

March 17, 2024
17 de Marzo 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



5TH SUNDAY OF LENT

Jesus answered them, "The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit."
- Jn 12:23-24

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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, MARCH 17 FIFTH SUNDAY OF LENT

11am: +Frank Torok
1pm: +Anselmo Preciado Almeida

WEDNESDAY, MARCH 20

6pm: +Miguel Angel Fernandez Barientos

SATURDAY, MARCH 23

8:30am: +Miguel Angel Fernandez Barientos

SUNDAY, MARCH 24 PALM SUNDAY OF THE PASSION OF THE LORD

11am: +Alex & Rosalie Torok
1pm: +Anselmo Preciado Almeida



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.

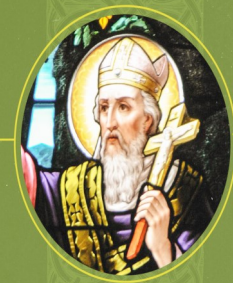
THREE THINGS YOU SHOULD KNOW ABOUT THE **REAL** ST. PATRICK:



1. HE WAS NOT IRISH!
St. Patrick was born in Roman Britain then kidnapped and sold into slavery in Ireland when he was 16.



2. His birth name was Maewyn Succat. He changed his name to **PATRICIUS** after becoming a priest.



3. After escaping slavery in Ireland and becoming a priest, he willingly returned to the country to promote Catholicism. He is now the **PATRON SAINT OF IRELAND.**



*Our Seminarians
for the month of
March, 2024*

Pedro Alvarez

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




Sunday Collections for 3/10/2024

Regular Collections: \$2,927.27

Building Collections: \$231.00

Local Charities: \$220.00

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

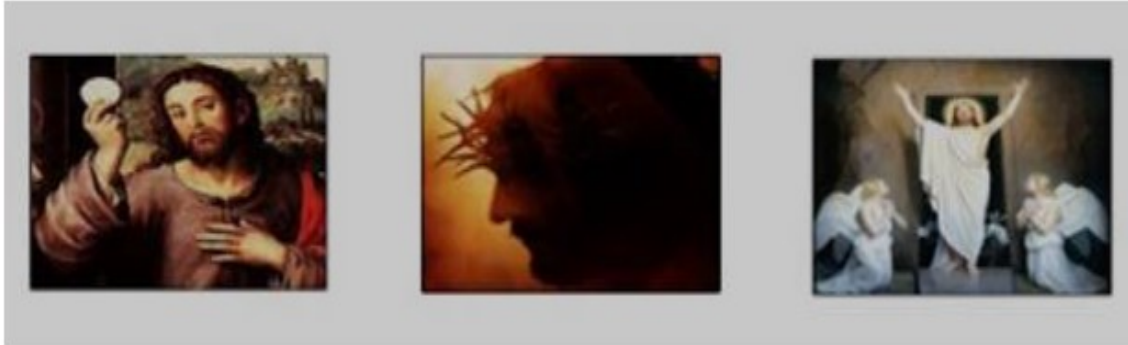
Mass at 12noon at the parish center followed by

Stations of the Cross/

Misa a las 12 del mediodía en el centro

parroquial seguida del Vía Crucis

Easter Triduum/Triduo Pascual



Holy Thursday/Jueves Santo: March 28/28 de Marzo

St. Elizabeth Church / Iglesia de Santa Isabel-4pm

St. Anne/Santa Ana - 6pm

Good Friday/Viernes Santo: March 29/29 de Marzo

St. Elizabeth Church/ Iglesia de Santa Isabel- 12:15pm

St. Anne/Santa Ana- 5pm

St. Anne- Stations of the Cross (Spanish)/ Santa Ana- Estaciones de la cruz (español) 6pm

Easter Vigil/Vigilia Pascual: March 30/30 de Marzo

St. Anne/Santa Ana- 8pm

Easter Sunday/Domingo de Pascua: March 31/31 de Marzo

Regular Sunday Mass Schedule/ Horario habitual de misas dominicales

Worship & Meditation

Readings for the week of March 17, 2024

Sunday:

