

WYOMING CATHOLIC REGISTER

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During the Youth Pilgrimage to Mexico, August 1-11, young men from six different towns across the Diocese of Cheyenne quickly bonded and built friendships. To learn more, go to Page 8. (Anthony Bauer Photo)

Fruits of the Synod

Bishop Steven Biegler

Thanks to all who participated in the synodal listening sessions throughout the Diocese of Cheyenne. Overall, we had fruitful discussions. I would like to recognize the dedicated parish coordinators, who were instrumental in success at the parish level. Additionally, the Diocesan Synod Team did excellent work throughout the entire process. Thank you to all who helped along the way.

On June 18, 2022, representatives from across Wyoming gathered in Casper for a diocesan-wide synodal celebration. We reported the major themes that arose in the listening sessions, then invited the group to prayerfully discern the fruit of the Spirit. They identified concrete actions that the diocese can take moving forward. Those actions are described in the following pages, but they may be revised after further consultation.

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Concrete Actions in the Diocese of Cheyenne

First, the Diocese of Cheyenne will maintain its synodal journey. The diocesan Office of Communications will assist parishes by providing resources for informal listening sessions, as well as offer opportunities to learn more about intentional listening and other interpersonal communication that will open the door to healthier communication.

Second, I will establish a Diocesan Pastoral Council with one representative from each of the five deaneries and additional lay members at-large including three youth, as well as two priests, a deacon, and a member of the consecrated life. This Council will begin meeting in early 2023. The members will reflect on the major themes that arose in our diocese, as well as on the regional or national level. Then they will discern how we might respond to the issues and continue with the synodal process. Similar conversations will be held with the Presbyteral Council, a consultative body of ten priests with whom I regularly meet.

The third area of concentration regards faith formation of adults and youth, especially in regard to their baptismal identity as members of the Body of Christ who are co-responsible for the mission of Christ. We have already developed initiatives that dovetail with this theme. The 2022 September Institute and the 2023 January Institute will focus on deeper formation and integration of the Sacraments of Initiation.

Also, it was proposed that we form a Diocesan Liturgical Commission, which would develop guidelines and resources to assist parishes in offering prayerful and Spirit-filled celebrations of the

Mass, as well as to catechize parishioners about full, conscious, active, and fruitful participation in Eucharist, which empowers us to radiate Christ's love in the world. Other topics identified for ongoing formation include Scripture, Vatican II, and understanding authority in the Church together with the role of all the baptized.

Finally, people expressed the desire to inculcate an attitude of outreach to the wounded, marginalized, and others absent from church activities. People said that everyone should be involved in outreach to inactive Catholics, divorced people, those hurt by the sexual abuse scandal, those who identify as LGBTQ, elderly, homebound, or homeless. While people desire that we promote "Mercy Nights" and develop healing circles, otherwise, no specific initiatives were identified to facilitate this outreach.

Common Themes in Region XIII

Following the synodal gathering in June, Diana Waggner and I participated in a group of six people from Region XIII who synthesized the reports from each of the dioceses in our region. Region XIII consists of the Archdioceses of Denver and Santa Fe, and the Dioceses of Cheyenne, Colorado Springs, Gallup, Las Cruces, Phoenix, Pueblo, Salt Lake City, and Tucson. Therefore, our region includes the Catholics within the states of Arizona, New Mexico, Colorado, Utah, and Wyoming.

Throughout these five states, Catholics conveyed a unified desire to be led by the Holy Spirit as companions on the journey. They said, "Prayer and devotion to the Holy Spirit must be a centerpiece in the life of the journey together.... With the Holy Spirit we can keep things in balance."

Meanwhile, the faithful expressed many of the same struggles across the region. These include: the influence secular partisan politics has on Catholics; unhealed wounds and cynicism toward the Church as a result of the sexual abuse scandals; disagreement about how to accompany those who identify as LGBTQ; and an overarching theme that Catholics lack adequate faith formation in all areas and among all ages.

Other significant themes in the region include worry that youth are leaving the Church; a longing to bring home those who have left the Church; a desire to integrate Catholics who speak different languages and to reach out to those who are on the margins; and a longing for a stronger sense of community in parishes. These are a sampling of the struggles and concerns that arose. Other challenges are described in the synthesis for Region XIII, which also will be posted on the diocesan website if/when the USCCB gives us the go-ahead. They may be hesitant to do so because these documents are not final to the process.

The regional team agreed that three crucial themes demand attention and serve as an umbrella for multiple issues that surfaced in the synodal sessions. Those areas are: (1) A Spirit of Welcome and Genuine Companionship as Children of God, (2) The Importance of Eucharist in the Lives of the Faithful, and (3) Faith Formation and Evangelization. The explanation of these areas can be found in the Region XIII report on our website.

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Moving toward the Universal Synod

In the next stage of the process, reports from the fourteen Regions in the United States will be synthesized into one national report. This national synthesis will be sent to the General Secretariat for the Synod of Bishops along with the reports from each of the dioceses in the United States. Similarly, the reports from the dioceses and episcopal conferences around the world will be sent to the Vatican. Then Church officials will draft a working document (*Instrumentum Laboris*), which will be used for dialogue at the continental level, which includes Africa (SECAM); Oceania (FCBCO); Asia (FABC); Middle East (CPCO); Latin America (CELAM); Europe (CCEE) and North America (USCCB and CCCB). All this work is in anticipation of the Synod of Bishops in October 2023 in Rome.

The Synod has two primary aims. The first is to remind the Church that synodality is at the heart of its identity and history. We are baptized to journey together in communion with a shared co-responsibility for the mission of Christ. The second aim is to seek a synodal conversion of the Church, to walk together as brothers and sisters while seeking the guidance of the Holy Spirit. We are enriched and challenged by respectfully listening to each other and intentionally listening to the Holy Spirit.

Thanks to all those who have participated in the initial phase of the synodal journey. I encourage everyone to be intentional about practicing synodality in your parishes, with prayerful dialogues in Pastoral and Finance Councils, and whenever you gather. Please pray for the ongoing work of the synod at the national, continental, and universal levels. ✚

Frutos del Sínodo

Obispo Steven Biegler

Gracias a todos los que participaron en las sesiones de escucha sinodal en toda la Diócesis de Cheyenne. En general, tuvimos debates fructíferos. Me gustaría reconocer a los coordinadores parroquiales dedicados, que fueron fundamentales para el éxito a nivel parroquial. Además, el Equipo de Sínodo Diocesano hizo un excelente trabajo durante todo el proceso. Gracias a todos los que ayudaron en el camino.

El 18 de junio, representantes de todo Wyoming se reunieron en Casper para una celebración sinodal diocesana. Informamos a los temas principales que surgieron en las sesiones de escucha, luego invitamos al grupo a discernir en oración el fruto del Espíritu. Identificaron acciones concretas que la Diócesis puede tomar para avanzar. Esas acciones se describen a continuación, pero pueden revisarse después de consultas adicionales.

Acciones Concretas en la Diócesis

Primero, la Diócesis de Cheyenne mantendrá su camino sinodal. La Oficina Diocesana de Comunicaciones ayudara a las parroquias proporcionando recursos para sesiones informales de escucha, así como ofreciendo oportunidades para aprender más sobre la escucha intencional y otras comunicaciones interpersonales que abrirán la puerta a una comunicación más saludable.

