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Transformed by the Eucharist

Bishop Steven Biegler

The liturgy of the Eucharist is transformative. Through the Mass, the Risen Christ continues to perfect us in his love. Faith is deepened and hope is renewed. How often have you walked out of Mass rejuvenated and at peace?

The goal of the Eucharistic Revival is not merely to get people back in the pews. It is not only to teach about the “real presence.” We need to do much more. Some speak about the Eucharistic Revival by focusing on the Eucharist as a *noun*, the real presence of Christ in the consecrated host. But primarily, the Eucharist is a *verb*, the Liturgy of the Eucharist that transforms us.

The Constitution on the Sacred Liturgy states: “At the Last Supper... our Savior instituted the Eucharistic sacrifice of his Body and Blood... to perpetuate the sacrifice of the cross... and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us.”

CONTINUED ON PAGE 2...

*Why the Church and State are
Distinct but Always Interrelated, Page 6*

*Celebración por el día de la Herencia
Hispana Americana, Página 12*

*Fostering Community Action for
Persons in Need, Page 15*

CONTINUED FROM PAGE 1 . . .



Christ's faithful... should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves... they should be drawn day by day into ever more perfect union with God and with each other..." (47-48, *Sacrosanctum Concilium*).

How well are you participating in the mystery of the Eucharist? I suspect that most Catholics experience much of what is described above. I find myself still growing in understanding the Lord's Supper. It takes a lifetime to appreciate the rich treasury of the Holy Mass and "take part in the sacred action conscious of what we are doing, with devotion and full collaboration."

Jesus' Burning Desire

When I was a child, no one told me that the Risen Lord presides at Mass and every sacrament. Knowing this leads to a richer experience of the Eucharist. The Risen Lord speaks to us, reconciles us, feeds us with his Body and Blood, transforms us into his presence, and sends us just as he sent the first disciples.

Through the ministry of the priest, Christ presides at the Eucharist just as he did at the Last Supper. But knowing that the Lord is present is not enough; we need to recall the

attitude of Christ at the Last Supper, which is the same at every Eucharist. In Luke's gospel Jesus says, "***I have eagerly desired to eat this Passover with you before I suffer***" (Luke 22:15). This year, Pope Francis reflected on this passage in his Apostolic Letter *Desiderio Desideravi*.

Pope Francis wrote, "all had been drawn there [to the Last Supper] by the burning desire that Jesus had to eat that Passover with them... his infinite desire to re-establish that communion with us... will not be satisfied until every man and woman, from every tribe, tongue, people, and nation (Revelation 5:9), shall have eaten his Body and drunk his Blood" (n. 4, *Desiderio Desideravi*).

Christ longs for communion with every single person. This longing existed from the creation of the world, and it came to perfection in the Last Supper. The Risen Lord is present at every Eucharist with the same intense desire.

How should we experience this intense desire of Christ to give himself to us? How should we experience the Father's longing to restore us as children of God, and to reconcile us as brothers and sisters? Pope Francis says that one way is in the *ars celebrandi* of the minister, the priest's art of celebrating the Mass.

Praying Like Christ

The priest does not accomplish that with external gestures that are exactly conformed to rubrics. Due reverence is not accomplished by perfectly executed gestures. Instead, the minister's internal disposition is key. The Pope wrote, "It is of fundamental importance that the priest have a keen awareness of being, through God's mercy, a particular presence of the Risen Lord... The priest himself should be overpowered by this desire for communion that the Lord has toward each person" (n. 57, *DD*).

Those comments caught my eye. They made me pause and reconsider the temperament of my heart at Mass. Do I have that disposition?

Pope Francis continued, "The priest himself should be overpowered by this desire for communion that the Lord has toward each person. It is as if he were placed in the middle between Jesus' burning heart of love and the heart of each of the faithful, which is the object of the Lord's love. To preside at Eucharist is to be plunged into the furnace of God's love" (n. 57, *DD*).

Then Francis says that all the people at Mass are to have the same disposition. Christ's longing for communion with us should be embodied by the worshiping assembly. This disposition should be manifested with every gesture and how the people sing. It is embodied in their patience with a crying child and as they offer each other the Peace of Christ.

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As the Constitution on the Sacred Liturgy states: “In the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members” (n. 7, SC). The “Head” refers to the priest or bishop presiding, while “His members” refers to the assembly. The Holy Spirit animates our hearts to pray like Jesus. The heart of every person should be on fire with Christ’s burning desire for communion.

Transformed by Yearning for Communion

If this sounds like a heady theology, then a practical example will help to illustrate how we can be transformed by assuming

the disposition of Christ during Mass. When I was a seminarian, my class was torn by dissension. We were talking about each other in disparaging ways. Like anyone else, seminarians can fall prey to judging and gossiping. I realized how wrong this was, so one Sunday I prayed for each person as they came to Communion. I asked God to give me a new heart. I wanted to treat each person as a brother in Christ.

I was yearning for communion with every single person. As a member of the assembly, I had the longing of Christ for communion with others. That day I walked out of the chapel reconciled and at peace. I was transformed. This is what the Eucharistic Revival can accomplish.



Transformados por la Eucaristía

Obispo Steven Biegler

La liturgia de la Eucaristía es transformadora. A través de la Misa, Cristo Resucitado continúa perfeccionándonos en su amor. Se profundiza la fe y se renueva la esperanza. ¿Cuántas veces has salido de misa rejuvenecidos y en paz?

El objetivo del Avivamiento Eucarístico no es simplemente hacer que la gente vuelva a las bancas. No se trata solo de enseñar sobre la “presencia real”. Necesitamos hacer mucho más. Algunos hablan del Renacimiento Eucarístico enfocándose en la Eucaristía como sustantivo, la presencia real de Cristo en la hostia consagrada. Pero, ante todo, la Eucaristía es un verbo, la Liturgia de la Eucaristía que nos transforma.

La Constitución sobre la Sagrada Liturgia dice: “En la Última Cena... nuestro Salvador instituyó el sacrificio eucarístico de su Cuerpo y Sangre... para perpetuar el sacrificio de la cruz... y así confiar a Su amada esposa, la Iglesia, un memorial de Su muerte y resurrección: sacramento de amor, signo de unidad, vínculo de caridad, banquete pascual en el que se come a Cristo, la mente se llena de gracia y se nos da prenda de la gloria futura.

