

May 12, 2024

12 de Mayo 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

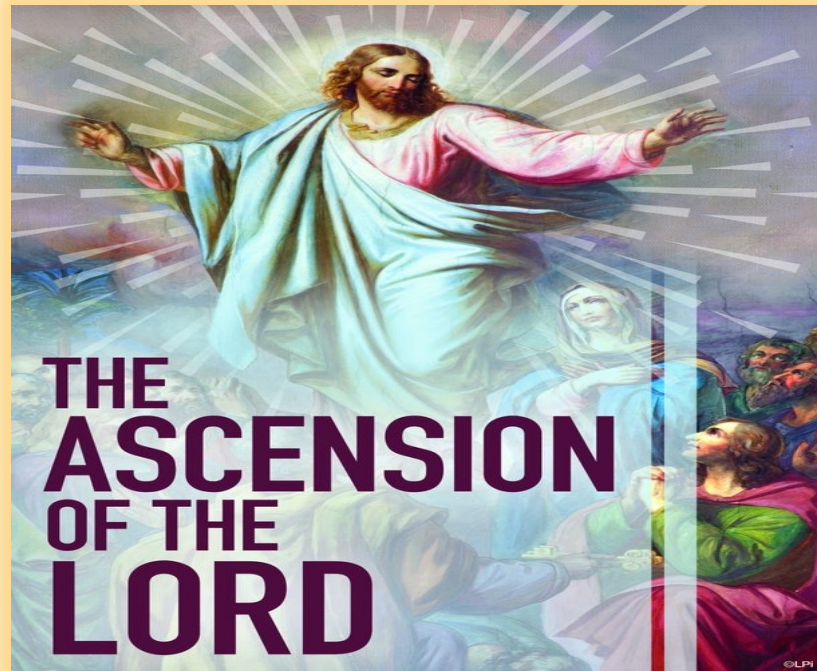
Jesse Fernandez de Lara

RCIA Coordinator

Kevin Richter

Parish Council

Jeneanne Duncan



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, MAY 12
SOLEMNITY OF THE ASCENSION OF THE LORD
11am: +John Geelan
1pm: +Gisela Herrera Morales

WEDNESDAY, MAY 15
6pm: +Mike Tharp

SATURDAY, MAY 18
8:30am: +Mike Tharp

SUNDAY, MAY 19
SOLEMNITY OF PENTECOST
11am: Mike & Valerie Hudlow
1pm: Familia Niño Trujillo



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, Ma-

ya 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 Mil-

ler, 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 Rich-

ter—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— Correc-

tions 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.

The MISSION is eternal.

The work is NOW.

The future of our Church depends on keeping a place in the hearts of young Catholics who may see electronic media more often than they see the inside of a church.

Arkansas Catholic must be ready to use every channel to help them see trustworthy local Catholic news and commentary, true to the faith and loyal to the Church.

With your support - in a one time gift or as an affordable monthly membership - we can make this happen. Join the Guardian Angels today and help sustain the Church's future.

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Call 501-664-0125. Visit arkansas-catholic.org/contact/donate or join at <https://bit.ly/join-guardian-angels>.


SUMMER INTERN

College students are invited to apply for **Arkansas Catholic's** summer internship. The intern would get firsthand experience in journalism and communication. This would include writing articles, taking photographs and completing website and video projects. This position is unpaid, but college credit is possible. Qualified applicants must be Catholic, at least 18 years old and working on a degree and seeking a career in communications.


Interns must be able to work at least 10-15 hours a week at St. John Center in Little Rock and have a valid driver's license. To apply, call editor Malea Hargett at 501-664-0125, text to 501-554-9595 or email mhargett@dolr.org. The deadline is April 19.



*Our Seminarians
for the month of
May, 2024*



Duwan Booker
Contact address:
St. Meinrad Seminary,
200 Hill Drive,
St. Meinrad, IN 47577
For more information
on our seminarians, go to
www.dolr.org/seminarians



Joel Brackett

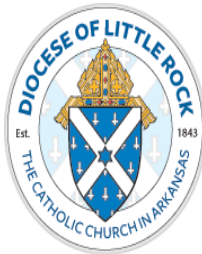
Catholic Communication Campaign Collection

Next weekend the Catholic Communication Campaign will be collected. Half of the collection stays in the Diocese of Little Rock to support the communications ministries, including the newspaper and websites. Your donation makes it possible for 7,600 free *Arkansas Catholic* digital subscriptions to be given to readers. Please give generously. Thank you./El próximo fin de semana será la colecta para la Campaña Católica de la Comunicación. La mitad de la colecta se queda en la Diócesis de Little Rock para ayudar los ministerios de comunicación, que incluyen periódico e Internet. Por favor den generosamente. Gracias



