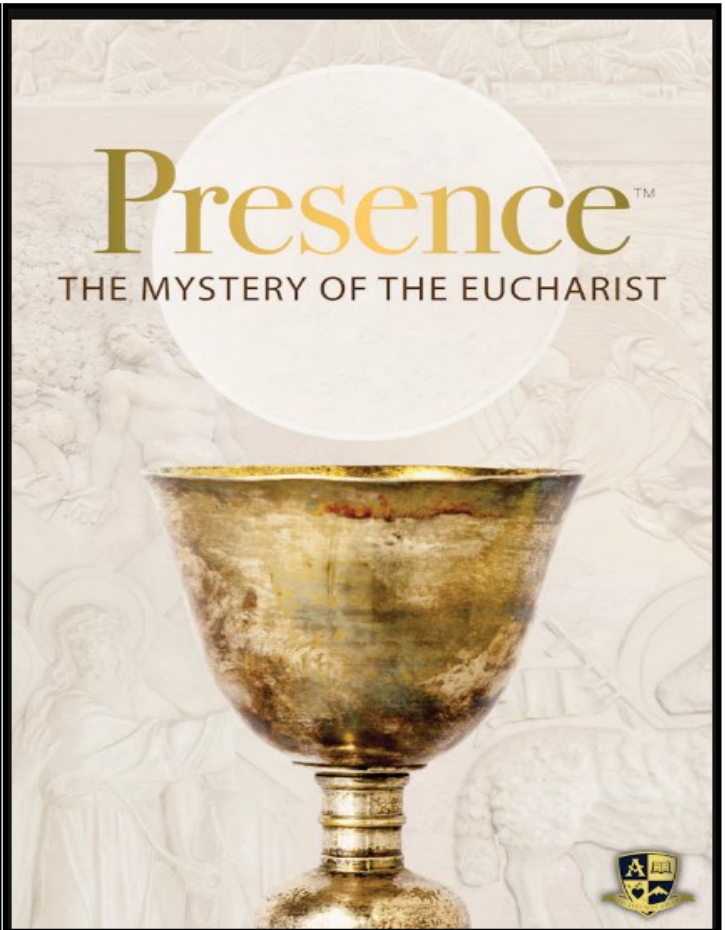
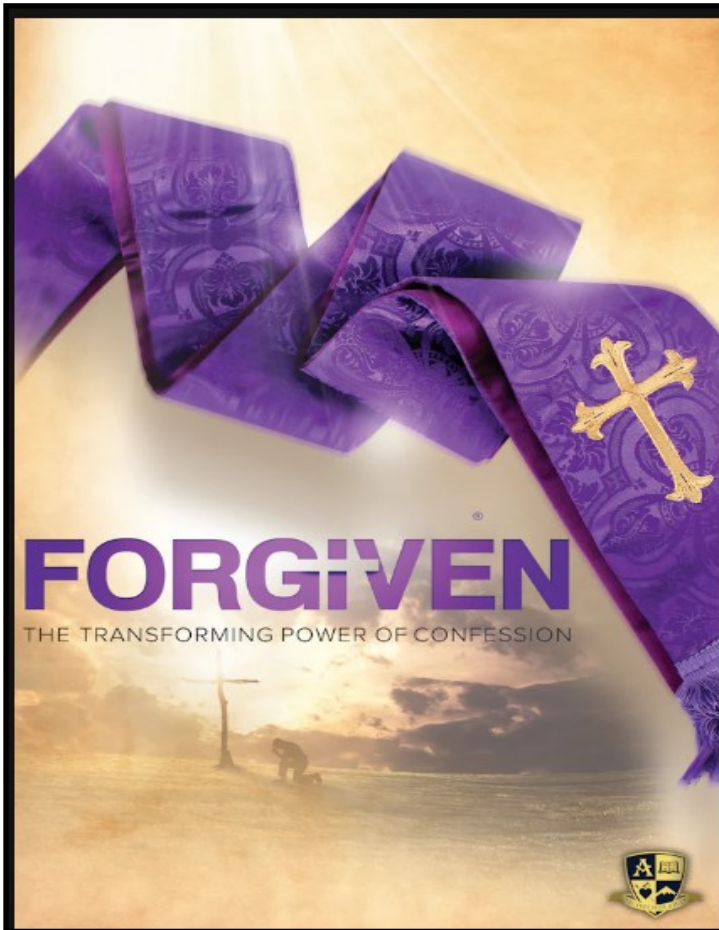
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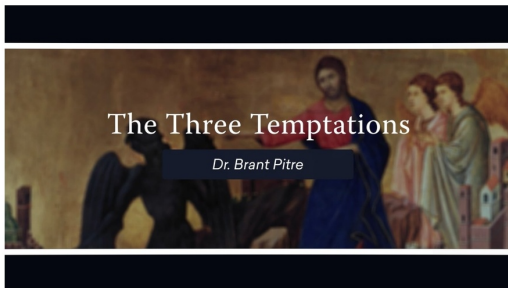
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Faith Formation

THIS WEEK ON **FORMED**

Week of February 25, 2024



The Three Temptations with Dr. Brant Pitre

Reflect with Dr. Brant Pitre on the temptations of Jesus in the desert as he gets to the heart of the meaning of Lent.



The Hour of Our Death | Eternal Rest | Episode 3

The Anointing of the Sick is one of the seven sacraments of the Church. This session, we discover the role of this sacramental anointing in the spiritual struggle during serious illness, the final stages of our temporal life, and the hour of our death.



Talking Back: Scripture's to Answer Common Fears | Fearless | Episode 3

How can the Word of God help us face fear and win back victory from the Enemy's control? Chris continues his conversation with Fr. Dave Pivonka about how people of faith address fear. Scripture provides concrete ways to wield the power of God's Word against the fear of need, abandonment, vulnerability, condemnation, and more. Unlock the means for the Lord to free you from all fear.

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decide a child must
die so that you may
live as you wish.”**

-Mother Teresa

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of Jerusalem.

Psalm 122:6

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