

April 21, 2024

21 de Abril 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

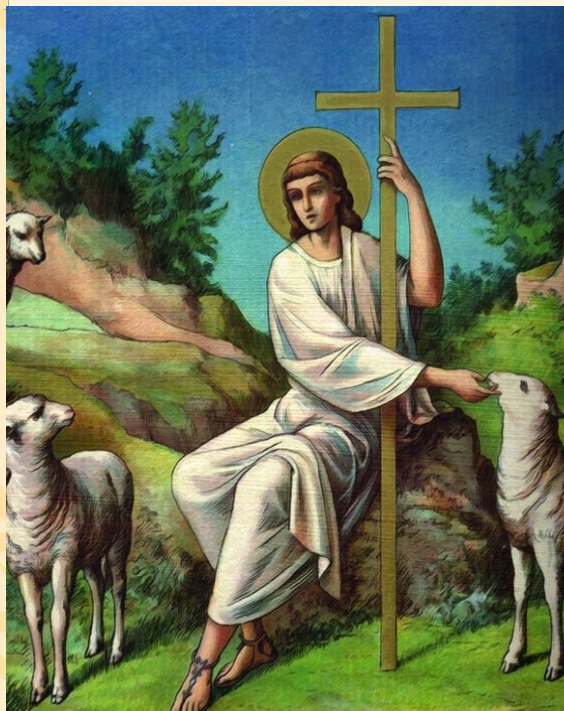
Jesse Fernandez de Lara

RCIA Coordinator

Kevin Richter

Parish Council

Jeneanne Duncan



4TH SUNDAY OF EASTER

"I am the good shepherd,
and I know mine and mine
know me, just as the
Father knows me and I
know the Father; and I will
lay down my life for the
sheep." - Jn 10:14-15

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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, APRIL 21 FOURTH SUNDAY OF EASTER

11am: +Theresa Torok
1pm: Manuel & Maria Arrizon

WEDNESDAY, APRIL 24

6pm: +Frederick Becker, Sr.

SATURDAY, APRIL 27

8:30am: +Claire Powers

SUNDAY, APRIL 28 FIFTH SUNDAY OF EASTER

11am: +Joseph Taylor
1pm: Manuel & Maria Arrizon



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 home-bound: 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.



"I WILL LAY DOWN MY LIFE FOR THE SHEEP." —JN 10:15

4TH SUNDAY OF EASTER

EXCERPTS FROM THE LECTIONARY FOR MASS ©2001, 1998, 1970 CCD. ©LPI



CONFIRMATION

Please pray for our Confirmation students this weekend, as they are emersed in their Confirmation Retreat!

The Confirmation Mass with Bishop Taylor will be on Wednesday, May 1st at 6pm. All are welcome to attend!



By deepening our understanding of the Eucharist and the Mass, we can come to know the Real Presence of Christ in the Eucharist and embrace our role as active participants in the Mass and disciples of Christ in the world.



Our Seminarians for the month of April, 2024



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



Sunday Collections for 4/14/2024

Regular Collections: \$4,313.00
Building Collections: \$236.00
Local Charities: \$116.00



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.

Worship & Meditation

Readings for the week of April 21, 2024

Sunday:

Acts 4:8-12/Ps 118: 1, 8-9, 21-23, 26, 28, 29 (22)/Jn 3:1-2/Jn 10:11-18

Monday:

Acts 11:1-18/Ps 42:2-3; 43:3, 4/Jn 10:1-10

Tuesday:

Acts 11:19-26/Ps 87:1b-3, 4-5, 6-7/
Jn 10:22-30

Wednesday:

Acts 12:24—13:5a/Ps 67:2-3, 5, 6 and 8/
Jn 12:44-50

Thursday:

1 Pt 5:5b-14/Ps 89:2-3, 6-7, 16-17/
Mk 16:15-20

Friday:

Acts 13:26-33/Ps 2:6-7, 8-9, 10-11ab/
Jn 14:1-6

Saturday:

Acts 13:44-52/Ps 98:1, 2-3ab, 3cd-4/
Jn 14:7-14

Next Sunday:

Acts 9:26-31/Ps 22:26-27, 28, 30, 31-32
(26a)/1 Jn 3:18-24/Jn 15:1-8



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Gospel Meditation

Encourage Deeper Understanding of Scripture

Recently I was with my little dog Libby at a retreat center in the Arizona desert. I sat in a chair near a ravine filled with shrubs. Unbeknownst to me, Libby wandered down there and disappeared. Suddenly an animal's wild shriek erupted from the area. Without thinking, I bolted down into the ravine fully expecting to see coyotes, javelinas, or rattlesnakes. I didn't care. I desperately wanted to get Libby out of there, without any self-regard. Before I could face whatever danger lay hidden, my dog blissfully trotted out from an entirely different area, utterly unaware that I had (quite heroically) just placed my life on the line.

When the adrenaline wore off, I thought to myself: how far would I have been willing to go to save her? I don't know. But I do know, if I had literally died, my friends and family would have certainly thought me insane for dying for a dog. No offense, Libby.

How passionately Jesus wants us to know him and his willingness to die for us! This week he says, **"I know my own and my own know me,"** and **"I lay down my life for the sheep."** Here we encounter an insanely excessive love for us. Christianity is a relationship and not simply a religion or ethical code. In Jesus, God rescues and saves us. He laid down his life for you and me — and he has taken it up again. So often we are like Libby — blissfully ignorant of the reality of both our spiritual danger and his saving love. This Easter season, the risen Jesus calls us to be more conscious than ever before about his love. He never ceases to lay down his life for us.

— Father John Muir

Weekly Prayer

Sunday's Readings

First Reading:

"There is no salvation through anyone else,
nor is there any other name under heaven
given to the human race by which we are to be saved."
(Acts 4:12)

Psalm:

The stone rejected by the builders has become the
cornerstone. (Ps 118)
Or: Alleluia.

Second Reading:

Beloved, we are God's children now;
what we shall be has not yet been revealed.
We do know that when it is revealed we shall be
like him,
for we shall see him as he is. (1 Jn 3:2)

Gospel:

Jesus said:
"I am the good shepherd.
A good shepherd lays down his life for the sheep." (Jn 10:11)

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Live The Liturgy Inspiration of the Week

Jesus the Good Shepherd knows that real love is an action, not an idea. His sacrifice is the proof of his love for his flock. Let us remember to love one another as the Good Shepherd loves us: not just in words but in actions, in choices, in deeds.

Observances for the week of April 21, 2024

- Sunday:** 4th Sunday of Easter; World Day of Prayer for Vocations
Monday: Earth Day
Tuesday: St. George, Martyr; St. Adalbert, Bishop and Martyr
Wednesday: St. Fidelis of Sigmaringen, Priest and Martyr; Administrative Professionals' Day
Thursday: St. Mark, Evangelist
Friday: Arbor Day
Next Sunday: 5th Sunday of Easter



Saint of the week

St. Paschal Baylón was a devout Spanish monk. In his vocation as a lay brother, he worked as a chef, porter, gardener, and official beggar. He often gave so much to the poor that his brothers tried to limit his generosity. Because of his devotion to the Blessed Sacrament, he is the Patron Saint of Eucharistic Congresses and Societies.

Prayer of the Good Shepherd

Dear Lord,
You are my Shepherd, a Good Shepherd, who leads in ways beyond my understanding. Guide me in the paths You would have me go.
Amen.

“I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep.”

- Jn 10:14-15

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Questions of the Week

Invite Parishioners to Reflect and Respond to Scripture

First Reading:

Peter bore witness to the Sanhedrin that it was the crucified and risen Jesus who healed the crippled man and through whom we are saved. Have you ever told someone else about your faith in Jesus?

Second Reading:

John tells us that as believers we are destined one day to be like the resurrected and glorified Jesus. How do you think we can best prepare for such a future?

Gospel Reading:

As the “Good Shepherd,” Jesus speaks of the power given to him by the Father to lay down his life for his sheep. What could you do this week for the benefit of another?



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Please show your support for your parish by also supporting our advertisers. We wouldn't be able to bring you our bulletin every week without them. Please encourage and remind others to show their support and shop local.