Sunday Collections for 5/5/2024

Regular Collections: \$3,325.25
Building Collections: \$312.00
Local Charities: \$40.00



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 May 12, 2024

Sunday:

Ascension: Acts 1:1-11/Ps 47:2-3, 6-7, 8-9 (6)/Eph 1:17-23 or Eph 4:1-13 or 4:1-7, 11-13/Mk 16:15-20

Seventh Sunday of Easter: Acts 1:15-17, 20a, 20c-26/Ps 103:1-2, 11-12, 19-20 (19a)/1 Jn 4:11-16/Jn 17:11b-19

Monday:

Acts 19:1-8/Ps 68:2-3ab, 4-5acd, 6-7ab/Jn 16:29-33

Tuesday:

Acts 1:15-17, 20-26/Ps 113:1-2, 3-4, 5-6, 7-8/Jn 15:9-17

Wednesday:

Acts 20:28-38/Ps 68: 29-30, 33-35a, 35bc-36ab/Jn 17:11b-19

Thursday:

Acts 22:30; 23:6-11/Ps 16:1-2a and 5, 7-8, 9-10, 11/Jn 17:20-26

Friday:

Acts 25:13b-21/Ps 103:1-2, 11-12, 19-20ab/Jn 21:15-19

Saturday:

Morning: Acts 28:16-20, 30-31/Ps 11:4, 5 and 7/Jn 21:20-25

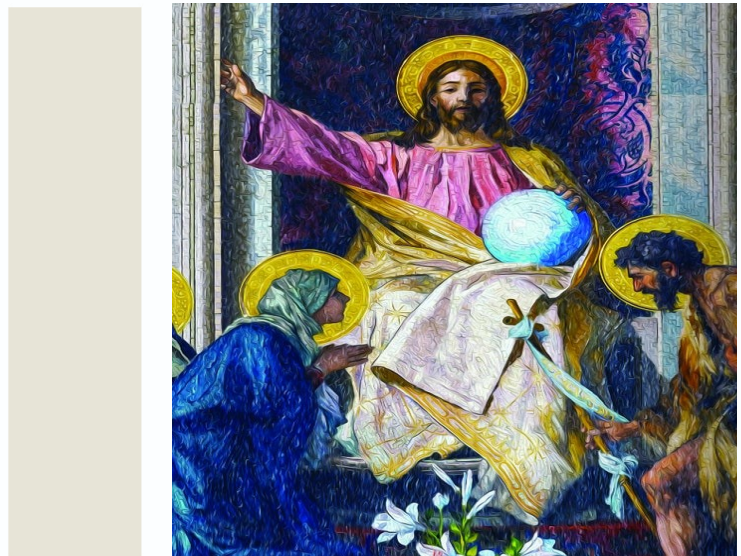
Nest Sunday:

Vigil: Gn 11:1-9 or Ex 19:3-8a, 16-20b or Ez 37:1-14 or Jl 3:1-5/

Ps 104:1-2, 24, 35, 27-28, 29, 30 (see 30)/Rom 8:22-27/Jn 7:37-39

Day: Acts 2:1-11/Ps 104:1, 24, 29-30, 31, 34 (see 30)/1 Cor 12:3b-7, 12-13 or Gal 5:16-25/Jn 20:19-23 or Jn 15:26-27; 16:12-15

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Gospel Meditation

Encourage Deeper Understanding of Scripture

A few months ago, I had the singular privilege of a private meeting with Pope Francis. We were a small group of pastors, composed largely of non-Catholics. The Holy Father wished to discuss our work for Christian unity. The phrase I remember him saying with greatest frequency was: *Tutti dentro*. It means, “Everyone in.” He clearly wanted us to emphasize that the Church is made for the whole human race, not a select few. At the center of his concern was unity. We are all brothers and sisters, he said multiple times. The Church’s primary longing is for everyone to join Her.

This longing is at the heart of this Ascension feast day. We hear the longest recorded prayer of the one whom Pope Francis represents. Jesus’ concern is unity, praying to the Father, **“that they may be one, even as we are one”** (John 17:11). The deep unity of all people in Christ through the power of the Holy Spirit is what Jesus most desires. It is what he ascends to accomplish.

Do we have this same burning desire in our hearts, too? Or do we see Christian unity as an unrealizable dream? Or worse, as something that threatens our own narrow tribal interests? This feast is a wonderful time to consider our attitude toward Christian unity, and to commit to do whatever we can to foster it. It is the Pope’s desire because it is that of Jesus — and it should be ours, too.