Jer 31:31-34/Ps 51:3-4, 12-13, 14-15 (12a)/
Heb 5:7-9/Jn 12:20-33 *Scrutiny:* Ez
37:12-14/Ps 130: 1-2, 3-4, 5-6, 7-8 (7)/
Rom 8:8-11/Jn 11:1-45 or 11:3-7, 17, 20-27,
33b-45

Monday:

Dn 13:1-9, 15-17, 19-30, 33-62 or 13:41c-62/
Ps 23:1-3a, 3b-4, 5, 6/Jn 8:1-11

Tuesday:

2 Sm 7:4-5a, 12-14a, 16/Ps 89:2-3, 4-5, 27
and 29/Rom 4:13, 16-18, 22/Mt 1:16, 18-21,
24a or Lk 2:41-51a

Wednesday:

Dn 3:14-20, 91-92, 95/Dn 3:52, 53, 54, 55,
56/Jn 8:31-42

Thursday:

Gn 17:3-9/Ps 105:4-5, 6-7, 8-9/Jn 8:51-59

Friday:

Jer 20:10-13/Ps 18:2-3a, 3bc-4, 5-6, 7/
Jn 10:31-42

Saturday:

Ez 37:21-28/Jer 31:10, 11-12abcd, 13/
Jn 11:45-56

Next Sunday:

Mk 11:1-10 or Jn 12:12-16/Is 50:4-7/Ps
22:8-9, 17-18, 19-20, 23-24 (2a)/
Phil 2:6-11/Mk 14:1-15:47 or 15:1-39



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Gospel Meditation

Encourage Deeper Understanding of Scripture

A middle-aged woman sat on the couch in my parish office and recounted to me a shocking list of terrible calamities in her life: addictions, terminal illnesses, financial loss, broken relationships, and so on. She smiled as she did so. “Please forgive me,” I asked, “but you seem to be smiling as you share this.” She said, “Father John, I am totally overwhelmed. But I’m smiling because I just can’t wait to see what good things God does with this mess.” She expected God would manifest His glory when she most needed it.

This week in the Gospel, God speaks from heaven for the third and final time in Jesus’ earthly ministry. It’s at a tough moment. Gentiles seek Jesus, who announces his terrible suffering, and then boldly prays, **“Father, glorify your name!”** John then writes: **Then a voice came from heaven, “I have glorified it and will glorify it again.”** Was the task of drawing the whole non-Jewish world to himself overwhelming? Or was it the terrible specter of crucifixion? Whatever it was, the crushing weight triggers his turning to the Father with an unshakeable expectation of divine glory to burst through. And indeed, it did on Easter Sunday. In our burdens, our greatest strength is to turn to God and boldly ask Him for His glory.

Lent challenge: This week, I invite you to list out everything which is a burden to you. Write it down. Then add these words: “Father, glorify Your name in all these things!” Put that paper in your pocket or purse when you come to Holy Week liturgies next week. You might smile at the most unlikely times.

— Father John Muir

Weekly Prayer

Sunday's Readings

First Reading:

All, from least to greatest, shall know me, says the LORD,
for I will forgive their evildoing and remember their sin
no more. (Jer 31:34)

Psalm:

Create a clean heart in me, O God. (Ps 51)

Second Reading:

Son though he was, he learned obedience from what
he suffered;
and when he was made perfect,
he became the source of eternal salvation for all who
obey him. (Heb 5:8-9)

Gospel:

"Unless a grain of wheat falls to the ground and dies,
it remains just a grain of wheat;
but if it dies, it produces much fruit." (Jn 12:24)

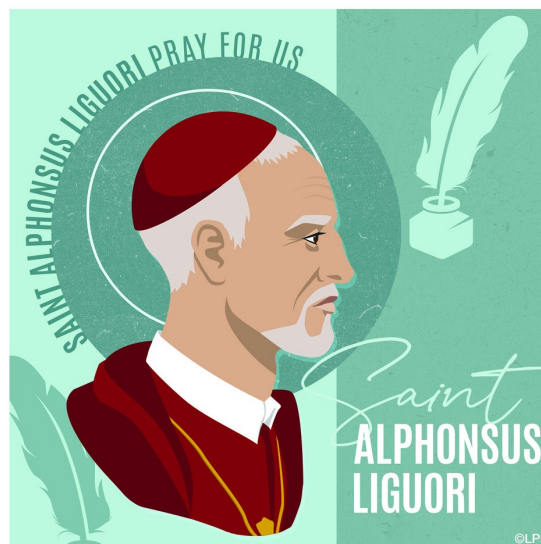
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Live The Liturgy Inspiration of the Week

Jesus reminds us that the grain of wheat can never realize its potential without sacrifice. God has a plan for each one of us. May He give you strength to become who you were born to be.