Los Cristianos... participen conscientes, piadosos y activamente en la acción sagrada, sean instruidos con la palabra de Dios, se fortalezcan en la mesa del Cuerpo del Señor, den gracias a Dios, aprendan a ofrecerse a sí mismos al ofrecer la hostia inmaculada no sólo por manos del sacerdote, sino juntamente con él.. para que, finalmente, Dios sea todo en todos...” (47-48, *Sacrosanctum Concilium*).

¿Qué tan bien estás participando en el misterio de la Eucaristía? Sospecho que la mayoría de los católicos experimentan mucho de lo descrito anteriormente. Me encuentro todavía creciendo en la comprensión de la Cena del Señor. Se necesita toda una

vida para apreciar el rico tesoro de la Santa Misa y “participar en la acción sagrada conscientes de lo que hacemos, con devoción y plena colaboración.”

El deseo ardiente de Jesús

Cuando era niño, nadie me dijo que el Señor Resucitado preside la Misa y todos los sacramentos. Saber esto conduce a una experiencia más rica de la Eucaristía. El Señor resucitado nos habla, nos reconcilia, nos alimenta con su Cuerpo y Sangre, nos transforma en su presencia, y nos envía como envió a los primeros discípulos.

Por el ministerio del sacerdote, Cristo preside la Eucaristía como lo hizo en la Última Cena. Pero saber que el Señor está presente no es suficiente; necesitamos recordar la actitud de Cristo en la Última Cena que es la misma en cada Eucaristía. En el evangelio de Lucas Jesús dice, **“Cuanto he querido celebrarlo con ustedes esta cena de Pascua antes de mi muerte”** (Lucas 22:15). Este año, el Papa Francisco reflexionó sobre este pasaje en su Carta Apostólica *Desiderio Desideravi*.

El Papa Francisco escribió, “todos fueron invitados, o, mejor dicho, atraídos por el deseo ardiente que Jesús tiene de comer esa Pascua con ellos... su infinito deseo de restablecer esa comunión con nosotros... no se podrá saciar hasta que todo hombre, de toda tribu, lengua, pueblo y nación (Ap 5,9) haya comido su Cuerpo y bebido su Sangre” (n. 4, *Desiderio Desideravi*).

Cristo anhela la comunión con cada persona. Este anhelo existió desde la creación del mundo, y llegó a su perfección en la Última Cena. El Resucitado está presente en cada Eucaristía con el mismo deseo intenso.

VIENE DE LA PÁGINA 3...

¿Cómo debemos experimentar este intenso deseo de Cristo de darse a nosotros? ¿Cómo debemos experimentar el anhelo del Padre de restaurarnos como hijos de Dios y reconciliarnos como hermanos y hermanas? Papa Francisco dice que una forma está en el arte celebrando del ministro, el arte del sacerdote de celebrar la Misa.

Orando como Cristo

El sacerdote no logra eso con gestos externos que se ajusten exactamente a las rúbricas. La debida reverencia no se logra con gestos perfectamente ejecutados. En cambio, la disposición interna del ministro es clave. El Papa escribió: “es de fundamental importancia que el presbítero tenga, ante todo, la viva conciencia de ser, por misericordia, una presencia particular del Resucitado... El propio presbítero se ve sobrecogido por este deseo de comunión que el Señor tiene con cada uno” (n. 57, DD).

Esos comentarios me llamaron la atención. Me hicieron detenerme y reconsiderar el temperamento de mi corazón en la Misa. ¿Tengo esa disposición?

El Papa Francisco continuó: “El propio presbítero se ve sobrecogido por este deseo de comunión que el Señor tiene con cada uno: es como si estuviera colocado entre el corazón ardiente de amor de Jesús y el corazón de cada creyente, objeto de su amor. Presidir la Eucaristía es sumergirse en el horno del amor de Dios” (n. 57, DD).



El Papa Francisco continuó: “El sacerdote mismo debe sentirse abrumado por este deseo de comunión que el Señor tiene hacia cada persona. Es como si estuviera colocado en el medio entre el corazón ardiente de amor de Jesús y el corazón de cada fiel, que es el objeto del amor del Señor. Presidir la Eucaristía es sumergirse en el horno del amor de Dios.”

Entonces Francisco dice que todas las personas en la Misa deben tener la misma disposición. El anhelo de Cristo por tener comunión con nosotros debe encarnarse en la asamblea que adora. Esta disposición debe manifestarse en cada gesto y en el canto de la gente. Se encarna en su paciencia con un niño que llora y cuando se ofrecen mutuamente la Paz de Cristo.

Como dice la Constitución sobre la Sagrada Liturgia: “a la Liturgia como el ejercicio del sacerdocio de Jesucristo. En ella los signos sensibles significan y, cada uno a

su manera, realizan la santificación del hombre, y así el Cuerpo Místico de Jesucristo, es decir, la Cabeza y sus miembros” (n. 7, SC). La “Cabeza” se refiere al sacerdote u obispo que preside, mientras que “Sus miembros” se refiere a la asamblea. El Espíritu Santo anima nuestros corazones a orar como Jesús. El corazón de cada persona debe arder con el ardiente deseo de comunión de Cristo.

Transformados por el anhelo de la comunión

Si esto suena como una teología embriagadora, entonces un ejemplo práctico ayudará a ilustrar cómo podemos ser transformados al asumir el carácter de Cristo durante la Misa. Cuando era seminarista, mi clase estaba dividida por la disensión. Estábamos hablando el uno del otro de manera despectiva. Como cualquier otra persona, los seminaristas pueden ser víctimas de juicios y chismes. Me di cuenta de lo mal que estaba esto, así que un domingo oré por cada persona que venía a comulgar. Le pedí a Dios que me diera un corazón nuevo. Quería tratar a cada persona como un hermano en Cristo.

Anhelaba la comunión con cada persona. Como miembro de la asamblea, tenía el anhelo de Cristo por la comunión con los demás. Ese día salí de la capilla reconciliado y en paz. me transformé. Esto es lo que puede lograr el Avivamiento Eucarístico.



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Deacon Harry Flavin Rest in Peace



Deacon Harry Flavin entered his new life on November 28, 2022. He was born on Christmas Eve, 1943, in Houston, Texas, to Kathryn and Henry Flavin. He was a wonderful husband and father and a faithful servant of the Lord.

Deacon Harry had a long and successful career as an analyst and money manager, which began at Rotan Mosle. He then went on to Merrill Lynch where he was named by his peers an all-star analyst six years in a row. After many years on Wall Street, Deacon Harry helped grow and sell two investment firms, Daniel Breen & Company in Houston and Austin, and Calvert & Flavin in San Antonio. In retirement, Deacon Harry became a partner at Matterhorn Capital where he truly enjoyed working with young partners to build a new business, which they eventually sold.

