

THE RIO GRANDE CATHOLIC

Vol. 30, No. 11

Celebrating 30 Years serving the Diocese of El Paso

November 2021

Diocese of El Paso to Launch Synodal Path

By Fernie Ceniceros
Editor, Rio Grande Catholic

The Diocese of El Paso will formally launch the Synodal Path with an opening mass on Wednesday, Nov. 10th at St. Patrick Cathedral.

The Vatican announced in May that the synod on synodality would open with a diocesan phase lasting from October 2021 to August 2022. A second, continental phase will take place from September 2022 to March 2023.

The third, universal phase will begin with the XVI Ordinary General Assembly of the Synod of Bishops, dedicated to the theme "For a Synodal Church: Communion, Participation, and Mission," at the Vatican in October 2023.

"This is an incredible opportunity for us as a diocese to hear how the spirit is moving within our local church," Bishop Mark Seitz said. "This synodal path is an opportunity for us to be a more listening church on the needs of the faithful that celebrate faith within it," he added.

Bishop Seitz has appointed Fr. Ivan Montelongo, Parochial Vicar of St. Raphael Parish, as the contact person for the synodal path for the Diocese of El Paso.

"As we start the process of the synodal path, I know that the Holy Spirit will act within the local El Paso church, and pray that we may be open to the Spirit's action throughout this diocesan phase of the synodal path, Fr. Montelongo said.

The Diocesan phase of the synodal path will begin throughout parishes in the diocese from November 10 - through August of 2022. Reach out to your parish offices for more information on how you can participate in this phase of the synodal path.



The Vatican announced in May that the synod on synodality would open with a diocesan phase lasting from October 2021 to August 2022. A second, continental phase will take place from September 2022 to March 2023. *Image courtesy of Vatican*

La diócesis de El Paso iniciará el camino sinodal

Por Fernie Ceniceros
Editor, Rio Grande Catholic

La Diócesis de El Paso lanzará formalmente el Camino Sinodal con una misa de apertura el miércoles 10 de noviembre en la Catedral de San Patricio.

El Vaticano anunció en mayo que el sínodo sobre la sinodalidad se abriría con una fase diocesana que duraría de octubre de 2021 a

agosto de 2022. Una segunda fase continental tendrá lugar de septiembre de 2022 a marzo de 2023.

La tercera fase, universal, comenzará con la XVI Asamblea General Ordinaria del Sínodo de los Obispos, dedicada al tema "Por una Iglesia sinodal: Comunión, participación y misión", en el Vaticano en octubre de 2023.

"Esta es una oportunidad increíble para nosotros, como

diócesis, de escuchar cómo se mueve el espíritu dentro de nuestra iglesia local", dijo el obispo Mark Seitz. "Este camino sinodal es una oportunidad para que seamos una iglesia más atenta a las necesidades de los fieles que celebran la fe dentro de ella", añadió.

El Obispo Seitz ha nombrado al Padre Iván Montelongo, Vicario Parroquial de la Parroquia de

San Rafael, como la persona de contacto para el camino sinodal para la Diócesis de El Paso.

"Al comenzar el proceso del camino sinodal, sé que el Espíritu Santo actuará dentro de la iglesia local de El Paso, y rezo para que estemos abiertos a la acción del Espíritu a lo largo de esta fase diocesana del camino sinodal, dijo el P. Montelongo.

La fase diocesana del camino

sinodal comenzará en todas las parroquias de la diócesis desde el 10 de noviembre hasta agosto de 2022. Acérquense a sus oficinas parroquiales para obtener más información sobre cómo pueden participar en esta fase del camino sinodal.

EDITOR'S COLUMN

With a Little Help

In the very early morning of July 3, 2008, I found myself wide awake after several hours of tossing and turning in bed. I couldn't breathe, or more accurately, I felt like I couldn't breathe enough. The room began to feel like it was spinning, and suddenly I found myself stuck in absolute terror.

"Was I dying?" I asked myself. I didn't know it then, but that would be my first experience with panic attacks and panic disorder. After a long drive, My body finally came down from the fight or flight response of a panic attack. That would be the begin-



Fernie Ceniceros

ning of a continuing struggle with panic attacks.

Since then, I have had to adjust to living life with anxiety. Whenever I talk with people about my struggles, the common response

I get is, "How is that possible? You seem so calm." The reality sometimes couldn't be farther from the truth. But after years of therapy and spiritual direction, I have identified that anxiety is something I have lived with as far back as I can remember. Since my first Panic Attack, I have learned to navigate through anxiety with prayer and discernment in what I hear in spiritual direction and personal therapy.

I am taking this time to share my journey with a mental illness after Pope Francis invited Catholics to pray for those who suffer from depression especially

during November. I wanted to share with you my journey and ask that you consider what Pope Francis has asked for in prayer with those who have struggled with these types of illnesses.

In this issue of the Rio Grande Catholic, I have selected an article for you that I found on the Vatican News website on mental illness and how even the saints may not have been excluded from such illnesses. I found it very helpful and insightful, considering the journey I continue to live with and work through. I pray that you can find it as insightful as I have.

In conclusion, I hope that my little reflection and the article by Deacon Ed Shoener on page 6 can bring you to a place of prayer for those that suffer from these types of illnesses, as Pope Francis has asked us to do throughout November.

If you or a loved one is suffering from any mental illness, please reach out to either the Catholic Counseling Services we have available here in the Diocese of El Paso. Or any of the professional mental illness services offered in the El Paso region.

Con Una Pequeña Ayuda



En la madrugada del 3 de julio de 2008, me encontré totalmente despierto después de varias horas de dar vueltas en la cama. No podía respirar, o mejor dicho, sentía que no podía respirar lo suficiente. La habitación empezó a dar vueltas y, de repente, me encontré con un terror absoluto.

"¿Me estaba muriendo?" me pregunté. No lo sabía entonces, pero esa sería mi primera experiencia con los ataques de pánico y el trastorno de pánico. Después de un largo viaje en coche, mi cuerpo finalmente salió de la respuesta de lucha o huida de un ataque de pánico. Ese sería el comienzo de una lucha continua con los ataques de pánico.

Desde entonces, he tenido que adaptarme a vivir la vida con ansiedad. Siempre que hablo con la gente sobre mis luchas, la respuesta común que recibo es: "¿Cómo es posible? Pareces tan tranquilo". La realidad a veces no podría estar más lejos de la verdad. Pero después de años de terapia y dirección espiritual, he

identificado que la ansiedad es algo con lo que he vivido desde que tengo memoria. Desde mi primer ataque de pánico, he aprendido a navegar a través de la ansiedad con la oración y el discernimiento en lo que escucho en la dirección espiritual y la terapia personal.

Me tomo este tiempo para compartir mi viaje con una enfermedad mental después de que el Papa Francisco invitara a los católicos a rezar por los que sufren de depresión, especialmente durante el mes de noviembre. Quería compartir con ustedes mi viaje y pedirles que consideren lo que el Papa Francisco ha pedido en la oración con aquellos que han luchado con este tipo de enfermedades.

En este número de Rio Grande Catholic, he seleccionado con ustedes un artículo que encontré en el sitio web de Vatican News sobre las enfermedades mentales y cómo incluso los santos pueden no haber sido excluidos de tales enfermedades. Lo encontré muy útil y perspicaz, teniendo en

cuenta el camino que sigo viviendo y trabajando. Ruego que os resulte tan revelador como a mí.

En conclusión, espero que mi pequeña reflexión y el artículo del diácono Ed Shoener en la página 6 puedan llevarte a un lugar de oración por los que sufren

este tipo de enfermedades, como el Papa Francisco nos ha pedido que hagamos durante todo el mes de noviembre.

Si usted o un ser querido sufre de alguna enfermedad mental, por favor acuda a los Servicios de Consejería Católica que

tenemos disponibles aquí en la Diócesis de El Paso. O a cualquiera de los servicios profesionales para enfermedades mentales que se ofrecen en la región de El Paso.

THE RIO GRANDE CATHOLIC

Celebrating 30 Years serving the Diocese of El Paso

**499 St. Matthews St.
El Paso, TX 79907
Phone: (915) 872-8414
Fax: (915) 872-8435**

**Publisher: Most Rev. Mark J. Seitz, D.D.
Twitter: @BishopSeitz**

**Editor: Fernie Ceniceros
Twitter: @FCenicerosphoto**

Advertising Manager: Christopher Velasquez

Spanish Translation: Fernie Ceniceros

**Contributors: Janet M. Crowe,
Fr. Wilson Cuevas, Fr. Micheal Lewis, STL**

www.elpasodiocese.org

© 2021 by
THE RIO GRANDE CATHOLIC
All rights reserved

THE RIO GRANDE CATHOLIC (ISSN#1079-9621) is published monthly for \$12.00 per year by the Office of Communications, Diocese of El Paso, 499 St. Matthews St., El Paso, TX 79907, Phone: (915) 872-8454. "PERIODICALS POSTAGE PAID AT EL PASO TX." POSTMASTER: Send changes of address to: **THE RIO GRANDE CATHOLIC**, 499 St. Matthews St., El Paso TX, 79907

THE RIO GRANDE CATHOLIC is a monthly newspaper assisting the Bishop of the Diocese of El Paso by communicating the events and themes of the faith life of the local and universal church through news reports, features, columns and photographs. Articles and photographs become the property of **THE RIO GRANDE CATHOLIC**. If photos are on loan to the newspaper, please enclose a stamped self-addressed envelope for their return. Printer - PDX Printing.



@DioceseofElPaso



@ElPasoDiocese



@ElPasoDiocese

INSEITZ INTO THE FAITH

Beginning a Synodal Process for the Church

Listening is hard! Most of us don't like to do it. We would rather talk. We would rather do what we think is best. Listening takes time, patience, humility, love and respect.

What is true of us as individuals has been true of the Church. Clearly, Jesus established the Church as an ordered body and he entrusted to the Apostles and their successors a responsibility to guide the Church and keep her faithful to his teaching. But what we have often forgotten is that Jesus didn't limit the gift of His Spirit to the Apostles or their successors. The gift of Christ's Spirit was given to the whole

Church and to all her members.

No one member of the Church has a monopoly on the Spirit. Even the assurance of infallibility given to the Pope is really a promise that God will allow him to always faithfully express the faith received by the whole Church in serious matters of

Faith and morals. It is not as though the Pope invents teachings which the bishops and others then convey. We are assured by Jesus that a Pope when he teaches what is of the essence of the doctrine of the Church will teach without error.

Therefore, if everything I have suggested is true, then the whole Church has a responsibility to

prayfully receive what God has revealed through Jesus by the Holy Spirit. All the members of the Church also have a responsibility to live what we believe. In every age and place all the members of the Church must listen attentively to the whisperings of the Spirit so that she may communicate effectively with the people and respond to their particular needs. This listening is particularly incumbent upon the primary teachers of the Church, those who are bishops, priests and deacons. They must be the best listeners!

And so, the Church, under the leadership of Pope Francis is embarking on the synodal pro-



Bishop Mark J. Seitz

cess so that we might all work on our listening skills. We need to listen and to serve as Jesus would. In the process perhaps we will also find ways to more fully be revealed as the Body of Christ living and breathing in

this world, which so badly needs Him.

Please join us for the Mass to kickoff this synodal process. It will take place at the Cathedral of St. Patrick on Thursday, November 10th at 5:30 p.m.

Inicio De Un Proceso Sinodal Para La Iglesia



Escuchar es difícil. A la mayoría de nosotros no nos gusta hacerlo. Preferimos hablar. Preferimos hacer lo que creemos que es mejor. Escuchar requiere tiempo, paciencia, humildad, amor y respeto.

Lo que es cierto para nosotros como individuos ha sido cierto para la Iglesia. Está claro que Jesús estableció la Iglesia como un cuerpo ordenado y confió a los Apóstoles y a sus sucesores la responsabilidad de guiar a la Iglesia y mantenerla fiel a sus

enseñanzas. Pero lo que a menudo hemos olvidado es que Jesús no limitó el don de su Espíritu a los Apóstoles o a sus sucesores. El don del Espíritu de Cristo fue dado a toda la Iglesia y a todos sus miembros.

Ningún miembro de la Iglesia tiene el monopolio del Espíritu. Incluso la garantía de infalibilidad dada al Papa es realmente una promesa de que Dios le permitirá expresar siempre fielmente la fe recibida por toda la Iglesia en asuntos graves de

Fe y moral. No es que el Papa invente enseñanzas que luego transmiten los obispos y otros. Jesús nos asegura que un Papa, cuando enseña lo que es de la esencia de la doctrina de la Iglesia, enseñará sin error.

