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July 2022

11 young men discern call to priesthood

Diocesan Seminarians host weekend retreat at St. Charles Seminary

By Fernie Ceniceros

Editor, Rio Grande Catholic

Seminarians of the Diocese of El Paso held a weekend retreat for young men considering a vocation to the priesthood in mid-June at St. Charles Seminary. The retreat entitled "Come and See, Ven y Prueba" was attended by 11 young men from throughout the Diocese of El Paso.

"The "Come and See" weekend retreat was an opportunity for 11 of our Catholic young men of the diocese to gather for personal reflection and discernment on the Christian call to discipleship and, perhaps, a further call to priestly ministry," Fr. John Telles, Rector of St. Charles Seminary said.

The young men had an opportunity to share in various activities such as talks, sports, prayer and mass with the seminarians throughout the weekend. The event was an opportunity for the young men to have an encounter with the Lord and their potential call into priestly ministry.

"I thought this was a great opportunity to get an inside scoop of what the seminary is and what it has to offer, it gave me a different perspective and brought me closer to God." David Gallegos, 19 year-old participant and parishioner at St. Patrick's Cathedral said.

The various seminarians prepared a spirit filled weekend for the aspiring young men throughout the entire weekend, also it was an opportunity to come together and have a spiritual weekend of discernment, it was also an opportunity for the young men to have a good time getting to know each other and the seminarians of the Diocese of El Paso.

"I loved the retreat I had a lot of fun meditating and praying talking to people with similar goals as me and I learned a lot about my faith and seminary life, 10/10," 19-year-old participant Miguel Ruvalcaba said.

"The young men said that they enjoyed their time at the seminary and the 10 seminarians and I enjoyed having them as our guests," Fr. John Telles added.

The Diocese of El Paso currently has 15 seminarians, which include 3 transitional deacons currently studying for the priesthood in the diocese. If you or anyone you know might be interested in a call to the priesthood, you can call the Office of Vocations at 915-872-8400.



Seminarians and participant's of the "Taste and See" discernment for the priesthood retreat gather for evening prayer with Fr. John Telles, Rector of St. Charles Seminary. 11 Catholic young men attended the retreat to gather for personal reflection and discernment on the Christian call to discipleship and, a potential further call to priestly ministry. Photo by Fernie Ceniceros

11 jóvenes disciernen la llamada al sacerdocio

Los seminaristas diocesanos celebran un retiro de fin de semana en el Seminario de San Carlos

Por Fernie Ceniceros

Editor, Rio Grande Catholic

Seminaristas de la Diócesis de El Paso celebraron un retiro de fin de semana para los jóvenes que están considerando la vocación al sacerdocio a mediados de junio en el Seminario de San Carlos. El retiro titulado "Come and See, Ven y Prueba" contó con la participación de 11 jóvenes de toda la Diócesis de El Paso.

"El retiro de fin de semana "Ven y prueba" fue una oportunidad para que 11 de nuestros jóvenes católicos de la diócesis se reunieran para la reflexión personal y el discernimiento sobre el llamado cristiano al discipulado y, tal vez, un mayor llamado al

ministerio sacerdotal", dijo el P. John Telles, Rector del Seminario San Carlos.

Los jóvenes tuvieron la oportunidad de compartir varias actividades como charlas, deportes, oración y misa con los seminaristas durante todo el fin de semana. El evento fue una oportunidad para que los jóvenes tuvieran un encuentro con el Señor y su potencial llamado al ministerio sacerdotal.

"Me pareció una gran oportunidad para conocer por dentro lo que es el seminario y lo que ofrece, me dio una perspectiva diferente y me acercó a Dios". dijo David Gallegos, participante de 19 años y feligrés de la Catedral de San Patricio.

Los diferentes seminaristas

prepararon un fin de semana lleno de espíritu para los jóvenes aspirantes durante todo el fin de semana, también fue una oportunidad para reunirse y tener un fin de semana espiritual de discernimiento, también fue una oportunidad para que los jóvenes pasaran un buen rato conociéndose entre ellos y con los seminaristas de la Diócesis de El Paso.

"Me encantó el retiro, me divertí mucho meditando y rezando hablando con gente con objetivos similares a los míos y aprendí mucho sobre mi fe y la vida del seminario, 10/10", dijo Miguel Ruvalcaba, participante de 19 años.

"Los jóvenes dijeron que disfrutaron de su tiempo en el

seminario y los 10 seminaristas y yo disfrutamos de tenerlos como invitados". añadió el padre John Telles.

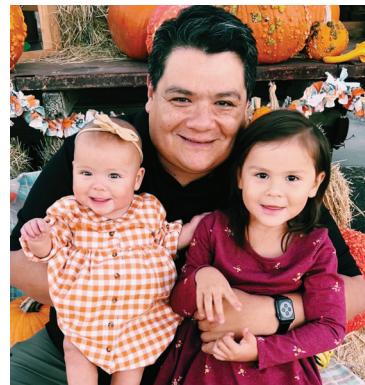
La Diócesis de El Paso cuenta actualmente con 15 seminaristas, que incluyen 3 diáconos transitorios que actualmente estudian para el sacerdocio en la diócesis. Si usted o alguien que conoce puede estar interesado en un llamado al sacerdocio, puede llamar a la Oficina de Vocaciones al 915-872-8400.

EDITOR'S COLUMN - FERNIE CENICEROS

God's Love Is Infinite

I have often been asked in my time as a photographer what I find most challenging to photograph; without pause, my immediate answer is "Everything!" I usually say that in jest, but the honest answer would have to be photographing the night sky. It takes a particular skill and patience, especially given that you're usually working in the dark, in the middle of the night, when you could very easily be at home sleeping.

But the finished product is usually nothing more than breathtaking. Not because I am such a fantastic photographer, but



Fernie Ceniceros

because in the stars, I am capturing nothing short but the infinite

nature of the creation of God.

Exposure settings or the time that the camera's shutter needs to be open to capture the light from the stars for these types of photographs usually take between 20-30 seconds. In the mind of a photographer, 20-30 seconds to get one photograph is an eternity. So much can go wrong! But then the shutter closes, and the finished product is a beautiful photo of the incredible band of gas and stars that make up a part of the Milky Way galaxy.

July through the middle of October is the prime time in the year to capture the milky way

band in the night sky, and this July is no different for me as a photographer; I will work to get a few nights in to capture God's inspiring beauty.

Because of the amount of time it takes to capture these photos, I wanted to take this time to share with you some of my thoughts when I stare up into the night sky.

First of all, looking up at a vast array of stars in the sky, you can't help but feel how small you are.

Second, the light from some of these stars has been burning long before earth even came into

existence. That my camera can capture this light in and of itself is something the mind cannot fathom.