In 1992, he and his wife Vicki went to Jackson for a business trip, but they left as property owners. Jackson's beauty and the warmth of the community stole their hearts. For many years, they spent more time in Jackson than



San Antonio, enjoying the seasons, their wonderful friends, and the strong faith community at Our Lady of the Mountains. Deacon Harry enjoyed fly fishing, hiking, snow shoeing, and skiing. He and Vicki were avid riders and owned many horses over the years.

Surrounded by a community of faithful friends led Harry to become a deacon. He

was ordained in May 2012 at the Cathedral of Saint Mary in Cheyenne. Deacon Harry served both at Our Lady of Grace in San Antonio and Our Lady of the Mountains in Jackson. Throughout his service to the church, Deacon Harry befriended many wonderful priests, each of whom left their mark on him. Deacon Harry's true gift was in helping the sick and dying pass from this life to the next. He would sit, talk, and pray for hours and days with them to prepare them for the passing. He gave them confidence, peace, and friendship at the end of their lives.

Deacon Harry is survived by his wife, Charlotte Victoria; his children, Charlotte Flavin Wills (Blake), Amy Flavin Wagner (Frank), Elizabeth Flavin Crawford (Steve), Meade (Jolie); grandchildren Grant and Camille Wills; John, Alexandra, and Michael Wagner; Chloe, Judson, Harry, and John Paul Crawford; and Juliana and Meade, III; and sisters Frances Flavin Steele (Steve) and Connie Flavin Chance (Dave). He was preceded in death by his parents, his sister, Mary Kay Gillette and baby brother, Joseph.

Diocese of Cheyenne honors Paul Hickey

Cheyenne native Paul Hickey recently was honored by the Diocese of Cheyenne for his 44 years of service as general counsel for the diocese. Beginning in 1978, Hickey offered services, dedicating countless hours of his time, and providing counsel during the terms of four bishops. Hickey is retiring from public service and from his work for the diocese this year. Bishop Steven presented to Hickey the *Pro Ecclesia et Pontifice* Cross, a papal honor designated for people who have shown long and outstanding service to the Catholic Church and to the Pope.

"Paul Hickey is a faithful servant, a man of honesty, candor, diligence, generosity, and justice," says Bishop Steven. "He has been such a blessing to the Diocese of Cheyenne, as he provided prudent counsel over four decades. We remember his valuable service with gratitude, and we will think of him with fondness. Paul exemplifies the servant in the parable of the talents to whom the master said, 'Well done, my good and faithful servant.' (Mt. 25:21)."

Hickey is the son of the former Governor Joseph Hickey and former Wyoming State Senator Winifred Hickey. An alumnus of the University of Wyoming, Hickey received a bachelor's degree in 1972, followed by a law degree in 1975.

Hickey began his career as a law clerk for the Honorable James E. Barrett, United States Court of Appeals, followed by his role as prosecutor for the Laramie County Attorney's Office. An experienced trial lawyer, Hickey's practice focused on energy law, and he tried cases, including refinery exposition cases and other types of commercial litigation, in Federal Court. Hickey has been recognized as a Mountain States Super Lawyer and Best Lawyer in his focus area; Hickey & Evans, LLP, has been named a Tier One Commercial Litigation firm by Chamber USA. Hickey is a past president of both the Wyoming State Bar and the Wyoming Bar Foundation.

He has served as both the president and a director of the Tenth Circuit Court of Appeals Historical Society. He currently is chairman of the University of Wyoming College of Law Deans Advisory Committee.



During a luncheon honoring Paul Hickey, Bishop Steven presents him with the Pro Ecclesia et Pontifice Cross. (Denise Hawkins Photo)

Why the Church and State are Distinct but Always Interrelated

Deacon Mike Leman, Legislative Liaison, Diocese of Cheyenne

Since the U.S. Supreme Court overturned *Roe vs. Wade*, a lot of people have been talking about the role of religion with regard to politics, even making accusations that some in the pro-life movement are attempting to impose religious beliefs on others. Such accusations beg the question, “What is the Catholic Church’s goal when it comes to its relationship with the State?”

As the Legislative Liaison for the Diocese of Cheyenne these past six years, I have reflected on that question frequently.

To answer the question, it is important to distinguish between two different aspects of the Church. First, remember that the Catholic Church is not a building, a hierarchy, or an idea. It is composed of all of those things, but the Church is the Body of Christ, which is made up of individuals in communion with one another. Each person is called to work for the common good of all people. The lay faithful are tasked with working in the secular realm to achieve that end. Second, Catholic Conferences around the country represent the Church’s formal positions on some policies based upon principles which have been developed from Catholic Social Teaching. Below, I will develop how both the lay faithful and the formal positions of the Church apply, as well as some of the limitations of both.

Role of the Members of the Body of Christ

In *Deus Caritas Est*, Pope Benedict XVI says:

“The direct duty to work for a just ordering of society... is proper to the lay faithful. As citizens of the State, they are called to take part in public life in a personal capacity. So they cannot relinquish their participation ‘in the many different economic, social, legislative, administrative and cultural areas’” (n. 29).

Catholics are tasked with forming their consciences and then doing the hard work of developing just policies.

Prudential judgment allows for some disagreement among Catholics about certain policy decisions. An example of this is the debate about how best to take care of the needs of the poor. Some believe those needs should be met solely by private institutions. Others believe that public institutions should be solely responsible. Others believe the needs require both public and private institutions working in cooperation with one another. These are all legitimate points of disagreement.

What would not be a legitimate use of prudential judgment would be any position that suggests we can ignore the needs of the poor. Or to make decisions that indefinitely put the needs of the poor on hold. Waiting for ideological debates to be settled before serving Christ in the needy is not in alignment with the Gospel. Another illegitimate example of prudential judgment is supporting policies that enable the direct and intentional taking of human life. As the U.S. Bishop’s document *Forming Consciences for Faithful Citizenship* indicates, the Catholic Church has a “comprehensive commitment to the life and dignity of every human being from conception to natural death.”

Each member of the Church is responsible for allowing our consciences to be formed according to the full scope of wisdom made available by the Church’s social teaching.

Formal Positions of the Church and How the Church Relates to the State

How does the Church see its formal role and its responsibilities in relation to the State? How does the Church understand the responsibility of the State? In *Deus Caritas Est*, Pope Benedict XVI says:

“The State may not impose religion, yet it must guarantee religious freedom and harmony between the followers of different religions. For her part, the Church, as the social expression of Christian faith, has a proper independence and is structured on the basis of her faith as a community



which the State must recognize. The two spheres are distinct, yet always interrelated” (n. 28).