Observances for the week of March 17, 2024

- Sunday:** 5th Sunday of Lent
- Monday:** St. Cyril of Jerusalem,
Bishop and Doctor of the Church
- Tuesday:** St. Joseph, Spouse of the Blessed Virgin Mary
- Saturday:** St. Turibius of Mogrovejo, Bishop
- Next Sunday:** Palm Sunday of the Passion of the Lord,
Holy Week begins



Saint of the week

St. Alphonsus Liguori, (1696-1787) was a prolific theologian and founder of the Congregation of the Most Holy Redeemer (The Redemptorists). Renowned for his profound devotion to the Eucharist and insightful theological teachings, he is the patron saint of moral theologians.

Prayer of Bold Ask

God in heaven,
Hear me as I call to you! Pour
new life into me! Renew my
heart in Your word! Help me to
know You! Help me to glorify
You, worship You, and trust
You. Amen.

Jesus answered them, “The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit.”

- Jn 12:23-24

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Questions of the Week

Invite Parishioners to Reflect and Respond to Scripture

First Reading

Through the prophet Jeremiah, God promised Israel “a new covenant”: the Lord’s law will be written in our hearts and known by all who believe. Do you know people who seem to have a heart-felt faith?

Second Reading

Hebrews teaches us that Jesus struggled with his own impending suffering and death. During this Lenten season, what has been a struggle for you?

Gospel Question

Jesus taught that through his own suffering and death, he would drive out the “ruler of this world” (Satan) and draw everyone to himself. In what ways are you drawn to Christ?



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Liturgical Life

(PRACTICING) CATHOLIC

Lost in the Crowd

I write my phone number on my kids' arms when we go into large crowds at summer festivals, in case we get separated. If you think this makes me sound like a neurotic person with an overactive imagination who watches too many true crime documentaries, you would be correct. I am all of those things.

However, I am also practical, and I've endured moments of panic after looking up and briefly not being able to locate a child who has wandered off or lagged behind. The phone number, scrawled across their sunscreen-streaked skin, is a safeguard, however insignificant. It's something they can hold up to show an adult, something they can point to and say, "This is where I need to be. Help me get here."

When I reflect on my own life, it occurs to me that I was born lost. We all were. It was only in Eden that a human being ever knew what it was to be at home. In Eden, I would imagine, the feeling of safety was so natural that it was only noticed after it was gone. But original sin came like a noisy crowd to bear us away from the place we needed to be, and since that time, our human lives have played out against a backdrop of insecurity and unfamiliarity. We are cold and alone and confused. And God, our heartbroken parent, never stops seeking us, never stops calling our names.

Baptism, the etching of God's law onto our heart and soul, is not a phone number written on our arms. It's something far better — it's a homing signal, planted deep within. And it will lead us back to where we need to be.

"But this is the covenant that I will make with the house of Israel after those days, says the LORD. I will place my law within them and write it upon their hearts; I will be their God, and they shall be my people." — Jeremiah 31:33

Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

Why do parishes have the Blessed Sacrament in a separate room?

Answer:

While many Catholics of a certain age have memories of the Blessed Sacrament being housed in the tabernacle on the high altar of the church, many parishes in the decades since the Second Vatican Council have chosen to build a separate space — a reservation chapel — where the Blessed Sacrament is kept. Although this practice is not universal, it is in keeping with the guidance offered by the US Bishops in their document *Built of Living Stones* (see nos 77-78). The goal is to create a space that is separated from the nave and sanctuary, but which is "integrally connected with the church" which can foster "reverence and can provide the quiet and focus needed for personal prayer." This can be especially important for communities that have continuous eucharistic adoration, allowing people to come and pray in a space separate from the normal activities of parish life.