Por lo tanto, si todo lo que he sugerido es cierto, entonces toda la Iglesia tiene la responsabilidad de recibir en oración lo que Dios ha revelado a través de Jesús por el Espíritu Santo. Todos los miembros de la Iglesia tienen también la responsabi-

lidad de vivir lo que creemos. En cada época y lugar, todos los miembros de la Iglesia deben escuchar atentamente los susurros del Espíritu para poder comunicarse eficazmente con la gente y responder a sus necesidades particulares. Esta escucha incumbe especialmente a los primeros maestros de la Iglesia, los obispos, los sacerdotes y los diáconos. Ellos deben ser los mejores oyentes.

Por eso, la Iglesia, bajo el liderazgo del Papa Francisco, se

embarca en el proceso sinodal para que todos podamos trabajar en nuestra capacidad de escucha. Necesitamos escuchar y servir como lo haría Jesús. En el proceso quizás también encontraremos formas de revelarnos más plenamente como el Cuerpo de Cristo que vive y respira en este mundo, que tanto lo necesita.

Por favor, acompañenos en la misa de inicio de este proceso sinodal. Tendrá lugar en la Catedral de San Patricio el jueves 10 de noviembre a las 5:30.



An El Paso Tradition

Catering & Carry Out Available
Open Monday - Sunday
7 am - 3 pm

3623 Bucker
El Paso, TX 79925
915-599-1120

Long Time Loretto President Retires

By Sofia Larkin
Major Gifts Officer

On October 7, 2021, Sister Mary E. "Buffy" Boesen, SL, announced her retirement from Loretto Academy after serving as the school's President for 21 years.

Sister Buffy followed in the footsteps of Loretto Academy Presidents Sister Anthony Mary Sartorius (1988-1991), Sister Helen Santamaria (1991-1995), and Sister Pat Williams (1996-2000). Close to 200 Sisters of Loretto have walked the halls of Loretto Academy in El Paso. Sister Buffy will be the last Sister of Loretto to serve as President.

She shared, "After much prayer and deliberation, it is with a heavy heart that I write to inform you of my decision to retire. My years at Loretto have been full of laughter, happiness, joy, and even a few trials. I have learned so much from all of you and I am grateful for the support you have given me."

She came to Loretto Academy in 2000 to serve as Interim President for one year and return to Denver where she had lived for 22 years. God had other plans. As Sister Buffy wrote in her letter announcing her retirement, "I fell in love with all things

Loretto: the Sisters of Loretto and Co-members, the children, faculty, staff. There were so many opportunities for growth and fun that I applied again for the 'permanent' position."

Mary Elizabeth Boesen, affectionately known as Buffy, became a Sister of Loretto in 1978. She said the order of the Sisters of Loretto, whose charism is education, was a good fit for her, and that she could make a bigger difference in the world as part of something bigger than herself.

Three young women established the Loretto order on April 25, 1812. Their mission was to educate the poor children of the frontier. The Loretto motherhouse is in Nerinx, Kentucky, but the Sisters of Loretto and Co-members can be found in 29 states and nine foreign countries. Loretto ministries span education, advocacy, health



On October 7, 2021, Sister Mary E. "Buffy" Boesen, SL, announced her retirement from Loretto Academy after serving as the school's President for 21 years. Photo by Alejandra Saldaña

care, hospice and lobbying. The sisters are teachers, nurses, social workers, mathematicians, artists, spiritual directors, lawyers and administrators.

The achievements of the Sisters of Loretto in El Paso were celebrated with the Catholic Foundation's 2018 Dei Gratia Award, and by alumna Estefania Seyffert in the KTSF 9 News special, "Loretto Academy: A Century in the Making".

Sister Buffy has an extensive background in education and spent fifteen years in the classroom in Colorado, Kentucky, and Iowa. She received a Bachelor of Arts from Creighton University in 1971, Master of Arts in Special Education from the University of Northern Colorado in 1975, and a Master of Social Work from the University of Denver in 1992. Sister Buffy has served on the Sisters of Loretto Executive Committee for nine years, the

Finance Committee for 12 years, and the Investment Committee, overseeing socially responsible and alternative investments, for 40 years.

She has lived a life of service and always sought to embody Loretto values — Working for Justice and Acting for Peace; Because the Gospel Urges Us; Faith, Justice, Community, Respect. A highlight for Sister Buffy was walking across the United States in 1986 on the Great Peace March for Global Nuclear Disarmament.

She says she has loved her time at Loretto. "The students have given me life. I have made great friendships with students, teachers, staff and administrators. I treasure those relationships. The goodness I have experienced here is a font of endless joy and energy for me."

After retirement from Loretto Academy, Sister Buffy looks

forward to traveling, spending time with family, and connecting with friends. El Paso will serve as her home base. She will explore ways to be involved in the Loretto Community and the El Paso community after a short sabbatical.

She hopes to be remembered for her efforts to create an inclusive, diverse community. "A community that learned together with all of our cultural, economic, philosophical differences, to create a vibrant community of faith seeking justice with respect for all of creation."

It is anticipated that the new President of Loretto Academy will be appointed in early spring. Sister Buffy will stay on as President Emerita until after graduation to ensure a smooth transition and to support the success of the new president.

Sister Buffy closed her retirement announcement with

the following. "I ask for your forgiveness for the times I stumbled or failed to live up to your expectations. I am grateful to those of you who helped me in my decision-making processes throughout the years. We worked together to do what was best for our students. Blessings to all of you.

"Celebrate and share the gifts of the Spirit! What we can't do alone, we can do together."

Sofia Larkin serves as the Catholic Foundation's Major Gifts Officer. She is a 1987 graduate of Loretto Academy, educated by the Sisters of Loretto from elementary school through high school. Her daughter, Victoria, graduated from Loretto Academy in 2019. Her daughter, Lily, is part of the Loretto Academy Class of 2022.

The Loretto Academy Board of Trustees announces the pending retirement of Sr. Buffy Boesen, SL at the end of the 2021-2022 school year. The Board of Trustees thanks Sister Buffy for her 21 years of dedicated service.

Loretto Academy is beginning its Presidential Search Process.

Some of the qualifications:

- Has a strong passion for building on Loretto's legacy of excellence to lead the institution with a future focus.
- Is a practicing Catholic and committed to serving as the Spiritual Leader of the Academy.
- Demonstrates broad institutional leadership and holds an advanced degree (non-profit, education, or corporate career tracks).
- Embraces community-building advocacy to engage and inspire students, faculty, alumnae, donors and local community members.

The Search Committee will accept submissions until November 30, 2021.

For more information and to view the job description, please visit:
<http://www.loretto.org/about-us/employment-opportunities>



National Fund Awards \$250,000 Matching Grant For Restoration Of Sacred Heart

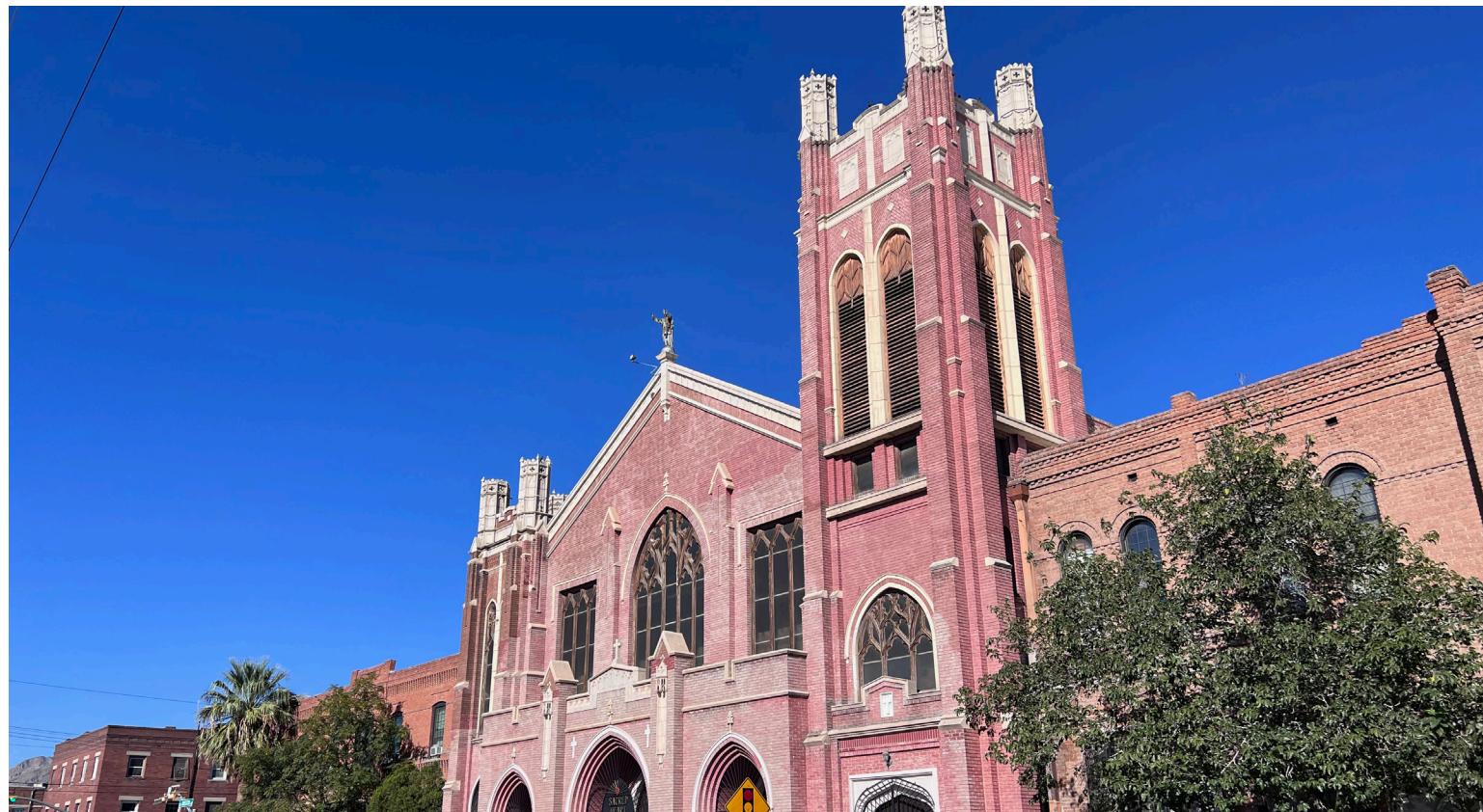
Staff Report - The National Fund for Sacred Places, a program managed by Philadelphia-based Partners for Sacred Places in collaboration with the National Trust for Historic Preservation, has awarded a matching grant of \$250,000 for the restoration of Sacred Heart Church in the Segundo Barrio. They have also awarded an additional \$5,000 that will be used for our ongoing grant writing effort.

Nationally there were 307 applicants, with only 15 winners. Of these, the Sacred Heart Parish project was one of only five to win the maximum award.

In addition, the El Paso Community Foundation has pledged \$60,000 over the next four years for the restoration work. Sacred Heart Parish has contributed \$40,000 from its Building Fund. Another \$33,707 have been donated by 171 individuals since the fundraising effort began last November. Thus, \$388,707 have been raised so far.

The restoration of Sacred Heart Church has an estimated cost between \$2.1 million and \$2.7 million. It will cost between \$3.9 million and \$4.5 million more to restore the adjacent former Sacred Heart School and Jesuit Residence buildings.

Sacred Heart Church, the most iconic building in the Segundo Barrio, was established in 1893 by Father Carlos M. Pinto, a Jesuit missionary from Italy, in order to minister to the spiritual and educational needs of the primarily Mexican immigrant community. Sacred Heart Church and Immaculate Conception Church are the oldest Catholic



The National Fund for Sacred Places, a program managed by Philadelphia-based Partners for Sacred Places in collaboration with the National Trust for Historic Preservation, has awarded a matching grant of \$250,000 for the restoration of Sacred Heart Church in the Segundo Barrio.

Photo by Fernie Ceniceros

parishes within our city.

Thousands of El Pasoans were baptized or married in Sacred Heart Church and tens of thousands from both sides of the border have participated in mass there or joined community events. Thousands also attended Sacred Heart School, established in 1892. The Jesuit parish has deep roots and connections in the Mexican/Mexican-American community and with the El Paso community at-large, and close ties to the many families who

reside in the Segundo Barrio, so much so that it has long been known as el corazón del barrio.

The buildings of the Sacred Heart Church complex are between 98 and 129 years old and in dire need of restoration and infrastructural upgrades but the limited financial resources of the barrio parish have made major improvements impossible.