I believe his language of “distinct,” but always, “interrelated,” is more realistic than what is commonly described in the U.S. as the “separation of Church and State.”

Why? Because both the State and religious communities share an interest in the question of justice.

Pope Benedict emphasizes this point in paragraph 28 of *Deus Caritas Est*: “Justice is both the aim and the intrinsic criterion of all politics. Politics is more than a mere mechanism for defining the rules of public life: its origin and its goal are found in **justice, which by its very nature has to do with ethics.** The State must inevitably face the question of how justice can be achieved here and now. **But this presupposes an even more radical question: what is justice?**” (*Emphasis mine.*)

As Pope Benedict points out, justice is a question of ethics, and ethical questions are concerned with determining what is right and what is wrong. Ethical questions also are naturally religious questions. At the end of the day, the State cannot say

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anything about justice without risking either affirming or denying a religious community's moral conclusions.

So where does that leave us with regard to the Church's goal? If the Church says anything about politics, isn't it really just trying to impose our religious beliefs on others?

In answer to that question, Pope Benedict says:

"This is where Catholic social doctrine has its place: it has no intention of giving the Church power over the State. Even less is it an attempt to impose on those who do not share the faith ways of thinking and modes of conduct proper to faith. Its aim is simply to help purify reason and to contribute, here and now, to the acknowledgment and attainment of what is just" (n. 28).

These three sentences are profound but need some unpacking. It is true that the nature of laws is that they impose. To the extent that any organization, including the Church, is advocating for the passage of

any law, it is true that the end goal is an agreed upon imposition. While we may dream of an ideal world where laws are not necessary, the reality is that we need laws to protect against injustice. Especially when it comes to protecting vulnerable populations. Reasonable persons would not suggest that, because the sixth commandment prohibits murder, we cannot have a secular law prohibiting it as well.

As Catholics, we do not believe that faith and reason are opposed to each other. As Pope St. John Paul II said in *Fides et Ratio*, "The Church remains profoundly convinced that faith and reason 'mutually support each other'; each influences the other, as they offer to each other a purifying critique and a stimulus to pursue the search for deeper understanding" (n. 100).

This means that testifying to the truth using reason in no way undermines our witness to the faith. It means that we have the freedom as communicators of the truth, to "know our audience." So, when we are speaking to people of faith, we can use faith language. But if we solely rely on

faith language when speaking to secular leaders, we can give the impression that we *are* trying to impose our religious beliefs on others. This creates fear among others and inhibits our ability to reason with people. Because people who are in a state of fear are not capable of reason.

Many Catholics understand the religious reasons behind the Church's advocacy for legal protection of the unborn, but reason is sufficient to change hearts and minds on any issue, without creating unnecessary fear. When advocating for a position, we should also consistently speak with a tone of invitation. When we do this well, others become more capable of comprehending the Church's consistent, principled reasoning. In turn, they just might become curious about the faith that helps illuminate and inform reason.

"...let the laity also by their combined efforts remedy the customs and conditions of the world"
(*Lumen Gentium*, n. 36)

Catholic Social Teaching Leads to Social Justice!

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To learn more, go to the Diocese of Cheyenne website at:
<https://dcwy.org/catholic-social-teaching>

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What is Walking with Moms in Need?



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While not trying to turn Catholic parishes into pregnancy centers, we can support local pregnancy centers where they exist, and we also can find and share other resources with pregnant and parenting single women and families.

To learn more, go to: www.walkingwithmoms.com/

Totus Tuus summer program 2022 bears abundant fruit

Theresa J. Meuer, Associate Director of Pastoral Formation: Youth and Vocations, Diocese of Cheyenne

Totus Tuus (“Totally Yours”), the motto of Saint John Paul II, inspired the name of a Catholic summer program for youth.

Because of the effort and resources needed to facilitate *Totus Tuus*, it has not been very accessible to Wyoming parishes and has traditionally required an out-of-state team, but, in the summer of 2022, the Diocese of Cheyenne Office of Pastoral Formation piloted its own *Totus Tuus* summer program. We offered training and used our own talented Wyoming college students to serve as the missionary team.

The program is similar to Vacation Bible School but is run by a young adult missionary team (less pressure on parish volunteers!) and also offers a junior high and high school component.

In addition, *Totus Tuus* aims to go beyond head knowledge to help children create real relationships with Jesus Christ and to bring them to deeper conversion in faith.

Extra emphasis is placed on prayer, fostering vocations, the Eucharist, and Marian devotion. Besides age-appropriate Catechesis, sacraments, and prayer, the program also is fun! The missionary team members truly earn their sainthood as they teach with patience, lead silly songs and dances, and even let the kids cover them in shaving cream at the end of the week.

Having been blessed to experience a day of *Totus Tuus* at Saint Anthony’s Tri-Parish School in Casper, I can bear witness to the learning, the love, the safe space, and the pure joy and laughter that takes place during this event.

During debriefs following the program in pilot parishes, volunteers, parents of youth, and the missionary team shared feedback that was overwhelmingly positive. The missionary team spoke about how much they grew in their own faith and spiritual life through this process. The fruits have clearly been abundant and the response was much stronger than the average Vacation Bible School week.



Totus Tuus K-6th Graders pose for a photo at Our Lady of the Mountains parish in Jackson. (Deacon Richard Harden Photo)



Totus Tuus middle and high school groups in Jackson prepare for their game of Capture the Flag. (Deacon Richard Harden Photo)

Because of this positive response, the Office of Pastoral Formation will continue and expand the program in summer 2023!

Parishes are encouraged to pray about whether *Totus Tuus* is a good fit in lieu of their traditional summer faith formation programs. For more information or to book a week for your own *Totus Tuus*, send email to tmeuer@dcwy.org

The summer 2022 program would not have been possible without the generosity of the college missionary team!

The Diocese of Cheyenne Office of Pastoral Formation wishes to thank Emily Mahood, Katherine Hernandez, Christopher Richter, and David Stotzer.