Finally, it becomes clear that you realize the Love of God. How could something so big love so profoundly? We were chosen to know His love among all the stars in the sky! In an infinite sky filled with burning stars in an unknown vacuum that is space, God chose us and gave us his Son. I genuinely am photographing the endless love that God has for us.

El Amor De Dios Es Infinito

A lo largo de mi trayectoria como fotógrafo me han preguntado qué es lo que más me cuesta fotografiar; sin pausa, mi respuesta inmediata es todo. Suelo decirlo en broma, pero la respuesta honesta tendría que ser fotografiar el cielo nocturno. Requiere una habilidad y una paciencia especiales, sobre todo teniendo en cuenta que sueles trabajar en la oscuridad, en mitad de la noche, cuando podrías estar fácilmente en casa durmiendo.

Pero el producto final suele ser impresionante. No porque sea un fotógrafo fantástico, sino porque en las estrellas estoy captando nada menos que la naturaleza infinita de la creación de Dios.

Los ajustes de exposición o el tiempo que el obturador de la cámara debe estar abierto para captar la luz de las estrellas para este tipo de fotografías suelen durar entre 20 y 30 segundos.

En la mente de un fotógrafo, 20-30 segundos para conseguir una fotografía es una eternidad. ¡Pueden salir tantas cosas mal! Pero luego el obturador se cierra, y el producto final es una hermosa foto de la increíble banda de gas y estrellas que conforman una parte de la Vía Láctea.

Desde julio hasta mediados de octubre es la mejor época del año para capturar la banda de la Vía Láctea en el cielo nocturno, y este mes de julio no es diferente para mí como fotógrafo; trabajaré para conseguir unas cuantas noches para capturar la inspiradora belleza de Dios.

Debido a la cantidad de tiempo que se necesita para capturar estas fotos, quería aprovechar este momento para compartir con ustedes algunos de mis pensamientos cuando miro fijamente el cielo nocturno.

En primer lugar, al contemplar una gran cantidad de estrellas en



el cielo, no puedes evitar sentir lo pequeño que eres.

En segundo lugar, la luz de algunas de estas estrellas ha estado ardiendo mucho antes de que la Tierra existiera. Que mi cámara pueda capturar esta luz en sí misma es algo que la mente

no puede comprender.

Por último, queda claro que te das cuenta del Amor de Dios. ¿Cómo puede algo tan grande amar tan profundamente? ¡Fuimos elegidos para conocer Su amor entre todas las estrellas del cielo! En un cielo infinito lleno

de estrellas ardientes en un vacío desconocido que es el espacio, Dios nos eligió y nos dio a su Hijo. Estoy fotografiando genuinamente el amor infinito que Dios tiene por nosotros.

THE RIO GRANDE CATHOLIC

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Are You Truly Free?

This month we will celebrate the 4th of July, the annual festival commemorating our country's Declaration of Independence. In 1776, as we all know, our forefathers made a bold decision. They decided that freedom from oppression was more valuable to them than anything they owned and even life itself. The historic document was concluded with these brave words: "And for the support of this Declaration with a firm reliance on the protection of divine providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." From these courageous beginnings our country and its citizens have always prided ourselves in our pursuit of 'liberty and justice for all'.

But vigilance is always the requirement of freedom, vigilance, and the willingness, if necessary, to act. As you read this, there is legislation proposed in Congress and many of our State legislatures that is an extreme attempt to guarantee the continued legalization of directly taking

the life of an unborn child which is being presented as though it were healthcare. This legislation would attempt to force health care providers to participate in abortions even though it is against their conscience. Legislation would also force taxpayers to provide for this death-dealing act at home and abroad.

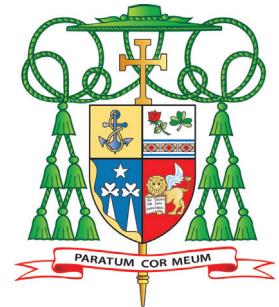
We see similar legislation that would make us pay for the mutilation of people born male to make them appear female and of those born female to make them appear male. Our hearts go out to those who feel distress with their own bodies, but taking harmful and irrevocable actions, either with hormones or surgery, especially on children, is simply not health care.

At the same time, we see efforts to prevent Christians and other citizens from caring for immigrants, both by providing basic needs and aiding them to find their way to the homes of people who love them and desire to help them here in the United States. We need to be aware of these and other efforts that would

seek to prevent us from being who we are, people who care for those in need.

But we would be mistaken if we thought that this is the only level on which we must carefully guard our liberty. It is quite conceivable that the liberty we so highly value as a nation could easily be surrendered by our behavior as individuals. In his letter to the Galatians, Paul reminds us, "It was for liberty that Christ freed us. So stand firm, and do not take on yourselves the yoke of slavery a second time.... remember that you were called to live in freedom." (Gal. 5:1) Paul is speaking about an even more insidious kind of oppression than the kind that destroys the liberty of nations—the slavery to sin. Paul goes on to point out that a so-called "freedom" that gives free reign to the flesh" is no freedom at all.

Our forefathers knew that freedom doesn't preserve itself. It requires work and sacrifice. The same is true for our personal freedom. If we choose to "yield to the cravings of the



Bishop Mark J. Seitz

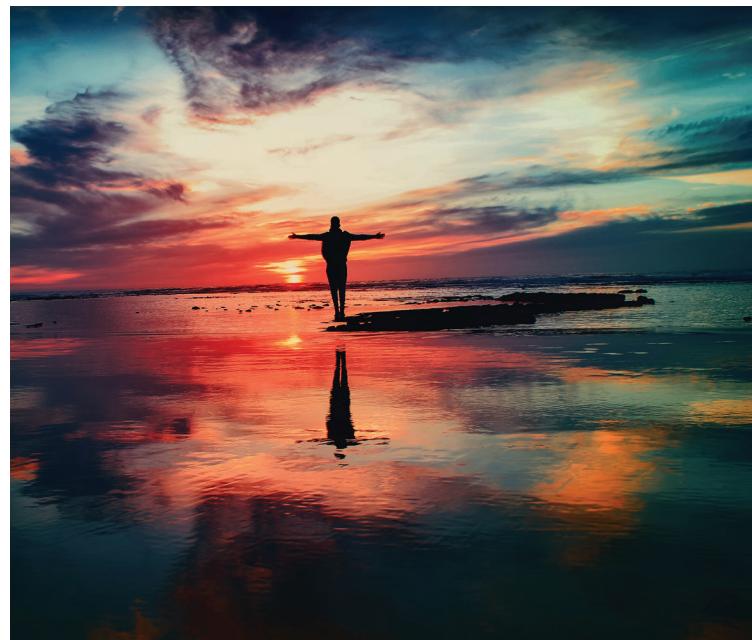
flesh" (Gal. 5:13); to our unruly sexual desires, to drink or drugs, to feelings of jealousy, anger, laziness and the like we will become slaves to these desires and they will lead us toward "mutual destruction" (cf. Gal. 5:15, 18-20). We have all experienced the potential for this kind of enslavement in our lives. We know the power of bad habits and how very difficult it can be to break their hold on us even when freedom from their power is our greatest desire.