The practice of reserving the Eucharist in a separate space — or in a dignified location away from the altar where Mass is celebrated — is that it emphasizes the importance of the liturgy itself, which is the "source and summit" of the life of the Church.

As with many things in the Church, the practice of placing the tabernacle in the sanctuary or in a separate chapel is not universal (as can be seen in visits to historic churches in Rome and other places). The important thing is that as communities question where to place the tabernacle, they listen to the voice of the Church, explore the ancient and varied liturgical tradition of the Church, consider the needs and life of the community, and also take into account the architecture and limits of the spaces they might already have.

St. Elizabeth Church

FRIED CATFISH

DINNER



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



LENTEN DISCIPLINES OF FASTING & ABSTINENCE

Catholics in good health ages 18 to 59 are required to fast and to abstain from meat on Ash Wednesday and Good Friday.

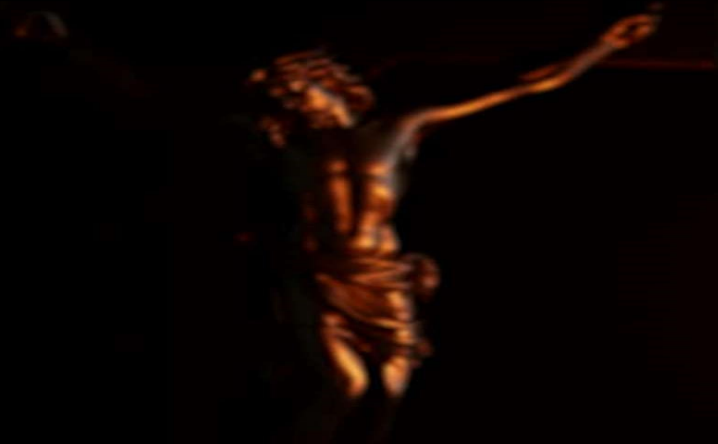
Fasting consists of eating only one meal, with the possibility of two smaller snacks that do not add up to a single full meal.

Catholics age 14 and older are to abstain from meat on all Fridays in Lent.

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T E N E B R A E

a Lenten service of light and shadow



WEDNESDAY, MARCH 27, 7:00PM
Immaculate Heart of Mary Catholic Church
7006 Jasna Gora Dr, NLR

Come early for Baked Potato Supper
at 6:00pm in the Cafeteria

Presented by Steven Shook & IHM Music Ministry
Christie Powell - Immaculate Conception Youth Director
and Fr. Shaun Wesley



PRAYERS IN THE PEW™

National Eucharistic Revival Supplement – March 2024

During the National Eucharistic Revival, we are reminded of our need to be spiritually prepared to receive our Eucharistic Lord. The disciples on the Road to Emmaus discovered Him in the breaking of bread.



THE IMPORTANCE OF THE EUCHARISTIC FAST

Eucharistic Saint



St. Rose Philippine Duchesne (1769 -1852) – This French nun was a Sacred Heart Sister who came to evangelize the Native American tribes in the mission territory of St. Louis, Missouri. She could not learn the native languages so she spent countless hours praying before the Eucharist for the other missionary sisters instead. The Indians gave her the name of “The Woman Who Prays Always.”

Back to Basics

THE EUCHARISTIC FAST: Bodily fasting before receiving a spiritual gift has a long history in our tradition. Moses fasted for forty days before receiving the Ten Commandments (Ex 34:28), and the prophet Elijah journeyed for forty days through the desert before his experience of God on the mountain (1 Kgs 19:8).



The Eucharistic Fast has the same effect on us: it prepares us to be worthy vessels in which to receive our Eucharistic Lord. Canon Law states: “One who is to receive the Most Holy Eucharist is to abstain from any food or drink, with the exception of water and medicine, for at least the period of one hour before Holy Communion.” (Canon 919)

Physical mortification before receiving Communion makes us spiritually receptive to His grace.

Faith in Action



Two Exceptions – If a priest must celebrate more than one Mass in a day, he is obliged to keep the Eucharistic fast only before the first Mass. Likewise, the elderly, the sick, and those who care for them may receive Communion if they have eaten something within the preceding hour.

Twice In a Day – It sometimes happens that the faithful wish to receive the Eucharist more than once in a day. The Church allows a person who has already received the Eucharist to receive a second time on the same day, but it **must be within a Mass** (Canon 917).