— Father John Muir

Weekly Prayer

Sunday's Readings

First Reading:

"Therefore, it is necessary that one of the men who accompanied us the whole time the Lord Jesus came and went among us, beginning from the baptism of John until the day on which he was taken up from us, become with us a witness to his resurrection." (Acts 1:21-22)

Psalm:

The Lord has set his throne in heaven. (Ps 103)
Or: Alleluia.

Second Reading:

God is love, and whoever remains in love remains in God and God in him. (1 Jn 4:16)

Gospel:

"Holy Father, keep them in your name that you have given me, so that they may be one just as we are one." (Jn 17:11)

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Live The Liturgy Inspiration of the Week

In his prayer to the Father, Jesus says it aloud to remind us, always and forever: if we belong to Him, we belong to the truth. Lord, may those words ring in our ears as we go into the world as Christ taught us. We are consecrated to the truth.

Observances for the week of May 12, 2024

- Sunday:** The Ascension of the Lord; 7th Sunday of Easter; World Communications Day; Mother's Day
- Monday:** Our Lady of Fatima
- Tuesday:** St. Matthias, Apostle
- Wednesday:** St. Isidore
- Saturday:** St. John I, Pope and Martyr; Armed Forces Day
- Next Sunday:** Pentecost Sunday



Saint of the week

The Fátima children, St. Francisco Marto, St. Jacinta Marto, and Venerable Lucia dos Santos, ages 7-10 years, impacted the world after the many apparitions of Mary they experienced. They shared Mary's call to pray the rosary and for peace in the world.

Prayer of Mission

Dear Lord,
Grace us with courage and zeal as we go forth in Your name, speaking your Word, offering Your love, and bringing Your healing to a world in need. Amen.

“I do not ask that you take them out of the world but that you keep them from the evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth. Your word is truth.” - Jn 17:15-17

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Questions of the Week

Invite Parishioners to Reflect and Respond to Scripture

First Reading:

We learn how Peter and the apostles prayed for guidance from the Lord in choosing the right successor to Judas. What difficult decision in your life could you turn to the Lord for help in deciding?

Second Reading:

John teaches us that God’s love remains in those who acknowledge that Jesus is the Son of God. When are you most comfortable sharing your faith with others?

Gospel:

Jesus prays to the Father to keep his followers united in faith, protected from the evil one, and consecrated in the truth. Have you ever thought that Jesus actually prays these things for you?



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Liturgical Life

(PRACTICING) CATHOLIC

The Truth We Cannot See

I only pray out loud when I want my kids to hear what I'm saying.

I know what you're thinking — *hypocrites in the synagogue and the street corner; go to your room and shut the door* — but I think if Jesus had to raise children he would understand where I'm coming from. I pray out loud not because I want my kids to think I'm holy and not because I want them to admire me but because I want them to know how broken I am, how desperately I rely on the mercy and love of God.

It's also a really effective way to send a message. "God, I'm sorry I've been losing my patience today. Please help me. And send your Holy Spirit to make these kids stop fighting."

Vocal prayer, in front of other people, is an incredibly vulnerable action, so it strikes me whenever Jesus chooses to pray out loud in front of his disciples. Surely, mental prayer was something of a perpetual state for him. I imagine Jesus was ceaselessly in conversation with his Father in heaven throughout even the most ordinary of days. So, when he chooses to make those communications public, my ears perk up.

He wants his kids to hear what he's saying.

In John, chapter 17, we see that he wants us to remember who we are. His disciples are about to see things that will shake the very foundations of their faith. The only way they will make it to the other side is if they remember that truth does not consist only of what we can see with our eyes.

This is the same truth in which we have been consecrated. We belong to this truth in a way the world will never understand or accept. It is the truth we cannot see.