The Eucharist is the sacrament of love: it signifies love, it produces love

- ST. THOMAS AQUINAS

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(PRACTICING) CATHOLIC

The Good Shepherd and the Wolf

I remember very clearly the first movie I watched during my pregnancy with my eldest child. In this film, there is a scene where a young boy is kidnapped and shoved into the back of a van guarded by vicious dogs. His mother persists in trying to free him, even as the dogs snap at her. Their bared teeth and full-throated snarls don't slow her efforts in the slightest.

It wasn't a great movie or even a particularly great scene, but I'll never forget this scene. I'll never forget those dogs.

I had just learned that I was a mother a few days ago. The life growing deep within seemed to me as frail as a whispered secret, but I loved it powerfully. I worried constantly if the baby was safe and healthy. I agonized over signs — real or imagined — that could tell me if the poppyseed-sized child was thriving or failing.

I understood, for the first time in my life, why a woman would charge a pack of attack dogs without hesitation — not because she should, but because she has to.

She could choose not to fight, certainly. She could walk away. But why would she? A future without her son is so much more painful than any physical wound. She may fear for her life, but she fears a life without her child so much more.

The Good Shepherd discourse reveals to us the motivation behind God's actions throughout all of salvation history. From Adam to Noah to Abraham, all the way down to the time of the Messiah and beyond, He keeps trying to get us back. He keeps braving the attack dogs, time after time. He never stops. He never grows weary. And it baffles us: *what's in it for Him?* we wonder, because we are quicker to give up on ourselves than He is. *Why does He keep trying?*

He could choose not to fight, sure. But why would He? He doesn't want a future without us.

"I will lay down my life for the sheep." — John 10:11

- Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

What is unique or different about the way Catholics read and are exposed to the Bible?

Answer:

Catholics are exposed to Scripture primarily through the Sunday readings from a book known as the *Lectionary*. The *Lectionary* is a book of selected passages from the Bible set in the context of a liturgical season, such as Advent, Lent, or ordinary time. There are four readings assigned to any Sunday: the first reading (usually from the Old Testament), the responsorial psalm, the second reading (usually from a New Testament letter), and the Gospel reading.

These readings together give them a new context. The selected readings relate to one another in a unique manner that is not present in the Bible text itself. In close proximity to each other, these readings now have the opportunity to converse with each other in a way that would have not been possible before. A homilist pays attention to all four readings, preparing a reflection that speaks of this conversation among the readings, enabling us to zero in on what this unique combination of God's word has to say to us this particular Sunday.

Next time you attend Sunday liturgy, try reading the Scripture ahead of time and see how this new relationship among the readings addresses and challenges you to be a better Christian here and now.



CELEBRATING

WORLD DAY OF PRAYER

FOR VOCATIONS





PRAYERS IN THE PEW™

National Eucharistic Revival Supplement – April 2024

The Easter Season is about the joy of the Resurrection! During the Eucharistic Revival, we feel joy in the Eucharist just like the disciples on the Road to Emmaus experienced in the breaking of bread with Jesus.



THE JOY OF THE EUCHARIST

Eucharistic Saint



St. Catherine of Siena (1347-1380) was a lay woman who is best known for reconciling warring cities in Italy and bringing the pope back to Rome from his exile in France. She was gifted with intense visions of Jesus who told her how to reform the Church. When Catherine died at the young age of 33 she had lived her entire adult life on no food except the Holy Eucharist.

Back to Basics

EASTER DUTY: In order to emphasize that the Eucharist is the most important institution and reality of our faith, the Catholic Church actually *requires* the faithful to receive Communion during the Easter Season.



This practice is called the “Easter Duty” and is considered one of the five precepts of the Church: *You shall humbly receive your creator in Holy Communion at least during the Easter season.* (Catechism, 2041–2043)

In an age where people receive the Eucharist frequently, this may not seem like a “duty” as such, but it is connected with another equally important precept: *You shall confess your sins at least once a year.* Thus, every year, the Church reminds each of us to keep our spiritual priorities in the proper order.