As we celebrate this anniversary of our nation's Independence let us reflect upon our own. Let us pray for the grace and guid-

ance we need to reclaim the true freedom of which Paul speaks. When we discover areas of enslavement in our lives, God grant that we will seek the help necessary, put our hands to the plow and not look back (see Luke 9:62) until we arrive the fullness of Christ's liberation. There is much at stake here. Liberty must be protected at every level. If we, this country's citizens, are not truly free, how can the nation be?

As we sing in America the Beautiful: "America! God mend thy every flaw. Confirm thy soul in self-control, Thy liberty in law!"

¿Eres Realmente Libre?



Este mes celebraremos el 4 de julio, la fiesta anual que conmemora la Declaración de Independencia de nuestro país. En 1776, como todos sabemos, nuestros antepasados tomaron una decisión audaz. Decidieron que la libertad de la opresión era más valiosa para ellos que cualquier cosa que poseyeran e incluso que la vida misma. El histórico documento concluyó con estas valientes palabras: "Y para el apoyo de esta Declaración, con una firme confianza en la protección de la divina providencia, nos comprometemos mutuamente con nuestras vidas, nuestras fortunas y nuestro sagrado honor". Desde estos valientes comienzos, nuestro país y sus ciudadanos siempre se han enorgullecido de perseguir "la libertad y la justicia para todos".

Pero la vigilancia es siempre el requisito de la libertad, la vigilancia y la voluntad, si es necesario, de actuar. Mientras lees esto, hay una legislación propuesta en el Congreso y en muchas de nuestras legislaturas estatales que es un intento extremo de garantizar la continua legalización de quitar directamente la vida a un niño no nacido que se presenta como si fuera asistencia sanitaria. Esta legislación trataría de obligar a los proveedores de

atención sanitaria a participar en los abortos aunque vaya en contra de su conciencia. La legislación también obligaría a los contribuyentes a sufragar este acto de muerte en el país y en el extranjero.

Vemos una legislación similar que nos obligaría a pagar la mutilación de personas nacidas de sexo masculino para que parezcan femeninas y de aquellas nacidas de sexo femenino para que parezcan masculinas. Nuestro corazón está con aquellos que se sienten angustiados con su

propio cuerpo, pero tomar medidas dañinas e irrevocables, ya sea con hormonas o con cirugía, especialmente en niños, simplemente no es asistencia sanitaria.

Al mismo tiempo, vemos los esfuerzos para impedir que los cristianos y otros ciudadanos se ocupen de los inmigrantes, tanto proporcionándoles las necesidades básicas como ayudándoles a encontrar el camino a los hogares de las personas que les quieren y desean ayudarles aquí en los Estados Unidos. Tenemos que ser conscientes de estos y

otros esfuerzos que pretenden impedirnos ser quienes somos, personas que cuidan de los necesitados.

Pero nos equivocaríamos si pensáramos que éste es el único nivel en el que debemos proteger cuidadosamente nuestra libertad. Es bastante concebible que la libertad que tanto valoramos como nación pueda ser fácilmente cedida por nuestro comportamiento como individuos. En su carta a los Gálatas, Pablo nos recuerda: "Por la libertad nos liberó Cristo. Así que manteneos firmes, y no toméis sobre vosotros el yugo de la esclavitud por segunda vez.... recordad que fuisteis llamados a vivir en libertad". (Gálatas 5:1) Pablo habla de un tipo de opresión aún más insidiosa que la que destruye la libertad de las naciones: la esclavitud del pecado. Pablo continúa señalando que una supuesta "libertad que da rienda suelta a la carne" no es libertad en absoluto.

Nuestros antepasados sabían que la libertad no se conserva sola. Requiere trabajo y sacrificio. Lo mismo ocurre con nuestra libertad personal. Si elegimos "ceder a los deseos de la carne" (Gal. 5:13); a nuestros deseos sexuales rebeldes, a la bebida o a las drogas, a los sentimientos de celos, a la ira, a la pereza y otros similares, nos convertiremos en

esclavos de estos deseos y nos llevarán a la "destrucción mutua" (cf. Gal. 5:15, 18-20). Todos hemos experimentado el potencial de este tipo de esclavitud en nuestras vidas. Conocemos el poder de los malos hábitos y lo difícil que puede ser romper su dominio sobre nosotros incluso cuando liberarnos de su poder es nuestro mayor deseo.

Al celebrar este aniversario de la independencia de nuestra nación, reflexionemos sobre la nuestra. Recemos por la gracia y la guía que necesitamos para reclamar la verdadera libertad de la que habla Pablo. Cuando descubramos áreas de esclavitud en nuestras vidas, que Dios nos conceda buscar la ayuda necesaria, poner las manos en el arado y no mirar atrás (ver Lucas 9:62) hasta que lleguemos a la plenitud de la liberación de Cristo. Es mucho lo que está en juego. Hay que proteger la libertad a todos los niveles. Si nosotros, los ciudadanos de este país, no somos verdaderamente libres, ¿cómo puede serlo la nación?

Como cantamos en "America the Beautiful": "¡América! Dios arregle cada uno de tus defectos. Confirma tu alma en el autocontrol, tu libertad en la ley".



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Msgr. Arturo J. Bañuelas to retire after 46 years of ministry

By Sofia Larkin
Major Gifts Officer

A native of Pecos and El Paso, Msgr. Bañuelas has most recently served as pastor of St. Mark Parish since 2015, where he will finish his 46 years of dedicated and consequential service.

During his early years in the priesthood, he co-founded a Ministry for the Divorced and Separated, and the Diocesan Commission for Evangelization for Hispanics. He served as co-director of the Permanent Diaconate Ministry under Bishop Raymundo J. Peña. From 1976 to 2014 he served Santa Lucia, now St. John Paul II, and St. Pius X Parishes, and spent time studying in Rome.

Bañuelas' service as pastor of St. Pius X from 1988-2014 is particularly noteworthy. In his book *Excellent Catholic Parishes* (2001), Paul Wilkes singled out St. Pius X Parish as "not only one of the most outstanding Hispanic parishes in America, but one of the best, period."