"I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world." John 17:14

- Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

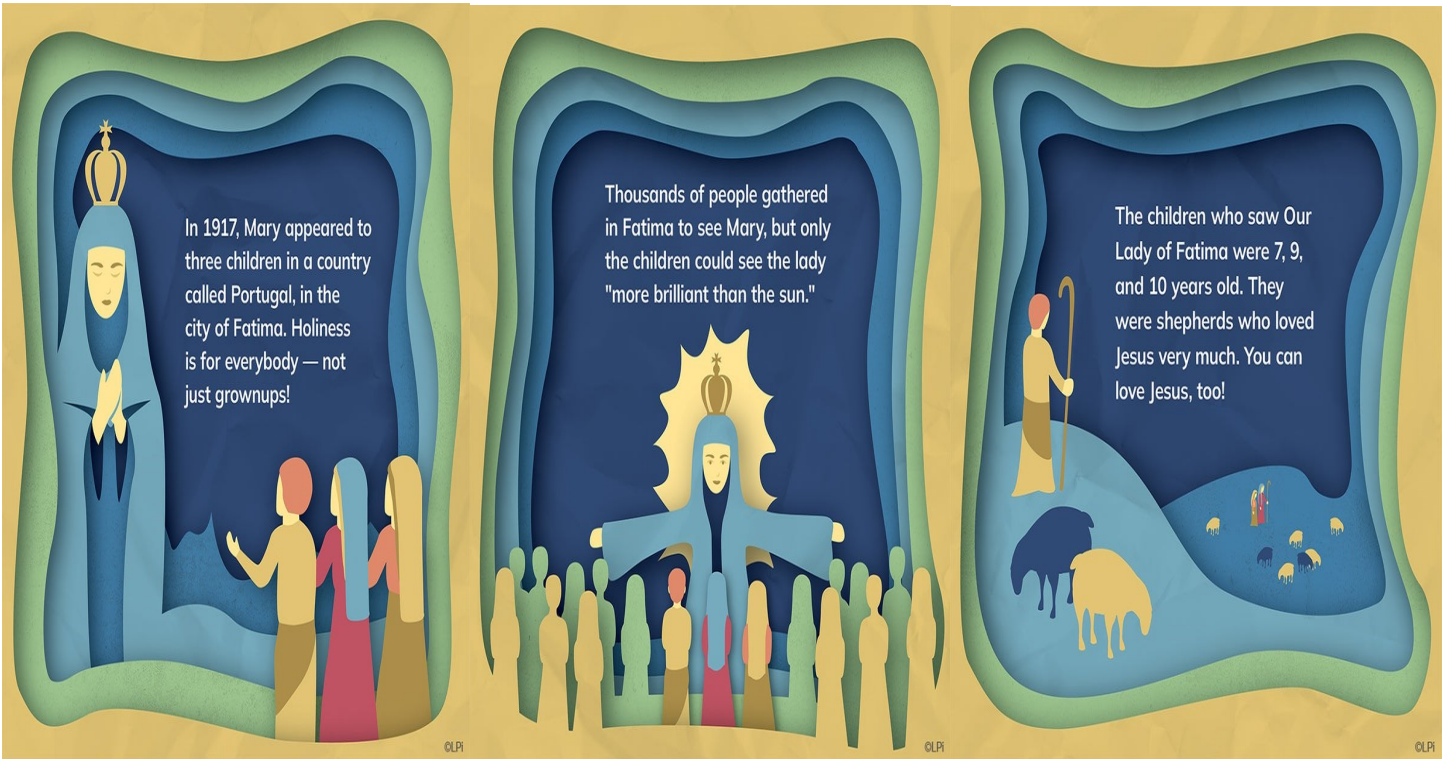
Question:

Couldn't Jesus have done more good if he stayed on earth, rather than ascended into heaven?

Answer:

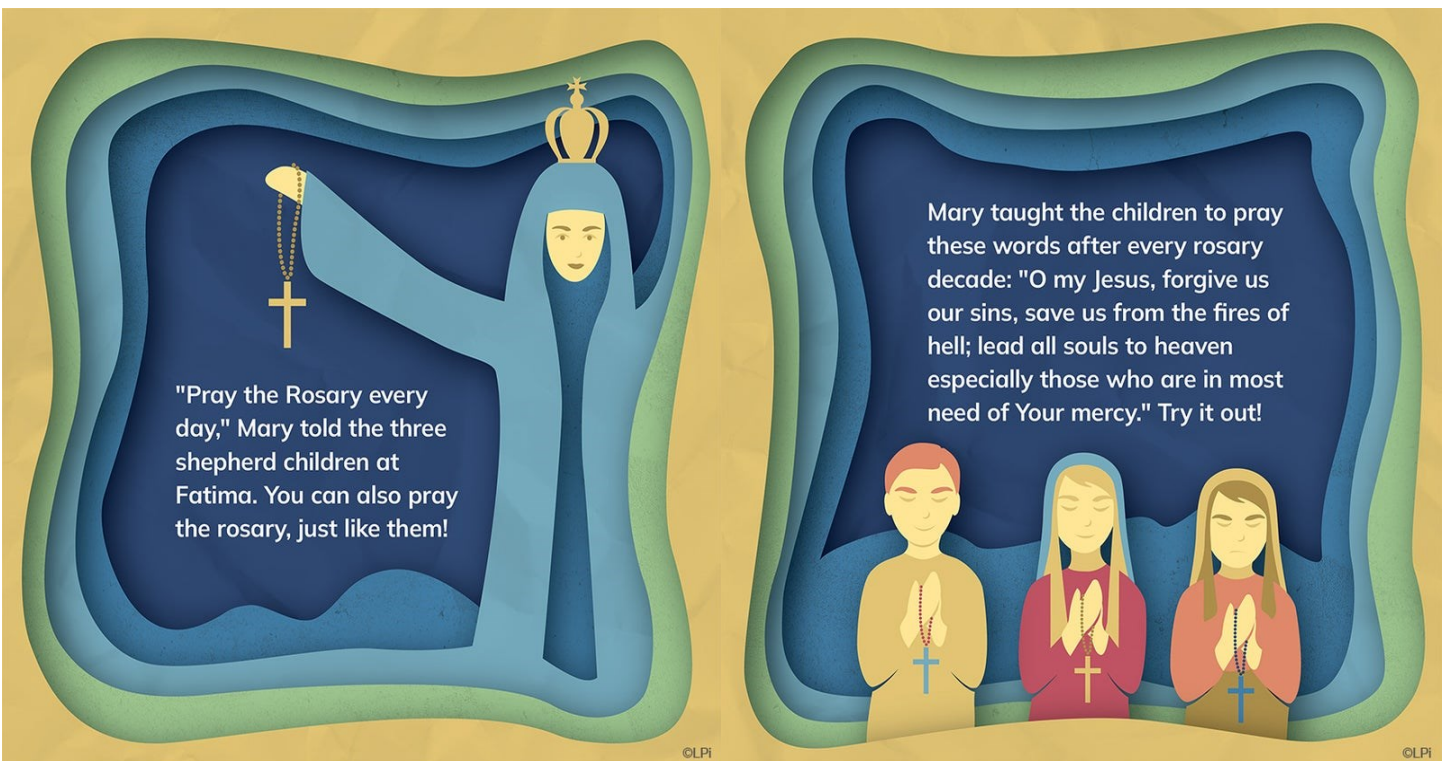
This is an interesting question! During his earthly life, Jesus gave sight to the blind, healed paralytics, drove out demons, and fed thousands with only a few loaves of bread. Imagine what he could have done if he'd never ascended into heaven! Imagine what our world could be! It's an interesting thought to consider, especially as the world faces challenges that only seem to deepen and expand. Yet at the Last Supper, Jesus says, "It is better for you if I go." Why? His response must have seemed strange to the Apostles at the time. In his place, Jesus says, he will send the Paraclete, the Comforter, the Advocate. He promises to send the Holy Spirit.

Jesus' departure allows the Apostles to become the leaders he has formed them to be. Jesus is no longer situated in only one geographical location, and his Church will never be a political kingdom. Soon after the Ascension, we celebrate Pentecost — the descent of the Holy Spirit and the radical empowerment of the followers of Jesus. We share in that empowerment and in that mission. Jesus is present in the sacraments, and he is present in us. Through our faith, hope, and love, we are called to be the good he does here on earth!



Our Lady of Fatima

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PRAYERS IN THE PEW™

National Eucharistic Revival Supplement – May 2024

As we draw closer to the National Eucharistic Congress in July, we are reminded that we must hand on our Eucharistic faith as the disciples did after they experienced Jesus on the Road to Emmaus.



TEACHING THE EUCHARIST TO CHILDREN

Eucharistic Saint



Pope St. Pius X (1835-1914) This saint-pope often gathered children around him in papal audiences and conversed with them. He loved the innocence of children as the Lord had loved them. In 1910, he published a decree allowing children to receive the Eucharist as early as seven years of age. Previously, only those who were confirmed were allowed to receive Holy Communion. He is known as “the Pope of the Eucharist”.

Back to Basics

THE DOMESTIC CHURCH: Our Church has always placed the primary responsibility for handing on the Catholic faith in the family, not in systems of formal education, as important as these are. Our Catechism states clearly that the family is its own type of church:



The Christian home is the place where children receive the first proclamation of the faith. For this reason the family home is rightly called “the domestic church,” a community of grace and prayer, a school of human virtues and of Christian charity (CCC, 1666).

In preparing children for their First Holy Communion, parents impart the first Eucharistic catechesis, teaching their children the essential virtues of reverence, purity of heart, humility, and the necessary connection between the Sacraments of Penance and the Eucharist.

Faith in Action



Wonderful Symbolism – Dressing as little brides and grooms for First Holy Communion offers a unique opportunity to teach children that Christ is a husband whose Bride is the Church. This symbolism communicates to children that Christ *loves His Church* with the deepest possible love.