Segundo, estableceré un Consejo Pastoral Diocesano con un representante de cada uno de los cinco decanatos y miembros laicos adicionales en general, incluidos tres jóvenes, así como dos sacerdotes, un diácono y un miembro de la vida consagrada. Este Consejo comenzara a reunirse a principios de 2023. Los miembros reflexionaran sobre los temas principales que surgieron en nuestra Diócesis, así como a nivel regional o nacional. Luego discernirán como podemos responder a los problemas y continuar con el proceso sinodal. Conversaciones similares se llevarán a cabo con el Consejo Presbiteral, un cuerpo consultivo de diez sacerdotes con los que me reúno regularmente.

La tercera área de concentración se refiere a la formación en la fe de adultos y jóvenes, especialmente en lo que se refiere a su

identidad bautismal como miembros del Cuerpo de Cristo, corresponsables de la misión de Cristo. Ya hemos desarrollado iniciativas que encajan con este tema. El Instituto de septiembre de 2022 y el Instituto de enero de 2023 se centrarán en una formación e integración más profundas de los Sacramentos de Iniciación.

Además, se propuso que formaremos una Comisión Litúrgica Diocesana, que desarrollaría pautas y recursos para ayudar a las parroquias a ofrecer celebraciones de la Misa llenas de oración y del Espíritu, así como para catequizar a los feligreses sobre la participación plena, consciente, activa y fructífera en la Eucaristía, que nos empodera para irradiar el amor de Cristo en el mundo. Otros temas identificados para la formación permanente incluyen las Escrituras, el Vaticano II y la comprensión de la autoridad en el Iglesia junto con el papel de todos los bautizados.

Finalmente, la gente expresó el deseo de inculcar una actitud de ayuda a los heridos, marginados y otros ausentes de las actividades de la iglesia. La gente dijo que todos deberían involucrarse en el alcance a los católicos inactivos, a las personas divorciadas, a los heridos por el escándalo de abuso sexual, a los que se identifican como LGBTQ, a los ancianos, a los que no pueden salir de casa o a las personas sin hogar. Si bien la gente desea que promovamos “Noches de Misericordia” y desarrollemos Círculos de Sanación, de lo contrario, no se identificaron iniciativas específicas para facilitar este alcance.

Temas Comunes en la Región XIII

Después de la reunión sinodal en junio, Diana Waggenger y yo participamos en un grupo de seis personas de la Región XIII que sintetizaron los informes de cada una de las diócesis de nuestra región. La Región XIII consta de las Arquidiócesis de Denver y Santa Fe, y las Diócesis de Cheyenne, Colorado Springs, Gallup, Las Cruces, Phoenix, Pueblo, Salt Lake City, y Tucson. Por lo tanto, nuestra región incluye a los católicos dentro de los estados de Arizona, New Mexico, Colorado, Utah, y Wyoming.

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A lo largo de estos cinco estados, los católicos expresaron un deseo unificado de ser guiados por el Espíritu Santo como compañeros de viaje. Dijeron: “La oración y la devoción al Espíritu Santo deben ser una pieza central en la vida del viaje juntos.... Con el Espíritu Santo podemos mantener las cosas en equilibrio.”

Mientras tanto, los fieles expresaron muchas de las mismas luchas en toda la región. Estos incluyen: la influencia que la política partidista secular tiene sobre los católicos; heridas sin curar y cinismo hacia la Iglesia como resultado de los escándalos de abuso sexual; desacuerdo sobre cómo acompañar a quienes se identifican como LGBTQ; y un tema general que los católicos carecen de formación adecuada en la fe en todas las áreas y en todas las edades.

Otros temas significativos en la región incluyen la preocupación de que los jóvenes abandonen la Iglesia; un anhelo de traer a casa a los que han dejado la Iglesia; un deseo de integrar a los católicos que hablan diferentes idiomas y llegar a los que están en los márgenes; y un anhelo por un sentido más fuerte de comunidad en las parroquias. Estas son una muestra de las luchas e inquietudes que surgieron. Otros desafíos se describen en la síntesis para la Región XIII, que también se publicará en el sitio web diocesano si/cuando la USC-CB nos dé el visto bueno. Pueden dudar en hacerlo porque estos documentos no son definitivos para el proceso.



El equipo regional estuvo de acuerdo en que tres temas cruciales exigen atención y sirven como un paraguas para múltiples cuestiones que surgieron en las sesiones sinodales. Esas áreas son: (1) Un Espíritu de Acogida y Compañerismo Genuino como Hijos de Dios, (2) La Importancia de la Eucaristía en la Vida de los Fieles, y (3) Formación en la Fe y Evangelización. La explicación de estas áreas se puede encontrar en el informe de la Región XIII en nuestro sitio web.

Avanzando hacia el Sínodo Universal

En la siguiente etapa del proceso, los informes de las catorce regiones de los Estados Unidos se sintetizarán en un solo informe nacional. Esta síntesis nacional será enviada a la Secretaria General del Sínodo

de los Obispos junto con los informes de cada una de las diócesis de los Estados Unidos. Del mismo modo, los informes de las diócesis y conferencias episcopales de todo el mundo serán enviados al Vaticano. Luego, los funcionarios de la Iglesia redactarán un documento de trabajo (*Instrumentum Laboris*), que se utilizará para el diálogo a nivel continental. Todo este trabajo es en anticipación del Sínodo de los Obispos en octubre de 2023 en Roma.

El Sínodo tiene dos objetivos principales. El primero es recordar a la Iglesia que la sinodalidad está en el centro de su identidad e historia. Somos bautizados para caminar juntos en comunión con una corresponsabilidad compartida por la misión de Cristo. El segundo objetivo es buscar una conversión sinodal de la Iglesia, caminar juntos como hermanos y hermanas buscando la guía del Espíritu Santo. Somos enriquecidos y desafiados al escucharnos respetuosamente unos a otros y escuchar intencionalmente al Espíritu Santo.

Gracias a todos los que participaron en la fase inicial del camino sinodal. Animo a todos a que sean intencionales en la práctica de la sinodalidad en sus parroquias, con diálogos de oración en los Consejos Pastoral y Financiero, y cada vez que se reúnan. Oremos por el trabajo en curso del sínodo a nivel nacional, continental y universal.



“Sharing different expressions of faith and devotions offers us a privileged opportunity for experiencing more fully the catholicity of the People of God.”

- Pope Francis

World Day of Migrants and Refugees

Sunday, September 25, 2022

“Building the Future with Migrants and Refugees”

“Dear brothers and sisters, and, in a special way, young people! If we want to cooperate with our heavenly Father in building the future, let us do so together with our brothers and sisters who are migrants and refugees. Let us build the future today! For the future begins today and it begins with each of us. We cannot leave to future generations the burden of responsibility for decisions that need to be made now, so that God’s plan for the world may be realized and his Kingdom of justice, fraternity, and peace may come” (*Message of His Holiness Pope Francis for the 108th World Day of Migrants and Refugees, 2022*).

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National Migration Week 2022 September 19-25

For nearly a half century, the Catholic Church in the United States has celebrated National Migration Week, which is an opportunity for the Church to reflect on the circumstances confronting migrants, including immigrants, refugees, children, and victims and survivors of human trafficking.