Msgr. Arturo began his formation at St. Charles Seminary in the Diocese of El Paso, received a Master of Divinity, and completed course work for a Master of Sacred Theology (STM) at Notre Dame Seminary in New Orleans, Louisiana in 1976. He earned a Licentiate in Sacred Theology (STL) magna cum laude in 1986, and a Doctorate in Fundamental Theology (STD) magna cum laude in 1988, from the Gregorian University in Rome.

Msgr. Arturo is the founding director of the Tepeyac Institute, a diocesan ministry formation center. Established in 1988, Tepeyac is one of the largest in the nation training laity for parish ministry. He co-founded the Academy of Catholic Hispanic Theologians of the United States (ACHTUS) in 1989, and was named president in 1991. Bañuelas founded the El Paso Inter-faith Alliance in 2013, and, in 2015, established the Hope Border Institute—Instituto Fron-



A native of Pecos and El Paso, Msgr. Bañuelas has most recently served as pastor of St. Mark Parish since 2015, where he will finish his 46 years of dedicated and consequential service. Photo by Fernie Ceniceros

terizo Esperanza, which focuses on justice issues in the three border dioceses of El Paso, Las Cruces, and Juárez.

Since 2006, he has trained over 65 missionaries to minister to the Raramuri people in the mountains of southern Chihuahua during the summer months. His parish mission groups have traveled to Honduras, China, Cuba, and to Kenya, where they built a water well in 2013. Msgr. Arturo also organized West Texas Mission immersion trips

to Balmorhea, Fort Davis, and Saragosa.

In 2016, Msgr. Bañuelas and the St. Mark community built a shrine for a 30-foot statue of Our Lady of Guadalupe. The sacred space presents an invitation to pray, reflect, and to gather together.

In 2018, he was awarded an honorary Doctor of Ministry by the Catholic Theological Union, the same year Our Lady of Guadalupe Retreat House was established with Msgr. Arturo as

a founding board member. He is a popular speaker and teacher, covering a wide range of topics including theology, faith, and politics.

Bañuelas has been recognized nationally for his advocacy on behalf of immigrants and farm-workers, and for his work regarding matters of life and justice at the border.

About his parishioners Msgr. Arturo said, "Treat them like adults instead of children. The needs are there and the gifts

surface."

"We are priests to love God in the way we serve God's people, giving priority to the poor and standing in solidarity with all who foster Jesus' vision of a world filled with love, justice, mercy, peace, and care of our common home." — Rev. Msgr. Arturo J. Bañuelas

He will retire from full-time ministry in July 2022.

Mons. Arturo J. Bañuelas se jubila tras 46 años de ministerio

Por Sofia Larkin
Oficial de Donaciones Mayores

Nativo de Pecos y El Paso, Monseñor Bañuelas ha servido recientemente como párroco de la Parroquia de San Marcos desde 2015, donde terminará sus 46 años de servicio dedicado y consecuente.

Durante sus primeros años en el sacerdocio, fue cofundador de un Ministerio para Divorciados y Separados, y de la Comisión Diocesana para la Evangelización de los Hispanos. Fue codirector del Ministerio del Diaconado Permanente bajo el mandato del Obispo Raymundo J. Peña. De 1976 a 2014 sirvió en las parroquias Santa Lucía, ahora San Juan Pablo II, y San Pío X, y pasó un tiempo estudiando en Roma.

Destaca el servicio de

Bañuelas como párroco de San Pío X entre 1988 y 2014. En su libro *Excellent Catholic Parishes* (2001), Paul Wilkes destacó la Parroquia de San Pío X como "no sólo una de las parroquias hispanas más destacadas de América, sino una de las mejores, y punto."

Monseñor Arturo comenzó su formación en el Seminario de San Carlos en la Diócesis de El Paso, recibió una Maestría en Divinidad, y completó el curso para una Maestría en Sagrada Teología (STM) en el Seminario de Notre Dame en Nueva Orleans, Louisiana en 1976. Obtuvo la Licenciatura en Sagrada Teología (STL) magna cum laude en 1986, y el Doctorado en Teología Fundamental (STD) magna cum laude en 1988, en la Universidad Gregoriana de Roma.

Monseñor Arturo es el director

fundador del Instituto Tepeyac, un centro diocesano de formación ministerial. Establecido en 1988, Tepeyac es uno de los más grandes del país en la formación de laicos para el ministerio parroquial. Fue cofundador de la Academia de Teólogos Católicos Hispanos de Estados Unidos (ACHTUS) en 1989, y fue nombrado presidente en 1991. Bañuelas fundó la Alianza Interreligiosa de El Paso en 2013 y, en 2015, estableció el Instituto Fronterizo Esperanza, que se centra en cuestiones de justicia en las tres diócesis fronterizas de El Paso, Las Cruces y Juárez.

Desde 2006, ha formado a más de 65 misioneros para atender al pueblo raramuri en las montañas del sur de Chihuahua durante los meses de verano. Sus grupos misioneros parroquiales han viajado a Honduras, China, Cuba y

a Kenia, donde construyeron un pozo de agua en 2013. Monseñor Arturo también organizó viajes de inmersión en la Misión del Oeste de Texas a Balmorhea, Fort Davis y Saragosa.

En 2016, monseñor Bañuelas y la comunidad de San Marcos construyeron un santuario para una estatua de 30 pies de Nuestra Señora de Guadalupe. El espacio sagrado presenta una invitación a rezar, reflexionar y reunirse.

En 2018, se le otorgó un doctorado honorario en Ministerio por la Unión Teológica Católica, el mismo año en que se estableció la Casa de Retiro Nuestra Señora de Guadalupe con Monseñor Arturo como miembro fundador de la junta. Es un popular conferencante y profesor, que abarca una amplia gama de temas, incluyendo la teología, la fe y la política.

El padre Bañuelas ha sido

reconocido a nivel nacional por su defensa de los inmigrantes y los trabajadores agrícolas, y por su trabajo en cuestiones de vida y justicia en la frontera.

Sobre sus feligreses, monseñor Arturo dijo: "Trátelos como adultos y no como niños. Las necesidades están ahí y los dones afloran".

"Somos sacerdotes para amar a Dios en la forma en que servimos al pueblo de Dios, dando prioridad a los pobres y siendo solidarios con todos los que fomentan la visión de Jesús de un mundo lleno de amor, justicia, misericordia, paz y cuidado de nuestra casa común." - Rev. Mons. Arturo J. Bañuelas

Se retirará del ministerio a tiempo completo en julio de 2022.

Two Jesuits murdered defending person in Mexican parish

By David Agren
Catholic News Service

MEXICO CITY — Two Jesuit priests were murdered in a rugged region of Mexico rife with violence as they provided refuge to a person being pursued by a gunman, according to the Society of Jesus and state officials.

