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RIO GRANDE CATHOLIC

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Diocesan Youth Participate in Annual Volleyball Tournament

By Fernie Cenicerros
Editor, Rio Grande Catholic

The Diocese of El Paso’s office of youth ministry held its annual Slam Jam Volleyball competition where youth and young adults from all over the diocese convened on the diocesan pastoral center every Wednesday evening for the entire month of July.

“The young people get to know each other, and to know other parishes, Director of Youth Ministry, Fr. Fabian Marquez said.

“This is what starts the youth throughout the year to help celebrate our faith, to celebrate our fellowship and love of God. Love of neighbor.” He added.

El Paso young adult, Joshua Delgado expressed his gratitude to the diocese’s youth ministry office for organizing this event.

“I don’t think there’s any volleyball experience necessary to play together. Even though we were in the same El Paso community, it’s a big community, Delgado said. “So for us to get together and to be able to get closer in faith, and learn volleyball together, and be able to succeed, was pretty fun,” he ended.

Salina Saenz has been responsible in assisting Fr. Marquez in coordinating the Slam Jam event over the last several years. She expressed her joy in the participation of the young people at the pastoral center every year.

“Knowing that we have these events helps young people know that they can come back to the church,” Saenz explained. “To their roots, to their home and share their faith with other young people,” she added. “For them to see that they’re not the only ones that are sharing Catholic faith, that there’s others, that they can confide in, in this nice place for them to grow in their spiritual life,” she ended.



The Diocese of El Paso’s office of youth ministry held its annual Slam Jam Volleyball competition where youth and young adults from all over the diocese convened on the diocesan pastoral center every Wednesday evening for the entire month of July. *Photo by Emily Montelongo*

Jóvenes diocesanos participan en el torneo anual de volleyball

Por Fernie Cenicerros
Editor, Rio Grande Catholic

La oficina de pastoral juvenil de la Diócesis de El Paso realizó su competencia anual de voleibol Slam Jam, donde jóvenes y adultos jóvenes de toda la diócesis se reunieron en el centro pastoral diocesano todos los miércoles por la noche durante todo el mes de julio.

“Los jóvenes se conocen entre sí, y conocen otras parroquias, dijo el Director de la Pastoral

Juvenil, P. Fabián Márquez. “Esto es lo que inicia a los jóvenes a lo largo del año para ayudar a celebrar nuestra fe, para celebrar nuestro compañerismo y el amor a Dios. El amor al prójimo”. Añadió.

El joven adulto de El Paso, Joshua Delgado expresó su gratitud a la oficina de pastoral juvenil de la diócesis por organizar este evento.

“No creo que sea necesaria ninguna experiencia en voleibol para jugar juntos. Aunque

estemos en la misma comunidad de El Paso, es una comunidad grande, dijo Delgado. “Así que para nosotros reunirnos y ser capaces de acercarnos en la fe, y aprender voleibol juntos, y ser capaces de tener éxito, fue bastante divertido”, terminó.

Salina Sáenz ha sido responsable de ayudar al Padre Márquez en la coordinación del evento Slam Jam durante los últimos años. Ella expresó su alegría por la participación de los jóvenes en el centro pastoral cada año.

“Saber que tenemos estos eventos ayuda a los jóvenes a saber que pueden volver a la iglesia”, explicó Sáenz. “A sus raíces, a su casa y a compartir su fe con otros jóvenes”, añadió. “Para que vean que no son los únicos que comparten la fe católica, que hay otros, en los que pueden confiar, en este bonito lugar para que crezcan en su vida espiritual”, finalizó.

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EDITOR'S COLUMN - FERNIE CENICEROS

With A Little Help From My Friends

Over the past two and a half years, I have had the great fortune of making lifelong friendships that have greatly benefited my family and me. Of those valuable friendships, I have had the absolute pleasure of having is with our Rio Grande contributor, Fr. Michael Lewis, the new parish administrator over at Most Holy Trinity, amongst many others.

When I came to work for the Diocese of El Paso, it would be very safe to say that I was not exactly the well-versed Catholic



Fernie Cenicerros

I am today. Years of working in the public sector and countless hours away from my family made it very easy for me not to practice my Catholic faith.

Within a couple of months of my coming to the diocese, I had the pleasure of reacquainting myself with old friends from my past life as a former seminarian for this diocese. But also making new ones, like that of Fr. Michael. In those friendships that I have developed over the years, God has blessed me with the ability to tap my friends who

might have more knowledge of our faith than I do, especially for this newspaper.

With that thinking in mind, as you all may have enjoyed, Fr. Michael has been writing a series of articles over the last year as part of his Living The Liturgy column series. I asked Fr. Michael to begin writing these articles as a way for me to share with all of you the knowledge he has about our faith, with the unique gift he learned during his previous life in print journalism.

Over the next few months,

Fr. Michael will discuss various areas of interest regarding the celebration of Mass. I have asked him to share this series to help better understand the liturgy and the continuing sharing of Jesus' sacrifice within the Eucharist. I am looking forward to reading this series, and I'd like to take this opportunity to thank Fr. Michael for sharing his unique talents for the benefit of our Catholic faithful.

Con Un Poco de Ayuda De Mis Amigos

Durante los últimos dos años y medio, he tenido la gran fortuna de hacer amistades para toda la vida que nos han beneficiado mucho a mi familia y a mí. De esas valiosas amistades, he tenido el absoluto placer de tener es con nuestro colaborador de Río Grande, el Padre Michael Lewis, el nuevo administrador de la parroquia de la Santísima Trinidad, entre muchos otros.

Cuando llegué a trabajar para la Diócesis de El Paso, sería muy seguro decir que no era exactamente el católico bien versado que soy hoy. Años de trabajo en el sector público e innumerables horas lejos de mi familia hicieron que fuera muy fácil para mí no practicar mi fe católica.

Al cabo de un par de meses de mi llegada a la diócesis, tuve el placer de reencontrarme con viejos amigos de mi vida pasada como antiguo seminarista de esta diócesis. Pero también de

hacer otras nuevas, como la del P. Michael. En esas amistades que he desarrollado a lo largo de los años, Dios me ha bendecido con la capacidad de aprovechar a mis amigos que pueden tener más conocimiento de nuestra fe que yo, especialmente para este periódico.

Con ese pensamiento en mente, como todos ustedes habrán disfrutado, el P. Michael ha estado escribiendo una serie de artículos durante el último año como parte de su serie de columnas Living The Liturgy. Le pedí al P. Michael que comenzara a escribir estos artículos como una forma de compartir con todos ustedes el conocimiento que tiene sobre nuestra fe, con el don único que aprendió durante su vida anterior en el periodismo impreso.

A lo largo de los próximos meses, el P. Michael hablará de varias áreas de interés relaciona-



das con la celebración de la misa. Le he pedido que comparta esta serie para ayudar a entender mejor la liturgia y la participación

continua del sacrificio de Jesús en la Eucaristía. Estoy deseando leer esta serie, y me gustaría aprovechar esta oportunidad

para agradecer al P. Michael por compartir sus talentos únicos en beneficio de nuestros fieles católicos.

THE

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We Need More Crying Babies!

From time to time someone will comment to me after Mass with a sigh of relief, “That Mass was so peaceful. I didn’t hear a single crying baby!” When I hear a comment like that I usually think to myself, “How sad, not a single crying baby!” Obviously there is a time when a crying baby needs to be taken temporarily out to the atrium, but the church that has no crying babies in its midst is the church that is about to die.

Day by day I encounter people in those human warehouses we call nursing homes totally alone, just biding their time until they die. They have no one to visit them. The lack of family cohesiveness in our age can begin to explain this. But, not unrelated to the first reason, in some cases it may be that as a consequence of their attempt to create a successful world for themselves, they created a world that was barren. In addition, the few children to

whom they did give life thought the world revolved around them.

In our ‘enlightened’ efforts to control our fertility people of the so-called ‘developed’ world for some time now have espoused a birthrate that is well below replacement levels. Many economies around the world such as Japan are already feeling the pain of an aging population that can no longer support those retired and those unable to work. In the United States statistics show that immigration is the one thing that has held off the day of reckoning. Now that we have limited immigration well below our need for laborers, we too are feeling the pinch.

Our Catholic Church has received from God a beautiful teaching that helps us to recognize every human life as an unparalleled gift. This biblically based teaching reveals the privilege given to husbands and wives to share in God’s greatest work.

We are invited to see ourselves as cooperators in God’s work rather than the manipulators of it.

A married couple is invited to prayerfully and courageously place themselves at the disposition of God’s plan for their lives. They should certainly seek to use the very cycles of fertility God has placed into nature to space their childbearing (Natural Family Planning), but this should always be with a spirit of openness and trust that what God sends He will also provide for.

More and more we discover that when we human beings see ourselves as controllers, rather than cooperators, masters of the world in which we live, rather than stewards of it, we tend to leave nothing but destruction in our wake. In the name of freedom and liberation we have sold women artificial contraceptives, which are now recognized by the World Health Organization to be carcinogens and which cause



Bishop Mark J. Seitz



numerous other health problems.