"Let the children come to me." First and second graders get close to Jesus during Eucharistic Adoration at Our Lady of Fatima parish in Casper. (Theresa Meuer Photo)



Totus Tuus Missionaries give high fives to the elementary-age kids after finishing a skit at the Saint Anthony Tri-Parish School in Casper. (Theresa Meuer Photo)



The 2022 Missionary Team poses for a silly photo during their training week in June 2022. This spirit of fun contributed to the success of Totus Tuus. (Theresa Meuer Photo)

Faith sharing group holds induction ceremony in Sundance



Pictured above: Mary Colozzi (facilitator), Renee Cudney, Mary Sell, Susan Lynch, Florence Jacobs, Cletus Jacobs, Dianne Johannesen, Jane Wilkerson, and Reverend Brian Hess. (Courtesy Photo)

The Saint Paul Mission Church's Divine Mercy Cenacle (a small faith-sharing group) recently held its first induction ceremony in Sundance. Reverend Brian Hess officiated.

This small faith-sharing group encourages and prays for vocations to the priesthood, an end to abortion, and for the return of lapsed Catholics.

This group also promotes perpetual adoration of the Most Blessed Sacrament, as well as the truth of the Real Presence of Jesus in the Blessed Sacrament.

Devotion to The Divine Mercy involves a total commitment to the mercy of God. It is a decision to trust completely in Him, to accept His mercy with thanksgiving, and to be merciful as He is merciful.

The Synod on Synodality is a Fruit of Vatican II

Diana Marie Waggener, Executive Director of Communications, Diocese of Cheyenne

Tuesday, October 11, 2022, was the 60th anniversary of the opening of the Second Vatican Council. At its conclusion on December 8, 1965, the Council produced sixteen documents, including *Dei Verbum*, *Lumen Gentium*, and *Gaudium et Spes*. Ultimately, the work of Vatican II brought the 2,000-year-old Church forward by allowing for Masses in the vernacular; placing a greater emphasis on the role of the People of God in the life of the Church; adopting a spirit of respect and dialogue with Orthodox Christians, Protestants, Muslims, and Jews, including removing the phrase “perfidious Jews” from the liturgy.

In his homily during the Mass marking the anniversary, Pope Francis urged unity in the Catholic Church and faulted the “devil who wants to sow the scandal of division” for tempting the faithful to choose sides in ideological battles. He asked, “How many times, in the wake of the Council, did Christians prefer to choose sides in the Church, not realizing that they were breaking their Mother’s heart!” He continued, “To be on the ‘right’ or ‘left,’ rather than with Jesus? To present themselves as ‘guardians of the truth’ or ‘pioneers of innovation,’ rather than seeing themselves as humble and grateful children of Holy Mother Church?” He pleaded for the faithful to act as one, as Christ’s flock. “Let us overcome all polarization and preserve our communion,” he said.

Pope Francis’ words reflect the experiences of those who participated in Synod parish listening sessions in the Diocese of Cheyenne and throughout Region XIII. “Commentary by certain groups of participants underscore the dynamics in our Church at times mirror those present in our divided culture and society at large. These comments include perceptions that bishops don’t agree on Church doctrine; the influence secular partisan politics has on

Catholics; polarization over the continued use of the Roman Missal of 1962 (aka, Traditional Latin Mass); unhealed wounds and cynicism toward the Church as a result of the sexual-abuse scandals and Church leadership’s initial failed response; disagreement about how to accompany those who identify as LGBTQ; confusion about the principles of Catholic Social Teaching; disagreement with Church teaching about birth control and abortion, women’s roles in the Church, and celibacy for priests; and an overarching theme that Catholics lack adequate faith formation in all areas and among all ages” (*Building up the Body of Christ in Love and Forming Joyful Disciples to Share the Good News: Region XIII Synod 2021 – 2023 Report*, p. 2).

A message from the General Secretariat of the Synod on October 11, 2022, began with: “The 60th anniversary of the opening of the Second Vatican Council is a moment of particular grace also for the Synod, which represents a fruit of that ecumenical assembly, indeed one of its ‘most precious legacies’.”

As a “legacy” of Vatican II, the Synod more fully realizes the laity’s co-responsibility for the mission of Christ, as laid out in both *Lumen Gentium* (1964) and *Apostolicam Actuositatem* (1965). Throughout the first phases of the Synod (diocesan, regional, and national), the People of God came together to pray, listen to the Holy Spirit and one another, and discern where the Holy Spirit is leading the Church. The faithful gathered together to answer the basic question guiding the synodal process: “How does this ‘journeying together,’ which takes place today on different levels (from the local level to the universal one), allow the Church to proclaim the Gospel in accordance with the mission entrusted to Her; and what steps does the Spirit invite us to take in order to grow as a synodal Church?” (*Preparatory Document*, n. 2).

In response to the question, similar and connecting themes and concerns have been revealed throughout the world. Those who participated in Synod listening sessions expressed gratitude for the opportunity to be heard and to reflect on the future of the Church. These early phases also cultivated a desire among the People of God for a more synodal Church.

Now, the Church is preparing for the Continental phase of discernment. The United States is partnered with our sisters and brothers in Canada for this phase, and each (arch) diocese has selected up to five delegates to participate in one of several virtual listening sessions, offered in English, Spanish, and French, in December 2022 and January 2023. The bishops will have the opportunity to listen to the fruits of spiritual conversations of the delegates. The words of the prophet Isaiah, who spoke to a people in exile, are intended to help those who are discerning to focus on what the Lord is calling the Church to do through the experience of lived synodality: “Enlarge the space of your tent, spread out your tent cloths unsparingly, lengthen your ropes and make firm your pegs” (Isaiah 54:2).

On October 16, 2022, Pope Francis announced that the final, Roman phase of the ongoing Synod on Synodality will extend over two sessions from October 4-29, 2023, and also in October 2024. The third and final phase was originally scheduled to be held at the Vatican in October 2023 only. The General Secretariat of the Synod released a press communiqué to explain the decision, saying the Apostolic Constitution *Episcopalis Communio* allows for the possibility of multiple sessions of the same Synod. The communiqué continued: “This decision stems from the desire that the theme of a Synodal Church, because of its breadth and importance, might be the subject of prolonged discernment not only by the members of the Synodal Assembly, but by the whole Church.”

The journey continues, and the People of God in the Diocese of Cheyenne are encouraged to take steps to form ourselves in synodality at the parish level. This work will strengthen unity across the state and prepare the faithful to truly take co-responsibility for the mission of Christ, as the Diocese of Cheyenne moves toward **Vision 2030**.