Jesuit Fathers Javier Campos Morales and Joaquín César Mora Salazar died defending their parish in the community of Cerocahui in the Copper Canyon of Chihuahua state, which serves the Indigenous Tarahumara population.

The priests had opened the parish to an unidentified person June 20, according to the Jesuits, but an armed individual burst inside and killed that person along with Fathers Campos and Mora, according to a statement on social media by Jesuit Father Gerardo Moro Madrid, provincial in Mexico.

"We condemn these violent acts and demand justice and the recovery of our brothers' bodies, which were taken from the parish by armed persons," the Jesuits' Mexican province said in a June 21 statement.

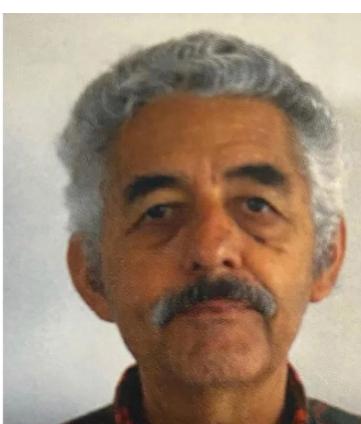
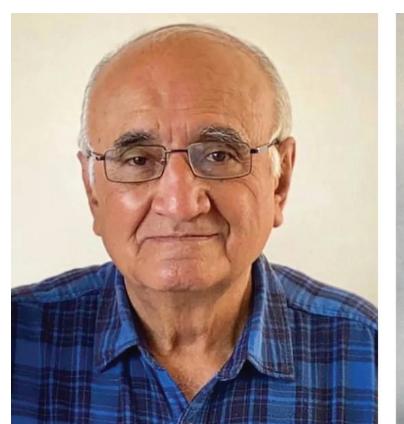
"Acts like these are not isolated. The Sierra Tarahumara, like many other parts of the country, confronts conditions of violence and neglect which have not been reversed. Every day, men and women are arbitrarily deprived of life as our brothers were murdered."

The Jesuit curia also confirmed slayings June 21. Father Arturo Sosa, Jesuit superior general, said via Twitter: "I am shocked and saddened by this news. My thoughts and prayers are with the #Jesuits in #Mexico and the families of the men. We have to stop violence in our world and so much unnecessary suffering."

The slayings reinforced Mexico's reputation as one of the world's most murderous countries for Catholic clergy. At least seven Mexican priests have been killed since December 2018, when President Andrés Manuel López Obrador took office, according to the Catholic Multimedia Center in Mexico City.

López Obrador has promoted a security policy of "hug, not bullets," though violence continues tearing through many regions of Mexico.

"In the midst of so much death



Mexican Jesuits Father Javier Campos Morales and Father Joaquín César Mora Salazar were murdered in their rural parish June 20, 2022, while providing shelter to an individual fleeing a gunman. (Credit: CNS photo/Courtesy The Jesuit province in Mexico.)

and crime in the country, we publicly condemn this tragedy and demand a prompt investigation and security for the community and all the priests in the country," the Mexican bishops' conference said in a June 21 statement.

The Jesuits have a long history of working in the Diocese of Tarahumara, which covers the rugged Copper Canyon, an impoverished region rife with drug running and drug cartel violence. The region is also home to the Indigenous Rarámuri people,

also known as Tarahumara.

Father Campos, nicknamed "El Gallo," was born in Mexico City and joined the Jesuits at age 16. He had worked with the Jesuit mission in the Sierra Tarahumara for 34 years, serving as vicar for the diocesan Indigenous ministry and a regional adviser for ecclesial base communities.

Father Mora, nicknamed, "El Morita," was born in Monterrey and also joined the Jesuits at age 16. He served in the Sierra Tarahumara for 23 years and worked

for a period with the Jesuit mission in southern Chiapas state.

Jesuit Father Javier Ávila, a prominent human rights defender in Chihuahua state, had to receive state protection after denouncing the enduring impunity of a 2008 massacre that claimed 13 lives at a party in the municipality of Creel, a departure point for tourists visiting the Copper Canyon.

A message from Father Ávila shared on social media by Mexican journalist Marcela Turati June 21 spoke of the murders occurring around 12 noon the previous day.

"There are many details, but this is the time to share my pain, my anger and also my faith in the God of life, who continues to call us to give our lives for others and never stop the step, because we have a long way to go," Father Ávila wrote.

"The Jesuits of Mexico will not remain silent in the face of the reality that lacerates the entire society," the Mexican Jesuits' statement said. "We will continue to be present and working for the mission of justice, reconciliation and peace, through our pastoral, educational and social projects."

Dos jesuitas asesinados defendiendo a una persona en una parroquia

Por David Agren
Catholic News Service

CIUDAD DE MÉXICO - Dos sacerdotes jesuitas fueron asesinados en una región escarpada de México plagada de violencia mientras daban refugio a una persona perseguida por un pistolero, según la Compañía de Jesús y las autoridades estatales.

Los padres jesuitas Javier Campos Morales y Joaquín César Mora Salazar murieron defendiendo su parroquia en la comunidad de Cerocahui, en las Barrancas del Cobre del estado de Chihuahua, que atiende a la población indígena tarahumara.

Los sacerdotes habían abierto la parroquia a una persona no identificada el 20 de junio, según los jesuitas, pero un individuo armado irrumpió en el interior y mató a esa persona junto con los

padres Campos y Mora, según un comunicado en las redes sociales del padre jesuita Gerardo Moro Madrid, provincial en México.

"Condenamos estos actos violentos y exigimos justicia y la recuperación de los cuerpos de nuestros hermanos, que fueron sacados de la parroquia por personas armadas", dijo la provincia mexicana de los jesuitas en un comunicado del 21 de junio.

"Hechos como estos no son aislados. La Sierra Tarahumara, como muchas otras partes del país, enfrenta condiciones de violencia y abandono que no se han revertido. Todos los días, hombres y mujeres son privados arbitrariamente de la vida como nuestros hermanos fueron asesinados."

La curia jesuita también confirmó los asesinatos del 21 de junio. El padre Arturo Sosa,

superior general de los jesuitas, dijo a través de Twitter: "Estoy conmovido y triste por esta noticia. Mis pensamientos y oraciones están con los #jesuitas en #México y las familias de los hombres. Tenemos que parar la violencia en nuestro mundo y tanto sufrimiento innecesario."

Los asesinatos reforzaron la reputación de México como uno de los países más asesinos del mundo para el clero católico. Al menos siete sacerdotes mexicanos han sido asesinados desde diciembre de 2018, cuando el presidente Andrés Manuel López Obrador asumió el cargo, según el Centro Católico Multimedial de la Ciudad de México.

López Obrador ha promovido una política de seguridad de "abrazo, no de balas", aunque la violencia sigue desgarrando muchas regiones de México.