Rather than freeing women, contraception has allowed them to become objects of lust more than ever. Separating out the possibility that life could result from a sexual encounter has often led men and women to reduce sex to little more than a form of recreation. In these years that contraception was supposed to be liberating women, instead we have seen pornography and unanticipated pregnancies explode and marriage implode. What

advance for womankind is this?

I pray that we, especially we Catholics, will soon see the error of our ways and recognize the awesome gift and great joy that comes when married couples generously give their lives to God and His Providential plan. Children are truly our greatest treasure and a blessing beyond measure to a family and to our Christian Community.

May God grant us a whole chorus of crying babies!

¡Necesitamos más bebés que lloren!

De vez en cuando, alguien me comenta después de la misa con un suspiro de alivio: “Esa misa fue tan tranquila. No he oído ni un solo bebé llorando!”. Cuando escucho un comentario así suelo pensar para mis adentros: “¡Qué tristeza, ni un solo bebé llorando!”. Evidentemente, hay un momento en el que hay que sacar temporalmente al bebé que llora al atrio, pero la iglesia que no tiene bebés llorones en su seno es la iglesia que está a punto de morir.

Día a día me encuentro con personas en esos almacenes humanos que llamamos residencias de ancianos totalmente solas, esperando el momento de morir. No tienen a nadie que los visite. La falta de cohesión familiar en nuestra época puede empezar a explicar esto. Pero, no sin relación con la primera razón, en algunos casos puede ser que, como consecuencia de su intento de crear un mundo exitoso para sí mismos, hayan creado un mundo estéril. Además, los pocos niños a los que dieron vida pensaron que el mundo giraba en torno a ellos.



En nuestros esfuerzos “ilustrados” por controlar nuestra fertilidad, los pueblos del llamado mundo “desarrollado” han adoptado desde hace algún tiempo una tasa de natalidad que está muy por debajo de los niveles de reemplazo. Muchas economías de todo el mundo, como la de Japón, ya están sintiendo el dolor de una población envejecida que ya no puede mantener a los jubilados y a los que no pueden trabajar. En Estados Unidos las estadísticas muestran que la inmigración es lo único que ha retrasado el día del juicio final. Ahora que hemos limitado la inmigración muy por debajo de nuestra necesidad de mano de obra, nosotros también estamos sintiendo el pellizco.

Nuestra Iglesia católica ha re-

cibido de Dios una hermosa enseñanza que nos ayuda a reconocer cada vida humana como un don sin igual. Esta enseñanza de base bíblica revela el privilegio concedido a los esposos y a las esposas de compartir la mayor obra de Dios. Se nos invita a vernos como cooperadores en la obra de Dios y no como manipuladores de la misma.

Se invita a los matrimonios a ponerse, en oración y con valentía, a disposición del plan de Dios para sus vidas. Ciertamente, deben tratar de utilizar los propios ciclos de fertilidad que Dios ha puesto en la naturaleza

para espaciar su maternidad (Planificación Familiar Natural), pero esto debe ser siempre con un espíritu de apertura y confianza en que lo que Dios envía también lo proveerá.

Cada vez más descubrimos que cuando los seres humanos nos vemos como controladores, en lugar de cooperadores, dueños del mundo en el que vivimos, en lugar de administradores del mismo, tendemos a no dejar más que destrucción a nuestro paso. En nombre de la libertad y la liberación hemos vendido a las mujeres anticonceptivos artificiales, que ahora la Organización

Mundial de la Salud reconoce que son cancerígenos y que causan otros numerosos problemas de salud.

En lugar de liberar a las mujeres, la anticoncepción les ha permitido convertirse más que nunca en objetos de lujuria. Separar la posibilidad de que la vida pueda resultar de un encuentro sexual ha llevado a menudo a hombres y mujeres a reducir el sexo a poco más que una forma de recreo. En estos años en los que se suponía que la anticoncepción iba a liberar a las mujeres, en su lugar hemos visto explotar la pornografía y los embarazos

no deseados y hacer implosión el matrimonio. ¿Qué avance para la mujer es este?

Rezo para que nosotros, especialmente los católicos, veamos pronto el error de nuestros caminos y reconozcamos el impresionante regalo y la gran alegría que viene cuando las parejas casadas entregan generosamente sus vidas a Dios y a su plan providencial. Los hijos son realmente nuestro mayor tesoro y una bendición sin medida para una familia y para nuestra comunidad cristiana.

¡Que Dios nos conceda todo un coro de bebés llorones!

Introductory Rites prepare us to hear God’s Word and celebrate the Eucharist



Fr. Michael Lewis, STL

Why do we celebrate Mass the way we do? What is the history and meaning behind the rituals that have become routine for us? Over the next few months, we’ll take a closer look at the parts of the Mass, which include the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist and the Concluding Rites.

Though the Last Supper was when Jesus instituted the Eucharist, it wasn’t the first celebration of the Mass as we know it or even as the first Christians knew it: when the community gathers to be nourished two-fold by the Word and by the Eucharist. Christ himself introduced this familiar pattern when he encountered the two disciples on the road to Emmaus (Luke 24:13–35). Though they did not recognize him at first, he broke open the Scriptures to them as he described how they foretold his salvific mission. Then, after arriving at their home, he took the bread, blessed it, broke it, and gave it to them. Through these eucharistic actions, they at

last recognized him. And though Christ immediately disappeared, they couldn’t help but marvel at how their hearts had been on fire while in his presence — in the proclamation of the Word and in the breaking of the bread.

This soon became the broad template for Christians’ Sunday celebrations. Though ritual actions would be added, changed, and omitted over the next 2,000 years, the essential parts of what became the Mass remained constant: Word and Eucharist.

To prepare ourselves to be nourished by Christ in these two ways, Mass begins with the Introductory Rites. Typically, these start with the Entrance Song and continue until the Collect prayer.

The Entrance Song usually accompanies the procession of the priest and other ministers to the altar. Our singing helps to establish communion and “foster the unity of those who have been gathered,” the *Roman Missal* explains.

When the priest arrives at the altar, he kisses it because, as St. Ambrose instructs us, “What is the altar of Christ if not the image of the Body of Christ? ... The altar represents the Body [of Christ] and the Body of Christ is on the altar.”

The Sign of the Cross and Greeting follow, which use various formulas found in Scripture. In fact, most of the formulas used in Mass have Scripture as their source, like the common greet-



ing, “The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all,” which comes from 2 Corinthians 13:13.

Then follows the Penitential Act, when we acknowledge our sins and ask for God’s mercy and forgiveness. This can take one of three forms that include our recitation of the *Confiteor* prayer (“I confess...”), or an extended version of the *Kyrie* (“Lord, have mercy”) introduced by three Cristocentric invocations. These prayers follow St. Paul’s admonition to examine yourself before eating the bread and drinking the cup (1 Corinthians 11:27–28).

And while they conclude with a prayer of absolution, it is not comparable to sacramental absolution after confession.

On Sundays outside Advent and Lent, and on feasts, solemnities and other joyous occasions (like weddings), the singing of the Gloria follows. In this 4th-century hymn, “the Church, gathered in the Holy Spirit, glorifies and entreats God the Father and the Lamb,” the *Roman Missal* explains.

The Introductory Rites end with the Collect prayer. “Formerly known as the Opening Prayer, it brings the Introductory Rites to their logical conclusion as the

assembly that has gathered in song, signed itself with the cross, greeted one another, acknowledged individual faults, and praised God, now gets down to business,” Fr. Paul Turner writes. It is so-named either because the priest “collects” or draws together all the prayers of the assembly into this one, or because it was formerly said once all the members of the assembly had gathered. Either way, it focuses our attention and prayer so that we may be properly disposed to hear the Word about to be proclaimed during the next part, the Liturgy of the Word, which we’ll explore next month.

Los ritos iniciales nos preparan para escuchar la Palabra de Dios y celebrar la Eucaristía

¿Por qué celebramos la misa como lo hacemos? ¿Cuál es la historia y el significado detrás de los rituales que se han hecho rutinarios para nosotros? A lo largo de los próximos meses, examinaremos más de cerca las partes de la Misa, que incluyen los ritos iniciales, la Liturgia de la Palabra, la Liturgia de la Eucaristía y el rito de conclusión.

Aunque la Última Cena fue el momento en que Jesús instituyó la Eucaristía, no fue la primera celebración de la Misa tal como la conocemos o incluso como la conocían los primeros cristianos: cuando la comunidad se reúne para alimentarse doblemente de la Palabra y de la Eucaristía. Cristo mismo introdujo este modelo familiar cuando encontró a los dos discípulos en el camino de Emaús (Lucas 24,13-35). Aunque al principio no le reconocieron, les abrió las Escrituras mientras les describía

cómo habían predicho su misión salvadora. Luego, al llegar a su casa, tomó el pan, lo bendijo, lo partió y se lo dio. Gracias a estas acciones eucarísticas, por fin le reconocieron. Y aunque Cristo desapareció inmediatamente, no pudieron evitar maravillarse de cómo sus corazones habían ardido mientras estaban en su presencia, en la proclamación de la Palabra y en la fracción del pan.