National Migration Week 2022 takes place September 19-25, and culminates with the Vatican's celebration of the World Day of Migrants and Refugees (WDMR), which always falls on the last Sunday of September.

The primary theme for this year's WDMR is "Building the Future with Migrants and Refugees." Commenting on the place of migrants in God's plan, Pope Francis emphasizes that "the Kingdom of God is to be built with them, for without them it would not be the Kingdom that God wants. The inclusion of those most vulnerable is the necessary condition for full citizenship in God's Kingdom."

In solidarity with the Vatican, National Migration Week is using the same theme as that of WDMR but will emphasize the particular ways in which this theme and its application to the migration question is important for the Catholic Church in the United States.

Let us take some time during the upcoming National Migration Week to reflect on how we can better welcome, protect, promote, and integrate migrants living in our midst.

Points to keep in mind:

- Catholics are called to stand with immigrants and refugees as our brothers and sisters. This is who the Catholic Church is. This is what we as Catholics do.
- Pope Francis invites us to be part of a culture of encounter as we welcome, protect, integrate, and promote immigrants and refugees in our midst.
- Immigration is about real people who are trying to find a better life and a new beginning. It's about more than statistics, it's about families.

- Welcoming immigrants is part of Catholic Social Teaching and reflects the Biblical tradition to welcome the stranger.
- The Catholic Church has been welcoming immigrants and refugees to the United States since the nation's founding and has been integral to helping them integrate into American culture.
- In addition to welcoming and caring for those in need, the Church continues to uphold the centrality of family reunification as a critical component of our immigration and refugee systems.
- Forced displacement of people is at the highest level since World War II, with more than 65 million people displaced around the world and more than 22 million refugees.
- Refugees are the most rigorously screened population coming into America. This screening happens before they ever set foot in our country. The United States has the most thorough background checks of immigrants of any nation in the world.



If you have been abused or victimized by church personnel,

Please believe there is hope and healing. We encourage you to come forward and make a report. Our diocesan victim assistance coordinator is available to help you obtain support for your needs.

Si ha sido abusado o victimizado por personal de la iglesia,

Por favor crea que hay esperanza y sanación. Le animamos a que se presente y haga un reporte. Nuestra coordinadora diocesana de asistencia a víctimas está disponible para ayudarle a obtener apoyo para sus necesidades.



If you suspect abuse of a minor, your first call should be to law enforcement or the Department of Family Services.

If you or someone you know has been the victim of sexual abuse by a member of the clergy or an employee or volunteer of a parish or the Diocese of Cheyenne, contact:

Teresa Klatka
Victim Assistance Coordinator
307-705-3869

FOR IMMEDIATE ASSISTANCE, PLEASE CONTACT:

Jean Chrostoski, Chancellor
jchrostoski@dcwy.org or 307-638-1530, ext. 105

Please understand that the Diocese of Cheyenne is bound by civil and canon law to report sexual abuse of a minor to civil authorities. Anyone who believes that they have been sexually abused is strongly encouraged to report as well.

Si sospecha abuso hacia un menor, su primera llamada debe ser a la policía o al Departamento de Servicios para la Familia.

Si usted o alguien que conoce ha sido víctima de abuso sexual por parte de un miembro del clero o un empleado o voluntario de una parroquia o la Diócesis de Cheyenne, comuníquese con:

Teresa Klatka
Coordinadora de Asistencia a Víctimas
307-705-3869

PARA OBTENER ASISTENCIA INMEDIATA, COMUNÍQUESE CON:

Jean Chrostoski, Chancellor
jchrostoski@dcwy.org or 307-638-1530, ext. 105

Por favor, comprenda que la Diócesis de Cheyenne está obligada por leyes civiles y canónicas a reportar el abuso sexual de un menor a las autoridades civiles. Se recomienda encarecidamente a cualquier persona que crea que ha sido víctima de abuso sexual que lo reporte también.

The Aftermath of the Dobbs Decision

Deacon Mike Leman, Legislative Liaison, Diocese of Cheyenne

On June 24, 2022, the U.S. Supreme Court decided 6-3 in favor of Mississippi's law prohibiting abortion after fifteen weeks, "[e]xcept in a medical emergency or in the case of a severe fetal abnormality..." (Dobbs v. Jackson, Syllabus 1).

By a majority of 5-4, the Court further held that, "The Constitution does not confer a right to abortion;" the previous decisions of *Roe v. Wade*, and *Planned Parenthood of Southeastern Pa. v. Casey*, "are overruled; and the authority to regulate abortion is returned to the people and their elected representatives."

That the matter is now back in the hands of the people is good news. Technological advances, scientific discoveries, and well-reasoned positions now are back on the table for discussion. After 50 years of living under a federal mandate, every state now must decide how to proceed. Wyoming's trigger law, passed during the last legislative session, bans abortions at every age with exceptions for rape, incest, and when the life and physical health of the mother is in danger.

The new state law has temporarily been blocked by a Teton County judge. Plaintiffs argue that an amendment passed into Wyoming's Constitution in 2012, in response to the Affordable Care Act, implicitly grants a right to abortion. The act states: "Each competent adult shall have the right to make his or her own health care decisions."

Understanding Dobbs

To better understand what the Dobbs decision means as states move forward, it is important to know the legal underpinnings of *Roe* and *Casey*. The *Roe* Court sought to strike a "balance" between competing interests by saying:

"With respect to the State's important and legitimate interest in **potential life**, the 'compelling' [the Court's emphasis] point is at viability. This is so because **the fetus then presumably has the capability of meaningful life outside the mother's womb**. State regulation protective of fetal life after viability thus has both logical and

biological justifications. If the State is interested in protecting fetal life after viability, it may go so far as to proscribe [forbid] abortion during that period, except when it is necessary to preserve the life or health of the mother" (*Roe v. Wade* Opinion of the Court, p. 163-164).

Setting aside the *Roe* Court's presumptive judgment about who has the "capability of a meaningful life" (that precedent would require another article), the language of the Court framed the question between the competing interests of individual mothers and the state. Arguably, most people would empathize with any individual (but especially women who have historically experienced discrimination) when pitted against the powerful state, but that framing doesn't provide the whole picture. Where unborn children are mentioned in that decision at all, they are described as "potential lives." Rather than defining both mother and pre-born child as human beings who deserve human rights protections and requiring the state to provide those protections, a zero-sum game developed. The rights of mother and child were pitted against each other while states closed their eyes to the responsibility for one, the other, or both.

The majority in the Dobbs decision argues that the *Roe* Court gave no rationale for why pre-viability abortions were constitutional and that it strayed beyond the purview of the role of the Supreme Court and into what should have been decided by the legislative branch.

"Under (*Roe's*) scheme... the most critical line was drawn at roughly the end of the second trimester, which, at the time, corresponded to the point at which a fetus was thought to achieve 'viability'... Although the Court acknowledged that States had a legitimate interest in protecting 'potential life,' it found that this interest could not justify any restriction on previability abortions. The Court did not explain the basis for this line, and even abortion supporters have found it hard to defend *Roe's* reasoning. One prominent constitutional scholar wrote that he 'would vote for a statute very much like the one the Court end[ed] up drafting' if he were 'a legislator,' but his



assessment of *Roe* was memorable and brutal: *Roe* was 'not constitutional law' at all and gave 'almost no sense of an obligation to try to be'" (*Dobbs* Opinion of the Court, p. 2).