Vision 2030

*Communion for Mission, One Body in Christ,
One Paschal Journey*

*Comunión para la Misión, un solo cuerpo en Cristo,
un solo Camino Pascual*

For more information on the Synod, go to:
<https://dcwy.org/synod-2021-2023>

To learn more Vision 2030 goals and core values, go to:
<https://dcwy.org/vision-2030>

Biking alone, worshipping apart

Greg Erlandson, President and Editor-in Chief, Catholic News Service



Roman Pohercki Photo (Pexels)

Pope Francis once cited an African proverb: “If you want to go fast, go alone; if you want to go far, go with others.”

This may hold true for pedestrians, but when it comes to bicycling, I’ve found that, whether you wanted to go fast or far, it helps to ride with others.

Unfortunately, I’ve become a solitary cyclist, riding river trails and country roads alone. To go faster and farther, I’d enjoy riding with others, but as of yet I’ve not found a group that pedals at my pace. Either I’m too slow or occasionally too fast to make it an enjoyable group ride. Yet I know that on those occasions when I do link up with another rider who is a bit faster than me, I get better. Maybe it’s the competition, maybe it’s the fellowship. In either case, I keep looking for a community to ride with.

A lot of us are looking for community these days. Social scientists have been chronicling how many of us go it alone on the trails of life, or with a relatively few number of friends. The statistics about loneliness are well known: We are a mobile society, families are spread out and friendships are sometimes dependent on mutual concerns or needs of the moment. We friend up with the parents of kids the same age as ours, but those friendships may last only as long as our kids are friends. We move for jobs or divorce or weather. We are individuals on the move, but at a cost.

At the same time, we have superficial contact

in many ways with a broad group of people through social media. We “friend” people but we aren’t friends with people in a deep, community building sense. In the United States, we use the word “friends” to denominate a wide variety of acquaintances, but what we might think of as friendship is often transactional and relatively shallow.

In looking at some of the madness all around us these days — from hate groups to conspiracy hunters to identity group cloisters — I keep seeing lost human beings in search of community, identity, and purpose. If these can no longer be found in society’s traditional institutions, then they might be found in the Proud Boys, Antifa, or QAnon.

But a lot of us are a bit lost, and people are searching for what religious faith should offer everyone: Community. Identity. Purpose. And yet religious practice is declining across the board, and certainly in Catholic circles. Initiation in the sacraments of initiation is down. There are fewer Catholic marriages and Catholic funerals. Numbers were dropping before COVID, but have gotten worse since then. Bishops and pastors are worried as church attendance in most places has not rebounded to pre-COVID numbers.

We may not know all the reasons for this statistical stagnation, yet it seems strange that Catholicism, which by its very nature should offer community, identity, and purpose, seems to struggle to attract people hungering for that.

Catholic bishops have expressed great concern about polls suggesting there is a lack of understanding of and appreciation for the Eucharist: If we only understood this “source and summit” of our faith, we would be more committed.

But I wonder if perhaps our crisis is at heart not that we don’t believe in the body of Christ present in the Eucharist. Rather, we don’t believe that we and our fellow believers are together members of the body of Christ. Maybe the sacrament we don’t understand is baptism.

Near my house is an Eritrean Orthodox Church. Every Sunday they stream to their liturgy wearing white linen garments reminiscent of a baptismal robe. No fancy dresses visible. Not smart suits. The simple white garments are a visual sign of community.

Look at our fragmentation as a Church — Latin Mass Catholics and social justice Catholics and Marian Catholics and charismatics. Pro-life Catholics and pro-immigrant Catholics. Democrat Catholics and Republican Catholics. Hispanic Catholics and convert Catholics. And lots of relatively disengaged Catholics, some of whom are edging toward the door.

Are we one body? We are many parts, of course, and all these different ways of seeking to serve and follow Christ are not bad in and of themselves. But if we can only see ourselves as belonging to this particular group or avoiding that particular group, what is the unity we are celebrating each week at Mass?

When we enter our parish church each Sunday, do we feel as if we are coming home? Are we joining our brothers and sisters? Do we have a sense of the “sacramental bond of unity” in Christ? And if so, is it obvious to others? Do they see a living community, or a community barely alive?

Are too many of us walking our paths alone?

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Celebración por el día de la Herencia Hispana Americana

Diócono Benny Yupanqui, Director Asociado de Formación Pastoral: Ministerio Hispano y Evangelización, Diócesis de Cheyenne

La Diócesis de Cheyenne celebra el mes hispano/latino con vida espiritual y cultural del 15 de Septiembre hasta el 15 de Octubre. Los Estados Unidos de América está compuesto de varias culturas que juntas hacen esta gran nación, la gran cultura americana. La cultura hispana/latina siendo parte de la vida americana vive y celebra los valores y pensamientos de familia, comida, lenguaje, y sobre todo su fe católica. Unos celebran más que otros, como toda etnia, pero siempre orgullosos de vivir y ser parte de los Estados Unidos. La Diócesis de Cheyenne es una organización religiosa católica que vive, celebra y abraza todas las culturas y por ello celebra también la cultura hispana/latina con vida espiritual y cultural.

El viernes 16 y sábado 17 de Septiembre se realizaron las celebraciones por el día la Herencia Hispana Americana con líderes y familias latinas venidas de diferentes ciudades de Wyoming. Se inició con la reunión del Consejo Latino Diocesano, primera vez que se reunían en persona, puesto que lo hace mensualmente el 2do lunes de mes en línea. A las 6 p.m. se dio la bienvenida a todas las familias y líderes latinos. Después de tuvo la cena compuesta de pasta al estilo italiano preparado y servido por los Caballeros de Colon. El Obispo Steven presento el tema “Diversidad y Unidad” en Ingles y el Rev. Ray Rodriguez tradujo ésta. Se termino la reunión familiar con premiaciones y cantos de alabanza y vivencia cultural.

El sábado 17 de Septiembre se celebró la Santa Misa Diocesana Bilingüe para todo católica y no católico. La Santa Misa empezó a las 9:30 a.m. Participaron alrededor de 300 personas. Familias venidas de ciudades de Wyoming, clérigos, animó el coro de San Mateo y la filmó la Sra. Quintero. Después de Misa todos fueron invitados al almuerzo realizado en el campus de la Iglesia San Antonio. Alrededor de la 1 p.m. empezó el torneo de futbol en Well's Park con jugadores venidos de Gillette, Cody, Rock Springs, Cheyenne, Jackson, y Casper. Siendo el campeón el equipo venido de Gillette de la Iglesia San Mateo. Se termino con el juego de piñatas para todas edades.