A group is applying for the necessary grants and tax credits, raising funds from the community, and overseeing the resto-

ration of the church and adjacent buildings, from the solicitation of architectural bids through the completion of all work.

The Executive Committee is co-chaired by Fr. Rafael Garcia, S. J., the parish's pastor, and Dr. Max Grossman and includes Bishop Mark Seitz, Church leaders, elected representatives, and professionals specializing in architectural history, historic preservation, and related fields.

The Advisory Council consists of professionals and local leaders

who are strong supporters of Sacred Heart Church and proponents of historic preservation.

The restoration of Sacred Heart Church will be the first project of its type in the Segundo Barrio National Register Historic District, which will be established by the end of November, thanks to the El Paso County Commissioners Court and Economic Development Department, the Texas Historical Commission, and the National Park Service.

Fondo Nacional Concede Una Beca De \$250,000 Para Restauración De Sagrado Corazón

Informe del personal - El Fondo Nacional para Lugares Sagrados, un programa gestionado por Partners for Sacred Places, con sede en Filadelfia, en colaboración con el National Trust for Historic Preservation, ha concedido una subvención equivalente de 250.000 dólares para la restauración de la iglesia del Sagrado Corazón en el Segundo Barrio. También han concedido otros 5.000 dólares que se utilizarán para nuestra labor de redacción de subvenciones.

A nivel nacional hubo 307 solicitantes, con sólo 15 ganadores. De ellos, el proyecto de la Parroquia del Sagrado Corazón fue uno de los únicos cinco que ganaron el premio máximo.

Además, la Fundación Comunitaria de El Paso se ha comprometido a aportar 60.000 dólares durante los próximos cuatro años para los trabajos de restauración.

La Parroquia del Sagrado Corazón ha aportado 40.000 dólares de su Fondo de Construcción. Otros 33.707 dólares han sido donados por 171 personas desde que comenzó la recaudación de fondos el pasado mes de noviembre. Así pues, hasta ahora se han recaudado 388.707 dólares.

La restauración de la iglesia del Sagrado Corazón tiene un coste estimado de entre 2,1 y 2,7 millones de dólares. La restauración de los edificios adyacentes, el antiguo colegio del Sagrado Corazón y la residencia de los jesuitas, costará entre 3,9 y 4,5 millones de dólares más.

La iglesia del Sagrado Corazón, el edificio más emblemático del Segundo Barrio, fue fundada en 1893 por el padre Carlos M. Pinto, un misionero jesuita procedente de Italia, con el fin de atender las necesidades espirituales y educativas de la comuni-

dad inmigrante, principalmente mexicana. La Iglesia del Sagrado Corazón y la Iglesia de la Inmaculada Concepción son las parroquias católicas más antiguas de nuestra ciudad.

Miles de habitantes de El Paso fueron bautizados o se casaron en la Iglesia del Sagrado Corazón y decenas de miles de personas de ambos lados de la frontera han participado en la misa allí o se han unido a los eventos de la comunidad. Miles de personas también han asistido al Colegio del Sagrado Corazón, fundado en 1892. La parroquia jesuita tiene profundas raíces y conexiones en la comunidad mexicana/mexicana-estadounidense y con la comunidad de El Paso en general, y estrechos vínculos con las numerosas familias que residen en el Segundo Barrio, hasta el punto de que se la conoce desde hace tiempo como el corazón del

barrio.

Los edificios del complejo de la iglesia del Sagrado Corazón tienen entre 98 y 129 años de antigüedad y necesitan urgentemente una restauración y una mejora de las infraestructuras, pero los limitados recursos financieros de la parroquia del barrio han imposibilitado la realización de mejoras importantes.

Un grupo está solicitando las subvenciones y los créditos fiscales necesarios, recaudando fondos de la comunidad y supervisando la restauración de la iglesia y los edificios adyacentes, desde la solicitud de ofertas arquitectónicas hasta la finalización de todas las obras.

El Comité Ejecutivo está copresidido por el P. Rafael García, S. J., párroco de la parroquia, y el Dr. Max Grossman, e incluye al Obispo Mark Seitz, a los líderes de la Iglesia, a los representantes

elegidos y a los profesionales especializados en historia arquitectónica, conservación histórica y campos relacionados.

El Consejo Asesor está formado por profesionales y líderes locales que apoyan firmemente a la Iglesia del Sagrado Corazón y son partidarios de la conservación histórica.

La restauración de la Iglesia del Sagrado Corazón será el primer proyecto de este tipo en el Distrito Histórico del Segundo Barrio, que se establecerá a finales de noviembre, gracias al Tribunal de Comisionados y al Departamento de Desarrollo Económico del Condado de El Paso, la Comisión Histórica de Texas y el Servicio de Parques Nacionales.

CORAZON ARTS AND PUBLISHING

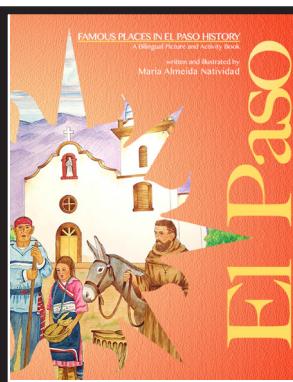
Our mission is to produce high quality art and engaging books that promote El Paso and the rich, vibrant multicultural Southwest region. We offer 3-D art kits of the missions and Amate (bark painting) art kits. In addition, we are also proud to offer beautiful stained glass on plastic art kits that showcase the following themes: Desert plants, Desert animals, Dia de los Muertos, and Peace and Spirit. We also carry posters, prints, and note cards of the missions, traditions and culture. Our popular bilingual book, "Famous Places in El Paso History," is printed in color and is filled with fun activity pages for children. For more information on all of our products please contact us.

Hours of operation: 9:00 am – 5:00 pm Monday - Friday

Phone: (915) 203-2309 Address: P.O. Box 961801 El Paso, Texas 79996

Email: info@corazonartspublishing.com

Website: <http://www.corazon-arts.com/>



3-D Ysleta Mission

Some Saints Lived With Mental Illness

By Deacon Ed Shoener
Columnist, Vatican News

Did any of the Saints live with a mental illness? Yes, most certainly some of them did. They were human. Mental Illness has always been part of the human condition. Saints lived with every kind of illness, and those who lived with mental illness can give hope to the millions of people who live with mental illness today.

By suggesting that some saints lived with a mental illness does not diminish their legacy. To believe that would only perpetuate the stigma and discrimination that people who live with mental illness must endure; it would infer that living with a mental illness makes a person less worthy of God's grace.

The reality is that people who live with a mental illness can have deep and profound insights into suffering and the mercy of God. God's grace is not limited by any condition, including mental illness. People who live with a mental illness can be especially close to God and live holy lives.

People with mental illness are uniquely joined to Christ. Pope Saint John Paul II said: "Christ took all human suffering on himself, even mental illness. Yes, even this affliction, which perhaps seems the most absurd and incomprehensible, configures the sick person to Christ and gives him a share in his redeeming passion."

There are two Saints, Saint Dymphna, and Saint John of God, that stand out because their legacies have inspired



entire communities to value and accompany people who live with a mental illness.

Saint Dymphna is well known as a patron of people living with mental illness. She was a 7th century Irish princess who fled from her father, who seems to have had a mental illness, and she settled in Geel, Belgium, where she cared for people with mental illnesses. Because she lived so long ago, much of her story is shrouded in the mist of legend, so it is difficult to know with certainty much about Dymphna herself.

However, what is known with certainty is that Saint Dymphna's legacy inspired the people of Geel to show compassion for people who live with mental

illness. Over the centuries the people of Geel invited people with a mental illness to live and work in their community without any stigma or discrimination. Throughout the Middle Ages and even today the town of Geel is known as a model for community acceptance of people who live with a mental illness.

The legacy of Saint John of God continues to inspire people to provide good and compassionate medical care for people who live with mental illness. Saint John of God lived in Spain in the 15th century. In his mid-life his mental health deteriorated, and he was sent to Royal Hospital in Grenada, Spain, a psychiatric facility. As was typical at that time, his care was harsh and in-

adequate. Despite this treatment, over time John recovered and he was able to visit with other patients and help the nurses in their care. After he was released from the hospital John dedicated himself to help the poor, sick and homeless, who often lived with a mental illness.

He drew followers who were inspired by his holiness and compassion. Today his followers are known as the Hospitaller Brothers of St. John of God. The Hospitaller Brothers continue his mission of caring for the poor and those with mental illness by operating hospitals and medical care facilities in over 50 countries.

The Association of Catholic Mental Health Ministers sees

the legacies of St., Dymphna, and St. John of God as models for mental health ministry. We provide free St. Dymphna and St. John of God prayer cards for use in mental health ministries.

On each card there is an image of the saint turning from the darkness, which so often envelopes people when who suffer with mental illness, and looking toward the light Christ. Along the bottom of the card is the phrase "The Pain is Real – but so is Hope". The prayer concludes by asking God to grant courage to those for whom we pray and fill them with hope. Help them remember You love them; they are never alone. We ask St. Dymphna and St. John of God to pray for us.

Algunos Santos Vivieron Con Enfermedades Mентales

Por Deacon Ed Shoener
Noticias del Vaticano

¿Alguno de los santos vivió con una enfermedad mental? Sí, ciertamente algunos de ellos lo hicieron. Eran humanos. Las enfermedades mentales siempre han formado parte de la condición humana. Los santos vivieron con todo tipo de enfermedades, y los que vivieron con enfermedades mentales pueden dar esperanza a los millones de personas que viven con enfermedades mentales hoy en día.

Sugerir que algunos santos vivieron con una enfermedad mental no disminuye su legado. Creer eso sólo perpetuaría el estigma y la discriminación que deben soportar las personas que viven con una enfermedad mental; inferiría que vivir con una enfermedad mental hace a una persona menos digna de la gracia de Dios.

La realidad es que las personas que viven con una enfermedad mental pueden tener una visión profunda del sufrimiento y de la misericordia de Dios. La gracia de Dios no está limitada por ninguna condición, incluida la enfermedad mental. Las personas que viven con una enfermedad mental pueden estar especialmente cerca de Dios y vivir vidas santas.

Las personas con enferme-

dades mentales están unidas a Cristo de manera única. El Papa San Juan Pablo II dijo: "Cristo asumió todo el sufrimiento humano, incluso la enfermedad mental. Sí, incluso esta aflicción, que quizás parece la más absurda e incomprendible, configura al enfermo con Cristo y le hace participante de su pasión redentora".

Hay dos santos, Santa Delfina y San Juan de Dios, que destacan porque sus legados han inspirado a comunidades enteras a valorar y acompañar a las personas que viven con una enfermedad mental.

Santa Dymphna es muy conocida como patrona de las personas que viven con enfermedades mentales. Fue una princesa irlandesa del siglo VII que huyó de su padre, que al parecer padecía una enfermedad mental, y se instaló en Geel (Bélgica), donde atendió a personas con enfermedades mentales. Como vivió hace tanto tiempo, gran parte de su historia está envuelta en la niebla de la leyenda, por lo que es difícil saber con certeza mucho sobre la propia Dymphna.

Sin embargo, lo que sí se sabe con certeza es que el legado de Santa Delfina inspiró a los habitantes de Geel a mostrar compasión por las personas que viven con enfermedades mentales. A lo largo de los siglos, los habitantes de Geel invitaron a las personas

con una enfermedad mental a vivir y trabajar en su comunidad sin ningún tipo de estigma o discriminación. A lo largo de la Edad Media y aún hoy, la ciudad de Geel es conocida como un modelo de aceptación comunitaria de las personas que viven con una enfermedad mental.

El legado de San Juan de Dios sigue inspirando a la gente a proporcionar una atención médica buena y compasiva a las personas que viven con una enfermedad mental. San Juan de Dios vivió en España en el siglo XV. A mediados de su vida, su salud mental se deterioró y fue enviado al Hospital Real de Granada (España), un centro psiquiátrico. Como era típico en aquella época, su atención fue dura e inadecuada. A pesar de este trato,

con el tiempo John se recuperó y pudo visitar a otros pacientes y ayudar a las enfermeras en sus cuidados. Tras salir del hospital, John se dedicó a ayudar a los pobres, los enfermos y los sin techo, que a menudo vivían con una enfermedad mental.

Atrajo a seguidores que se inspiraron en su santidad y compasión. Hoy sus seguidores son conocidos como los Hermanos Hospitalarios de San Juan de Dios. Los Hermanos Hospitalarios continúan con su misión de atender a los pobres y a los enfermos mentales, gestionando hospitales y centros de atención médica en más de 50 países.