The Dobbs majority also addressed the divisiveness in the 1992 *Casey* decision.

"[*Casey's* majority] opinion did not endorse *Roe's* reasoning, and it even hinted that one or more of its authors might have 'reservations' about whether the Constitution protects a right to abortion. But the opinion concluded that *stare decisis*, which calls for prior decisions to be followed in most instances, required adherence to what it called *Roe's* 'central holding'—that a State may not constitutionally protect fetal life before 'viability'—even if that holding was wrong. Anything less, the opinion claimed, would undermine respect for this Court and the rule of law" (*Dobbs* Opinion of the Court, p. 3).

In other words, the majority argues that the *Casey* Court did not succeed in defending *Roe's* premise – that viability was a logical line separating an individual right to abortion versus a state's interest to protect fetal life. Instead, *Casey* argued to uphold *Roe* on the basis of precedent and concern for upholding the Court's perceived integrity.

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The Dobbs majority continues. “But the three Justices who authored the controlling opinion “call[ed] the contending sides of a national controversy to end their national division” by treating the Court’s decision as the final settlement of the question of the constitutional right to abortion” (Dobbs Opinion of the Court, p. 4).

Put another way, Casey claimed that it had given the final word regarding abortion rights. Then, the Supreme Court asked that the nation end its division on the subject.

Thirty years later, it is evident that our division only has worsened, and abortion has become the subject most responsible for the politicization of the Supreme Court nomination process. Creating and building upon bad precedent damaged the integrity of the Supreme Court. Perhaps, this may serve as a lesson for those now seeking to protect the integrity of Wyoming’s Judiciary branch.

The Dobbs majority held that Casey and Roe depended upon the line of viability. According to the majority’s opinion, time has shown that line to be arbitrary.

“Due to the development of new equipment and improved practices, the viability line has changed over the years. In the 19th century, a fetus may not have been viable until the 32d or 33d week of pregnancy or even later. When Roe was decided, viability was gauged at roughly 28 weeks. Today, respondents draw the line at 23 or 24 weeks. So, according to Roe’s logic, States now have a compelling interest in protecting a fetus with a gestational age of, say, 26 weeks, but in 1973 States did not have an interest in protecting an identical fetus. How can that be? Thus, a 24-week-old fetus may be viable if a woman gives birth in a city with hospitals that provide advanced care for very premature babies, but if the woman travels to a remote area far from any such hospital, the fetus may no longer be viable. On what ground could the constitutional status of a fetus depend on the pregnant woman’s location? And if viability is meant to mark a line having universal moral significance, can it be that a fetus that is viable in a big city in the United States has a privileged moral status not enjoyed by an identical fetus in a remote area of a poor country” (Opinion of the Court, p. 52).

Now the question comes home to the states. As stated above, Wyoming’s trigger law currently is being litigated. On August 17, Right to Life of Wyoming, Alliance Defending Freedom, and two Wyoming legislators, including Representative Rachel Rodriguez-Williams who sponsored the trigger bill, filed a motion to intervene in the lawsuit.

Soon, the Wyoming Supreme Court may have to answer if Wyoming’s Constitution holds an implicit right to abortion that supersedes Article One, Section Two, which explicitly states, “In their inherent right to life, liberty and the pursuit of happiness, all members of the human race are equal.”

Should that happen, hopefully our Supreme Court will take seriously the potential consequences of setting a precedent, whereby qualifying for legal protection would require more than being a living human person. The integrity of the judiciary will hang in the balance.

Catholic Social Teaching Leads to Social Justice!

Three Principles: Human Dignity, Solidarity, Subsidiarity

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?



Walking with Moms in Need is a USCCB program that helps Catholic parishes and communities “walk in the shoes” of local pregnant and parenting women in need.



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/

The Church outside of ourselves: A reflection on the high school pilgrimage to Mexico

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

In August, 28 members of the Diocese of Cheyenne journeyed to Mexico. I have been blessed to accompany young people on many retreats and pilgrimages throughout my decade in youth ministry. Yet, I never have seen the amount of growth in such a short time as occurred on this pilgrimage. In just 11 days, we became a family whose hearts are forever changed.



Although we were blessed to visit many sacred sites along the way, the group agrees that the encounters with people had the most impact. First, we visited Girlstown in Chalco, home to 3,295 middle school and high school girls from impoverished and traumatic backgrounds. When we proceeded on to the second half of our journey, we were introduced to the type of poverty from which these girls came—simple huts or cinder block homes without furniture or electricity. Yet, the people had incredible faith, joy, and hospitality. The elderly and handicapped were overjoyed to have visitors and to simply be seen.

Individuals had their own motivations for taking the pilgrimage. Some were seeking healing, some desired to shed selfishness, others wanted to deepen their faith. We knew we would encounter great financial poverty in Mexico. Yet, we were all carrying our own crosses and spiritual poverty. Father Dan, from Girlstown, said, in his homily, “We all have a type of poverty. God wants to work there and heal us. It is here he comes gently.” Truly, we did encounter Him on this journey in many gentle and powerful ways.

At Left: Diocese of Cheyenne pilgrims pack seven duffel bags and several backpacks with donated items, including clothing, food, school supplies, and rosaries, for communities they visited on this 11-day journey. (Theresa J. Meuer Photo)





Pictured at the Bottom of the Facing Page: Thousands of Girlstown residents give a warm welcome to and showcase their talents for Diocese of Cheyenne pilgrims. (Anthony Bauer Photo)

At Left: Grace McElvery, Gillette, shares a snack and a special moment with one of the volunteer's daughters. (Theresa J. Meuer Photo)

Bottom Left: Diocese of Cheyenne youth reflect and pray at the Shrine of Our Lady of Guadalupe. (Missy Biegler Photo)

Below: While visiting and delivering food, Diego Villaseñor, Laramie, made a special connection with this elderly woman in Nunkini. (Anthony Bauer Photo)



Synod 2021 – 2023 Listening Sessions Reveal a Desire for Unity Among the People of God

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

While the next phases of Synod 2021 – 2023 continue, the first step of gathering people together to freely recall their experiences with the Church and collectively discern what the Holy Spirit is saying to the Mystical Body of Christ is officially closed. That is not to say that the People of God in the Diocese of Cheyenne will not be invited to continue forming ourselves in synodality; in the words of the 1970 Carpenters' song, "We've only just begun..."

The *Synod 2021 – 2023 Preparatory Document* notes that Jesus describes himself as 'the way, the truth, and the life' (John 14:6), and his early followers were called 'followers of the Way' (Acts 9:2; 19:9, 23; 22:4). The document continues: "Synodality, in this perspective, is much more than the celebration of ecclesial meetings and Bishops' assemblies, or a matter of simple internal administration within the Church; it is the specific *modus vivendi et operandi* [way of living and working] of the Church, the People of God, which reveals and gives substance to her being as communion when all her members journey together, gather in assembly and take an active part in her evangelizing mission" (n. 10). Synodality, therefore, is the underpinning of *Vision 2030*, which articulates the importance of all the Baptized taking co-responsibility for the mission of Christ.