Calls to Action



Concern for Souls – The Eucharist gives us spiritual strength for our journey through life. Perhaps you know fallen away Catholics who are spiritually “starving” from being away from the Bread of Life for so long. Easter may be a time to invite them back to the joy of the Eucharist.

Evangelize – Make sure to be a teacher and evangelizer of the Eucharist to non-Catholics also by handing out prayer cards and materials for people to learn about this great gift of our Catholic faith.

“When we work hard, we must eat well. What a joy that you can receive Holy Communion often! It’s our life and support in this life. Receive Communion often, and Jesus will change you into himself.”
~ St. Peter Julian Eymard

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

SUN APR 7	DIVINE MERCY SUNDAY
MON APR 8	Feast of the ANNUNCIATION of the Lord
MON APR 29	St. Catherine of Siena, Virgin / Dr. of the Church

Faith Formation Companion to Prayers in the Pew™

→ MONTHLY SYNOPSIS ←

April 2024 – Holy Week and Easter are early this year so the entire month of April is filled with Easter joy! Let us make sure to adore Christ with our reverent participation at Mass this month, our Easter Duty, and to thank the Lord for the gifts of family and faith that He has given us so generously.

THE SERENITY PRAYER

The Serenity Prayer is one of the most beloved prayers in existence today. This simple prayer is attributed to a Protestant clergyman, Reinhold Niehbur, and was originally part of a longer prayer he wrote in the 1930s. It was adopted in its short form as the official prayer of the Alcoholics Anonymous movement in 1941, which led to its wide dissemination and popularity.

Few prayers better help us maintain a peaceful demeanor on a daily basis than the Serenity Prayer. This short, focused prayer provides tremendous comfort for those who are experiencing difficulties in life. It helps us to look at those problems from God's perspective.

THE SERENITY PRAYER

*God, grant me the serenity
To accept the things I cannot change,
Courage to change the things I can,
And wisdom to know the difference.*

The first petition acknowledges that we sometimes encounter circumstances and situations beyond our control. The petition is a cry of childlike humility to the Lord of all things to give us a grace-filled acceptance of the harsh realities of life when we can do nothing about them.

The second petition recognizes that we also have a responsibility to change those actual situations

are within our control. Christianity does not advocate a passive approach to the evils of the world. We ask God to give us the Holy Spirit's gift of Fortitude (Courage) to exercise our influence over those things we can actually change.

The third and final petition recognizes that we need divine Wisdom to penetrate the mysteries of life and its problems. In essence, it asks for the grace to see things from God's perspective. We often don't know the appropriate times to act or to be silent in any given situation, but God does. We ask for His Wisdom to help us sort everything out so that we can do His Will above all things.

The Serenity Prayer is short enough to be memorized by anyone. Why not spend a few minutes each day reciting this prayer, and soon you will have it fixed in your mind and heart!

— THE SCHOOL OF SAINTS —



"Faith in the resurrection of Jesus says that there is a future for every human being; the cry for unending life which is a part of the person is indeed answered. God exists: that is the real message of Easter. Anyone who even begins to grasp what this means also knows what it means to be redeemed."