Esto pronto se convirtió en el modelo general de las celebraciones dominicales de los cristianos. Aunque durante los siguientes 2.000 años se añadieron, cambiaron y omitieron acciones rituales, las partes esenciales de lo que se convirtió en la Misa permanecieron constantes: la Palabra y la Eucaristía.

Para prepararnos a ser alimentados por Cristo de estas dos maneras, la Misa comienza con los ritos iniciales. Normalmente, éstos comienzan con el canto

de entrada y continúan hasta la oración colecta.

El canto de entrada suele acompañar la procesión del sacerdote y de los demás ministros hacia el altar. El canto ayuda a establecer la comunión y “promover la unión de quienes se están congregados”, explica el *Misal Romano*.

Cuando el sacerdote llega al altar, lo besa porque, como nos dice San Ambrosio, “¿Qué es el altar de Cristo sino la imagen del Cuerpo de Cristo? ... El altar representa el Cuerpo [de Cristo] y el Cuerpo de Cristo está en el altar”.

Siguen la Señal de la Cruz y el Saludo, que utilizan diversas fórmulas que se encuentran en la Escritura. De hecho, la mayoría de las fórmulas utilizadas en la Misa tienen como fuente la Escritura, como el saludo común: “La gracia de nuestro Señor Jesucristo, el amor del Padre y la comunión del Espíritu Santo

estén con todos ustedes”, que proviene de 2 Corintios 13,13.

Luego sigue el Acto penitencial, en el que reconocemos nuestros pecados y pedimos la misericordia y el perdón de Dios. Esto puede adoptar una de las tres formas que incluyen nuestra recitación de la oración *Confiteor* (“Yo confieso...”), o una versión ampliada de la *Kyrie* (“Señor, ten piedad”) introducida por tres invocaciones cristocéntricas. Estas oraciones siguen la advertencia de San Pablo de examinarse a sí mismo antes de comer el pan y beber la copa (1 Corintios 11,27-28). Y aunque concluyen con una oración de absolución, no es comparable a la absolución sacramental tras la confesión.

Los domingos fuera del Adviento y la Cuaresma, y en las fiestas, solemnidades y otras ocasiones de alegría (como las bodas), sigue el canto del Gloria. En este himno del siglo IV, “la Iglesia, congregada en el Espíritu

Santo, glorifica a Dios Padre y al Cordero y le presenta sus súplicas”, explica el *Misal Romano*.

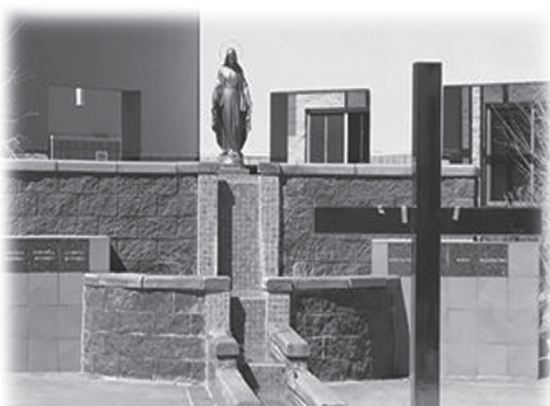
Los ritos iniciales terminan con la oración colecta. “Anteriormente conocida como la oración de apertura, lleva los ritos iniciales a su conclusión lógica, ya que la asamblea que se ha reunido en canto, se ha signado con la cruz, se ha saludado mutuamente, ha reconocido las faltas individuales y ha alabado a Dios, ahora se pone a trabajar”, escribe el P. Paul Turner. Se llama así porque el sacerdote “colecciona” o reúne todas las oraciones de la asamblea en ésta, o porque antiguamente se decía una vez que todos los miembros de la asamblea se habían reunido. En cualquier caso, concentra nuestra atención y oración para que estemos bien dispuestos a escuchar la Palabra que se va a proclamar en la siguiente parte, la Liturgia de la Palabra, que estudiaremos el mes que viene.



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ENTERTAINMENT

Special Collections / Colectas especiales

Collection for the Pastoral Solidarity Fund for the Church in Africa

There will be a Special Offering on Saturday, August 27 and Sunday August 28, 2022, for the Pastoral Solidarity Fund for the Church in Africa

The Pastoral Solidarity Fund for the Church in Africa was founded on the basic principles of Pope John Paul II's call to action in Ecclesia in Africa and the adoption of the statement A Call to Solidarity with Africa from the bishops of the United States.

Africa faces the economic and social hurdles of enormous debt, epidemic, severe poverty, and political unrest. In spite of these challenges, the Church in Africa has almost tripled in size in the past 30 years. However, it is difficult for the church to sustain its growth and maintain essential pastoral outreach. The Fund provides grants to finance pastoral projects including outreach programs, schools, evangelization, and the education of clergy and lay ministers.

On the weekend of August 27 and 28, please take the opportunity to contribute to the Pastoral Solidarity Fund for the Church in Africa. Through this appeal, your support will make a real difference in the faith lives of the people in Africa. Please continue to pray for our African sisters and brothers.

Colecta para La Iglesia en África

Habr  una Ofrenda Especial el s bado, 27 de agosto y domingo, 28 de agosto 2022 para La Iglesia en  frica.

El Fondo de Solidaridad para la Iglesia en el  frica financia las labores pastorales de la Iglesia mediante donativos para proyectos tales como el cuidado pastoral de los enfermos y los talleres dedicados a edificar la paz. Para la Iglesia en el  frica es extremadamente dif cil mantenerse a s  misma debido a los enormes desaf os que encuentra all .

Hoy se nos pide apoyar al Fondo de Solidaridad para la Iglesia en el  frica, el cual financia proyectos pastorales b sicos de la Iglesia como son la evangelizaci n, la pastoral juvenil y la educaci n religiosa. Los pueblos del  frica, en medio de sus dificultades personales y comunitarias, necesitan de nuestra ayuda para poder apoyar a sus comunidades de fe.

El fin de semana del 27 y 28 de agosto del 2022, por favor dese la oportunidad de contribuir al Fondo de Solidaridad para la Iglesia en el  frica. Recuerde que gracias a su donativo, la Iglesia en el  frica podr  brindar cuidados pastorales b sicos a aquellos que est n pasando grandes necesidades. Gracias.

HAPPY BIRTHDAY, FATHER!

Fr. Miguel Angel Sanchez	Aug 4
Fr. James Marcus McFadin	Aug 5
Fr. Benjamin Flores-Ruiz	Aug 6
Fr. Celimo A. Osorio	Aug 12
Fr. Eliazar Arteaga C., OFM	Aug 13
Fr. Gleen Carpe	Aug 14
Fr. Gerardo Francisco Salgado, OFM	Aug 14
Fr. Esteban Sescon	Aug 15
Fr. Jose Alberto Morales	Aug 21
Fr. Humberto Cruz, OAR	Aug 31

ORDINATION ANNIVERSARY

Fr. Francisco Javier Rodriguez Roman, OFM	Aug 2, 2001
Fr. Marciano Lopez-Solis, AA	Aug 15, 2019
Fr. Celimo A. Osorio	Aug 15, 1987
Fr. Tobias M. Macias, OSM	Aug 20, 1994
Fr. Humberto Cruz, OAR	Aug 24, 1996



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Learning to Pastor: Six Seminarians Experience the Borderlands

The authors were a part of the Hope Border Institute’s 2022 Summer Pastoral Institute, a program of formation and immersion in the realities of the US-Mexico border which develop future faith leaders with the tools of the Spanish language, Catholic social teaching, understanding of the pastoral needs of Latino communities and practical experience working with migrants and refugees.

At the refugee shelters in Ciudad Juárez we met a small boy who played soccer with us on the hot concrete in 110-degree weather with nothing on his feet but socks. When we asked why he was playing with no shoes, he simply answered, “I don’t have any.”

Seeing him and the other refugees who had traveled thousands of miles to get to the border – including many who were not even in their teens – now stuck in a shelter on the other side of the border was sobering. But we did not see depression or defeat in their eyes; we saw a sense of calm acceptance and even joy.

When the six of us arrived in El Paso from New Mexico, Washington State and Wyoming for an immersion with the Hope Border Institute, we faced a

big language barrier. Few of us could piece together a sentence in Spanish before our arrival and some of us barely knew two words in this second language. We had to get outside our comfort zones and communicate as best we could with the few phrases we knew. We were provided with Spanish tutors during our time there, but the refugees themselves we were ministering to – who understand well what it is like to be alone amid a sea of strangers – became some of our best teachers as well as fast friends.

Spending time with migrant families has given us the opportunity to live out our call as disciples that “go forth.” Jesus tells us that He is the Good Shepherd, who, rather than waiting for His flock, opens the gate and calls them by name. It is essential for today’s leaders in the Catholic Church to follow this model, entering into people’s lives and homes rather than simply waiting behind the church doors.

Those whom we encountered on our missions to Ciudad Juárez may not have had the freedom to find their way into a physical church, but many did bear the mark of deep faith in God. And they deserve to feel the care and concern of the Church.