Another important goal of *Vision 2030* is greater unity among the People of God throughout the Diocese of Cheyenne. Not surprisingly, a prevalent desire among the faithful in this diocese and (arch)dioceses across the United States is for communion (unity, empathy, closeness) with our sisters and brothers; to truly live as companions, people who "break bread" together and

accompany one another on our life journeys. Among the obstacles to satisfy this hunger is that, according to several listening session participants across the country, many of the faithful mirror the divisive secular culture and are unable or, perhaps, in some instances, unwilling to communicate with one another.

That parishioners do not walk with or even talk with their sisters and brothers is a prevalent theme throughout synod reports. I had the privilege of serving on the Synod writing team for Region XIII, consisting of the (arch)dioceses of Cheyenne; Colorado Springs, Pueblo, and Denver (Colorado); Gallup, Las Cruces, and Santa Fe (New Mexico); Phoenix and Tucson (Arizona), and Salt Lake City (Utah). The People of God across Region XIII are as varied as the lands on which they live; with different histories, cultures, and spoken languages; nonetheless, similarities in polarizing experiences of the faithful living in this region are compelling.

One listening session participant from a diocese in Region XIII noted: "We live in a divisive culture and time [:] people don't know how to talk and listen to each other [:] don't we bear some responsibility for this? We need to find a way to live together harmoniously." Another commented: "People want more opportunities for genuine in-person conversations, mutual dialogue and exchange of faith stories, so that relationships might grow into fellowship. In this way, the community can better love and support its members, who can be there for each other and give of themselves in imitation of Christ."

Similar comments are found in Diocese of Cheyenne Synod parish reports. "Regard-

ing the core element of communication—listening—some participants admitted that people do not engage with people with whom they disagree; they have no desire to truly listen to those who challenge their worldview, secular politics, or interpretation of Church teaching. One group of college students referred to a 'prideful sense of superiority' as an obstacle to listening" (*Diocese of Cheyenne Synod Synthesis*).

These comments reflect a widespread collapse of respectful communication in politics, social and mass media, workplaces, and even within our own families. Polarization in the Church undermines communion among the members of the Mystical Body of Christ. As Saint Paul writes in the Letter to the Romans: "For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (7:15). Division in the Church also reveals unhealed and, perhaps, unrecognized wounds among the People of God. Moreover, the faithful long to feel God's embrace within the Church, but this Spirit of Division causes many of our sisters and brothers to feel unwelcome and, in some cases, unworthy.

When we have a wound or an illness in our own bodies, we seek treatment, and when we don't, infection or more serious symptoms often develop. Any number of remedies may help ease the divisiveness that has taken hold of the society at large. I personally believe that healing in the Church begins when *every* member of the Mystical Body of Christ recognizes that inherent dignity belongs even to those with whom we do not share political views, those who have offended or damaged us, and those who do not mirror our way of living. When we know that we

CONTINUED ON PAGE 11...



Diocese of Cheyenne Synod 2021 - 2023 Report in both Spanish and English is on the website.

Go to: <https://dcwy.org/synod-2021-2023>

Also available are Diocese of Cheyenne Parish Reports, organized by Deanery.

Thank you to all parish coordinators, pastors, and every person who participated in parish listening sessions!

CONTINUED FROM PAGE 10...

are interacting with God's beloved adopted children, patience and forgiveness are not far behind, and once we have accomplished that spiritual work of mercy, it becomes easier to begin to live as companions on the journey.

An essential component of building friendships and living as companions is authentic interpersonal communication, but some people do not know how to find common ground or talk with and listen to each other. Some people also do not realize that they always are communicating, not just with words, but also through nonverbal means (vocal tone and pitch, facial expressions, body posture and orientation, and gestures, just to name a few). For many reasons, including cultural differences and life experiences, all communication is somewhat unclear and open to interpretation. This is why it is important to understand how perception, both our own and that of someone else, influences how effective or ineffective any given communication might be.

Perception basically involves selecting, organizing, and interpreting information so it will make sense in our minds, but what makes sense in one person's mind does not necessarily make sense to another person. Many factors influence perception, including, but not limited to, cultural and language differences, age differences, and social roles. So, we should be conscious of how another person might interpret our words and behaviors. Conversely, when someone says or does something that upsets us, rather than assume nefarious intention on their part, consider other possibilities. In other words, respond with charity, and even when someone hates us, Jesus taught us to **"love your enemies and pray for those who persecute you..."** (Matthew 5:44).

Admittedly, loving those who hurt us can be hard to do, but applying these filtering techniques and perception examinations helps us to avoid making assumptions based on vague information or stereotypes; this also helps us to develop empathy, the ability to enter into another person's suffering from *their* position; empathy should not be confused with sympathy, which involves feeling badly about another person's experience from *your* perspective. Empathy requires suspending

judgment and setting aside opinions and feelings; it does not require agreement. When we have empathy for someone, often compassion follows, and, as we enter into their suffering, we also feel motivated to end, or, at least, ease their pain.

Based on parish listening session reports, the People of God in the Diocese of Cheyenne recognize the need to make welcome those who have felt unwanted. These reports offer simple practices to help our sisters and brothers feel at home again, such as learning each other's names, reaching out to "fallen away Catholics" and those on the margins, and supporting youth and their families. In addition, we can greet everyone with smiles and nods, acknowledge fellow parishioners who have lost a loved one or who are ill, say hello to a stranger, and generously share our gifts to help build up the Body of Christ. These actions become an expression of "the mysterious and real communion between Christ's own body and ours" (CCC, n. 787).

This brings me to what I consider the core element of authentic interpersonal communication, intentional listening, which does not equate with agreement nor does it necessarily lead to compliance. Intentional listening does, however, lead to genuine understanding, empathy, and clarity. When parishes gathered together to answer the questions posed by Pope Francis, the practice of intentional listening brought joy to those who participated, and many asked to continue communicating with fellow parishioners in these kinds of settings.

We also can practice intentional listening in our daily lives. To truly listen to someone, we first must shut off the noise in our minds, like checking our to-do list, thinking about the next place we need to go, worrying about tasks we need to complete at home or at work, ruminating on our personal problems. While a person shares thoughts or feelings, remain curious and open to what they reveal.

Among the most difficult parts of intentional listening is to suspend judgment. Humans naturally close ourselves to ideas and feelings that differ from our own, and we tend to be much more charitable

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*

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

toward our own ways of thinking than that of others. Often, you'll hear someone say of another person, "She is too emotional!" or "I can't stand to listen to him drone on and on about his politics!" Self-examination is the best way to learn what topics or behaviors may cause us to block out someone's message.

I am not saying these practices are easy, nor am I saying that once we learn this way of listening that we will forever be perfect listeners. I am saying that it is worth trying because intentional listening communicates respect for our brothers and sisters and helps us to more clearly understand and love one another as God has loved us. In his message for the 56th World Day of Social Communications, Pope Francis notes, "The Lord explicitly calls the human person to a covenant of love, so that they can fully become what they are: the image and likeness of God in his capacity to listen, to welcome, to give space to others. Fundamentally, listening is a dimension of love."