Relationship – As children grow, they need ongoing instruction in the Church's Eucharistic faith, which means they need to develop a relationship with the Bread of Life Himself. They do this primarily by their family's fidelity to Sunday Mass as well as through the numerous influences of catechesis, Eucharistic adoration, retreats, devotions, and preaching.

“The Eucharist is the supreme proof of the love of Jesus. After this, there is nothing more but Heaven itself.”
~ 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

FRIDAY MAY 10	St. Damien de Veuster, Priest
MONDAY MAY 13	Our Lady of Fatima
SUNDAY MAY 19	PENTECOST SUNDAY

Faith Formation Companion to Prayers in the Pew™

→ MONTHLY SYNOPSIS ←

May 2024 – May begins with St. Joseph the Worker (May 1) and ends with the Visitation of Our Lady to St. Elizabeth (May 31). It is a month full of blessings which will bring us through the great post-Easter feasts (Pentecost/Trinity) as well as the feasts of numerous wonderful saints. Let us open our hearts to receive so many blessings!

THE ANGELUS

A beloved but lesser-known Marian prayer of our Catholic faith is the “Angelus”, a Latin word which means “angel”. The prayer is in the form of three verses and responses which repeat the dialogue of the Archangel Gabriel with the Blessed Virgin Mary at the Annunciation (Luke 1:26-38), each of which is followed by the recitation of the **Hail Mary**.

The custom of praying the Angelus three times during the day (at 6 am, noon, and 6 pm) included the ringing of the Angelus bell which called people to take time out of their busy workdays to pray. This custom has its roots in the great monastic traditions of the Benedictines and the piety of the Franciscans dating back at least to the 11th century in its current form. The prayer especially reminds us of the Incarnation of our Lord and the roles of the angels and Our Lady in the work of salvation.

THE ANGELUS

- V. *The Angel of the Lord declared unto Mary,*
R. *And she conceived of the Holy Spirit.*
(Hail Mary...)
- V. *Behold the handmaid of the LORD.*
R. *Be it done unto me according to thy word.*
(Hail Mary...)
- V. *And the Word was made flesh.*
R. *And dwelt among us.* (Hail Mary...)
- V. *Pray for us, O Holy Mother of God.*
R. *That we might be made worthy of the promises of Christ.*

The Angelus is meant to be prayed in groups of two or more with a leader reciting the verse and the others offering the response, however it may be prayed individually with great spiritual benefit to the one who prays.

Let us pray: Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection. Through the same Christ, Our Lord. **Amen.**

BIBLE BASICS



Judith 14:7 Blessed are you in every tent of Judah! In every nation, all who hear your name will be struck with holy fear.

Luke 1:38 “Behold, I am the handmaid of the Lord. May it be done to me according to your word.” Then the angel departed from her.

THE SCHOOL OF SAINTS



“A servant of Mary will have a tender devotion to St. Joseph, and by his pious homage of respect and love, will endeavor to merit the protection of this great saint.”

~ *St. Madeleine Sophie Barat*

“It is not hard to obey when we love the one whom we obey.” ~ *St. Ignatius Loyola*

SPIRITUAL CHALLENGE

In this Month of Mary, let us challenge ourselves to spread devotion to Our Lady in whatever way we can. Let us also pray for our brothers and sisters who are suffering for their faith around the world. Our Lady has a special love for all those who follow her Son, and we must have that same concern for persecuted and threatened Christians everywhere.

CALENDAR OF FAITH | May

MAY 1 Wed	St. Joseph the Worker
MAY 2 Thu	St. Athanasius, Bishop and Doctor of the Church
MAY 3 Fri	Sts. Philip and James, Apostles
MAY 9 Thu	ASCENSION THURSDAY (or Sun, May 12)
MAY 10 Fri	St. Damien de Veuster, Priest
MAY 13 Mon	Our Lady of Fatima
MAY 14 Tue	St. Matthias, Apostle
MAY 15 Wed	St. Isidore the Laborer
MAY 18 Sat	St. John I, Pope and Martyr
MAY 19 Sun	SOLEMNITY OF PENTECOST
MAY 20 Mon	St. Bernardine of Siena, Priest
MAY 21 Tue	St. Christopher Magallanes and companions, Mexican Martyrs
MAY 22 Wed	St. Rita of Cascia
MAY 25 Sat	St. Gregory VII, Pope; Venerable Bede, Priest and Doctor
MAY 26 Sun	St. Phillip Neri, Priest
MAY 26 Sun	TRINITY SUNDAY
MAY 27 Mon	St. Augustine of Canterbury, Bishop
MAY 31 Fri	The Visitation