“May my heart ever hunger for Thee and be nourished by Thee, whose sight the angels desire; may my innermost soul be filled by the sweetness of thy savor and ever thirst for Thee, the fount of life, the fount of wisdom and science, the fount of eternal life, the torrent of joy, the plentitude of the house of God. ~ St. Bonaventure

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

THU MAR 7	Saints Perpetua and Felicity, Martyrs
SUN MAR 17	St. Patrick, Bishop and Patron of Ireland
SUN MAR 31	Easter Sunday

Faith Formation Companion to Prayers in the Pew™

→ MONTHLY SYNOPSIS ←

March 2024 – Lent takes up all of March this year and leads us into Holy Week at the very end of the month. It is a time of preparation and deep listening to the voice of the Lord. Lent is also a penitential season in which we aim to overcome our sinful tendencies and strengthen our spiritual lives. The Act of Contrition helps us truly understand our need for Christ's sacrifice on the Cross.

THE ACT OF CONTRITION

The devil has great power to tempt us to sin, however, his power is not infinite (CCC, 395). God has provided a way to break sin's power over us: namely, by repentance. Repentance is the *antidote* to sin.

To help us spiritually, the Church gives us a prayer we can easily memorize as our way to express repentance. Hopefully, we learned some form of the Act of Contrition in our catechism as children or from our parents.

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 ACT OF CONTRITION

O my God, I am heartily sorry for having offended you, and I detest all my sins, because I dread of the loss of heaven and the pains of hell; but most of all because they offend you, my God, who are all good and deserving of all my love. I firmly resolve, with the help of your grace, to confess my sins, to do penance, and to amend my life. Amen.

There are slightly different versions of this prayer, but essentially, any good act of contrition contains these seven elements:

1. We express sorrow to God because our sin offends Him specifically.

2. We are "heartily" sorry, meaning that our repentance is from the heart, not just a superficial sentiment.
3. We hate ("detest") sin because it is the devil's work, not God's. Note that this is not a hatred of ourselves but of our sinful acts.
4. We also humbly acknowledge the truth that mortal sin leads us to hell if we do not repent.
5. We understand that the love of God is the reason we repent – we regret offending Him "who is all good" and deserves a better response from us.
6. We make a firm act of the will ("firmly resolve") to get our moral lives back on track and never to sin again. And finally,
7. We declare that we cannot overcome sin on our own without the "help of His grace."

This is the perfect prayer for our spiritual lives, and we should pray it every day. Why is it perfect? Because it gives us *humility* in the place of the sin of pride which separates both angels and men from God.

THE SCHOOL OF SAINTS



"Urge all souls to trust in the unfathomable abyss of My mercy, because I want to save them all. On the cross, the fountain of My mercy was opened wide by the lance for all souls - no one have I excluded!"

~ *Words of Jesus, the Divine Mercy, to St. Faustina*

SPIRITUAL CHALLENGE

This month, Lent challenges us to place the highest possible priority on developing a Eucharist-centered spirituality. This may take the form of visiting the Lord directly in a parish's adoration chapel, or attending a daily Mass of possible, or just making a visit to a Catholic church to pray. A Eucharist-centered spirituality is the actual spirituality of Our Lady and of the Church itself.

CALENDAR OF FAITH | March

MAR 3 Sun	St. Katherine Drexel, Virgin and Founder of Sisters of the Blessed Sacrament
MAR 4 Mon	St. Casimir, Confessor
MAR 7 Thu	Saints Perpetua and Felicity, Martyrs
MAR 8 Fri	Saint John of God, Religious
MAR 9 Sat	St. Frances of Rome, Religious
MAR 17 Sun	St. Patrick, Bishop and Patron of Ireland
MAR 18 Mon	St. Cyril of Jerusalem, Bishop and Doctor of the Church
MAR 19 Tue	Solemnity of St. Joseph, Husband of Mary
MAR 23 Sat	St. Turibius de Mongrovejo, Bishop
MAR 24 Sun	Palm Sunday, Beginning of Holy Week

FAITH FUNDAMENTALS



Two Types of Sin

There are many ways to sin but only two types of sin. "All wrongdoing is sin," says the Apostle John, "but there is sin that is not deadly" (1 John 5:17). John's teaching is the biblical basis for the Church's understanding of the two types of sin: mortal and venial.