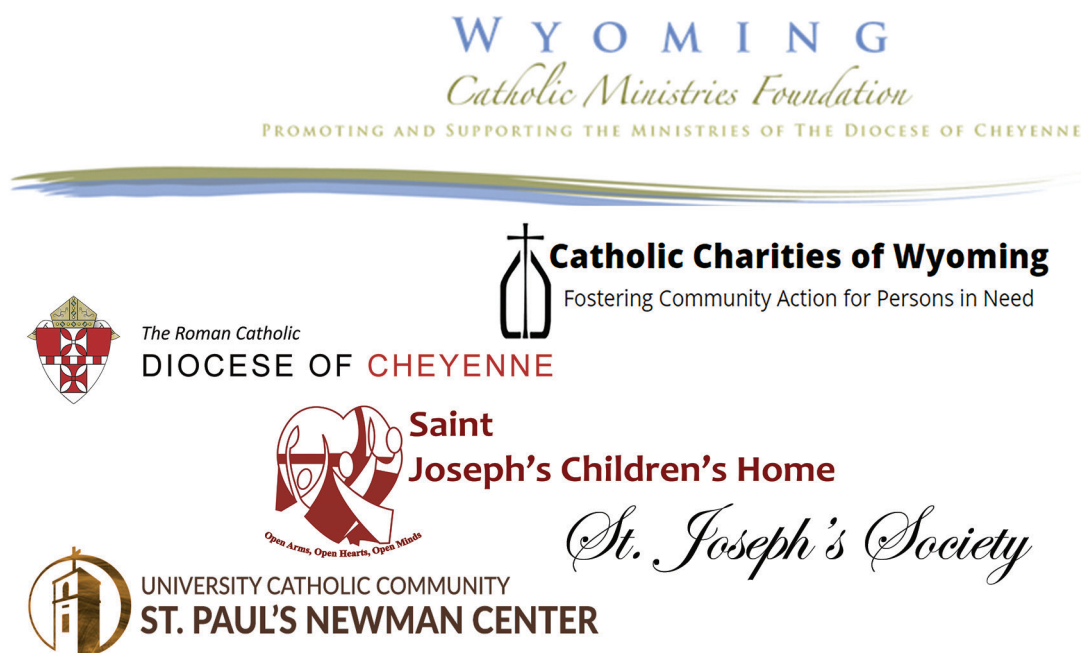
As the Diocese of Cheyenne moves forward, and we, the faithful, continue to form ourselves in synodality, several steps, outlined in the Synod Synthesis, will occur. The Office of Communications is responsible for helping us all to enhance communication with one another in ways that are pleasing to the Lord. Becoming aware of how nonverbal communication and perception cloud the meaning and intention of messages, as well as practicing intentional listening, are not a panacea for all that ails this postmodern society. They are, however, small steps toward communication that expresses care for one another and brings us closer to the unity for which we all hunger.

Wyoming Catholic Ministries Foundation announces new year-end appeal

Peg Louiselle, Executive Director, Wyoming Catholic Ministries Foundation

The Wyoming Catholic Ministries Foundation (WCMF) is approaching its 25th anniversary of serving the people of the Wyoming Catholic community. As it nears this milestone, WCMF is drawing from and building upon this 24-year history by focusing on key ministries of the Church in Wyoming, as outlined by Bishop Steven Biegler in *Vision 2030*. At the same time, WCMF is actively expanding its services to constituents and developing new ways to provide financial and logistical support to the variety of ministries that spread God's light throughout the state.

WCMF has a unique relationship with the Diocese of Cheyenne, which enables it to operate with maximum efficacy as a facilitator of fundraising. First, WCMF is a separate entity, with its own board of directors and its own 501(c)3 status (Bishop Steven is a non-voting member of the board). This ensures maximum accountability and transparency and puts the distribution of charitable funds in the trusted hands of a talented board, on fire for the mission of the Christ's Church. Second, WCMF works closely with its partner ministries toward a common goal. WCMF's experienced development staff are in regular communication with WCMF partners to assess their needs and work with them hand-in-hand to plan effective fundraising and administration. Third, WCMF's centralized structure allows the staff to bear the primary burden of operating and promoting development initiatives, resulting in savings on labor, postage, and printing for each of the partner ministries. This also results in *less direct mail sent to you*, the parishioner. Coordinated development initiatives allow for more effective



giving opportunities and a more streamlined experience for constituents. Overall, WCMF serves to make charitable giving less tedious, while lightening the workload on partner ministries, allowing them more time and resources to focus on serving the community and spreading the Good News of Christ!

To this end, WCMF is excited to announce a combined end-of-year appeal for WCMF and its five principal partner ministries: Catholic Charities of Wyoming, Diocese of Cheyenne Chancery Office, St. Joseph's Children's Home, St. Joseph's Society, and St. Paul's Newman Center.

In November, watch your mailbox and email for an appeal card that outlines your options for giving (see next page). This appeal will replace separate mail solicitations

that you have historically received from these ministries, who still very much rely on your year-end support to continue their incredible missions! 100 percent of your donation goes *directly* to the ministry(ies) you select – WCMF does not take any administrative fees.

Catholic Charities of Wyoming is re-invigorating its mission by identifying social needs not being met in the public sector, and Catholic Charities will animate community involvement as it lives out the mission of "Fostering community action to persons in need." Wyoming Catholic Charities will use your gifts to serve like Jesus, who said, *"The Spirit has anointed me to bring glad tidings to the poor"* (Luke 4:18).

Who are the Secular Franciscans?

Say "Yes"

*Visit the Secular Franciscans,
Get to Know Us and*

Ask Yourself "Is God calling me?"

1-800-FRANCIS

www.secularFranciscansUSA.org

In Wyoming Francis1003Saint@gmail.com



St. Joseph's Children's Home will use your gifts to provide children hope and healing after trauma. Your gifts will specifically help to support the 4-H animal program, equine-assisted therapy program, chemical-dependency program, and those families who do not have the ability to pay for treatment.

The **Diocesan Visioning Fund** is dedicated to projects that advance the mission and vision of the Diocese of Cheyenne. Priorities will vary year-to-year in response to current special needs, projects, and opportunities. This year, the **Diocesan Visioning Fund** commits its support to **Mission priests** who provide a critical service to the entire diocese. Gifts to this initiative will provide transportation, on-boarding, and training for up to seven new mission priests in the next one-to-two years.

The **Seminarian Education Fund** will provide for those discerning the call to serve as priests in the Diocese of Cheyenne. This fund helps with room, board, and tuition for the four seminarians currently in formation, as well as future additional seminarians. Please continue to pray for an increase in vocations to the priesthood and religious life.

Gifts to **St. Joseph's Society** will support the Diocese of Cheyenne's faithful clergy in their retirement years, providing needed living expenses not covered by savings and social security.

Your donations to **St. Paul's Newman Center** will fund retreat experiences and service trips in the coming year. Campus Ministry at St. Paul's seeks to provide opportunities for spiritual growth and experiences of serving Christ in his people. Your contributions will enable students with financial limitations to participate in SEARCH retreats and other retreats throughout the year. It will also allow students to serve the poor and homeless in Denver, Oklahoma City, West Virginia, Honduras, and El Salvador.