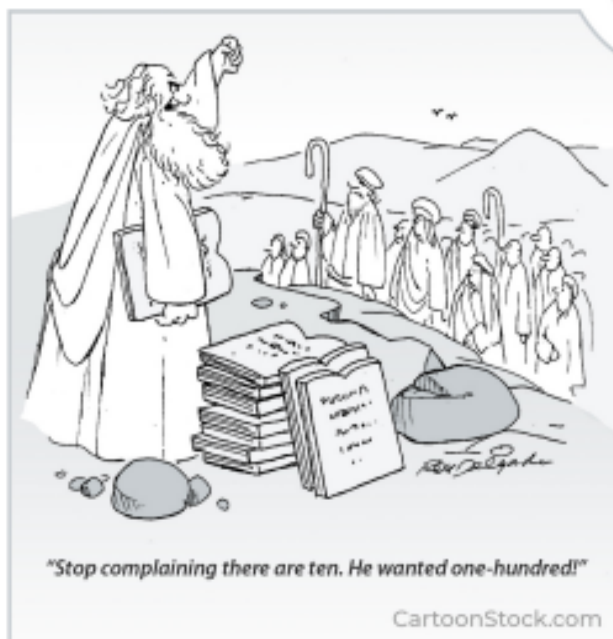
Praying with the National Eucharistic Revival

Prayer After Receiving Holy Communion

My Jesus, I love and adore You. You have come to me; I am one with You. I want You to remain with me forever, in this life and in the next. Thank You for allowing me to share Your Divine Life. May I become more like You through this Sacred Food. Let me never take You for granted, but always pray for those whose lives are dark with sin and ignorance and selfishness. Let me remember, in the words of Saint Paul, that "there, but for the grace of God, go I." Each day, I can become more like You, O Lord. And each day I can pray for those who have never heard the Gospel, or who have heard it and rejected it. **Amen.**

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

www.SitStandKneel.com



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FAITH FUNDAMENTALS



The Ten Commandments

The Ten Commandments are displayed in courthouses, churches, or other public places as two stone tablets with three Roman numerals on the left and seven on the right. The first tablet stands for the three commandments that apply to God. The second tablet represents the seven that apply to our neighbor.

The Catechism calls the Ten Commandments our "fundamental duties" (CCC, 2072) toward God and man. They indicate where God makes some basic demands on all His children, but His demands are hardly burdensome. In eight out of ten cases, the commandments simply tell us what to avoid for our own good and the good of our neighbor!

Here is a refresher course on God's Law:

- 1 "I am the Lord thy God, thou shalt not have any strange gods before Me."
- 2 "Thou shalt not take the name of the Lord thy God in vain."
- 3 "Remember to keep holy the Sabbath day."
- 4 "Honor thy father and mother."
- 5 "Thou shalt not kill."
- 6 "Thou shalt not commit adultery."
- 7 "Thou shalt not steal."
- 8 "Thou shalt not bear false witness against thy neighbor."
- 9 "Thou shalt not covet thy neighbor's wife."
- 10 "Thou shalt not covet thy neighbor's goods."

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Regístrate ↓ ↓



EPJ

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Encuentro Mixto

#32

REQUISITOS:

- *Hombres o Mujer Catolico(a)*
- *No estar casado(a), ni estar union libre*
- *18-30 años de edad*
- *Con sed de Dios*
- *En Busca de regresar al camino*

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13 al 16 de Junio, 2024
Diocesis de Little Rock
2500 N Tyler St. Little
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501-733-2304 - Jesus Deonate

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Subiaco Abbey,
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with the Lord!*

June 21-23: "Introduction to Iconography" with Br. Augustine DeFoore, OSB

Cost: Private room: \$220; shared room: \$180 per person

For room, meals & conferences

Commuter: \$90 for meals & conferences

**Aug. 9-11: Women's Retreat "Journey in the Wilderness"
with Fr. Jerome Kodell, OSB**

Cost: Private room: \$220; shared room: \$180 per person

For room, meals & conferences

Commuter: \$90 for meals & conferences

Sept. 10-12: "Orders of Chivalry" with Fr. Gregory Pilcher, OSB

Cost: Private room: \$220; shared room: \$180 per person

For room, meals & conferences

Commuter: \$90 for meals & conferences

**Call 479-934-1290 or e-mail couryhouse@subi.org to register
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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,

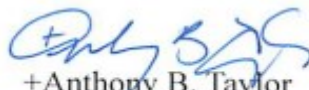
A petition is currently being circulated in Arkansas to place an amendment on our November 2024 voting ballots that would change our state constitution to allow abortions until 18 weeks after conception. As Bishop of the Diocese of Little Rock, I urge all Catholics and all people of good will not to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

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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 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 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>.