How do we know for sure whether a sin is mortal or venial? The Church gives us three criteria for evaluating sin.

Mortal Sin—We can know an act is mortally sinful if it consists of:

1. Grave matter – namely, a serious violation of God's commandments.
2. Full knowledge – that is, an understanding of the wrongness of the act.
3. Deliberate consent – meaning a personal decision to commit the sin.

Venial Sin—When an act is a venial sin, it lacks one or more of these criteria, or it is much less serious in any of these three areas.

CATECHISM CONNECTION



1452 When it arises from a love by which God is loved above all else, contrition is called "perfect" (contrition of charity). Such contrition remits venial sins; it also obtains forgiveness of mortal sins if it includes the firm resolution to have recourse to sacramental confession as soon as possible.



BIBLE BASICS



Isaiah 53:5 But he was pierced for our sins, crushed for our iniquity. He bore the punishment that makes us whole, by his wounds we were healed.

Mark 1:14-15 After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel!"

Praying with the National Eucharistic Revival

Dulce, Jesus

Sweet Jesus, Body and Blood most Holy,
be the delight and pleasure of my soul,
my strength and salvation in all temptations,
my joy and peace in every trial,
my light and guide in every word and deed,
and my final protector in death. Amen.

~ St. Thomas Aquinas

[Prayers concerning the Eucharist can be found on the Official Prayers in the Pew Eucharistic Revival Edition Prayer Card.]

Please visit our website at www.sitstandkneel.com.



DECLINE TO SIGN

ARKANSAS ABORTION
AMENDMENT PETITION

BISHOP ANTHONY B. TAYLOR

"It is critical that all registered voters decline to sign the petition to allow the Arkansas Abortion Amendment on the November 2024 ballot."



Through July 5, canvassers are collecting signatures for the proposed Arkansas Abortion Amendment, which would allow unrestricted abortion "within 18 weeks of fertilization." Please decline to sign.

Know the truth about abortion at dolr.org/declinetosign

Catholics have duties and responsibilities as citizens, and we are called to actively participate in political life to further the common good. This means bringing our faith into the public square. (See *Gaudium et spes* 75) The intrinsically evil act of abortion must always be vigorously opposed. For this reason, Bishop Taylor is urging all Catholics not to sign the petition to put the Arkansas Abortion Amendment on our voting ballots.

Please Decline to Sign.



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

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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-e79x2>. [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>.