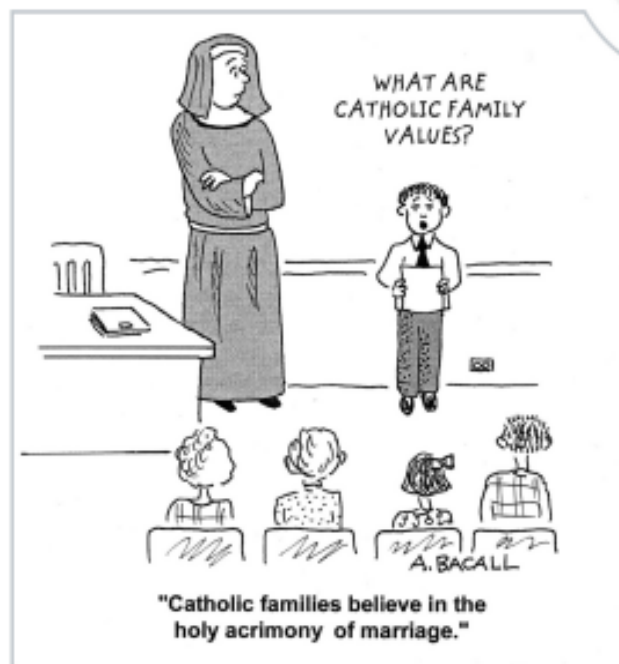
~ Pope Benedict XVI

SPIRITUAL CHALLENGE

Our challenge this month is to fill both our environments and our relationships with Easter joy and serenity. The world is negative and harsh. People feel the anxieties that inhabits a world out of synch with its Creator. Challenge yourself to be a positive influence on someone this month, especially someone who is suffering a personal misfortune or loss.

CALENDAR OF FAITH | April

APR 1 Mon	St. Francis of Paola, Hermit
APR 4 Thu	St. Isidore of Seville, Bishop and Doctor of the Church
APR 5 Fri	St. Vincent Ferrer, Priest
APR 7 Sun	St. John Baptist de la Salle, Priest
APR 7 Sun	St. Frances of Rome, Religious
APR 8 Mon	Feast of the ANNUNCIATION of the Lord
APR 21 Sun	St. Anselm, Bishop and Doctor of the Church
APR 25 Thu	St. Mark, Evangelist
APR 28 Sun	St. Louis Marie de Montfort, Priest; St. Peter Chanel, Priest and Martyr
APR 29 Mon	St. Catherine of Siena, Virgin and Doctor of the Church
APR 30 Tue	St. Pius V, Pope



FAITH FUNDAMENTALS



The Easter Duty

In order to emphasize that the Eucharist is the most important institution and reality of our faith, the Catholic Church actually *requires* the faithful to receive Communion during the Easter Season.

This practice is called the "Easter Duty" and is considered one of the five precepts of the Church: *You shall humbly receive your creator in Holy Communion at least during the Easter season.* (Catechism, 1389, 2041–2043, and canon 920.)

In an age where people receive the Eucharist frequently, this may not seem like a "duty" at all, but it is connected with another equally important precept: *You shall confess your sins at least once a year.* Thus, every year, the Church reminds each of us to keep our spiritual priorities in the proper order.

CATECHISM CONNECTION



1389 The Church obliges the faithful to take part in the Divine Liturgy on Sundays and feast days and, prepared by the sacrament of Reconciliation, to receive the Eucharist at least once a year, if possible during the Easter season.

But the Church strongly encourages the faithful to receive the holy Eucharist on Sundays and feast days, or more often still, even daily.

BIBLE BASICS



Philippians 4:8-9 Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing what you have learned and received and heard and seen in me. Then the God of peace will be with you.

Praying with the National Eucharistic Revival

Anima Christi

Soul of Christ, sanctify me;
 Body of Christ, save me;
 Blood of Christ, inebriate me;
 Water from Christ's side, wash me;
 Passion of Christ, strengthen me;
 O good Jesus, hear me;
 Within Thy wounds, hide me;
 Suffer me not to be separated from Thee;
 From the malicious enemy, defend me;
 In the hour of my death, call me;
 And bid me come unto Thee;
 That I may praise Thee with Thy saints
 And with Thy angels, forever and ever. **Amen.**