"En medio de tanta muerte y crimen en el país, condenamos públicamente esta tragedia y exigimos una pronta investigación y seguridad para la comunidad y todos los sacerdotes del país", dijo la conferencia episcopal mexicana en un comunicado del

21 de junio.

Los jesuitas tienen un largo historial de trabajo en la diócesis de la Tarahumara, que abarca las escarpadas Barrancas del Cobre, una región empobrecida en la que abundan el narcotráfico y la violencia de los carteles de la droga. La región es también el hogar del pueblo indígena rarámuri, también conocido como tarahumara.

El padre Campos, apodado "El Gallo", nació en Ciudad de México y se unió a los jesuitas a los 16 años. Llevaba 34 años trabajando en la misión jesuita de la Sierra Tarahumara, como vicario de la pastoral indígena de la diócesis y asesor regional de las comunidades eclesiales de base.

El padre Mora, apodado "El Morita", nació en Monterrey y también ingresó a los jesuitas a los 16 años. Sirvió en la Sierra Tarahumara durante 23 años y trabajó durante un tiempo en la misión jesuita del sur del estado de Chiapas.

El padre jesuita Javier Ávila, destacado defensor de los derechos humanos en el estado de Chihuahua, tuvo que recibir pro-

tección del Estado tras denunciar la impunidad duradera de una masacre de 2008 que se cobró 13 vidas en una fiesta en el municipio de Creel, punto de partida para los turistas que visitan las Barrancas del Cobre.

Un mensaje del padre Ávila compartido en las redes sociales por la periodista mexicana Marcela Turati el 21 de junio hablaba de los asesinatos ocurridos alrededor de las 12 del mediodía del día anterior.

"Hay muchos detalles, pero este es el momento de compartir mi dolor, mi rabia y también mi fe en el Dios de la vida, que nos sigue llamando a dar la vida por los demás y a no detener nunca el paso, porque nos queda mucho camino por recorrer", escribió el padre Ávila.

"Los jesuitas de México no nos quedaremos callados ante la realidad que lacera a toda la sociedad", dice el comunicado de los jesuitas mexicanos. "Seguiremos presentes y trabajando por la misión de justicia, reconciliación y paz, a través de nuestros proyectos pastorales, educativos y sociales."

HAPPY BIRTHDAY, FATHER!

Fr. Fabian A. Marquez	7/03
Fr. Jose Eulalio Gomez Martinez OFM	7/07
Fr. Edilberto "Beto" Lopez	7/10
Fr. Kennon Y. Ducre	7/14
Fr. Juan Francisco Figueroa Moran, OFM	7/18
Fr. James W. Kofski MM	7/19
Fr. Antonio Lasheras, OAR	7/20
Fr. Manuel R. Martinez (Extern)	7/30

ORDINATION ANNIVERSARY

Fr. Angel M. Maldonado	7/1/1979
Fr. Kennon Y. Ducre	7/6/1983
Fr. Jose Mesa, SJ	7/16/1977
Fr. Rafael Garcia, SJ	7/17/1993
Fr. Antonio Lasheras, OAR	7/25/1962

RETIRED PRIESTS BIRTHDAY (CORRECTION)

Fr. James W. Hall	5/11
	7/12/1974

ORDINATION ANNIVERSARY (RETIRED)

Fr. Robert S. Kobe	7/12/1974
Fr. James W. Hall	7/30/1970



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Experiences in the Migrant Shelter

Building Spaces For Accompaniment

Staff Report

Hope Border Institute

We are Jack Griffiths, senior at the University of Notre Dame studying English and global affairs and Jasmine Peña Ramirez a sophomore studying political science and Latino studies, Summer Interns at the Hope Border Institute.

As new interns at the Hope Border Institute, a Catholic center for social justice in the borderlands, we felt some anxiety going into our experience volunteering at Martyr's Hall, the diocesan shelter for migrants. We didn't know what languages we would encounter, and we were nervous about saying or doing the wrong things.

Yes, there were some difficult and awkward moments at first, but it was fulfilling to work past our concerns and focus on accompanying the people we were privileged to meet. Our encounters with families forced to migrate evolved our under-

standing of how God's love is present in human relationships. In our work, we witnessed how love persists even in the harsh realities of the borderlands.

We met Erika, a young mother from Ecuador seeking asylum. Her baby boy was about three years old. She had arrived in El Paso after an arduous, two-month journey of long walks and river crossings, and there were moments when she feared that she and her baby would not make it. She was only 18 years old—just a bit younger than us. Erika's courage showed us the value of family and how the love of a mother can be powerful.

We also met a young Turkish boy, who enjoyed playing soccer with another boy who spoke Portuguese. As the ball glided back and forth across the concrete floor of Martyr's Hall, we heard their playful laughter. This was real, honest laughter, that transcends borders of language and melts away even the toughest anxieties.



Jack Griffiths, senior at the University of Notre Dame studying English and global affairs and Jasmine Peña Ramirez, sophomore studying political science and Latino studies, Summer Interns at the Hope Border Institute. Photo Courtesy Hope Border

Our first time working in the migrant shelter taught us the liberating meaning of accompaniment. We had to set aside our own fears and expectations and place the needs of others first. Just sharing in the daily occur-

rence of life, lending a listening ear, and playing games together became ways to show empathy and experience love, acceptance and the value of human dignity, even in the most difficult situations.

We shouldn't take these opportunities to encounter and walk with vulnerable people on the move for granted. Sometimes, even as Christians, we often make judgments about those who are marginalized: about their conduct, their background and their ability to become integrated into our communities. We might also make excuses to avoid such encounters because we fear the uncomfortable. But God's love does not make judgments or excuses.

If you'd like to join us in learning more about how to accompany migrants, we invite you to join us at HOPE's Teach-In in September. More information can be found at www.hopeborder.org. We'd be glad to work together with you so we can embrace the uncomfortable and create a loving environment for people on the move.

TEACH-IN 2022:

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Construir el futuro con los migrantes y los refugiados

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With the participation of Bishop Mark J. Seitz

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Special Collections / Colectas especiales

Collection for the Diocesan Home Missions

There will be a Special Offering on Saturday, July 9 and Sunday, July 10, 2022 for the Diocesan Home Missions.

The Diocesan Home Missions Appeal allows area Catholics to help support their local community. The Diocesan Home Missions Appeal helps fund diocesan evangelization efforts, parish education programs, seminarian education, and lay ministry training. In addition, a portion of the collection is returned to the Diocese of El Paso to be used for priest salary subsidies for needy parishes, especially those located in the rural areas of our diocese.

On the weekend of July 9th and 10th, 2022, please take the opportunity to contribute to this worthy cause. Thank you for your support.

Colecta para las Misiones Hogar Católico.