El Consejo Latino Diocesano por primera vez en persona con el Obispo. (Foto de Cortesía)
Latino Advisory Council with Bishop Steven, meeting for the first time in person. (Courtesy Photo)



La cena con las familias y líderes latinos venidos de diferentes iglesia de Wyoming. (Foto de Cortesía)
Dinner with Latino leaders and families from different Wyoming parishes. (Courtesy Photo)



La Santa Misa bilingüe celebrada en la Iglesia San Patricio de Casper por el Obispo Steven. (Foto de Cortesía)
The Bilingual Holy Mass celebrated at Saint Patrick's Parish with Bishop Steven. (Courtesy Photo)

A Celebration for Hispanic American Heritage

Deacon Benny Yupanqui, Associate Director of Pastoral Formation: Hispanic Ministry and Evangelization, Diocese of Cheyenne



El Coro de San Mateo animando la Santa Misa bilingüe. (Foto de Cortesía)
Saint Matthew Church Choir from Gillette singing at the Bilingual Holy Mass. (Courtesy Photo)



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The Diocese of Cheyenne celebrates Hispanic American Heritage month from September 15 to October 15 with faith and culture. The United States of America is composed of several cultures that all make this a great nation. The Hispanic/Latino culture is part of this American culture that lives and celebrates the values and thoughts of family, food, language, and mainly the Catholic faith. Some celebrate it more than others as any ethnicity, but all are proud to live and be part of the United States. The Diocese of Cheyenne lives with, honors, and embraces all cultures, so celebrating the Hispanic/Latino culture and spirituality is not the exception.

On September 16 and 17, 2022, the Diocese of Cheyenne celebrated Hispanic

American month in Casper with families representing parishes across Wyoming. On Friday, September 16 at 1 p.m., the event began with the Diocesan Latino Advisory Council meeting and lunch. They met for the first time in person after meeting for seven months online. At 6 p.m., the committee welcomed Latino leaders, families, and clergy from different Wyoming towns in the meeting hall at Saint Patrick's Church. The Knights of Columbus prepared an Italian dinner for more than 160 people. Bishop Steven gave a presentation about "Unity and Diversity" in English, and Father Ray Rodriguez translated into Spanish. Dinner ended with awards, photos, songs, and cultural life expressions.

On Saturday, September 17, Bishop Steven celebrated the Bilingual Holy Mass

with all Catholics present. Mass started at 9:30 a.m. and approximately 300 people participated. Families and clergy who could not make it the day before came for the Mass. The Saint Matthew Church Choir from Gillette sang for the Mass, and the celebration was filmed by Mrs. Quintero. At 11:30 a.m., all were invited to lunch at Saint Anthony's parish campus, and at 1 p.m., people moved to Well's Park for a soccer tournament, with players from Gillette, Cody, Rock Springs, Cheyenne, Jackson, and Casper. Saint Matthew's parish was the champion. The celebration ended with breaking piñatas for all ages.

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Pilgrimage is a symbol of life: The journey to Oberammergau

Timothy Mullner, President, Pathfinders Travel

Familiar words to every Roman Catholic are “Do this in memory of me.” Led by Bishop Steven and Reverend Seth Hostetler, Diocese of Cheyenne pilgrims took these words of Jesus to heart as they journeyed to the 42nd Passion Play in Oberammergau, Germany.

In the fall of 1633, eighty-one Oberammergau villagers died from the bubonic plague, devastating Bavaria. On October 28, 1633, the villagers gathered and vowed that if God spared them from the plague, they would perform a play every ten years depicting the passion, death, and resurrection of Jesus. Not a single citizen died from the plague from then on, and the villagers and the first performance of the Passion Play took place in 1634.

Diocese of Cheyenne pilgrims followed an intentional itinerary through Germany, Switzerland, and Liechtenstein. The journey began at the Dachau Concentration Camp Memorial with Mass and a sobering tour. Catholic teaching comes alive on pilgrimage. By beginning in Dachau, pilgrims experienced a real-world encounter with human suffering and the power of faith over evil.

The pilgrimage followed a rhythm of exploration and reflection to Munich with Mass at the Cathedral of Our Dear Lady, renown King Ludwig’s Castle, Neuschwanstein, and UNESCO Heritage sites such as the Pilgrims Church of Wies, with its Bavarian Rococo architecture.

In Oberammergau, pilgrims worshiped at the Church of Saints Peter and Paul, with time to explore the quaint village of 5,000 residents. More than 2,000 citizens take part in the five-hour production of the Passion Play, as members of the cast, orchestra, chorus, and staff. The concept



Pilgrims attend Mass at Saint Peter and Saint Paul Church in Oberammergau, Germany. (Pathfinders Photo)



The Passion Play has been performed in Oberammergau every 10 years since 1634. (Pathfinders Photo)

of pilgrimage is highlighted as more than 500,000 pilgrims from around the world attend the play every 10 years.

Pope Francis has echoed the value of spiritual travel during his pontificate. “Pilgrimage is a symbol of life. It makes us think of life as walking, as a path. If a person does not walk, but instead stays still, this is not useful; it does nothing. Please: do not stand still in life!” (Address by Pope Francis

to pilgrims on the 37th Nocturnal pilgrimage to Loreto, Italy, 2016)

Following the Passion Play, pilgrims journeyed through Valdez in the Principality of Liechtenstein to the most famous pilgrimage destination in Switzerland, Einsiedeln Abbey, with the Black Madonna in The Lady Chapel.

In Lucerne, Switzerland, pilgrims enjoyed a walking tour, which featured the Lion Monument and

famous Chapel Bridge. A visit to the Cathedral of Saint Leodegar was followed by Mass with Bishop Steven in the baroque Jesuit Chapel.

The Passion Play pilgrimage continued to Germany with the beauty of God’s creation at the thundering Rhine Falls, Schaffhausen. From there, the path led north through the Black Forest region, famous for its cuckoo clocks. In Trier, pilgrims visited the largest Roman city gate north of the Alps, the Porta Nigra, and prayed in the oldest Roman Catholic Church in Germany, Saint Peter’s Cathedral.

A highlight for every Catholic pilgrim to this region is the Aachen Cathedral. Built by the order of Emperor Charlemagne, Aachen Cathedral holds at its center the emperor’s own Palatine Chapel. This Cathedral, where 30 Holy Roman emperors were crowned, was the first UNESCO World Heritage site in Germany.

The Passion Play pilgrimage moved toward completion in Cologne with a tour of the Cathedral of Saint Peter. Here Bishop Steven and pilgrims celebrated a final pilgrimage Mass, followed by a Rhine River cruise to Rudesheim, capital of Riesling wine.