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

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

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-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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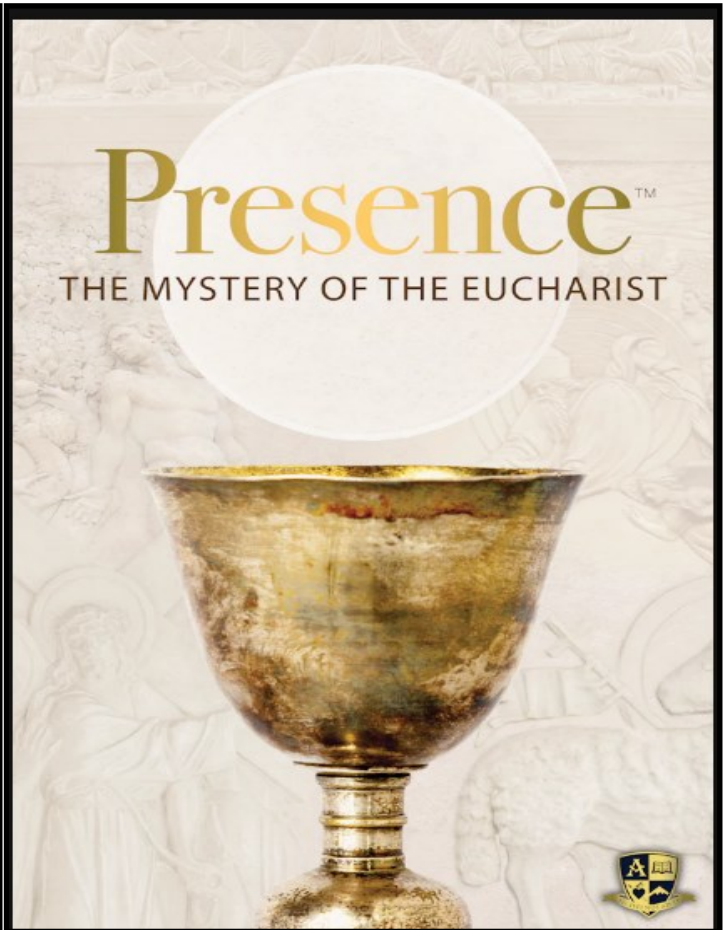
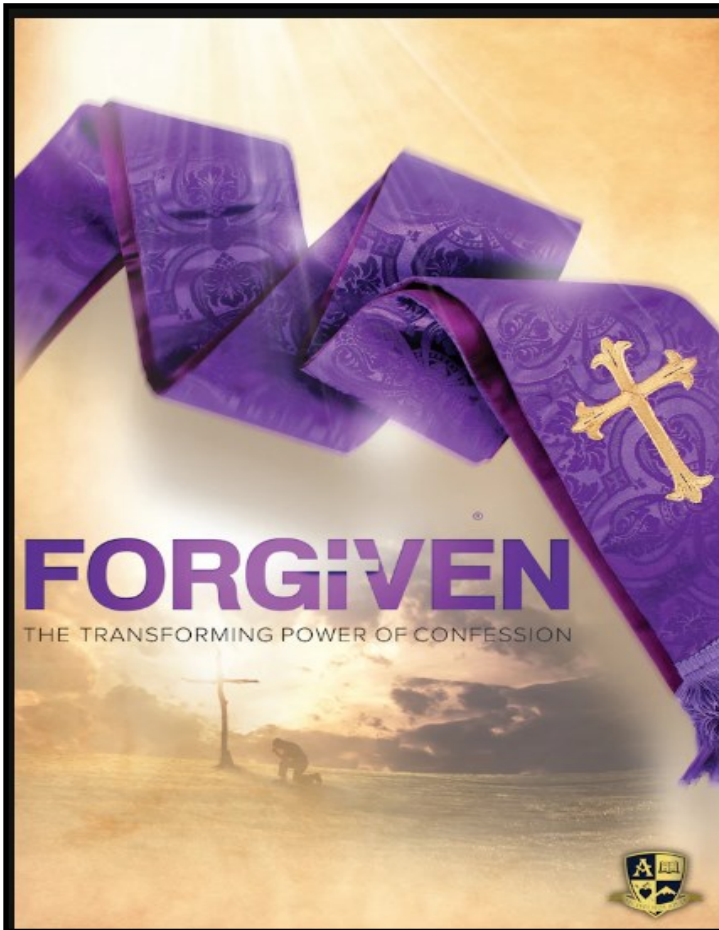
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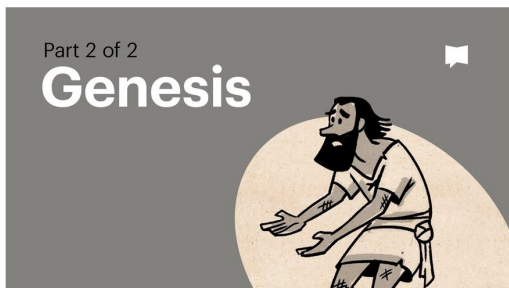
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