HOPE’s 2022 Summer Pastoral Institute Seminarian Participants Top row left to right: Kyle Rink, Seattle; Rico Landavazo, Santa Fe; Robert Kelly, Santa Fe. Bottom row left to right: Tomas Tanuz, Santa Fe; Michael Villavicencio, Santa Fe; Anthony Richter, Cheyenne. *Photo Courtesy Hope Border Institute*

As we return to our dioceses back home, we bring back with us a renewed understanding of the wideness of Christ’s family, and we feel better equipped to serve the sometimes overlooked members of our parishes. This experience has given us vital insights for our future ministry as priests. Indeed, the

presence of Latino communities in the Church throughout the country will make the lessons we learned at the border of great importance wherever the Lord sends us. We have learned that as future pastors, we need to recognize the lessons our congregations can learn together by walking in

solidarity with those most at the margins. We are grateful for the loving kindness showered upon us in El Paso and Ciudad Juárez and appreciate our bishops’ thoughtfulness in sending us here to you.

Aprendiendo a ser pastor: Seis seminaristas experimentan la frontera

Los autores formaron parte del Instituto de Pastoral de Verano 2022 del Hope Border Institute, un programa de formación e inmersión en las realidades de la frontera México-Estados Unidos que desarrolla futuros líderes de la fe con las herramientas del idioma español, la enseñanza social católica, la comprensión de las necesidades pastorales de las comunidades latinas y la experiencia práctica de trabajo con los migrantes y los refugiados.

En los refugios de Ciudad Juárez conocimos a un niño pequeño que jugaba al fútbol con nosotros sobre el cemento caliente en un clima de 110 grados con nada en los pies más que calcetines. Cuando le

preguntamos por qué jugaba sin zapatos, simplemente respondió: “No tengo”. Verlo a él y a los otros refugiados que habían viajado miles de kilómetros para llegar a la frontera -incluyendo a muchos que ni siquiera eran adolescentes- ahora atrapados en un refugio al otro lado de la frontera fue aleccionador. Pero no vimos depresión o derrota en sus ojos; vimos una sensación de aceptación tranquila e incluso de alegría. Cuando los seis llegamos a El Paso desde Nuevo México, el estado de Washington y Wyoming para una inmersión con el Hope Border Institute, nos enfrentamos a una gran barrera lingüística. Pocos de nosotros podíamos armar una frase en español antes de nuestra llegada y algunos de

nosotros apenas sabíamos dos palabras en este segundo idioma. Tuvimos que salir de nuestra zona de confort y comunicarnos lo mejor posible con las pocas frases que sabíamos. Nos proporcionaron tutores de español durante nuestro tiempo allí, pero los propios refugiados a los que atendíamos -que entienden bien lo que es estar solo en medio de un mar de extraños- se convirtieron en algunos de nuestros mejores maestros, así como en rápidos amigos. Pasar tiempo con las familias migrantes nos ha dado la oportunidad de vivir nuestra llamada como discípulos que “salen”. Jesús nos dice que Él es el Buen Pastor, que, en lugar de esperar a su rebaño, abre la puerta y los llama por su nombre. Es esencial

que los líderes actuales de la Iglesia católica sigan este modelo, entrando en la vida y en los hogares de las personas en lugar de limitarse a esperar detrás de las puertas de la iglesia. Los que encontramos en nuestras misiones en Ciudad Juárez puede que no hayan tenido la libertad de encontrar su camino en una iglesia física, pero muchos llevaban la marca de una profunda fe en Dios. Y merecen sentir el cuidado y la preocupación de la Iglesia. Al volver a nuestras diócesis, nos traemos una comprensión renovada de la amplitud de la familia de Cristo, y nos sentimos mejor equipados para servir a los miembros de nuestras parroquias que a veces son ignorados. Esta experiencia nos ha pro-

porcionado conocimientos vitales para nuestro futuro ministerio como sacerdotes. De hecho, la presencia de comunidades latinas en la Iglesia en todo el país hará que las lecciones que aprendimos en la frontera sean de gran importancia allí donde el Señor nos envíe. Hemos aprendido que, como futuros pastores, debemos reconocer las lecciones que nuestras congregaciones pueden aprender juntas al caminar en solidaridad con los más marginados. Estamos agradecidos por la amorosa bondad que se ha derramado sobre nosotros en El Paso y Ciudad Juárez y apreciamos la consideración de nuestros obispos al enviarnos aquí.

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Let’s Go Out Fishing Hand In Hand With Jesus!

By **Martha Marmolejo**
Pledge Fulfilment Specialist

As Jesus was walking beside the Sea of Galilee, He saw two brothers, Simon, called Peter, and his brother Andrew. They were casting a net into the sea, for they were fishermen. And He said to them, follow me, and I will make you fishers of men. And at once they left their nets and followed Him. Matthew 4:1-20

Dear brothers and sisters of Jesus Christ, our Lord.

Your support to the We Are

the Body of Christ Campaign, through prayer for its success, and your financial support, is well under way with a pledge amount of \$15,511,084.12 out of our \$18,000,000 goal, and we have collected the amount of \$ 3,493,387.78 in payments.

When Jesus invited Peter and Simon to follow Him, He also invited us to help Him fish for men through prayer, service and giving what He so generously has given us. Our commitment as Christians to follow in Jesus’ steps is crucial for His plan, the future of our diocesan commu-

nity, and the future generations to come. We cannot let our faith be extinguished; that is why we need YOU to continue with your generous support!

We are very thankful and appreciative for all those who so generously made a pledge and are continuing with their committed payments. Remember, the pledge is programmed to be fulfilled in 5 years. For example, if you pledged 1,200.00, your monthly payment will be \$20.00. Also, please be aware that the company that processes pledges and payments is in

Berlin, Connecticut, and NOT here in El Paso. The statement reminder now has a cut-off date for posting monthly payments. Please note: if your payment is not reflected on the card, it has not yet been processed. But will be reflected in the following month. In addition, your parish will receive 10% in Parish Share from the funds collected/paid to be utilized as designated per parish.

Please bear with us, and thank you for your generous understanding. Your sacrificial donation will not be in vain, and it

will strongly impact seminarian and deacons’ education, catholic school education, religious formation, and parish emergency assistance.

Please do not hesitate to reach me: Pledge Fulfillment Specialist, Martha Marmolejo, at 915-872-8412 ext. 137 or mmarmolejo@elpasodiocese.org, to make a sacrificial pledge to the campaign or with any questions or concerns.

Campaña Somos el Cuerpo de Cristo - ¡Salgamos a Pescar de la Mano de Jesús!

¡Salgamos a Pescar de la Mano de Jesús!

By **Martha Marmolejo**
Spc. cumplimiento de promesas

Mientras Jesús caminaba junto al Mar de Galilea, vio a dos hermanos, Simón, llamado Pedro, y su hermano Andrés. Estaban echando una red al mar, porque eran pescadores. Y Él les dijo: síganme, y yo los haré pescadores de hombres. Y de inmediato dejaron sus redes y lo siguieron. Mateo 4:1-20

Queridos hermanos y hermanas de Jesucristo, nuestro Señor,

Su apoyo a la Campaña Somos el Cuerpo de Cristo, a través

de la oración para su éxito y su apoyo monetario, está en marcha con una cantidad en promesas de \$15,511,084.12 sobre nuestra meta de \$ 18,000,000, y hemos recaudado la cantidad de \$ 3,493,387.78 en pagos.

Cuando Jesús invitó a Pedro y Simón a seguirlo, también nos invitó a todos a ayudarlo a pescar para los hombres a través de la oración, el servicio y la entrega de lo que tan generosamente Él nos ha dado. Nuestro compromiso como cristianos de seguir los pasos de Jesús es crucial para su plan, el futuro de nuestra

comunidad diocesana y las generaciones futuras. ¡No podemos dejar que nuestra fe se extinga y por eso necesitamos que USTED continúe con su generoso apoyo!

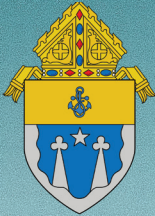
Damos gracias y estamos muy agradecidos con todos aquellos que tan generosamente han hecho una promesa y continúan con sus pagos comprometidos. Recuerde, su promesa está programada para ser pagada en 5 años. Por ejemplo: Si usted prometió 1,200.00, eso significa que su pago mensual será de \$20.00. Por favor, tenga en cuenta que la empresa que procesa

las promesas y los pagos está en Berlín, Connecticut y NO aquí en El Paso. El estado de cuenta tiene ahora la fecha en la que la compañía deja de contabilizar los pagos del mes. (más o menos del 25 al 28 de cada mes). Si su pago no se refleja en la tarjeta del presente mes, significa que aún no ha sido procesado. Además de todo lo que recaba cada parroquia, el 10% se les regresa para uso mismo de la parroquia.

Gracias por su paciencia y su generosa comprensión. Su donación sacrificial no será en vano, tendrá un fuerte impacto

en la educación de seminaristas y diáconos, la educación en escuelas católicas y la formación religiosa, así como en la asistencia de las parroquias en situaciones de emergencia.