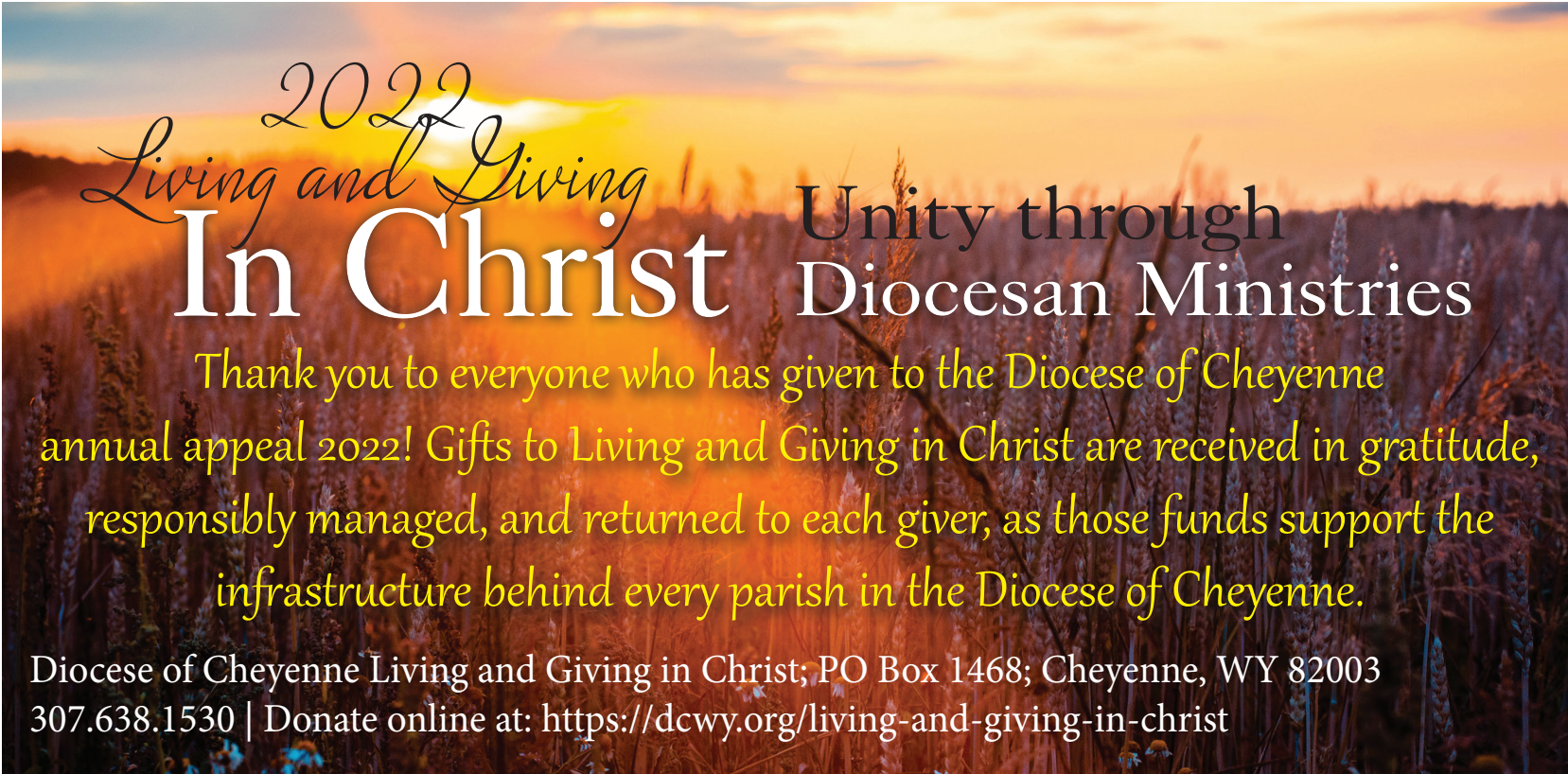
Gifts to **Wyoming Catholic Ministries Foundation** will be invested according to USCCB Socially Responsible Investment Guidelines. That fund is then used to direct money to Catholic ministries that need it most, including technology and security for Catholic schools, scholarships for families unable

to afford youth ministry events or school tuition, and special emergency needs that arise in schools and parishes.

You still will receive thank you letters from your designated organization(s), but your gifts will be included in one comprehensive, detailed summary sent from the Diocese of Cheyenne Office of Finance for tax purposes after year end.

If you have any questions or concerns, please reach out to WCMF's Executive Director, Peg Louiselle, at plouiselle@wycmf.org or call 307-757-6806. May the light of Christ bless and guide you faithfully in your giving.

My Gift is Designated to:	Amount:
Catholic Charities of Wyoming	\$ _____
St. Joseph's Children's Home	\$ _____
Mission Priests	\$ _____
Seminarian Education Fund	\$ _____
St. Joseph's Society (priests' retirement)	\$ _____
St. Paul's Newman Center	\$ _____
Wyoming Catholic Ministries Foundation	\$ _____
Total:	\$ _____



2022
Living and Giving
In Christ **Unity through**
Diocesan Ministries

Thank you to everyone who has given to the Diocese of Cheyenne annual appeal 2022! Gifts to Living and Giving in Christ are received in gratitude, responsibly managed, and returned to each giver, as those funds support the infrastructure behind every parish in the Diocese of Cheyenne.

Diocese of Cheyenne Living and Giving in Christ; PO Box 1468; Cheyenne, WY 82003
307.638.1530 | Donate online at: <https://dcwy.org/living-and-giving-in-christ>

We Become: The Body of Christ

Please pray for clergy and lay leaders who will gather in Sheridan for September (20-22) Institute. This year's theme is "We Become: The Body of Christ" and is intended to help the faithful in Wyoming to renew our appreciation of the Sacraments of Initiation.

Baptism, Confirmation, and Eucharist lay the foundation of every Christian life, and exploring the depth of Grace with which God gifts us in Baptism and Confirmation accompanies the USCCB's National Eucharistic Revival 2022 - 2025.

Welcome Keylee Swallow to the Chancery Office

Keylee Swallow joined the Chancery Office team August 1, 2022. She is the new accounts receivable and data entry specialist in the Office of Finance.

Keylee was born in Mountain Home, Idaho. Her family moved to Cheyenne when she was two years old, and she has lived in Cheyenne ever since and calls Wyoming her home.

Keylee earned an associate's degree at Laramie County Community College. She has worked in the Health Insurance Industry, for the State of Wyoming as a risk analyst and most recently for the Wyoming Association of Government Affairs Network as an office administrator.



Courtesy Photo

Keylee and her husband Pat recently celebrated her 35th wedding anniversary. They have two adult daughters, both of whom are married, and they also have a two-year-old granddaughter, who is an absolute joy and blessing in their lives.

October concert celebrates the 30th anniversary of organ at the Cathedral of Saint Mary



1:15 p.m. The Cathedral is at 2107 Capitol Avenue.

Houlihan will play selections from Bach, Mendelssohn, and Price. He earned his Master's degree at the Juilliard School, studying with Grammy Award-winning organist Paul Jacobs and with Jean-Baptiste Robin at the French National Regional Conservatory in Versailles. Houlihan has performed extensively in North America and Europe.