La Asociación de Ministros Católicos de Salud Mental ve los legados de Santa, Dymphna y San Juan de Dios como modelos

para el ministerio de la salud mental. Proporcionamos gratuitamente tarjetas de oración de Santa Dymphna y San Juan de Dios para su uso en los ministerios de salud mental.

En cada tarjeta hay una imagen de la santa apartándose de la oscuridad, que tan a menudo envuelve a las personas cuando sufren una enfermedad mental, y mirando hacia la luz de Cristo. En la parte inferior de la tarjeta aparece la frase "El dolor es real, pero también la esperanza". La oración concluye pidiendo a Dios que conceda valor a aquellos por los que rezamos y los llene de esperanza. Ayúdale a recordar que Tú les amas; nunca están solos. Pedimos a Santa Dymphna y a San Juan de Dios que recen por nosotros.



Diocese offers assistance for victims of sexual abuse

Bishop Mark J. Seitz invites anyone who has been a victim of sexual abuse by a priest, deacon, religious, or any minister of the church, to contact the Victim's Assistance Coordinator, Mrs. Susan Martinez LCSW, at (915) 872-8465 or the Office of the Chancery, (915) 872-8407. The Church desires the healing of anyone that has been harmed.

La diócesis ofrece asistencia a las víctimas de abusos sexuales

El Obispo Mark J. Seitz invita a cualquier persona que haya sido víctima de abuso sexual por parte de un sacerdote, diácono, religioso o cualquier ministro de la iglesia, a contactar a la Coordinadora de Asistencia a las Víctimas, la Sra. Susan Martínez LCSW, al (915) 872-8465 o a la Oficina de la Cancillería, (915) 872-8407. La Iglesia desea la curación de cualquiera que haya sido dañado.

LIVING THE LITURGY

Honoring the dead through our prayers, rituals, and laying them to rest



Fr. Michael Lewis, STL

Throughout the month of November, Catholics honor in a special way those who have gone before us in death. Our loving remembrance begins with the Solemnity of All Saints on November 1, when we honor all the exemplars in faith who we believe to be with our Lord in heaven.

We continue with the Commemoration of All the Faithful Departed (All Souls' Day) on November 2, when we pray for all those who have died, in faithful hope that our prayers can hasten their membership among the "company of saints."

We pray for the dead because we believe in the communion of

all Christ's members — those of us here on earth, and those who are now beyond it. Our prayers can bring spiritual help to those who've gone before us, but they also can bring consolation and peace for we who remain. As one of the prefaces to the Eucharistic Prayer says, we believe that, in death, "life is changed not ended." So too is our spiritual connection to our loved ones.

Our prayerful concern for the dead typically begins immediately after death. Priests and deacons are often called to offer prayers of commendation in the moments after a person dies at home or in a hospital. These prayers ask for God's pardon and protection as they pass "through the gates of death," and are the first to express our hope that the person who was united with Christ in a death like his, may also share in his Resurrection.

We continue our prayers in the three parts of the funeral rites: the vigil, the funeral liturgy, and the

committal at the cemetery. Though commonly called a "rosary," the Vigil for the Deceased is actually a fuller service of Scripture, prayer, song, and remembrance that more people are able to actively participate in. Typically celebrated at the funeral home, the vigil is the most appropriate place for recollections and remembrances by family members and friends.

The funeral liturgy, most often celebrated as a Mass, is the high point of the funeral rites. During it, we praise and thank God for Christ's victory over sin and death, we commend the deceased to God's tender mercy and compassion, and we seek strength and consolation through the hope of resurrection. Then, as we receive Holy Communion, "all are given a foretaste of eternal life in Christ and are united with Christ, with each other, and with all the faithful, living and dead," as the funeral ritual explains.

Finally, the Rite of Committal is the last act of the Christian

community in caring for the body of the deceased. In committing the remains of our loved ones to their final resting place, we mark our separation from them in this life. Though a sad farewell, it is also hopeful, as we pray that Christ, who "hallowed the graves of those who believe" through his own burial, may restore us to eternal life through his Resurrection.

Sadly, some deceased loved ones still await their committal to their place of rest, as their cremated remains continue to be stored in relatives' homes. Even worse, some companies offer to turn the cremated remains of loved ones into jewelry to be worn. However, none of these practices treat the cremated remains of a body with the respect we ordinarily give to the human body from which they come. Though the Church allows its members to be cremated, we must treat cremated remains with the same dignity and care we would a body — with a proper burial or entombment. In the

same way we would not display a body or casket in our home, nor scatter body parts from the air, we shouldn't do the same with a loved one's cremated remains.

Thankfully, our diocesan Catholic cemetery, Our Lady of Mt. Carmel Cemetery, has a program to bury or entomb the cremated remains of loved ones who, for whatever reason, have not yet been laid to rest. They will receive a proper and dignified burial, and a minister will celebrate the prayers and rituals the deceased have a right to as Christians. You can call (915) 860-0606 for more information. In this way, as the funeral ritual reminds us, we underscore the spiritual bond that continues to exist between the living and the dead, and we proclaim our belief that all those who believe will be raised up and reunited in heaven, where death will be no more.

Honrar a los muertos a través de nuestras oraciones, rituales, y darles sepultura

A lo largo del mes de noviembre, los católicos honran de manera especial a quienes nos han precedido en la muerte. Nuestro cariñoso recuerdo comienza con la Solemnidad de Todos los Santos, el 1 de noviembre, cuando honramos a todos los ejemplares de la fe que creemos que están con nuestro Señor en el cielo. Continuamos con la Conmemoración de Todos los Fieles Difuntos (Día de los Muertos) el 2 de noviembre, cuando rezamos por todos los que han muerto, con la fiel esperanza de que nuestras oraciones puedan acelerar su ingreso en la "compañía de los santos".

Rezamos por los muertos porque creemos en la comunión de todos los miembros de

Cristo: los que estamos aquí en la tierra y los que están ahora más allá. Nuestras oraciones pueden aportar ayuda espiritual a los que se han ido antes que nosotros, pero también pueden traer consuelo y paz para los que quedamos. Como dice uno de los prefacios de la Plegaria Eucarística, creemos que, en la muerte, "la vida no se acaba, se transforma". Así es también nuestra conexión espiritual con nuestros seres queridos.

Nuestra preocupación en la oración por los muertos suele comenzar inmediatamente después de la muerte. Los sacerdotes y los diáconos suelen ser llamados a ofrecer oraciones de encomio en los momentos posteriores a la muerte de una persona en su

casa o en un hospital. Estas oraciones piden el perdón y la protección de Dios al pasar por "las puertas de la muerte", y son las primeras que expresan nuestra esperanza de que la persona que estuvo unida a Cristo en una muerte como la suya, pueda participar también en su resurrección.

Continuamos nuestras oraciones en las tres partes de los ritos exequiales: la vigilia, la liturgia funeral y el sepelio en el cementerio. Aunque comúnmente se le llama "rosario", la Vigilia de Difuntos es en realidad un servicio más completo de Escritura, oración, canto y recuerdo en el que pueden participar activamente más personas. Celebrada normalmente en la funeraria, la vigilia es el lugar más apropiado para los relatos de recuerdo de los familiares y amigos.

La liturgia funeral, que suele celebrarse en forma de misa, es el punto culminante de los ritos exequiales. Durante ella, alabamos y damos gracias a Dios por la victoria de Cristo sobre el pecado y la muerte, encomendamos al difunto a la tierna misericordia y compasión de Dios, y buscamos fuerza y consuelo a través de la esper-

anza de la resurrección. Luego, al comulgar, "todos reciben un anticipado goce de la vida eterna en Cristo, en quien se unen unos a otros, junto con todos los fieles, vivos y muertos", como explica el ritual funeral.

Por último, el rito del sepelio es el último acto de la comunidad cristiana en el cuidado del cuerpo del difunto. Al entregar los restos de nuestros seres queridos a su lugar de descanso final, marcamos nuestra separación de ellos en esta vida. Aunque es una despedida triste, también es esperanzadora, ya que rezamos para que Cristo, que santificó los sepulcros de los creyentes con su propia sepultura, nos devuelva la vida eterna con su resurrección.

Lamentablemente, algunos seres queridos fallecidos siguen esperando su traslado a su lugar de descanso, ya que sus restos cremados siguen almacenados en las casas de los familiares. Y lo que es peor, algunas empresas ofrecen convertir los restos cremados de sus seres queridos en joyería. Sin embargo, ninguna de estas prácticas trata los restos cremados de un cuerpo con el respeto que normalmente damos al cuerpo humano del que proceden. Aunque la

Iglesia permite que sus miembros sean cremados, debemos tratar los restos cremados con la misma dignidad y cuidado que daríamos a un cuerpo: con un entierro o sepultura adecuados. De la misma manera que no exhibiríamos un cuerpo o un ataúd en nuestra casa, ni esparciríamos partes del cuerpo por el aire, no deberíamos hacer lo mismo con los restos cremados de un ser querido.

Afortunadamente, nuestro cementerio católico diocesano, el Cementerio de Nuestra Señora del Monte Carmelo, tiene un programa para enterrar o sepultar los restos cremados de los seres queridos que, por cualquier razón, aún no han sido enterrados. Recibirán un entierro adecuado y digno, y un ministro celebrará las oraciones y los rituales a los que los difuntos tienen derecho como cristianos. Puede llamar al (915) 860-0606 para obtener más información. De este modo, como nos recuerda el ritual funeral, subrayamos vínculo espiritual que aún existe entre vivos y muertos, y proclamamos nuestra creencia de que todos los que creen resucitarán y se reunirán en el cielo, donde la muerte no existirá más.



HAPPY BIRTHDAY, FATHER!

Fr. Francisco (Frank) Hernandez	11/1
Fr. Marciano Lopez-Solis, AA	11/2
Fr. Emanuel Alcazar	11/19
Fr. Hung T. Nguyen, SJ	11/20
Fr. Kevin O'Neill, FSSP	11/30

ORDINATION ANNIVERSARY

Alfonso Bonilla (OP)	11/15/1997
Mount Joseph Selvan Durai Raj, SJ	11/24/1993
Flavio Alberto Hernandez, OFM	11/15/1970
Francisco Javier Lopez Camarena, OFM	11/27/1994
Pablo Matta	11/25/1990
Peter Precourt, AA	11/20/1976
Mario Serrano, OFM Conv.	11/4/2016



915.544.6688

**PDX Printing proud printer
of the Rio Grande Catholic**

**PDX Printing is a full service
commercial print shop.**

In addition to newspapers, we print and bind books, programs, brochures, carbonless forms, flyers, posters, letterhead, envelopes, business cards and much more.

**Call us and allow us to bid on
your printing needs.**

208 Octavia St., El Paso, TX 79901

Being Thankful Is Hard Sometimes



Janet M. Crowe

Sam and Anna stood in front of the candle in their living room. Our Lady of Guadalupe's face shone through the glass as Sam lit the candle's wick. He smiled at Anna and they made the Sign of the Cross to begin their daily prayers, offering up their praises and their requests for family and friends.

Sam's eyes were closed but he suddenly felt a movement beside him as Anna dropped her hands and took a step backward. Concerned, he opened his eyes and, seeing her shoulders slumped and her head bent down, Sam reached for her. "Are you alright?" he asked, guiding her to the nearby chair.

"I'm sorry to interrupt your prayers," she whispered, tears streaking down her face. "I just couldn't think of anything to say, I don't even know how to pray anymore. These past many months – almost two years now – have been so difficult and filled with problems. Is God even listening to our prayers?"

Sam took her hands in his own and bent down to look into her eyes, his own now glistening with tears as he felt her pain. "Yes, sweetheart, there are many things that have gone terribly wrong this year," he agreed. "But you also know that God has

heard our prayers and that we have been richly blessed in many different ways."

"How?" Anna cried. "How have we been blessed? Our son and daughter-in-law have suffered so much this year when they lost three precious babies to miscarriage. How is that an answer to our prayers when we prayed so hard every day for the health and safety of each of those babies? How can you say that it is a blessing from God when I can also feel in my heart the pain and heartache our son and daughter-in-law have endured with the loss of those little babies? And what about our daughter? She is struggling with her own problems and there is nothing that I can do to help her? How can a mother not even be able to help her own child and still feel like she should be thankful to God? What is the point in praying anymore?"