No dude en comunicarse con esta sierva de Cristo: Especialista en Cumplimiento de Promesas, Martha Marmolejo, 915-872-8412 ext. 137 o mmarmolejo@elpasodiocese.org, para hacer un compromiso de sacrificio a la campaña o con cualquier pregunta o inquietud.



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SIDEWALK JESUS

Life Has Its Challenges



Janet M. Crowe

Why? Why do these things happen? I get everything planned, organized, and prepared and then something happens to knock it all down.

Have you ever played Jen-ga? Pick-up sticks? Barrel of monkeys? That’s what I feel my life is like sometimes. Things are going smoothly with just one more detail to complete, then everything collapses. Or I’m able to finish the easy tasks but trying to do any more just seems to upset someone or mess up something else. I’m almost able to get my ducks, or monkeys, picked up and in a row, but then it all falls apart. Life! Sometimes I just think, “Why?”

Then in the silence of my pity party, small memories twinkle in my brain, and I smile.

Teaching sixth grade was both quite challenging and amazingly rewarding. Dealing with children on the brink of adulthood but still with one foot in childhood was more often a joy than a trial.

One day I walked around the classroom, checking on the students’ progress as they neared the completion of a project. I admired “Betty’s” representa-

tion of the agriculture of ancient Mediterranean culture. Cotton balls had been pulled apart and formed into small sheep dotting a green construction-paper hillside. Near the sheep, Betty had glued green sequins to trees drawn in an orchard. I complimented her on how she was creatively depicting her assignment, but I was puzzled to see her cutting red sequins into smaller shapes and gluing them to the centers of the green sequins. She explained that these were olive trees which grew well in the rocky soil of the area, and she was gluing the small red parts to the insides of the green olives. I’m sure I chuckled just a bit when I told her that the olives in jars have pimento inside, not red olives. Betty became upset and started to tear apart her lovely project. I quickly stopped her and asked how many olive trees she had actually seen. None, she replied, and I admitted that, at that time, I had never seen an olive tree either. However, that did not mean that we couldn’t learn from our mistakes or misperceptions. Together we researched olive trees and after several affirmations about the good research she had done regarding the rocky soil and the region’s crops, and after finding some color pictures of olive trees, we were able to finally laugh at the red-dotted olives. Unfortunately, she removed all the red sequins from the trees even though I had hoped she would leave just one to remind us of the experience. Hopeful-



ly, correcting mistakes without giving up entirely had been the lesson learned.

Another student preferred to ignore her mistakes and simply focus on the positives. “Edna” often brought her projects to me for previews, requesting advice or suggestions. Each time I gave a quick overview and showed her the strong points as well as the weak points that needed work. Edna, invariably, walked away, whispering, “Good job, Edna,” to herself. I realized that she grasped hold of the positive at the expense of the negative, holding onto the good without tackling the bad. It took a few times of stopping her mid-exit and reminding her that she must improve the weak portions or the result of her project would suffer. We eventually reached the time when she would ask, “Good job, Edna, or go back to work?” I told her that I admired her ability to focus on the good and we both celebrated when she was confident enough to accept the compliments and the suggestions equally.

Realizing that all of one’s work has crumbled instead of been successful is hard to face. “Teddy” was a high-achieving student who valued his good grades. However, early in the school year, he had forgotten to study for a test. Noticing that some students were skipping over questions with the plan of returning to them later, I reminded the class to be sure they answered every question before turning in their papers. When Teddy later brought his paper to place on the stack of completed tests, he realized that not only had he forgotten to write his name but he had not answered several questions. However, he had also already seen the answers that other students had written on their papers. I watched the struggle on his face but waited to intervene. He hesitated for what seemed like a long time before taking a deep breath and turning to me to ask if he could write his

name on the paper. I agreed. He looked at his paper, sighed, then placed it next to the stack rather than taking it to his desk to get his pencil. Of course, I watched and was so proud of him when he wrote only his name on the paper without answering any of the forgotten questions. He failed the test, but I gave him extra credit points for his honesty. The next day when I called him outside the classroom to return his paper, I praised him for passing a much bigger moral test than the one on the paper. I know that Teddy remembered his battle against temptation and the victory he won long after the pain of the failing grade because years later he and his mother both told me that praising his honesty was as good as any high grade he had received.

Maybe the pieces fall apart instead of falling in place because the lesson is painfully learned but important to the bigger picture. Life is filled with challenges, upsets and disappointments. Helping one another through life’s ordeals develops a shared power that enables both the person needing assistance and the person offering help to overcome future obstacles that we know will litter our paths. Then we each can discover the strength within ourselves which makes us victorious over the battles we will fight even if we might emerge with a few scars. Life isn’t easy but together it is wonderful.

MAKING SENSE OF BIOETHICS

A Great Nation Begins to Come to Its Senses



Fr. Tad Pacholczyk

This past weekend in Houston, I had the opportunity to speak at a religious liberty conference about transgender issues, homosexuality and contraception. The conference happened to open on the same day that the Dobbs decision overturning Roe vs. Wade was released by the Supreme Court.

There was a noticeable “buzz” in the air because of the Court’s decision. Whenever a speaker would mention the ruling, spontaneous applause would erupt from the audience. Young and middle-aged conference attendees, most of whom had grown up with Roe vs. Wade, couldn’t recall a time in their lives when abortion-on-demand had not been legal in all states. There was a strong sentiment that because of the decision, we had reached a turning point as a society, with

an onerous weight finally being lifted from the conscience of the nation.

Abortion-on-demand was the law of our land for nearly a half-century, ending the lives of more than 63 million vulnerable unborn humans. Because of judicial brute force for five decades, the moral sense and reasoning ability of many citizens was weakened, with many Americans growing accustomed to the ongoing practice. A number of other nations also legalized abortion, following our troublesome lead.

This historic reversal by the Supreme Court has myriad implications. People are stirring again and beginning to ponder their longstanding complacency. Many are starting to ask how a country professing “liberty and justice for all” could enshrine killing on such a colossal scale. Other nations are re-examining their policies. The jolt from the court’s decision is also prompting questions about the enormous sums of American taxpayer money that have been funneled into the coffers of the abortion industry. We stand at a pivotal moment, a moment of reawakening, dialogue, conversion and renewal.

This historic Dobbs decision has also sent shock waves through the abortion industry as it suddenly realizes that its profitable enterprise of death is facing an existential threat in many states. Its forces are certain to intensify the relentless misinformation campaigns that have misled people for decades, relying on support from corporate America, Hollywood, and the media. Those same forces have already shown that they will not hesitate to gin up noisy, and sometimes violent, protests around the country.

With the Court’s decision, a first and important first step has taken place. What Dobbs did, as noted on the first page of the decision, was to leave abortion policy “to the people and their elected representatives.”

Now that the Court has assumed a neutral position on the issue, and state or federal legislatures can enact measures to protect moms and their unborn children at any stage of pregnancy, the door has finally been opened to protect human life by revamping and strengthening state and local laws.

As new legal initiatives made possible by Dobbs begin

appearing on state legislative dockets, Americans will have an opportunity to mount a full court press to bring abortion to an end in their home states. Bold legislators, courageous governors and informed voters will need to work together.

Steven Mosher of the Population Research Institute offers some helpful recommendations: “In states that do not yet ban abortion, we must work with pro-life state legislators to protect all human lives. Where a complete ban is not possible, we must advocate for Heartbeat legislation, that will prevent all abortions after six weeks, understanding that this is only a way station on the way to a complete ban.... At the local level, talk to your city councilman or county supervisor about making the place where you live a sanctuary for the unborn. Outlawing abortion within city or county limits is possible even in hostile states like New York or California if you happen to live in the more socially conservative parts of these states. Even closer to home, support your local crisis pregnancy centers, whose services will now be more in demand than ever before from young women who

have nowhere else to turn.... Volunteer if you can, donate if you can’t.

The years of dedicated work that have gone into educating people about the harsh realities surrounding abortion, setting up crisis pregnancy centers, drafting pro-life legislation and electing pro-life candidates has created critical momentum for definitively enacting pro-life laws and securing the human rights of unborn children around the country, state-by-state, instead of having such initiatives almost continually enjoined by courts. We should all have a renewed sense of hope and determination as a great nation once again comes to its senses in the face of abortion’s longstanding injustice and violence.

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.fathertad.com.

VIDA DEL ESPIRITU

No Se Compra Ni Se Vende!



Padre Wilson Cuevas

El apóstol Pablo, en la “Carta de la libertad” o Epístola a los Gálatas, nos enseña: “No somos esclavos, sino hijos de Dios, por eso no tenemos mas ley que el amor... Para ser libres nos libero Cristo” (Gálatas 5,1). So-mos libres, seamos lo siempre. No es fácil ser libre. La libertad tan anhelada solo se disfruta cuando cambiamos el egoísmo por el amor, la mentira por la verdad y ante las cosas actua-mos con un alegre desapego.

La libertad vale más que las cosas. Por eso las cosas no pueden darla: Lo que es menos no puede dar lo que es más, el efecto no es superior a la causa. Un periódico londinense ofreció un premio a la frase que definiera mejor lo que es el dinero. Al fin lo concedió a la siguiente: “ Un artículo que puede usarse como pasaporte universal para todo, menos para el Cielo. Y que vale para obtener cualquier cosa, menos la felicidad”.