Habrá una Ofrenda Especial Anual el sábado, 9 de julio y el domingo, 10 de julio del 2022 para las Misiones Hogar Católico.

El llamado para las Misiones Hogar Católico les permite a los católicos del área apoyar a su comunidad local. El llamado ayuda a proporcionar fondos para los esfuerzos diocesanos de evangelización, programas parroquiales de educación, educación para seminaristas, y el entrenamiento ministerial para laicos. Además, una parte de la colección se regresa a la Diócesis de El Paso para ser usada para subsidios salariales de los sacerdotes en las parroquias más necesitadas, especialmente aquellas ubicadas en las áreas rurales de nuestra diócesis.

En el fin de semana del 9 y 10 de julio del 2022, por favor dé se la oportunidad de contribuir a esta digna causa. Gracias por su apoyo.

LIVING THE LITURGY

Ordinary Time Is An Extraordinary Time Of Steady Growth



Fr. Michael Lewis, STL

After the 40 days of Lent, the three holiest days of the Triduum, and the 50 days of Easter Time, we find that the rhythm of the liturgical calendar has returned us to Ordinary Time. In comparison to the other liturgical seasons — with their special traditions, colors, hymns, and scriptural readings — Ordinary Time may seem on the surface to be rather lackluster. However, as the longest season of the liturgical calendar (33 or 34 weeks, depending on the year), it has the extraordinary responsibility of gradually revealing to us Jesus' life and ministry, and inviting us to imitate him.

Indeed, the name "Ordinary Time" is somewhat of a misnomer. It is only called that because its Sundays are numbered in order. (The first Sunday in July this year is the 14th Sunday of Ordinary Time, for example.) Unlike the seasons of Advent and Christmas, Lent and Easter, which focus us on the mysteries of Christ's Incarnation and Paschal Mystery, respectively, Ordinary Time is when "no particular aspect of the mystery of Christ is celebrated, but rather [when] the

mystery of Christ itself is honored in its fullness," the *Roman Missal* explains. Yet, because we associate the word "ordinary" to mean "plain" or "unexceptional," some tend to think of Ordinary Time as a similarly unremarkable time in the Church's calendar. Ordinary Time, however, is when we hear the bulk of stories of Jesus' everyday ministry, when, over time, he taught his followers how to have a new relationship with God that was based on love, mercy, and compassion. We hear these stories primarily in the semicontinuous reading of the Gospel assigned to each year of the three-year lectionary cycle. (This year, Year C, we hear from the Gospel of Luke, for example.)

Though the Gospel readings we hear every three years have become familiar to us, we are not the same people we were three years ago when we last heard them. As such, the Gospel readings of Ordinary Time can be a wealth of insight into how God's unchanging Word can be applied to our present, ever-changing circumstances. The Old Testament readings during Ordinary Time have been selected to correspond to the Gospel passages and to support their themes, but also "above all to bring out the unity between the Old and the New Testament," the *Lectionary* explains.

In practice, Ordinary Time is often interrupted — by Church celebrations as well as everyday



life. Indeed, there are two halves of Ordinary Time, separated by Lent, the Paschal Triduum, and Easter. But the summer and fall months are also when we celebrate graduations, vacations, the new school year, and other "everyday" moments of change ... and normalcy. In other words, Ordinary Time is where Christ's day-to-day life of ministry meets ours.

Ordinary Time, then, is a time

of sustained and steady growth — in faith, in hope, and in love — which is why green was chosen as its liturgical color. "This is the time that allows for the slow germinations of God's Word, the cultivating and pruning of the vine, the regular treatments that prevent and cure diseases, the fertilizing repeated whenever rain or storm have compromised the preceding application," write the monks of Saint-André de

Clerlande. "This is the time when one draws new and old from the treasury of the Church and of God's Word. This is the time of regular prayer, of assiduous attention to the apostles' teaching, and to the breaking of the bread dispensed by the Church, Sunday in and Sunday out. Ordinary Time is the opportunity for us to take our time without wasting it."

El Tiempo Ordinario Es Un Tiempo Extraordinario De Crecimiento Constante

Después de los 40 días de Cuaresma, los tres días más sagrados del Triduo y los 50 días del Tiempo Pascual, nos encontramos con que el ritmo del calendario litúrgico nos ha devuelto al Tiempo Ordinario. En comparación con los demás tiempos litúrgicos —con sus tradiciones especiales, colores, himnos y lecturas bíblicas—, el Tiempo Ordinario puede parecer, a primera vista, más bien deslucido. Sin embargo, al ser el tiempo más largo del calendario litúrgico (33 o 34 semanas, según el año), tiene la extraordinaria responsabilidad de revelarnos gradualmente la vida y el ministerio de Jesús, e invitarnos a imitarlo.

De hecho, el nombre de "Tiempo Ordinario" es un poco confuso. Sólo se llama así porque sus domingos están numerados en orden. (El primer domingo de julio de este año es el 14º del

Tiempo Ordinario, por ejemplo). A diferencia de los tiempos de Adviento y Navidad, Cuaresma y Pascua, que nos centran en los misterios de la Encarnación de Cristo y el Misterio Pascual, respectivamente, el Tiempo Ordinario es cuando "no se celebra ningún aspecto particular del misterio de Cristo: más bien este misterio se vive en toda su plenitud", explica el *Misal Romano*. Sin embargo, dado que asociamos la palabra "ordinario" con el significado de "simple" o "no excepcional", algunos tienden a pensar en el Tiempo Ordinario como un tiempo igualmente insignificante en el calendario de la Iglesia.

Sin embargo, el Tiempo Ordinario es el momento en el que escuchamos la mayor parte de los relatos del ministerio cotidiano de Jesús, cuando, a lo largo del tiempo, enseñó a sus segui-

dores a tener una nueva relación con Dios basada en el amor, la misericordia y la compasión. Escuchamos estos relatos principalmente en la lectura semicontinua del Evangelio asignada a cada año del ciclo trienal del leccionario. (Este año, el Año C, escuchamos el Evangelio de Lucas, por ejemplo).

Aunque las lecturas del Evangelio que escuchamos cada tres años se nos han hecho familiares, no somos las mismas personas que éramos hace tres años cuando las escuchamos por última vez. Por eso, las lecturas del Evangelio del Tiempo Ordinario pueden ser una fuente de información sobre cómo la Palabra inmutable de Dios puede aplicarse a nuestras circunstancias actuales, siempre cambiantes. Las lecturas del Antiguo Testamento durante el Tiempo Ordinario han sido seleccionadas

para que se correspondan con los pasajes del Evangelio y apoyen sus temas, pero también "sobre todo para poner de manifiesto la unidad de ambos Testamentos", explica el *Leccionario*.