The invitation of any pilgrimage is to connect the encounters and accompaniment with God’s call in our lives and the challenge to go deeper in our missionary discipleship with Christ and the Church. “This is what the People of God are called to, above all: to worship, to pray, to journey, to be a pilgrim, to do penance, and in this to feel the peace and the joy that the Lord gives us” (Pope Francis, General Audience, September 22, 2021).

Fostering community action for persons in need: A new moment for Catholic Charities of Wyoming

Genevieve Mougey, Executive Director, Catholic Charities of Wyoming

Christians commonly use a phrase to describe God's ongoing work and presence in their lives. How many times have you heard the phrase or even uttered the words yourself: "God works in mysterious ways?" I have heard this since I was a little girl. Born and raised in North Platte, Nebraska, attending my home parish, we often heard and spoke a bit about the mystery and goodness of God's love.

It was God's mystery that invited me to participate in a vocation of lay ministry and leadership. After six years working in lay ministry in my home diocese, I moved on to pursue a master's in divinity. Upon graduation I accepted a position in Washington, D.C. I was a bit reticent about moving that far east—I was from Nebraska, living in rural Minnesota; I was pretty sure that I would be the last person called to work in the nation's capital. But away I went.

For the next 14 years I worked in a variety of national and international Catholic/Christian non-profits. My attention was focused most directly on poverty, food insecurity, the intersection of social justice and charity (which work best in tandem), applying Catholic social teaching alongside a framework of Catholic moral teaching, immigration issues, and working to ensure an overall vision of the dignity and sanctity of all human life.

My work was done through engagement of organizations; establishing and working in and with relationships of others working in the field; and direct advocacy efforts. In sharing my work with family and friends, my (now retired) railroading father declared, "It's a mystery to me. But they are giving you dental."

He was satisfied.

After sensing a deep call to "move back west," I decided to put my trust in the Holy Spirit and once more embraced "mystery." I started looking for positions and began to discern God's call - in early 2022. As happens, it was a friend who sent me the listing for the position of Executive Director of Catholic Charities of Wyoming. It came attached with a text, "I'm pretty sure this is meant for you. You are the only person I know who would consider this and be thrilled to live in Wyoming." She was right.

I began my work for Catholic Charities of Wyoming in mid-May. In that time, I have had many conversations with parishioners, parish leaders, clergy, and diocesan leaders to learn about the work, mission, and vision of Catholic Charities of Wyoming.

Catholic Charities of Wyoming was established by Bishop Newell and Father Etchingham in 1964. While Father Etchingham was the Superintendent at Saint Joseph's Children's Home (SJCH). The very first office of Catholic Charities was in Torrington on the SJCH campus. Its founding mission was pregnancy counseling and adoption services.

In 2019, the CCW board determined to cease providing adoption services - primarily the result of diminishing need for these services and the availability of other entities in Wyoming and the region that continue to provide adoption services. The Board continued its deep discernment and determined that mental health counseling services were best suited to continue under the



(Courtesy Photo)

SJCH mission, and the licensed clinical providers employed by CCW became employees of SJCH. In 2021, due to impacts of COVID and staff turnover, the outpatient mental health services offered by SJCH were discontinued.

Questions arose in discussions such as:

- What is really needed to support the people of Wyoming?
- How can CCW join in the efforts of supporting people and consistently advocate for human dignity?

Pope Francis cautioned early in his papacy, a reminder to all, "the Church is not an NGO (non-government office)." The Holy Father states emphatically, the Church is, "something more...the disciples do not the Church make, they are only the messengers sent by Jesus. And Christ was sent by the Father. So, you see that the Church begins there, in the heart of the Father, who had this idea ... I do not know if He had an idea, the Father: the Father had love. This love story began, this love story that lasts through time and still has not ended. We, the women, and men of the Church, we are in the middle of a love story: each of us is a link in this chain of love. And if we do not understand this, we do not understand anything about what the Church is."

The Catholic Church is known throughout the world as a Church that seeks to help, provide solutions, and work with those who need material or spiritual aid. We do this because of our own call and baptismal identity.

We are Catholic/ 'catholic'. This means we respond because of who we are at our very basic level. Our services are not restricted to those who are Catholic.

While God works in mystery, our work is foundationally to answer the scripture found in Genesis, "Am I my brother's keeper?" Yes. Yes, we are bound in a relationship of God's love to one another. And we are to answer this call of service and care for one another.

It is perhaps with this challenge and framing in mind, that the work of Catholic Charities of Wyoming was invited to begin a new orientation of work. Through deliberate prayer and discernment, it was determined the work of CCW would move forward to embrace the call of "Fostering Community Action for Persons in Need."

The work of CCW is to embrace the work of social justice and charity together to advocate with those affected by legislation and to address direct needs. The CCW Board of Directors has identified four specific priorities of work. By examining 1.) Affordable Housing advocacy options, 2.) Immigration Accompaniment and Advocacy, 3.) Elderly Care and Senior Care, and, finally, 4.) supporting the work of the Diocese of Cheyenne's committee on Native American Truth and Remembrance and finding ways to support and partner with Native American people on the Wind River Indian Reservation.

The work of CCW is clearly outlined. Supported by the Gospel mandates, the universal Church, and through the practical reach of our local parishes, you are invited to join us in this work, the mission and vision of CCW.

To learn more go to:

<https://charitieswyoming.org/>



Merry Christmas from Bishop Steven Biegler and the Chancery Office Staff!

Diocese of Cheyenne Prayer for Vision 2030 Pastoral Planning

Loving Father, we praise you for sending your Son as the Good Shepherd
who laid down his life for the sheep.

By the Light of your Holy Spirit,
guide our pastoral planning.

Open our minds to your vision and mission.

Refresh us with the spirit of wisdom, understanding, right judgment,
courage, knowledge, reverence,
and fear of the Lord.

May the fire of your Spirit enflame the hearts
of the disciples in the Diocese of Cheyenne.
Help us to be shepherds after the heart of Jesus,
who came to seek out and save the lost.



May your Spirit impel us
to make disciples of all nations.

As we recall how the Risen Lord commissioned Peter
to “tend my sheep,” may we be mindful of the least
brothers and sisters of Jesus; the hungry and homeless, the sick and
sinners, prisoners, and immigrants.

Show us how to be a field hospital for those on the margins,
like your Son who was sent

“to bring glad tidings to the poor, to proclaim
liberty to captives, and recovery of sight to the blind,
to let the oppressed go free” (Luke 4:18).

We ask this through Christ our Lord. Amen



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