No es fácil ser libre en un mundo engañoso, ávido de riquezas, sediento de poder y alejado de Dios. Para ser libre hay que casarse con la verdad como lo afirmaba Jesucristo: “La verdad los hará libres”. Esa verdad se identifica con el mismo Dios. Quien vive unido

a Él, realiza todo lo demás y lo halla todo al no aferrarse a nada. Así podemos afirmar con los místicos: “Nada te turbe, nada te espante. Todo se pasa. Dios no se muda. La paciencia todo lo alcanza. Quien a Dios tiene nada le falta. Solo Dios basta” Santa Teresa de Jesús.

Somos libres cuando, llenos de paz interior, somos respons-ables y evitamos todo tipo de posesividad con las personas o los objetos. Libres en el amor y libres en la verdad, libres ante el tener y libres también en la amistad. Sin ataduras que nos impidan crecer o caminar, sin las cadenas del odio, que no nos dejan avanzar. Libres del rencor y libres mucho más de la venganza, libres como el viento que viaja y viaja y no se cansa. Libres de apegos y de torpes vanidades. Ajenos a las cade-nas, nos impulsan los gozos y no nos detienen las penas.

Fuimos creados para que nada ni nadie nos esclavice, dejemos atrás los temores y las culpas, dispuestos a crecer y a madurar. Más que las murallas, me gustan los puentes, apre-cio el cambio y ante que las cosas valoro a la gente. Con el poeta canto dulcemente: “Soy el dueño de mi mismo y no me gusta la gente que empeña su corazón y que hipoteca su conciencia” Carlos Castro Saavedra.

Recuerdo como si fuera ayer, una tarde que visite a mi abue-lo, me miro a los ojos con sus pupilas clavadas en las mías, me dijo: “No tiene sentido que busques una explicación. Bus-car el porqué de esta situación

no cambia lo que está sucedien-do, las cosas son así y tu no las puedes cámbialas, la situación no depende de ti. Ahora bien, lo que si depende de ti es la interpretación que le das a la situación; lo que si puedes hac-er es resignificar este momento, tu eres libre de reinterpretar lo que sucede a tu alrededor y al hacerlo la connotación nega-tiva que le estas dando seguro desaparecerá”.

Siento esta conversación como si la misma se hubiera dado hace un par de horas, lo veo en su silla reclinable mirándome. Recuerdo como, sin quitarme la mirada, abrió su maleta saco un libro, des-gastado por el uso, un libro que vendría a cambiarme la vida. Mi abuelo en esa tarde, me entrego la promesa de una vida mejor, ese día me regalo El hombre en busca de sentido, un pequeño gran libro escrito por Victor Frankl y publicado en 1946, cuyo contenido nos invita a explorar la vida desde la capacidad que tenemos de darle un sentido a la misma. Para el autor, existe un mo-mento en donde el ser humano es completamente libre, un instante que cambia nuestra realidad y ese momento de plena libertad se materializa cuando decidimos escoger nuestros pensamientos. Según Frankl: “Nuestra mayor libertad es la libertad de elegir nuestra actitud”. No siempre podem-os cambiar lo que nos rodea, pero siempre podemos cambiar como observamos lo que nos rodea.

Hoy, cuando se siente la



presión de un mundo que atraviesa momentos de trans-formación y de ajustes, las palabras de Víctor Frankl, nos invitan a cuestionarnos: Po-demos quedarnos suspendidos en el tiempo, llenos de miedo y temor, podemos vernos presos de la vulnerabilidad, pelear con la misma, cuestionarnos una y mil veces el porqué de las situ-aciones o podemos entender esa libertad suprema que tenemos y ver mas allá, decidir resignifi-car este momento y encontrar caminos en donde seguramente vamos a poder construir desde la colectividad y desarrollar ac-ciones que fortalezcan nuestra sociedad.

Esta Nación, los Estados Unidos, fue constituida sobre cuatro libertades esenciales: I.

Libertad de Palabra, libertad para expresar sus ideas; II. Libertad de Cultos, libertad para adorar a Dios en la forma preferida; III. Libertad de traba-jo, libertad para elegir la forma de trabajar a fin de no padecer necesidad; IV. Libertad de ser Feliz, libertad de evitar todo aquello que haga que la gente sufra algún temor. Oremos a Dios que Bendiga y proteja a esta nación y al mundo, que nos conceda un espíritu de fraternidad y de con vivencia en libertad y en paz. Que jamás permita que vendamos o regale-mos esa libertad que Dios nos ha dado. Sin recurrir a la vio-lencia, luchemos por ser libres de verdad y que todos seamos libres y felices. Asia lo quiere Dios y tambien nosotros.!

One Cannot Be Bought Or Sold!

The apostle Paul, in the “Letter of freedom” or Epistle to the Galatians, teaches us: “We are not slaves, but children of God, and that is why we have no other law but love... To be free Christ set us free” (Galatians 5:1). We are free, let us always be free! It’s not easy to be free. The long-awaited freedom can only be enjoyed when we change ego-ism for love, the lie for the truth, and in all things we act with a cheerful detachment.

Freedom is worth more than things. That ‘s why things cannot give it: What is lesscannot give to what is more, the effect is not superior to the cause. A London newspaper offered a prize to the phrase that could better define money. In the end it was granted to the following: “ An article that can be used as a universal passport for everything except for Heaven. And it can obtain anything, except happiness. “

It is not easy to be free in a deceitful world, hungry for rich-es and thirsty for power, and es-tranged from God. To be free you have to marry the truth as stated by Jesus Christ: “The truth will set you free.” This truth is identi-

fied with God himself. Whoever lives united to Him, disconnects from everything else and finds it all by clinging to nothing. So we can affirm with mystics: “ Let nothing disturb you, let nothing frighten you. Everything passes. God does not change. Everything is reached through patience. Whoever has God lacks nothing. God is enough. “Saint Teresa.

We are free when, filled with inner peace, we are responsible and avoid all kinds of posses-siveness of people or objects. Free in love and free in truth, free when having, and free also in friendship. Without strings attached that impede us to grow and advance, without the chains of hate that do not let us go forward. Free from rancor and even more, free from revenge, free like the wind that blows and blows and does not get tired. Free of attachments and sense-less vanities, oblivious to the chains, we are driven by joys and our sorrows do not stop us.

We were created so that nothing or no one can enslave us, let us leave the fears and guilt behind, ready to grow and mature. More than walls I prefer

bridges, and I embrace change, I place more value on people than on things. Along with the poet I sweetly sing: “I am the owner of myself and I do not like people who pawn their heart and mort-gage their conscience “ Carlos Castro Saavedra.

I remember like it was yester-day, one afternoon when I visited my grandfather; he looked into my eyes and with his pupils intently on mine, he told me: “It doesn’t make sense for you to look for an explanation. Finding the reason for this situation does not change what is happening, things are what they are and you can’t change them, the situation does not depend on you. Now what does depend on you is the interpretation you give to the situation; what you can do is reinvent this moment, you are free to reinterpret what happens around you and in doing so the negative connotation that you are giving it will surely disappear. “

I feel this conversation as if it had happened a couple of hours ago, I see him in his reclining chair looking at me. I remember how, without taking his eyes off me, he opened his briefcase,

took out a book, worn-out by use, a book that would change my life. My grandfather on that afternoon, gave me the promise of a better life, that day he gave me the book Man ‘s search for Meaning, a great little book written by Victor Frankl and pub-lished in 1946, whose contents invites us to explore life from the capacity we have to make sense of it. For the author, there is a moment when the human being is completely free, an instant that changes our reality and that moment of full freedom materi-alizes when we decide to choose our way of thinking. According to Frankl: “ Our greatest freedom is the freedom to choose our own attitude.” We cannot always change our surroundings, but we can change the way we see what surrounds us.

Today, when the pressure of a world that goes through moments of transformation and adjustments, the words of Victor Frankl invite us to ques-tion ourselves: we can remain suspended in time, full of fear and trepidation, we can see our-selves like prisoners of vulnera-bility, fight with it, question our-

selves a thousand times the why of situations, or we can under-stand this supreme freedom we have and look beyond, to decide to give new significance to this moment and find paths where surely we can build up from the community and develop actions that strengthen our society.

This Nation, the United States, was constituted with four essential freedoms: I. Freedom of Speech , that is freedom to express ideas; II. Freedom of Religion, freedom to worship God in any preferred way; III. Freedom to work, freedom to choose a way to labor so as not to suffer poverty; IV. Freedom for happiness, freedom to avoid all what makes people suffer from fear. Let us pray to God that he may bless and protect this nation and the world, that he may grant a spirit of brotherhood and coexistence with liberty and peace. That He may never allow us to sell or give away that freedom that he has given us. Without resorting to violence, let us strive to be truly free so that everyone may be free and happy. That’s how God wants it and all of us as well!

Meet the 2022 Steward of the Year Nominees

By Karina Sandoval
Stewardship Coordinator

The Catholic Foundation proudly presents the 2022 Steward of the Year contest nominees, Congratulations to our nominees and may God continue to guide your life of service.