"You ARE helping our daughter," Sam comforted his wife, "just by being there for her – even if it is over the phone. You are encouraging her, helping her to see that there are more good times in life than bad, and reassuring her that things will get better soon. There isn't a magic wand to fix problems, but you are showing her that she is brave enough to face the obstacles in her path and strong enough to overcome them. Being supportive helps her to see her own value and worth, and God has helped you to know what to say to her."

"Maybe," Anna sighed, "but why is it taking so long?"

Sam smiled and said, "No one knows God's timing or what He



plans for us, but He strengthens us through each hardship so that we are able to conquer the next problem that comes along and also appreciate each new day."

"God sure is slow sometimes," complained Anna with just a hint of a smile.

"Yes, He is," laughed Sam, "but He is also generous in His gifts. Remember how God helped the doctors discover what our daughter-in-law needed to be able to carry our sweet granddaughter for the full nine months? They still suffer the pain of losing their other babies, but they now have a precious baby to hold in their arms as well as in their hearts."

"She is certainly cherished by all of us," Anna said. "We were so afraid that they would lose her before she was born, but we tried to be joyful at every stage of her life, too. When they heard her heartbeat for the first time, we rejoiced and remembered hearing our own children's heartbeats

when they were smaller than a raisin."

"How can anyone deny that it is a baby, a human person, when they listen to a tiny baby's heartbeat at only a few weeks old?" wondered Sam. "When she was conceived, she was as small as a grain of sugar, but she already had all she needed to develop and grow into the beautiful child she is today. She just needed time and nourishment – the same thing she needs today, the same thing you or I or anyone needs today to continue living."

"Yes, and she grew so quickly," said Anna. "It wasn't long before her tiny fingers developed, even with her own unique fingerprints, and we wondered if she was sucking her thumb inside her mommy's womb."

"Then at only ten weeks after conception, she had tiny little feet, perfectly formed with itty-bitty toes. Tiny feet small enough to dance on the fingernail of her grandmother's pinky fin-

ger," Sam said, squeezing Anna's hands. "God performs amazing miracles in the development of every baby, and He continues blessing us with miracles all during our lives, before birth and even after we become grandparents."

"You're right," agreed Anna. "God is great, life is good, but the times we're going through right now are crazy. I guess that's why we need to keep praying, trying to recognize and acknowledge the wonderful miracles around us and the blessings God showers down upon us. That way we can see past the craziness and focus on the multitude of ways we've been blessed. Thank you, sweetheart, for opening my eyes to the many things I have to be thankful for – particularly you, our love, and every day we have with our family."

"Don't forget turkey," said Sam with a chuckle. "Isn't it time to put that turkey in the oven?"

Sexual Atoms and Molecules



Fr. Tad Pacholczyk

A major issue in bioethics today involves "informed consent," but some try to make everything about consent. This is especially notable when it comes to ethical discussions around the exercise of human sexuality.

In a thought-provoking 2015 article entitled *Liberalism Can't Understand Sex*, author and researcher Jason Morgan challenges the reigning cultural view that sees sexual activity as acceptable between any two or more individuals as long as they freely consent to engage in it.

He notes that in such a framework, "all activities are equal, as long as we have obtained consent when those activities involve others." This assumption about the equivalence of all consensual

activities, however, is dubious at best, given that sexual activity affects and engages us in a way that is radically different from other human activities.

Morgan notes that "sex, unlike anything else we might do with another person, transcends the self while radically reorienting it within a new, shared context with our sexual partner. Consent assumes that sex will not do this, that sex will leave two people as fully autonomous after sex as they were before. But this is precisely the one thing that sex was designed not to do. Sex, even if entered into based on a free agreement between two autonomous people, by its very nature dismantles the autonomy upon which the consensual understanding of sex had been based."

In other words, sex touches us at a deeper level than other activities, binding us to another and speaking a language not of autonomy or transient engagement, but of communion and enduring self-gift. To suggest that sex is just about being sure you gave consent before the clothes started flying is to leave young people unfulfilled. That's what happens routinely in hook-up experiences and patterns of cohabitation.

Morgan sums up the central flaw

in consent-based notions of human sexuality this way: the 'yes' given to sex and premised on individual autonomy is "fundamentally different from the 'yes' in which human sexuality is designed to operate: a 'yes' to the other in his or her spiritual, intellectual, emotional, and physical entirety. Sex functions precisely to break down autonomy and overcome the overweening sovereignty of the self upon which consent is ultimately based."

He continues: "By contrast, sex draws two people into the most intimate form of community, forming a new relationship based on a shared totality of existence. Where liberalism deals in a world of unjoinable, antagonistic atoms, human sexuality strives to bring two atoms together in order to make an entirely different molecule."

By talking about consent ad nauseum, we misdirect young people down primrose paths, away from the unique anchoring power of love in marriage, wherein the full experience of the human sexual encounter, embodying both transcendence and sacrifice, is able to be lived out.

This plenitude of sex cannot be adequately captured by the vagaries of in-the-moment consent, which reduces and over-simplifies

the bigger question of whether or not to have sex to the choice between "yes" or "no" regarding a particular act of intercourse.

Instead, the "yes" or "no" raised by sex is not just to the physical joining of two bodies, but to the richly rewarding and sacrificial intermingling of two selves becoming one entity in a life-long union of persons. This commingling automatically expresses the strongest and most authentic human affirmation each one can give to the other, even to the point of embracing each other not only as spouses but also as parents in the potentially life-giving act of marital intimacy.

Those who partake of sex within a loosely committed relationship like cohabitation, on the other hand, sense — especially women — that the troubling absence of a marital commitment ultimately connotes an incomplete, inauthentic and unstable promise about love.

By pushing back against the hollow notion of "consent-for-tonight" and encouraging chaste continence until marriage, we initiate the process of restoring sex to its rightful place — not as contractual or bargained recreation, but as the unrestricted gift of one for the other

and the reception of that same gift.

In this perspective, unique to the setting of marriage, men and women give of themselves for the sake of each other. Such a form of mutual honoring involves the sacrifice of oneself in an other-centeredness that can and often does elevate the dignity of each to a new and transcendent level.

The ethical issue, in sum, is not merely one of mutual consent, but of authentic interpersonal good. Consenting to harmonious hedonisms or reciprocal exploitation is obviously against the good of the individuals involved, as anyone who has ever been sexually objectified, used and discarded sadly knows. Consent is necessary, but not sufficient. What also is needed is to secure the mutual, lasting good of the parties involved.

Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org and www.father tad.com.



Padre Wilson Cuevas

Hay personas que no llevan ritmo de vida sino ritmo de muerte. Viven tensionadas, tristes y con un estrés que los consume. La ambición desmedida de dinero y de poder convierte la “vida” de algunos en una muerte cotidiana y en un infierno constante. Los especialistas coinciden en afirmar que una quinta parte de los adultos del mundo muestran síntomas alarmantes de angustia. Según la Organización Mundial de la Salud, el 25% de los que van a consultas médicas también padecen de angustia. Es urgente que el arte de vivir, sea para todos más importante que el arte de adquirir poder, dinero o prestigio. Las relaciones familiares deben pasar al primer plano y Dios debe ser un amigo constante y no un invitado ocasional.

El arte de vivir es el arte de amar, el arte de servir y el arte de estar en armonía consigo mismo, con Dios, con los demás y con la creación. El mejor remedio contra la angustia están en una vida sosegada, en una conciencia tranquila y en el cultivo de buenas relaciones con los demás y su entorno. A los creyentes de Roma les propuso el apóstol Pablo un programa de vida, que ojala lo tomaremos en cuenta: “Servid al Señor, alegres en la esperanza, constantes en la tribulación y perseverantes en la oración. Bendecid a los que los persiguen, no maldigáis. Alegrémonos con los que se alegran; llorar con los que lloran. Tengan el mismo sentir los unos con los otros... No

devolváis a nadie mal por mal y procuren hacer el bien ante todos los hombres. En lo posible esta en paz con todos. No os dejéis vencer por el mal, antes bien domina el mal con el bien” (Romanos 12,12-21). Verdad que es un descanso para el alma leer y meditar la Palabra de Dios? Pero hay algo más valioso ponerla en práctica.

Nos educan más para obtener un título que para vivir. Tampoco nos educan para morir; aunque es lo más seguro que tenemos. Se supone que nuestra fe debe estar cimentada en la resurrección, pero hay quienes creen más en el dinero, en el poder y en el prestigio. Con dinero se compra un crucifijo de oro pero no se compra la fe. La religión auténticamente es del corazón. Es mucho, muchísimo más que usar medallas, recitar oraciones o saberse la Biblia de memoria. Me engaño si mezclo rezos y ritos con una vida inmoral. Lo que me une a Dios es una conciencia limpia. Muy bien lo expresa el Salmo 15 al preguntar: Quien puede estar con Dios y habitar en su casa o en su templo? “El que anda sin tacha y obra la justicia; quien dice la verdad de corazón y no calumnia con su lengua; aquel que no daña a su hermano ni hace agravio a su prójimo... El que cumple con su promesa, no prestan dinero a usura, es justo y no hace daño al inocente. Quien obra así jamás vacilará”. Así es. La religiosidad está en la integridad, en la justicia y en el amor. No te engañes con una fe sin buenas frutos.

Cierto día, cuenta la Madre Teresa de Calcuta, vino a visitarme una dama Hindú muy adinerada y me dijo: Madre, Sabes una cosa? Me gustaría participar de alguna forma en sus labores sociales. Yo le dije que me parecía maravilloso y en la charla que



sostuvimos ella me dijo que le encantaban las vestimentas femeninas que ellos llaman saris. En ese momento llevaba puesto un precioso que debió haberle costado unas 800 rupias. El mío solo cuesta 8. Todos los meses me compro uno nuevo, exclamo la señora, fascinada con su lujosa vestimenta. Le pedí a Dios luz para expresar lo más conveniente y finalmente le dije: Yo en su lugar comenzaría por el sari. Y añadí: La próxima vez que vaya a comprar uno, escójalo de 500 rupias y con los 300 restantes compre saris para los pobres. Esta mujer terminó después comprando saris de 100 rupias;

reconoció que su vida había cambiado y que al compartir era más lo que recibía que lo que daba.

Cuántos de nosotros podríamos aprender de este ejemplo a ser más solidarios y generosos con los pobres y con la Iglesia. A liberarnos de marcas, lujos innecesarios y apariencias engañosas. Nuestra indiferencia, arrogancia y autosuficiencia son pecados de omisión que ensombrecen nuestra fe y nuestra alegría. Aunque tengamos mucho y podamos lucir cosas costosas, estamos ocultando nuestro egoísmo y falta de un sentido auténtico de nuestra vida. Una visión limitada y deseo de posesión de

nuestra parte, privan a muchos de las bendiciones que Dios desea que reciban y que desea que la reciban a través de nosotros. Todos tenemos siempre algo que ofrecer! Recordemos siempre: Al final, les acompañan “sus obras” no sus cosas. Las cosas hay que dejarlas. Y sabiéndolo, es absurdo que nos afanemos por acumular cosas, que tendremos que dejar y tampoco en atesorar buenas obras que nos van a acompañar eternamente! Cuando nos llegue esa hora de la cita ineludible! Dios nos espera... Bendita fe!

A Rhythm Of Death

of good relationships with others and their environment.

To the believers in Rome, the apostle Paul proposed a life program, which I wish we would all take into account: “Serve the Lord, joyful in hope, constant amid tribulation and persevering in prayer. Bless those who persecute you, do not curse them. Rejoice with those who rejoice; weep with those who weep. Have the same regard for one another ... Do not return evil for evil toward anyone and try to do good before all men. Whenever possible, be at peace with everyone. Do not be conquered by evil but conquer evil with good.” (Romans 12:12 to 21) Isn’t it true that it is restful for the soul to read and meditate on the Word of God? But there is something else even more valuable... to put it into practice.

We are educated and trained more to obtain a degree than to live. Nor are we taught how to die; although this is the surest thing we have. Our faith is supposed to be grounded in the resurrection, but there are those

who believe more in money, in power and in prestige. With money you buy a gold crucifix but you don’t buy faith. Authentic religion is born from the heart. It’s much, much more than wearing medals, reciting prayers, or knowing the Bible by heart. I deceive myself if I mix prayers and rituals with an immortal life. What unites me to God is a clear conscience. It is very well expressed in Psalm 15 when asking: Who may dwell with God in his holy mountain and live in his house or in his temple?: “He who walks without blame and does justice; who tells the truth from the heart and does not slander with his tongue.- He who does not harm his brother or hurt his neighbor ... He who keeps his promise despite the cost, does not lend money at usury, is fair and does no harm to the innocent. Whoever acts like this will never be shaken.” That’s right . Religiosity is in the integrity, in justice and in love. Don’t be fooled by an unfruitful faith.