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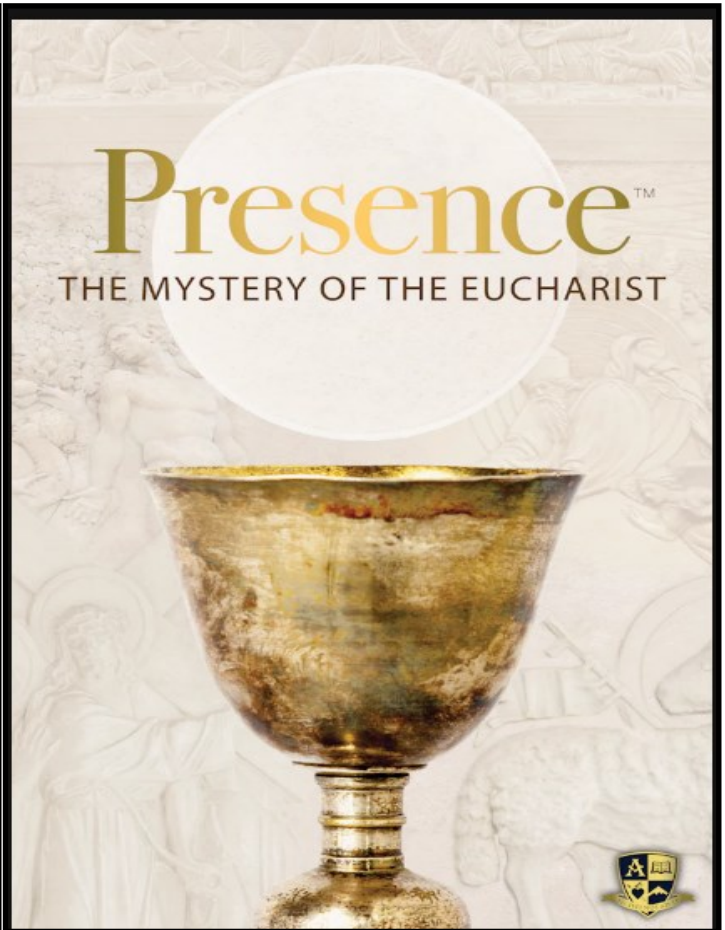
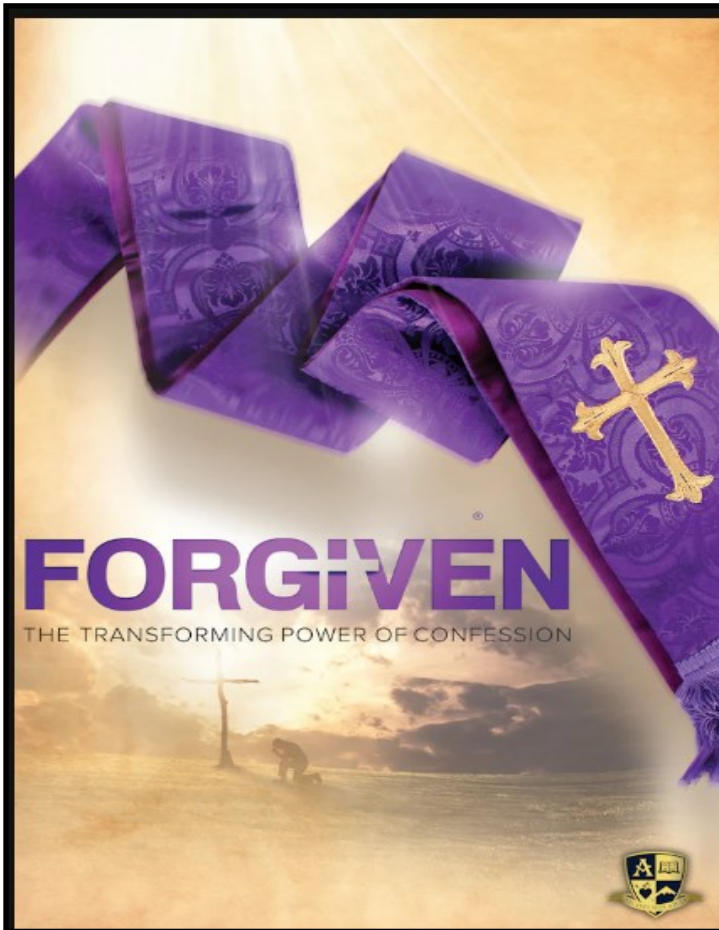
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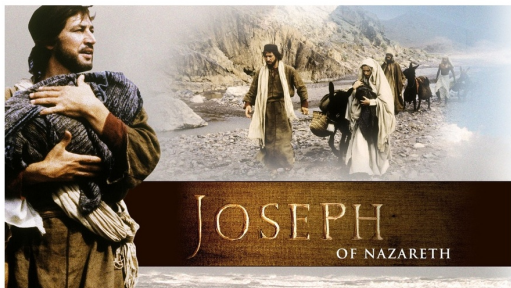
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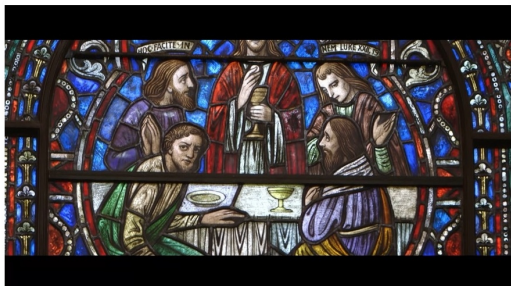
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Week of March 17, 2024



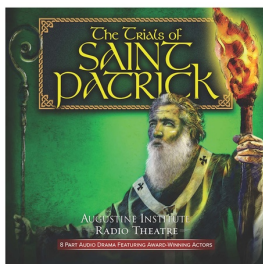
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