Category nominees are announced weekly in the Catholic Foundation social media, the Steward of the Year will be announced in September 2022 and will be recognized in the 16th Annual Foundation of Faith Event: Building the Kingdom on September 22 at the El Paso Convention Center.

Catholic Foundation Facebook account: Catholic Foundation for the Diocese of El Paso

For more information, please contact Karina Sandoval Enriquez at ksandoval@catholicfoundationelpaso.org

Nominees by Category

St. Toribio Romo

Patron saint of Mexican migrants and border crossers, this category recognizes the service to refugees and immigrants.

Julia Regalbato

Diocesan Migrant Refugee Services Volunteer

“What typically captures Julia’s character is not any one story in particular, but the consistency and dedication of her service. Julia comes to the office every day, without a lot of fanfare, she is cheerful bright and cares deeply about the immigrants that she serves, all without calling a lot of attention to herself.” - Catherine A. Hudak, DMRS, Director of Development

Marco Raposo

Diocese of El Paso, Peace and Justice Director

“Marco runs and operates the Pastoral Center Refugee Shelter, he is often seen cooking, cleaning or doing whatever is needed to make our guests feel welcomed, this past year we have had trouble getting volunteers to help at the shelter, and Marco has become a one man show, he cooks, cleans, sorts, drives and makes calls, all to help our guests.. - Patricia Lopez Rueda, Diocese of El Paso, Chancellor

Andres Lopez

Cathedral High School, Campus Minister

“Andres Lopez is passionate about working with different organizations to assist with the immigration reform. He coordinates the “El Otro Lado” program for Cathedral High School. Andres guides visiting schools through the program and trains Cathedral students to assist with the program, Andres also volunteers with Hope Border Institute.” - Amanda Estrada, CHS, Assistant Principal

St. Teresa of Calcutta (Mother Teresa)

The mother of the poor, this category recognizes the service to the ones who experience a lack of resources, e.g. food pantries, delivery of food to the homebound.

Maggie Enriquez

St. Thomas Aquinas Parish , Parish Minister

“Ms. Maggie became member of the St. Vincent De Paul Ministry, and since the beginning she has been a dedicated, considerate and hardworking member, for many years she has served as a case worker, and due to her vast experience and networking power acquired through the years, she has served as ministry head for several periods, Ms. Maggie is always the person to go for support and direction.” - St. Thomas Aquinas Parish Staff.

Maria Villegas

All Saints, Parish Minister

“Maria tends to Our Lady of Guadalupe statue and tends to all the greenery outside our parish, when our parishioners are in need, she bakes, cooks, provides meals, picks up from the food banks to tend to our parishioners and their needs, many of our parishioners are elderly, and Maria knows their needs and willingly gives of herself never expecting anything in return and always with a smile.” - All Saints Parish Staff

Juana R. Meza

Our Lady of Sorrows, Parish Minister

“Juanita helps the parish kitchen specially during the lent season, she has been in charge of this activity for over 30 years and people here at the community looks forward to enjoy the delicious food she prepares for months in advance. Juanita also helps whomever she finds in need, it can be with food, money, giving a ride to the doctor’s office or anything else they need.” - Friar Felipe Mariscal, Our Lady of Sorrows, Pastor

St. Teresa Benedict of the Cross (Edith Stein)

She loved and nurtured those around her during the Nazi occupation, this category recognizes the service to the ones who suffered the loss of their loved ones.

Melissa Hernandez Muñoz

All Saints, Bereavement Minister

“Melissa has been there for many parishioners who have lost their loved ones, especially when Covid-19 hit our community hard in 2020. Many of our parishioners lost not 1 or 2 family members, many lost 5 or 6 in a matter of 2 weeks, she has helped so many that others do not know the help Melissa has

given to so many just by simply being there and listening.” - All Saints Parish Staff

St. Juan Diego

Our Lady’s messenger of hope, this category recognizes the service of communication and evangelization.

Mike and Erika Mancera

El Buen Pastor, Parish Ministers

“Mike and Erika Mancera are very involved and supportive of El Buen Pastor mission, in march of this year there was a strong gust of winds that loosen an eighteen feet sheet metal Cristo Rey statue at the church, Deacon was concerned that the strong winds would knock the statue down. Deacon contacted Mike and within minutes Mike and his sons arrived and struggling with the strong dust storm were able to secure the statue.” - El Buen Pastor Parish Staff

Margarita Carrillo

Blessed Sacrament, Parish Minister

“Ms. Margarita Carrillo is a 77-year old woman who was born with a flame, a fire for God, I’ve met mature adults still keeping active and greatly contributing to their communities, but she takes the cake! Ms. Margarita started working in the church as a volunteer from when she was 25 years of age, and has served in the kitchen since 2000 and has received refugees in the parish.” - Fr. John Paul Madanu, Pastor

Armida Rodriguez

St. Luke, Evangelization Minister

“Armida was able to continue organizing the ministry of evangelization during all the years of the pandemic, it was colossal effort during this time of trial, many retreats were organized on-line and the training of future evangelizers, one of the stories was that not everyone was able to connect via Zoom and Armida would train each of the presenters how to use the system.”- Deacon Guillermo Jiron, St. Luke Parish

Gloria Ibarra

Cristo Rey, Parish Minister

“Gloria has been working in this parish for many years in different ministries, particularly in the catechesis of children, youth and adults. She also participates in other activities as a volunteer preparing food for the migrants. She is a leader in organizing and encouraging the parishioners, she manifests her willingness to serve, respect for others, generosity and her ability to listen characterizes her; she is tireless in her service to the Church which expresses her character and above all her faith and love for our Lord, doing everything unselfishly.” - Fr. Jose Vera-Perez, Cristo Rey, Former Pastor

James Myers

Queen of Peace, Parish Minister

“Most of all, Jim gave hope and comfort to those in nursing homes and those who were ill by taking the Eucharist and praying with them, up to five weeks before his death, at the age of 95, he gave the Eucharist to thirty-two individuals daily. Jim had patience and with detail and love gave his time as a great teacher to all, on one occasion, we did not have a priest or deacon and Jim gave a very inspiring homily at the Liturgy service, we didn’t know Jim could do that.”- Queen of Peace Staff

Mary Scott

All Saints, Lector and Choir Member

“Mary has such a calming and gentle voice, I came across Mary being a lector at mass one day and I was “ah”, Mary brings the readings to life, she has a way of reading that places you in that particular moment in time, her facial expressions speak for her, she is full of light.” - All Saints Parish Staff

Patricia Fernandez

Our Lady of the Valley Associate Director of Religious Education

“When Fr. Don passed away, she worked very closely with me in handling the vigil and the video of Mass, she made sure refreshments were provided and worked with me for about 10 hours on Friday and several hours on Saturday, this is very typical of her dedication to her service in ministry at Our Lady of the Valley.”- Deacon Ray Niblett, Our Lady of the Valley, Parish Administrator

St. John of God

Patron saint of the sick, nurses and hospitals, this category recognizes the urgent service to the sick, specially to the ones suffering from mental health illnesses.

Guadalupe Karnes

Our Lady of Guadalupe, Parish Minister

“Guadalupe fue una servidora muy activa en la pandemia, organizaba ventas de garaje para el sustento de la parroquia, comenzó el rosario por Facebook, tenemos mucha gente rezando hasta la fecha, visita enfermos, al igual que nos ayuda llevando consuelo a los dolientes.” - Our Lady of Guadalupe Staff

Melissa Hernández Muñoz

All Saints, Eucharist Minister

“I was present with Melissa when she was called and asked to assist a patient who was dying. Melissa had prior commitments already but she cancelled her commitments to tend to a dying patient who would not make it into the following morning. Melissa was present at that patient’s bedside praying the rosary with the patient and family, later that evening Melissa received

a phone call that the patient had passed away peacefully and to tell her thank you.” - All Saints Parish Staff

Omar Corral

Corpus Christi, Parish Minister

“When disabled persons arrive for Sunday services, they depend on Omar to help them out of their vehicles, helps them into their wheel chair and takes them into church for Mass, when Mass is over, he helps them back to their cars, he also helps the parish security to make sure all is well.”- Corpus Christi Parish Staff

St. John Baptist of La Salle

Patron saint of teachers, this category recognizes the service of catechists and catholic school teachers.