One day, tells Mother Teresa of Calcutta, a very wealthy

Hindu lady came to visit me and said to me: Mother, do you know something? I would like to participate in some way in your social work. I told her that I thought it was wonderful, and in the conversation we had, among other things, she mentioned that she loved the feminine clothes they call saris. At the time she was wearing a beautiful one that must have cost her about 800 rupees. Mine had only cost 8. Every month I buy myself a new one, she exclaimed, totally fascinated with her luxurious clothing. I asked God for enlightenment to express what might be most advisable and finally - I said: I personally would start with the sari. And I added: Next time you go to buy one, choose one for 500 rupees and with the remaining 300 buy saris for the poor. This woman later ended up buying 100 rupee saris; recognizing that her life had changed, and that when sharing she was receiving more than what she gave.

How many of us could learn from this example to be more

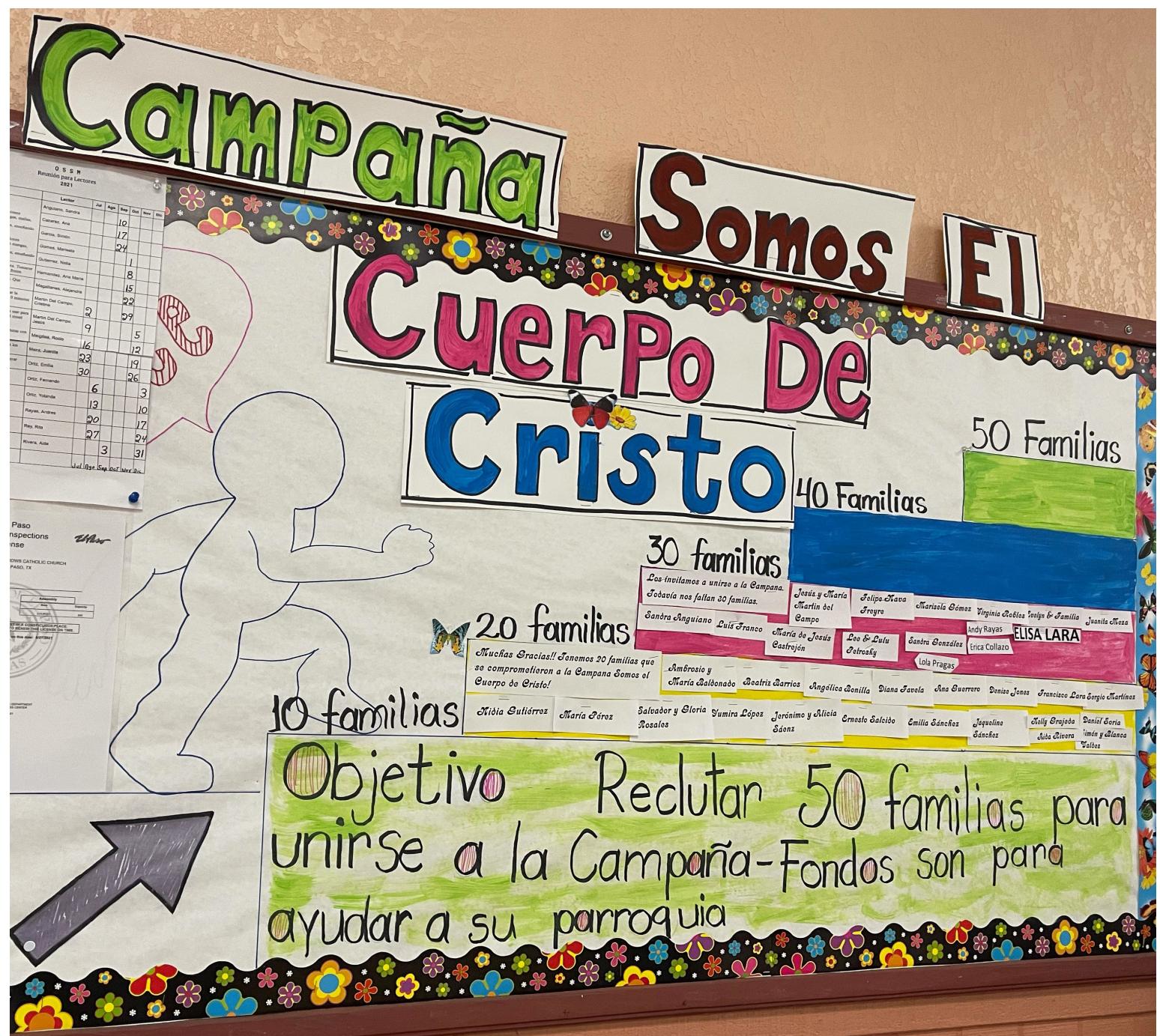
supportive and generous with the poor and with the Church. To free ourselves from name brands, unnecessary luxuries and deceptive appearances. Our indifference, arrogance and self-sufficiency are sins of omission that darken our faith and our joy. Although we have a lot and we can show off expensive things, we are disguising our selfishness and lack of an authentic meaning in our life. A limited vision and desire for possessions on our part, deprive many others of the blessings that God wants them to receive and He wants them to receive these through us. All of us always have something to offer! Let us remember: In the end, all that will accompany you will be “your works, not your things” Things must be left behind. And knowing this, it is absurd for us to be anxious about accumulating things that we will have to leave, but instead gather treasured good works that will accompany us for eternity when the hour comes for that unavoidable appointment! God awaits us ... May we have Blessed faith!

Entering into A Joyful Time in Preparation for Our Future

By Christie Rodriguez
Capital Campaign Coordinator

As we enter into November, we joyfully begin preparing our hearts with faith and anticipation for the upcoming Advent Season and the arrival of Christ – guided by liturgy and prayerful preparation. This time of hope and preparation has guided all efforts at the Diocese to earnestly relaunch the We Are the Body of Christ campaign. Parishes across our Catholic community will build upon the foundation set forth by the more than 4,500 families, who collectively have raised more than \$10.75 million to fortify our ministry in El Paso and West Texas. Our goal is to raise \$18 million and we are making exceptional progress towards this! Funds raised through the campaign directly supports four programs to ensure the future of the Diocese remains strong: Seminarian/Diaconate Education and Formation; Catholic Education and Religious Formation; Parish Emergency Assistance; and Strengthening Parishes at the Local Level. The generosity of our community of faith is unbridled and is a true testament of God's work through us.

While we look to relaunch the campaign across the Diocese, one parish in particular, Our Lady of Sorrows (OLS), continued to engage families during the pandemic by keeping prayer and liturgy at its core. In addition to raising funds to support the We Are the Body of Christ campaign, parish leadership recognized local needs at OLS, including renovations to the parish hall and rectory. Under the leadership of Fr. Mateus Pol and volunteers, Norma Favela and Jacqueline Sanchez, OLS developed a way to publicly acknowledge and steward families who have supported the campaign by not only sharing their names on the parish hall bulletin board, but by also preparing “Appreciation Gifts” to keep prayer and ministry at the heart and center



of fundraising efforts. In these packages are rosaries, calendars, prayer cards, OLS pins, and a notebook – all items to guide and lead families through their daily devotionals. This is such a generous and thoughtful invitation to remain spiritually invested in the campaign. This small, yet significant, gesture embodies the liturgical season of Advent – planting seeds within our hearts to remain prayerful and hopeful

for Christ's soon arrival and eventual resurrection.

Bishop Seitz, clergy, staff, and laity are so excited to be resuming the We Are the Body of Christ campaign. In just the last 6 weeks, we've met with nearly all the presbyterate to discuss their enthusiasm for recruiting lay leaders and sharing the good news and benefits of the campaign for their parishes in support of the shared ministries

across the Diocese. The positive energy of Tina Edwards-Milam, Pledge Fulfillment Specialist, and the efforts of Linda Caro, Catholic Foundation's ~ Chief Operating Officer, Bishop Seitz, and others has created a strong foundation from which to continue to build this legacy for future generations of Catholics in West Texas and beyond.

We genuinely appreciate the generosity and prayerful consid-

eration of our parishioners to the Capital Campaign, ensuring the future of our Catholic Faith.

Prayerfully consider your sacrificial gift, or for more information, go to www.bodyofchristcampaign.com or call (915) 872-8412, Ext 137.



Entrando En Un Tiempo De Alegría Para Preparar Nuestro Futuro

Por Christie Rodríguez
Coordinadora, Campaña de Capital

A medida que entramos en noviembre, comenzamos con alegría a preparar nuestros corazones con fe y anticipación para la próxima temporada de Adviento y la llegada de Cristo – guiados por la liturgia y la preparación en oración. Este tiempo de esperanza y preparación ha guiado todos los esfuerzos de la Diócesis para relanzar seriamente la campaña Somos el Cuerpo de Cristo. Las parroquias de nuestra comunidad católica se basarán en los cimientos establecidos por las más de 4.500 familias, que colectivamente han recaudado más de 10,75 millones de dólares para fortalecer nuestro ministerio en El Paso y el oeste de Texas. Nuestra meta es recaudar 18 millones de dólares

recaudar fondos para apoyar la campaña Somos el Cuerpo de Cristo, los líderes de la parroquia reconocieron las necesidades locales de OLS, incluyendo la renovación del salón parroquial y la rectoría. Bajo el liderazgo del P. Mateus Pol y de las voluntarias Norma Favela y Jacqueline Sánchez, la OLS desarrolló una forma de reconocer públicamente y de agradecer a las familias que han apoyado la campaña, no sólo compartiendo sus nombres en el tablón de anuncios del salón parroquial, sino también preparando “Regalos de Agradecimiento” para mantener la oración y el ministerio en el corazón y el centro de los esfuerzos de recaudación de fondos. En estos paquetes hay rosarios, calendarios, tarjetas de oración, insignias de la OSL y un cuaderno, todos ellos artículos para

compartir en toda la Diócesis. La energía positiva de Tina Edwards-Milam, Especialista en Cumplimiento de Promesas, y los esfuerzos de Linda Caro, Directora de Operaciones de la Fundación Católica, el Obispo Seitz, y otros, han creado una base sólida desde la cual continuar construyendo este legado para las futuras generaciones de católicos en el oeste de Texas y más allá.

Apreciamos genuinamente la generosidad y la consideración en oración de nuestros feligreses a la Campaña de Capital, asegurando el futuro de nuestra Fe Católica.

Considere en oración su regalo de sacrificio, o para más información, vaya a www.bodyofchristcampaign.com o llame al (915) 872-8412, Ext 137.

A Call for Dignified Work

By Dylan Corbett
Director, Hope Border Institute

"They haven't paid me in 3 weeks but I am too afraid to ask for my money. I am afraid they will fire me or tell la migra that I am here."

Juan tells a story of working over 50 hours a week and often only being compensated for half of the hours he's worked, if at all. As someone living without documents, he feels he has little options to change his situation.

Frustrating and disheartening, his story of unjust treatment in the workplace is not isolated. According to Econfact, in the United States, those without documents earn at least 42% less than someone who has immigration status.

Catholic social teaching tells us that every person has the right to dignified work. Work is not just a means of survival, but a way to have a hand in God's work, to provide for ourselves and our families. It is a space to develop our creativity and a sense of self. We need to protect the right of all to have access to meaningful employment that is a space of self-growth and self-worth.

The economy and wealth are meant to serve the person. In defending the rights of workers, we put dignity at the center of society. Too often, money and quick success take precedence over our lives. By thinking about work as a way of contributing to our families and communities, we can create a society that puts human beings and grace before capital gain.



In El Paso, La Mujer Obrera is striving to put the human and well-being of persons and the community at the center of their work. La Mujer Obrera was founded by Chicana activists in 1981 as a source of support for women in the workforce facing discrimination and low working wages.

Lorena Andrade, executive

director of La Mujer Obrera, is working with local women on a variety of projects grounded in the dignity of work, including community gardening, a daycare and advocacy work group that lifts up the visibility of women in the workplace.

Through her work, Lorena comes to understand that relationships with other people and

nourishing their culture through creativity leads to empowerment. She expresses her faith by creating a strong base of community from which others can rise and thrive.

In denouncing unjust labor conditions and unfair wages, we can all promote the common good. We can support individuals like Juan as they navigate a

broken economy. We can raise the stories of women who are not always treated with dignity in the workplace. And we can take action, just as Lorena has, in order to truly prioritize human lives.

Abi Ray is the director of formation and engagement at the Hope Border Institute. For more ways to get involved, visit www.hopeborder.org.