To celebrate the 30th anniversary of the dedication of the Visser-Rowland Tracker organ at the Cathedral of Saint Mary in downtown Cheyenne, Christopher Houlihan, director of Chapel Music at Trinity College in Hartford, Connecticut, will make his Wyoming premier on Sunday, Oct. 9, 2022, at 2 p.m. Doors open at

The Organ Concert Series Committee has arranged for a camera feed from the Cathedral loft to a large screen on the floor of the sanctuary, allowing the audience to watch Houlihan at the organ.

For more information, call Director of Music Ministry Patrick Stolz at 307-631-4468.

Prayer for Vocations

Lord, Jesus,
as you gave your life,
you said,
"Do this in memory of me."
May all your disciples fulfill your command of love.
Raise up in our diocese
humble men
to the Priesthood,
faithful people to the
Consecrated Life,
and holy men and women
to the Married Life.
May all hear your call to holiness and have courage
to respond
with generous hearts.
~Amen

Later vocations for priesthood lead to a rewarding grace-filled life

Monica Misy, Vice President of Marketing and Communications, Sacred Heart Seminary and School of Theology

We all have heard of the declining number of young men who feel called to the vocation of priesthood across the United States, but what you might not have heard about is an increase in what is sometimes called “later vocations” for priesthood: vocations for men who are over the age of 30.

Parochial Vicar at St. Rose of Lima, St. Anthony, and St. Leo, Father Dan Kostelc is an example of a man who, later in life, answered the call of the Holy Spirit to discern a priestly vocation.



Father Dan Kostelc at his priestly ordination in 2021. (Denise Hawkins Photo)

Father Dan was a permanent deacon, married with four daughters. After his wife passed away, he felt drawn to the priesthood. While waiting until his daughters were grown and on their own, he continued his work of 32 years, selling wood burning stoves, doing chimney inspections, and as he says, “Working to keep people safe and warm in front of their fires.”

But the call of the Holy Spirit persisted, and when he spoke to his daughters about the possibility of becoming a priest, Father Dan remembers: “Christina said, ‘Dad, Theresa, Gina, Mary and I got together years ago and we said we would be surprised if you didn’t become a priest.’ So, that was my stamp of approval.”

After discernment with the vocations director and the bishop, at the age of 66, Father Dan enrolled at Sacred Heart Seminary and School of Theology, in Hales Corners, Wisconsin.

Returning to school was not easy. “Seminary was very challenging for me personally, academically, and spiritually,” Father Dan says. “It was 42 years since college and 15 years since diaconate formation through the Archdiocese of Denver. I needed to brush up on my learning and typing skills, as well as learn about new technology. Everyone at the Sacred Heart Seminary and School of Theology was very helpful and encouraging. I also needed to cooperate with God’s graces and see his will in the formation process. Indeed, God humbled me and occasionally brought me to my knees until I embraced his will as my own. Life at seminary allowed God to mold me into the person he created me to be, his priest in the Catholic Church.”

Deacon Steve Kramer, director of recruiting at Sacred Heart, says that far too often, men with a call think they cannot pursue a vocation because of their age, a past marriage, or because they don’t feel worthy. He suggests that men

“Trust the Holy Spirit.” Dioceses and seminaries have rigorous vetting processes but will gladly accompany men as they discern a vocation. Deacon Steve runs Zoom Meet & Greet for men from around the world as a way to have a first conversation. He connects the men to their local vocation directors or to other dioceses that are open to later vocations.

Today Father Dan is glad he answered the call and persevered. “In the 14 months since my ordination to the priesthood in June 2021, I am frequently amazed at the power of God working through me daily,” he says. “I feel God’s presence in his Sacraments, especially the Eucharist, Reconciliation, and the Sick. I thank God for the graces I received at ordination and continue to receive to better serve his people. I greatly enjoy my priestly ministry at three parishes. People have been very welcoming and kind to me at St. Rose of Lima, St. Anthony, and St. Leo Churches in eastern Wyoming. I usually celebrate 7 to 10 Masses each week, hear confessions for three hours weekly, and anoint many of the sick and dying. I serve the people at the nursing home and men’s prison. I teach RCIA and adult education classes on a great variety of topics, schedule and train altar servers, oversee taking the Eucharist to the homebound, and perform many other priestly duties.”

Deacon Steve says, “We see the Holy Spirit at work, every day, within our seminary. We currently have a cohort of permanent

deacons, who are now widowers, discerning priesthood. We have men who served in the military, men who had thriving legal practices, and a variety of other backgrounds. God calls all types of people to serve, the question is, are you listening?”

Because of declining vocations, older men with life experience often are placed into parishes and administration very quickly. “We adapt the formation for later vocations according to the needs of the bishop” notes Deacon Steve. “While a young man straight from college might have six to eight years in seminary, that can be adapted according to the life experience of an older candidate. Because some have lived experience as deacons, businessmen, attorneys, teachers, many can serve at a managerial level fairly quickly. There are also men who have that work experience and who have also been serving their dioceses as permanent deacons.”

Anyone contemplating a vocation to priesthood might wish to consider Father Dan’s perspective: “My priesthood is both humbling and very rewarding. I am filled with joy and awe at how God is working in my life as a Catholic priest. God keeps me busy each day, so I go to bed tired and fulfilled, allowing God to work through me. I pray for the graces to better love and serve God and his people. I am very thankful for my call to the priesthood, my formation at seminary, and my ordination to the priesthood. Jesus, I trust in you.”

Do you have a call to the priesthood?

For more information, send email to Director of Vocations Father Brian Hess, at bhess@dcwy.org; visit the Office of Vocations webpage at <https://dcwy.org/vocations>, or join a Zoom Meet & Greet with Deacon Steve at Sacred Heart. You may register for the Zoom Meet & Greet at <https://www.shsst.edu/vocation/or> email Deacon Steve at skramer@shsst.edu.

WELCOME TO THE DIOCESE OF CHEYENNE

We the Catholic Community in the state of Wyoming, proclaim the Gospel of Jesus Christ, celebrate the sacraments of salvation, and invite people into a personal relationship with Christ, through prayer, worship, and service of God and neighbor.

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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 home-
less, 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

Watch your mailbox!



2022 End of the Year Appeal for the Catholic partners in the Diocese of Cheyenne

Wyoming Catholic Ministries Foundation (WCMF) partners with five Catholic ministries within the Diocese of Cheyenne to provide administrative and development support. The ministry partners include Catholic Charities of Wyoming, Diocese of Cheyenne, St. Joseph's Children's Home, St. Joseph's Society, and St. Paul's Newman Center.

Our close partnership provides WCMF the unique opportunity to offer flexible fundraising options for each partner tailored to their specific mission. This centralized structure offers great financial savings that would otherwise be spent by each individual partner on direct appeal fundraising, administrative costs, and individual outreach to donors. They are now able to dedicate more of their resources to their mission.

This year, for the first time, you can also take advantage of this partnership. Instead of receiving separate solicitations from each of these partners, you will receive only one! It will come from Wyoming Catholic Ministries Foundation and will represent all five partners, allowing you to make one donation, and designate it among those ministries you choose to support.

100% of your donation remains with the designated organization(s).