Eva Bañales

Catechist, St. Raphael

“There was a time when we were in the parish Hall and someone was sitting off on their own very quiet and sad, Eva walked up to them and held their hands and spoke with her, then she prayed over her, they hugged and the person got up from there and slowly began to interact with others present, I turned to look at Eva and she had the biggest joy filled smile on her face. I approached to her and asked what did you said? She said: “I reminded her that God does not make junk and that he wants the best for her, I let the Holy Spirit do the rest.” - Deacon Danny Bejarano, Diocese of El Paso, Marriage and Family Life Director

Joe and Paula Russo

Most Holy Trinity Catholic School, Volunteers

“Joe and Paula Russo are faithful members of Blessed Sacrament Parish, for a number of years they have been helping students with tuition, beginning at Blessed Sacrament in 2008 continuing at Most Holy Trinity, Loretto Academy, Cathedral High School and Our Lady of the Lake University in San Antonio, they are firm believers in Catholic education, having sent their own children to Catholic schools, they have been unwavering in their continuous support of our school.” - Jim Horan, Most Holy Trinity Catholic School, Principal

Luz Ulrickson

Cathedral High School, Former instructor and volunteer

“Luz Ulrickson devoted her life to the education of young people, and her ministry was centered on a Christ-like love for the students in her care. Luz began working at Cathedral High School in 1966, during which time she would offer tutoring sessions at home on the weekends. She would even cook for the students in order to ensure that they received the academic support they needed, as well as a hot meal. After she retired from teaching, she continued to support Cathedral, she continued her ministry as an educator until she passed away in June 2022.”- Amanda Estrada, CHS, Assistant Principal

Rose Cooper

All Saints, Catechist

“She took in a class of students and gave them so much knowledge and empowered them and even challenged them to learn more about their faith and love for Jesus and their community, she took the time to teach them and attend the 10:30 am mass with them and guide them through mass and help them understand the meaning of taking communion for the first time.” - All Saints Parish Staff

Blessed Carlo Acutis

A young devout Catholic who loved computers and video games, this category recognizes service by and to youth and young adults.

Alexa Enciso

San Pedro de Jesus Maldonado, Confirmation and Youth Group Coordinator

“Since the pandemic started, it’s been very challenging for catechists to get kids and youth on track and engage in faith growth. Alexa all the time has reinvented herself to continue youth evangelization and on May 2022, she finally organized the confirmation retreat and she did it for all her youth.” - San Pedro de Jesus Maldonado Religious Formation Office

Elia Miranda, Hope Dominguez and Jaylynn Celaya

2022 Bible Camp Leaders, Our Lady of Peace, Alpine, TX

“With their enthusiasm and charisma about bible camp, they have inspired their peers to jump on the train and help. These girls have dedicated many hours working together to prepare for camp, they are confirmation students and they are active in church and in the community. Although there is adult supervision, these girls have asked to work independently as much as possible to get the job done.” - Fr. Pablo Matta, Our Lady of Peace, Pastor

Diego Perales

All Saints, Youth Minister

“Diego is an outstanding youth minister, he has been an altar server at All Saints for 10 years, he is now 18 years old and continues to faithfully serve every Sunday. Diego is now the lead altar server, he trains new servers and works with them at all masses, training and shadowing them to make sure they perform their responsibilities correctly, additionally Diego is tech savvy. Diego helps with technology for presentations at the parish.

”- Paula Favela, All Saints, Parish Administrator

Celebrate a Giant of the Diocese

By Sofia Larkin
Major Gifts Officer

Reverend Richard A. “Father Rick” Matty† will be honored with the Catholic Foundation’s 7th Annual Dei Gratia Award during the 16th Annual Foundation of Faith Event: Building the Kingdom on Thursday, September 22 at the El Paso Convention Center.

Father Rick did many things. He is one of the men credited with bringing the ACTS movement to El Paso, he was integral in establishing a medical mission in Chiapas, Father Rick was the founding executive director of Diocesan Migrant & Refugee Services (DMRS), and he established the St. Patrick Cathedral Historic Preservation Fund in the Catholic Foundation’s Catholic Legacy Fund.

He had a gift for leading people to what they needed in ministry and in life.

The Dei Gratia Award, Latin for “By the Grace of God”, recognizes an individual, couple,

or organization for their servant leadership, outstanding contribution to the Diocese of El Paso and the Catholic community, and their dedication to being good stewards of God’s grace.

Since 2015, the Catholic Foundation has recognized Reverend Monsignor Francis J. Smith, P.A., Leroy and Rose Baeza, Rudy and Elvia Miles†, the Daughters of Charity and Sisters of Loretto, Yaz† and Rosie Daw, and the Diocese of El Paso Clergy and Religious with the Catholic Foundation’s annual Dei Gratia Award.

Father Rick will be honored posthumously during the Foundation of Faith Event. His family will accept the award on his behalf.

Mark your calendar for this wonderful event, and help us celebrate the legacy of Father Rick. Visit fofevent.org for tickets or contact the Catholic Foundation at (915) 872-8412. Tickets are \$125 per person. Sponsorship opportunities are available. Tables are going fast!



Reverend Richard A. “Father Rick” Matty† will be honored with the Catholic Foundation’s 7th Annual Dei Gratia Award during the 16th Annual Foundation of Faith Event: Building the Kingdom on Thursday, September 22 at the El Paso Convention Center. *Photo Courtesy Catholic Foundation for the Diocese of El Paso*

A Letter from the Bishop: Catholic Ministry Appeal

Dear Brothers and Sisters in Christ,
As we continue to maneuver through such challenging times in our nation and the world, I encourage you to stay focused on the Lord as the one who meets and supplies our needs. Yet, we must remind ourselves to find ways to serve, give, and provide love to those whose need is greater than our own.
Tell them to do good, to be rich in good works, to be generous, ready to share, thus accumulating as treasure a good foundation for the future, so as to win the life that is true life.
1 Timothy 6: 18-19
I am excited to share the advancement of our 2022 Progress: Catholic Ministry Appeal (CMA). So far, we are 60% towards our \$1.9 million goal and we need your

help to reach 100%. It is through your sacrificial generosity that our ministries are able to continue the work they do each year in the Diocese of El Paso.
Your support of the Progress: Catholic Ministry Appeal (CMA) is now more crucial than ever, and I deeply appreciate your commitment to your faith and the work of the Church in our diocese. I humbly ask for your help to continue with Jesus Christ’s mission, to grow in faith and give in love, by considering a donation to the Progress: Catholic Ministry Appeal (CMA).
I pray that throughout these challenging times, the light of God shines the brightest upon you! It may seem like a “little light,” but, together united in Faith, what a difference we can make!
Thanks to your continued support, we can ensure these

ministries’ sustainability by donating to the Progress: Catholic Ministry Appeal (CMA). We MUST make our \$1.9 million goal to support these ministries – and our Brothers and Sisters in Christ. Your loving sacrifice – and your prayers – will make an impact as we continue to navigate through these difficult times.
Please continue to keep me in your prayers, as I will keep you and yours in mine.
Your Servant in Christ,
Most Reverend Mark J. Seitz, D.D.
Bishop of El Paso
P.S. If you have already made a gift to the 2022 Progress: Catholic Ministry Appeal (CMA), please accept my gratitude and thanks for your support.

Carta del Obispo: Petición del Ministerio Católico

Apreciables Hermanos y Hermanas en Cristo,
A medida que continuamos maniobrando a través de tiempos difíciles en nuestra nación y el mundo, los animo a mantenerse enfocados en el Señor, quien satisface y suplende nuestras necesidades. Sin embargo, hay que recordar que debemos encontrar formas de servir, dar y brindar amor a aquellos cuya necesidad es mayor que la nuestra.
Diles que hagan el bien, que sean ricos en buenas obras, generosos, dispuestos a compartir, para que de este modo se acumule como tesoro un buen fundamento para el futuro, a fin de ganar la vida que es la verdadera vida.
1 Timoteo 6: 18-19
Estoy emocionada de compartirles el avance de nuestro Progreso 2022: Campaña para los Ministerios Católicos (CMA). A la fecha, estamos al 60% de nuestra meta de \$1.9 millones y necesitamos su ayuda para alcanzar el

100%. Es a través de su generosidad sacrificial que nuestros ministerios pueden continuar el trabajo que realizan cada año en la Diócesis de El Paso.
Su apoyo a Progreso: Campaña para los Ministerios Católicos (CMA) es ahora más crucial que nunca, y aprecio profundamente su compromiso con su fe y el trabajo de la Iglesia en nuestra diócesis. Les pido humildemente su ayuda para continuar con la misión de Jesucristo, para crecer en la fe y dar en amor, considerando una donación al Progreso: Campaña para los Ministerios Católicos (CMA).
¡Oro para que, a lo largo de estos tiempos difíciles, la luz de Dios brille más sobre ustedes! Puede parecer una “pequeña luz”, pero, unidos en Fe, ¡qué diferencia podemos hacer!
Gracias a su continuo apoyo, podemos asegurar la

sustentabilidad de estos ministerios, donando a Progreso: Campaña para los Ministerios Católicos (CMA). DEBEMOS hacer nuestra meta de \$1.9 millones para apoyar a estos ministerios – y nuestros Hermanos y Hermanas en Cristo. Su amoroso sacrificio y sus oraciones, tendrán un impacto mientras continuamos navegando a través de estos tiempos difíciles.
Por favor, continúen manteniéndome en sus oraciones, como yo los mantendré a ustedes y a los suyos en las mías.
Su Siervo en Cristo,
Excmo. Reverendo Obispo Mark J. Seitz, D.D.
Obispo de El Paso
P.D. Si usted ya hizo su donación a Progreso 2022: Campaña para los Ministerios Católicos (CMA), por favor, acepte mi sincera gratitud y gracias por su apoyo.



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