Un Llamado Al Trabajo Digno

Por Dylan Corbett
Director, Hope Border Institute

"No me han pagado en 3 semanas, pero tengo demasiado miedo de pedir mi dinero. Tengo miedo de que me despidan o le digan a la migra que estoy aquí".

Juan cuenta una historia de trabajar más de 50 horas a la semana y, a menudo, solo se le compensa por la mitad de las horas que ha trabajado, o hasta menos. Como alguien que vive sin documentos, siente que tiene pocas opciones para cambiar su situación.

Frustrante y desalentadora, su historia de trato injusto en el lugar de trabajo no es aislada. Según Econfact, en los Estados

Unidos, quienes no tienen documentos ganan al menos un 42% menos que quienes tienen estatus migratorio.

La doctrina social católica nos dice que toda persona tiene derecho a un trabajo digno. El trabajo no es solo un medio de supervivencia, sino una forma de participar en la obra de Dios, para mantenernos a nosotros mismos y a nuestras familias. Es un espacio para desarrollar nuestra creatividad y el sentido de uno mismo. Necesitamos proteger el derecho de todos a tener acceso a un empleo significativo que sea un espacio de crecimiento personal y autoestima.

La economía y la riqueza están destinadas a servir a la persona.

Al defender los derechos de los trabajadores, ponemos la dignidad en el centro de la sociedad. Con demasiada frecuencia, el dinero y el éxito rápido tienen prioridad sobre nuestras vidas. Al pensar en el trabajo como una forma de contribuir a nuestras familias y comunidades, podemos crear una sociedad que antepone a los seres humanos y la gracia a las ganancias de capital.

En El Paso, La Mujer Obrera se esfuerza por poner el bienestar humano y de las personas y la comunidad en el centro de su trabajo. La Mujer Obrera fue fundada por activistas Chicanas en 1981 como una fuente de apoyo para las mujeres en la fuerza laboral que enfrentan

discriminación y bajos salarios laborales.

Lorena Andrade, directora ejecutiva de La Mujer Obrera, está trabajando con mujeres locales en una variedad de proyectos basados en la dignidad del trabajo, incluida la jardinería comunitaria, una guardería y un grupo de trabajo de promoción que aumenta la visibilidad de las mujeres en el lugar de trabajo.

A través de su trabajo, Lorena llega a comprender que las relaciones con otras personas y nutrir su cultura a través de la creatividad conduce al empoderamiento. Ella expresa su fe creando una base sólida de comunidad desde la cual otros pueden crecer y prosperar.

Al denunciar las condiciones laborales injustas y los salarios injustos, todos podemos promover el bien común. Podemos apoyar a personas como Juan mientras navegan por una economía quebrada. Podemos plantear las historias de mujeres que no siempre son tratadas con dignidad en el lugar de trabajo. Y podemos actuar, como lo ha hecho Lorena, para priorizar verdaderamente las vidas humanas.

Abi Ray es la directora de formación y participación del Hope Border Institute. Para conocer más formas de participar, visita www.hopeborder.org.

The Shepherd's Corner

Gifts & Books

Hours of Operation:

Monday & Tuesday 5:00 pm to 7:00 pm

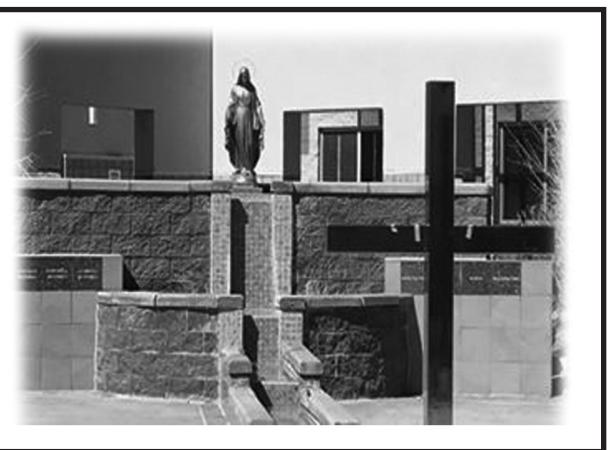
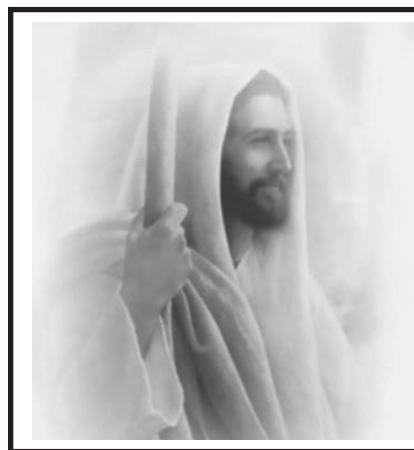
Wednesday - Friday 9 am -12 pm

Saturday 3rd and 4th Saturday 10 am -1pm

Saturday 5 - 6

Sunday 10 am - 2:30 pm & 4:30 pm - 6:00 pm

St. Luke Catholic Church
930 E. Redd Road, El Paso Texas 79912





FOUNDATION FOR THE DIOCESE OF EL PASO

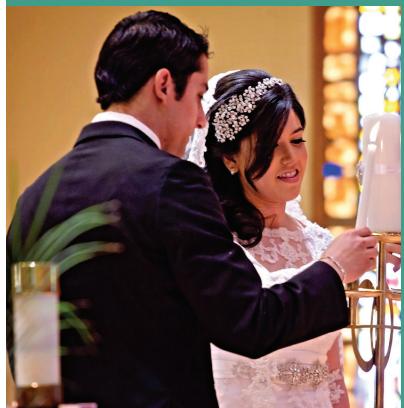
PRAY. SERVE. GIVE.



WE NEED TO TALK ...

Free

Open to the Public



ESTATE & END OF LIFE *Planning Seminar*

THURSDAY, NOVEMBER 11

QUEEN OF PEACE
1550 BELVIDERE STREET

THURSDAY, NOVEMBER 18

ST. RAPHAEL
2301 ZANZIBAR ROAD



**Doors Open at 5 PM for Refreshments
Seminar 6-8 PM**

RSVP: Alyssa Salazar (915) 872-8412 or asalazar@catholicfoundationelpaso.org



LOVE BUILDS HOPE

\$ **1,833,462**

PLEDGE

\$ **1,319,100**

PAID OF

10/15/2021

AS OF



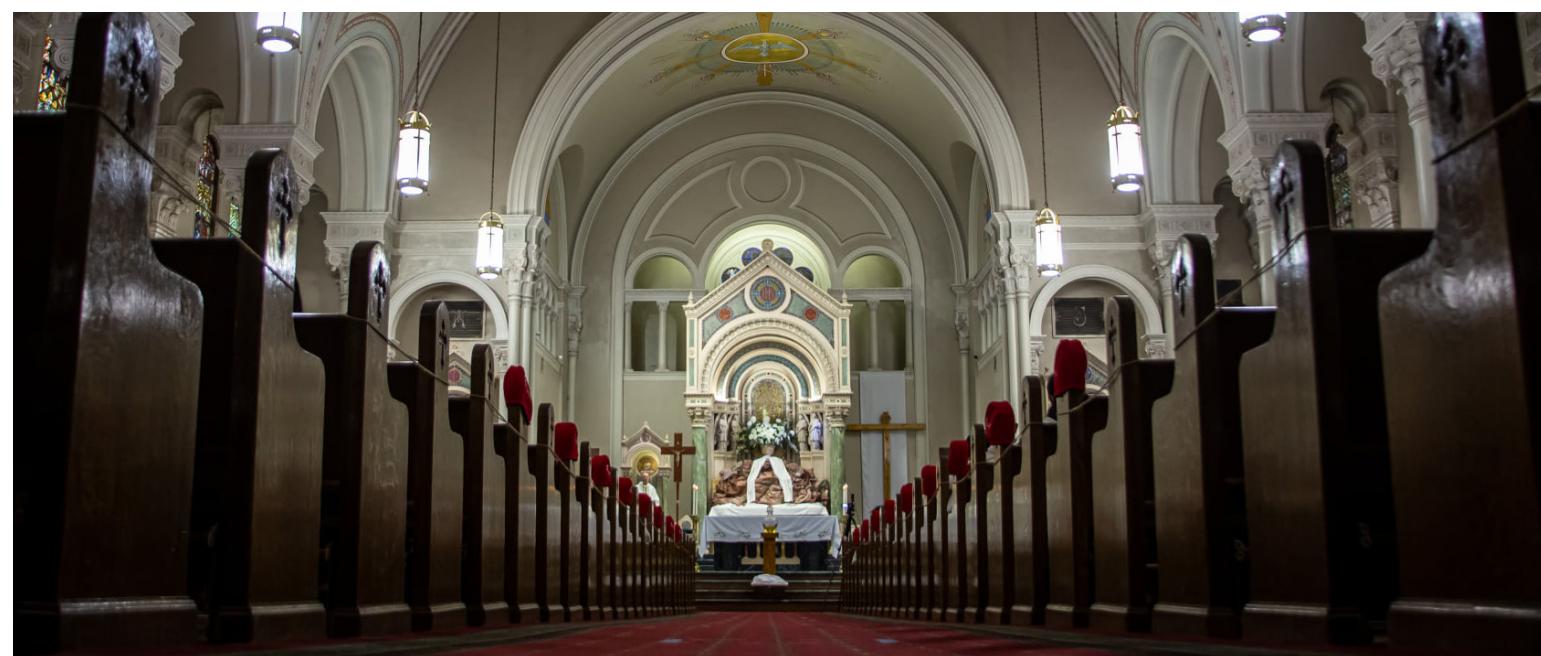
**MAKE YOUR DONATION TODAY
WWW.2021PROGRESS.ORG**

The Diocese Counts Again!

By Karina Sandoval
Stewardship Coordinator

The Diocesan Mass Attendance Count was conducted on the weekends of October 16 & 17 and 23 & 24 in all parishes, including seminaries, convents and monasteries that celebrate Mass. Parishes reported how many individuals attended Mass in English, Spanish, bilingual, or other languages, they also reported how many individuals attended Mass virtually through social media portals such as Facebook and YouTube.

The Diocese of El Paso is looking forward to the results now that El Paso has transitioned to a new lifestyle due to the COVID-19 virus pandemic, and consequently has affected in-person Mass attendance. But, has also opened another opportunities to evangelize such as live-streamed Masses. The results will provide a baseline in



the COVID-19 decline and will help to analyze better pastoral strategies to welcome back parishioners to Mass and identify trends in Church attendance.

The official results are available in the Catholic Foundation website: catholicfoundationelpaso.org. Contact your parish for their latest Mass schedule, for

parish contact information visit dioceseofelpaso.org.

For any questions about the 2021 Mass Attendance Count, please contact Karina Sando-

val, Stewardship Coordinator at 915-872-8412 or at ksandoval@catholicfoundationelpaso.org.

¡La Diócesis Cuenta Otra Vez!

By Karina Sandoval
Stewardship Coordinator

El Conteo Diocesano de Asistencia en Misa fue conducido los fines de semana del 16-17 y 23-24 de Octubre en todas las parroquias, seminarios, conventos y monasterios que celebran la Misa. Las parroquias repor-

taron cuantos individuos asistieron a Misa en inglés, español, bilingüe o otros idiomas; también reportaron cuantos individuos asistieron a Misa virtualmente a través de los portales de medios sociales como Facebook y YouTube.

La Diócesis de El Paso espera los resultados con anticipación

ahora que El Paso ha cambiado a un nuevo estilo de vida debido a la pandemia del virus del Covid-19 y consecuentemente ha afectado la asistencia a Misa. Pero también ha abierto nuevas oportunidades para evangelizar tales como las misas transmitidas en vivo. Los resultados proveerán una línea de base en el

declive del Covid-19 y ayudarán a crear mejores estrategias para acoger a los feligreses de nuevo a Misa, y también a identificar tendencias en asistencia en Misa.

Los resultados oficiales están disponibles en la página web de la Fundación Católica en: catholicfoundationelpaso.org. Contacta a tu parroquia para

el horario mas actualizado de Misas, contacto parroquial disponible en dioceseofelpaso.org.

Si tiene preguntas sobre el Conteo de Asistencia en Misa, contacte a Karina Sandoval, Coordinadora en Corresponsabilidad al 915-872-8412 o en ksandoval@catholicfoundation.org.