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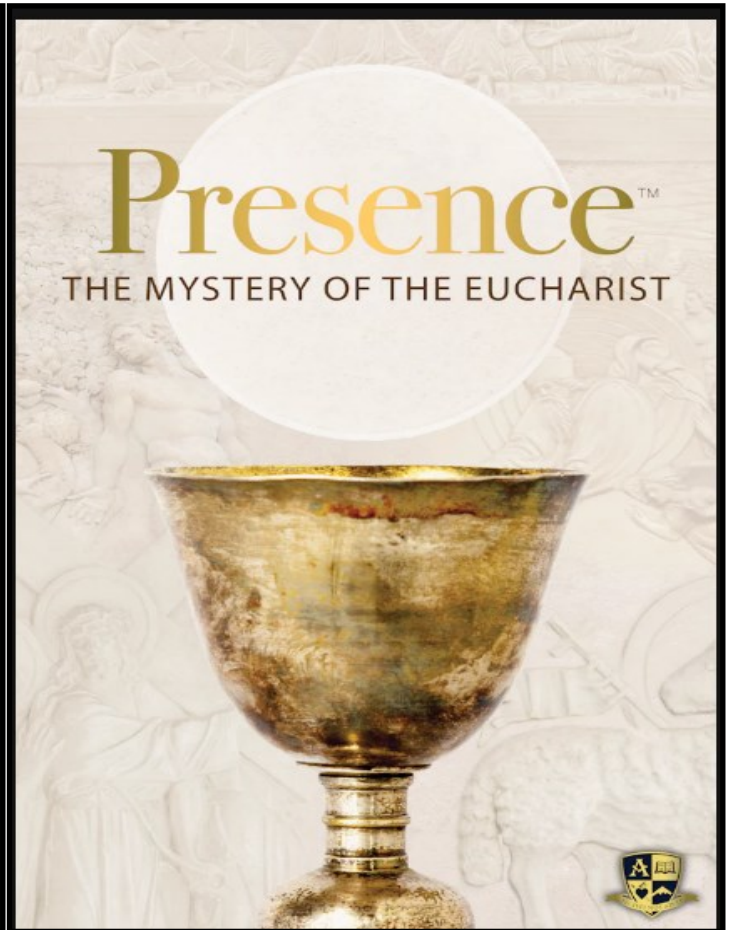
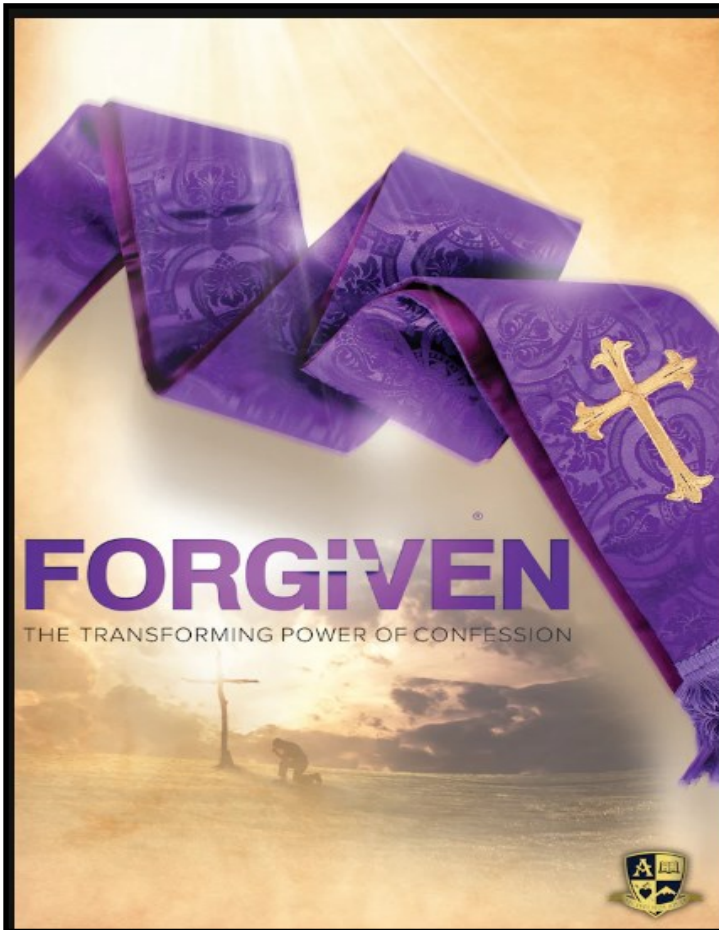
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