Beloved Disciples of Jesus Amados Discípulos de Jesús

Join us as a “**Friend of the Foundation**”, a recurring giving program that allows you to automatically contribute to our Catholic Ministries, Parishes and Schools through your bank account or credit/debit card. With no more reminders, it will automatically renew each year as long as you are a member, and will make your contribution go further. **You may change your pledge or quit at any time. Call us at (915) 872-8412 or log in at www.elpasodiocesefoundation.org**

Únase a nosotros como “**Amigo de la Fundación**”, un programa de donaciones recurrentes que le permite contribuir automáticamente a nuestros Ministerios Católicos, Parroquias y Escuelas a través de su cuenta bancaria o tarjeta de crédito / débito. No más recordatorios, se renovará automáticamente cada año mientras sea usted miembro y la cual hará que su contribución llegue más lejos. **Puede cambiar su promesa o renunciar en cualquier momento.** Llámenos al (915) 872-8412 o ingrese a www.elpasodiocesefoundation.org.

 CATHOLIC FOUNDATION
FOR THE DIOCESE OF EL PASO



CATHOLIC LEGACY FUND
ENDOWMENT FOR OUR FUTURE

 CATHOLIC
MINISTRY APPEAL
PROGRESS 2021

Yes, I would like to be a Friend of the Foundation through:

Progress Annual Ministry Appeal
 Catholic Legacy Fund _____

¡Sí! Me gustaría ser Amigo de la Fundación a través de:

Progreso Campaña para los Ministerios
 Fondo del Legado Católico _____

Donor Information | Información Donante

Name/Nombre _____

Address/Dirección _____

City, State, Zip/Ciudad, Eastado, Código Postal _____

Phone/Teléfono _____

Parish/Parroquia _____

Email/Correo Electrónico _____

Signature/Firma _____ Date/Fecha _____

Payment information | Información De Pago

Monthly Gift Amount | Donación Mensual \$ _____

Friend of the Foundation - Recurring Gift Program
Amigo de la Fundación - Programa de donativo recurrente

Credit-Debit Card/ Tarjeta de Crédito-Débito

Auto Withdrawal (please attach a voided check) /Retiro Automático (Favor incluya cheque cancelado)

Please deduct as noted above from my/ Deduzca de mi cuenta de:

Checking/ Cheques Savings/ Ahorros Credit-Debit/ Crédito-Débito

on the/ en el día 5th or 20th

Credit-Debit Card/ Tarjeta de Crédito-Débito MC Visa Discover



Expiration Date (month/year) - Fecha de Vencimiento (Mes/Año) _____ / _____

How To Live A Meaningful Life

By Bishop Robert Barron
Founder, Word On Fire

Last week, I had the great good fortune to sit down for a Zoom interview with Jordan Peterson, Jonathan Pageau, and John Vervaeke. As I'm sure you know, Peterson, Professor of Psychology at the University of Toronto, is one of the most influential figures in the culture today. Pageau is an artist and iconographer working in the Orthodox Christian tradition, and Vervaeke is a professor of cognitive psychology at the University of Toronto. All three of these gentlemen have a powerful presence on social media. The topic of our conversation was a theme that preoccupies all four of us—namely, the crisis of meaning in our culture, especially among the young. To kick things off, Peterson asked each of us to give our definition of meaning and, more specifically, of religious meaning. When my time came, I offered this: to live a meaningful life is to be in purposive relationship to value, and to live a religiously meaningful life is to be in purposive relationship to the *summum bonum*, or the supreme value.

Following the prompts of Dietrich von Hildebrand, I argued that certain values—epistemic, moral, and aesthetic—appear in the world, and they draw us out of ourselves, calling us to honor them and to integrate them into our lives. So, mathematical and philosophical truths beguile the mind and set it on a journey of discovery; moral truths, on display in the saints and heroes of the tradition, stir the will into imitative action; and artistic beauty—a Cézanne still-life, a Beethoven sonata, Whitman's



Leaves of Grass—stops us in our tracks and compels us to wonder and, in turn, to create. To order one's life in such a way that one consistently seeks such values is to have a properly meaningful life.

Now, I continued, the perceptive soul intuits that there is a transcendent source of these values: a supreme or unconditioned goodness, truth, and beauty. The fully meaningful life is one that is dedicated, finally, to that reality. Thus, Plato said that the culminating point of the philosophical enterprise is discovering, beyond all particular goods, the “form of the good”; Aristotle said that the highest life consists in contemplating the prime mover; and the Bible speaks of

loving the Lord our God with our whole soul, our whole mind, our whole strength. Jordan Peterson, echoing Thomas Aquinas, put it as follows: Every particular act of the will is predicated upon some value, some concrete good. But that value nests in a higher value or set of values, which in turn nests in a still higher one. We come, he said, eventually, to some supreme good that determines and orders all of the subordinate goods that we seek.

Though we articulated the theme in different ways and according to our various areas of expertise, all four of us said that the “wisdom tradition,” which classically presented and defended these truths, has been largely occluded in the culture

today, and this occlusion has contributed mightily to the crisis of meaning. Much has contributed to this problem, but we put emphasis especially on two causes: scientism and the postmodern suspicion of the very language of value. Scientism, the reduction of all legitimate knowledge to the scientific form of knowledge, effectively renders claims of value unserious, merely subjective, expressive of feeling but not of objective truth. Combined with this reductionism is the conviction, baked into the brains of so many young people today, that claims truth and value are simply disguised attempts to prop up the power of those who are making them or to sustain a corrupt institutional superstructure. Accord-

ingly, these assertions have to be demythologized, dismantled, and deconstructed. And along with this cultural assault on the realm of values, we have witnessed the failure of many of the great institutions of the culture, including and especially the religious institutions, to present this realm in a convincing and compelling manner. Far too often, contemporary religion has turned into superficial political advocacy or a pandering echo of the prejudices of the environs culture.

So, what do we need for a meaningful life? From my perspective, I said, we need great Catholic scholars, who understand our intellectual tradition thoroughly and who believe in it, are not ashamed of it—and who are ready to enter into respectful but critical conversation with secularity. We need great Catholic artists, who reverence Dante, Shakespeare, Michelangelo, Mozart, Hopkins, and Chesterton, and who are also on point to produce fresh works of art, imbued with the Catholic sensibility. And we need, above all, great Catholic saints, who show concretely what it looks like to live one's life in purposive relation to the *summum bonum*. We can and should blame the culture of modernity for producing the desert of meaninglessness in which so many today wander, but we keepers of the religious flame ought to take responsibility too, acknowledging our failures and resolving to pick up our game.

For people today will not enter into relationship with values and with the supreme value unless they can find mentors and masters to show them how.

INSEITZ

INTO THE

FAITH

A PODCAST WITH THE MOST REV. MARK J. SEITZ, D.D.
OF THE CATHOLIC DIOCESE OF EL PASO

SCAN ME

Building The Common Good Through Advocacy

By Marco Raposo
Directo, Peace and Justice

Seeking to put our faith into concrete action, Just Catholics, a local young adult ministry, in collaboration with the Diocesan Peace and Justice Ministry, visited the Offices of Joe Moody in May 2021 during the 87th Texas Legislative Session. With this project, we took our dream of working toward the common good one step forward.

Catholic Social Teaching (CST) is church tradition that seeks the common good. As a group, we consistently study CST, which provides our framework for reflecting and acting on social issues. To begin the advocacy process, we studied the Texas Catholic Conference of Bishops' (TCCB) policy positions. We made direct links from CST to the TCCB's priorities, ensuring that our advocacy grew out of our faith.

With a deeper understanding of Catholic influence on policy, we focused our advocacy on defending the dignity of life, specifically in relation to gun control and foster care.

With the August 3rd Walmart tragedy still latent in our hearts, and following the TCCB's position, we advocated against House Bill 1927 which now allows permit-less carry and can directly endanger life.

Foster care is a less obvious life issue, but inadequate care



Seeking to put our faith into concrete action, Just Catholics, a local young adult ministry, in collaboration with the Diocesan Peace and Justice Ministry, visited the Offices of Joe Moody in May 2021 during the 87th Texas Legislative Session. With this project, we took our dream of working toward the common good one step forward. Photo Courtesy Just Catholics Facebook Page

has repercussions on the quality of children's lives. The TCCB supported bills HB 3691 and 3815, and SB 1084, which we also added to our agenda.

Our project culminated in

a private Zoom meeting with Rep. Moody, which allowed us to directly see the power of raising our voices for justice. "I never imagined how responsive and genuinely interested in our

priorities our rep would be... and to have advocated from the lens of my faith was all the more valuable," said Marylu Vazquez, Just Catholics member.

After the blessing of this

project, Just Catholics is ready to continue being engaged and educated, so as to respond to our call to spread the love of God in the most impactful way.



CATHOLIC DIOCESE OF
EL PASO

OUR LADY OF MT. CARMEL CEMETARY

The only Catholic cemetery in the El Paso area established to serve the needs of our Catholic Community in their time of mourning and need. We help guide our families with end of life arrangements with pastoral care during your time of greatest need.

Facilities and Services include an intimate chapel for onsite services, a place for the interment of cremated remains in our columbarium or the chapel and we also offer traditional in-ground burials or in our mausoleum.

Mt. Carmel's peaceful grounds are maintained by environmentally responsible reclaimed water.

401 S. Zaragoza Road • (915) 860-0606

<https://www.elpasodiocese.org/our-lady-of-mt-carmel-cemetery.html> • mtcarmel@mtcarmelelp.org

*Serving the
El Paso Diocese
for Over 12 Years*

Someday is Here!

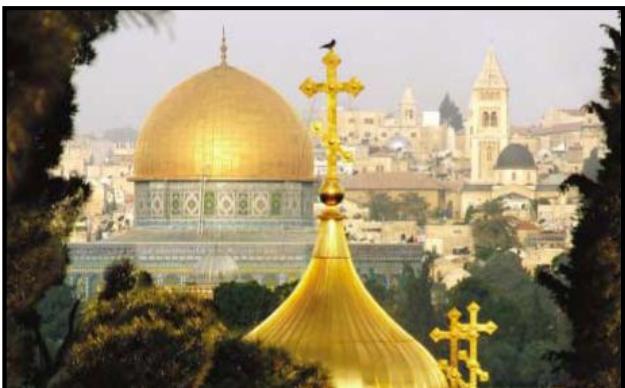
*Locally Owned
& Operated*



Medjugorje & Italy Pilgrimage
Oct. 19-28, 2022 - \$3,999 pp



Marian Shrines Pilgrimage
Oct. 24 - Nov. 4, 2022 - \$4,299 pp



Holy Land Pilgrimage
Nov. 9, 2022 - \$3,899 pp



Our Lady of Guadalupe Pilgrimage
April 12-18, 2023 - \$2,499 pp



Catholic Ireland Pilgrimage
August 8-17, 2023 - \$4,299 pp



Mediterranean Ocean Cruise
Sept. 16-28, 2022 - From \$2,159 pp



Tulip Time River Cruise
Mar. 16-26, 2022 - From \$2,658 pp



Danube River Christmas Cruise
Dec. 3-12, 2022 - From \$2,996 pp



Alaska Ocean Cruise & Land
July 3-14, 2022 - From \$2,228 pp



Northern Lights Ocean Cruise
Sept. 17 - Oct. 1, 2023 - From \$2,699 pp



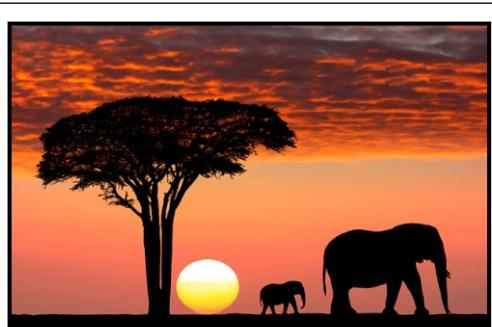
Mississippi River Cruise
May 14-21, 2023 - From \$2,299 pp



Australia & New Zealand Tour
Feb. 1-15, 2023 - \$6,949 pp



**Mekong River Cruise
w/Vietnam & Cambodia**
November 2023
IN THE WORKS!



**Africa Photo Safari
Land Tour**
April 2024
IN THE WORKS!



**Paris to Normandy
River Cruise**
September 2024
IN THE WORKS!



**England - Scotland
w/Military Tattoo**
August 2024
IN THE WORKS!

*Travel
With
Kerry*



12653 Tierra Alzada Dr. El Paso, Texas 79938
915-591-4246 (Talk/Text) Kerry@TravelWK.com

**What's On Your Bucket List?
Pilgrimages - Ocean Cruises
River Cruises - Land Tours**

*Travel
With
Kerry*



12653 Tierra Alzada Dr. El Paso, Texas 79938
915-591-4246 (Talk/Text) Kerry@TravelWK.com