En la práctica, el Tiempo Ordinario se interrumpe a menudo, tanto por las celebraciones de la Iglesia como por la vida cotidiana. De hecho, hay dos mitades del Tiempo Ordinario, separadas por la Cuaresma, el Triduo Pascual y el Tiempo Pascual. Pero en los meses de verano y otoño también se celebran las graduaciones, las vacaciones, el nuevo curso escolar y otros momentos "cotidianos" de cambio... y de normalidad. En otras palabras, el Tiempo Ordinario es el lugar donde la vida cotidiana de Cristo se encuentra con la nuestra.

El Tiempo Ordinario, por tanto, es un tiempo de crecimiento sostenido y constante —en la fe,

en la esperanza y en el amor—, razón por la cual se eligió el verde como color litúrgico. "Es el tiempo que permite la lenta germinación de la Palabra de Dios, el cultivo y la poda de la vid, los tratamientos regulares que previenen y curan las enfermedades, el abono repetido cada vez que la lluvia o la tormenta han comprometido la aplicación precedente", escriben los monjes de Saint-André de Clerlande. "Este es el tiempo en el que se saca lo nuevo y lo viejo del tesoro de la Iglesia y de la Palabra de Dios. Es el tiempo de la oración regular, de la atención asidua a la enseñanza de los apóstoles y de la fracción del pan dispensada por la Iglesia, domingo tras domingo. El Tiempo Ordinario es la oportunidad de tomar nuestro tiempo sin perderlo".

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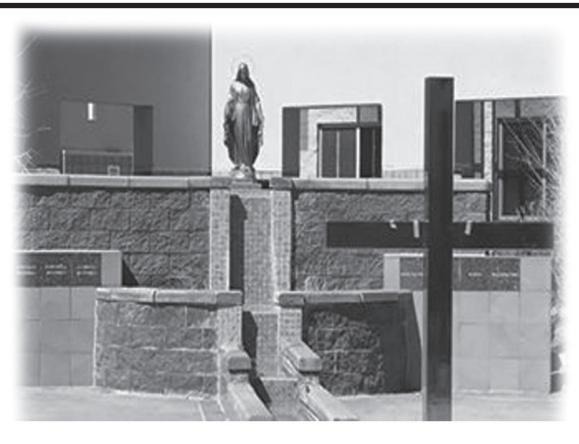
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SIDEWALK JESUS

Happy Birthday, Precious One!



Janet M. Crowe

Our precious granddaughter turns one this month! My heart has joyfully swelled at her every giggle, broken at each little cry, and soared with every photo and visit during these past twelve months. Sofie Marie is not our first grandchild, but she is the first grandchild we have been able to hold in our arms.

In the year before our sweet Sofie Marie was born, our daughter-in-law and son suffered the loss of three beloved babies through tragic miscarriages. The pain for each one was unbearable especially since we couldn't hug them or comfort them in person due to the pandemic. Then the sun finally broke through the dark clouds and our sweet granddaughter was born. Oh, glorious day!

We love all four of our grandchildren – the three angels in Heaven and the little mischievous angel here on Earth. Although we cannot hold the first three in our arms, they each hold warm and special places in our hearts and in our prayers. We know they join our joyful family in watching each milestone of Sofie Marie's development –

from the time she was a helpless little newborn to rolling over and sitting up, beginning her funny little belly creep to a full and fast crawl, and now taking those tentative steps toward walking and running. Even laughing at the spaghetti sauce smeared across her face and the outside of her tummy more than nourishing her on the inside has been a delightful blessing for us to enjoy.

She has grown so much in these past twelve months, but that shouldn't be any surprise. She grew and developed so much more in her first nine months of life within her mother's womb. And, of course, we kept up with every stage of her prenatal development and sent oceans of prayers to thank God for each new bit of progress toward her full term and birth. We may have held our breath until she was born, but we loved her from the first moment we knew that she had been conceived.

That might be why it was such a surprise for me to see a Precious Feet pin on the lapel of our nurse practitioner during a recent medical appointment. We spoke only briefly about the pin, but her voice took on the hushed tone of awe that I've often heard when people speak of the miraculous and perfect development of a baby's feet at only ten weeks after conception. So tiny and yet so perfectly formed so early in a mother's pregnancy.

I had not worn my own Precious Feet pin for some time because it had been too painful



to remind myself of the three tiny babies taken from my son and daughter-in-law at about that same time in their own growth and development. However, when I watched our nurse practitioner smile and matter-of-factly explain what the little feet pin meant, I knew that I had to go home and dig out my Precious Feet pin to thank God for the beautiful gift of life.

How does God create such amazing miracles in this world – blazing sunsets, majestic mountains, refreshing forests, fragrant flowers, graceful butterflies, and so much more, but especially the human person who God creates

in His own image and likeness with a unique personality and purpose to bless this world!

From the very moment of conception, a tiny baby begins her life with all the designs and plans needed to grow from the size of a grain of sugar to a six or eight-pound infant. If we continued to grow at the same rate as our initial growth in our first nine months of our life, we would all be giants.

Maybe, just maybe, we ARE supposed to grow at that same rate, but spiritually and emotionally rather than physically. If we could nurture within our adult selves the sweetness of a baby,

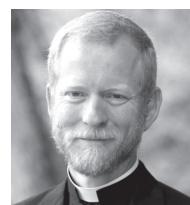
the kindness of a child, and their innocent attitude of goodness toward the world around us, then maybe we would actually fulfill the developmental design God has for us.

Let us look at each person with awe at their uniqueness and yet their similarity to our Creator. Let us hold in our hand a little metal pin that shows the size and formation of a preborn baby's tiny feet and thank God for the blessing of each and every human being from the moment of conception until God alone decides to call them home to Him. Let us smile at the person who annoys us because we must admit that we assuredly annoy God with our own stubbornness, our apathy, and our many other faults, yet God forgives us and loves us anyway. Let us look for ways to be the hands and feet of God here on Earth so that He will look down and smile that we have finally begun developing our heart beyond the physical chambers for pumping blood and into its real purpose of pumping love and kindness back into the world, one smile, one person, one bit of love at a time.

Let us pin our heart upon our lapel and show the world that we are still developing and growing according to God's plan for us. Love and kindness and respect for every human being – these are the milestones we still need to master to more truly show that we are indeed created in God's image.

MAKING SENSE OF BIOETHICS

Treasuring Our Future Timelines



Fr. Tad Pacholczyk

29-year old Dom Brand of South Carolina, in an apparently random act in 2020, shot and killed an 80-year-old woman named Mary Ann Elvington. His action resulted in several tragedies unfolding simultaneously. Mary Ann could have lived many more years had she not been shot. Her children were unable to spend time with her for the rest of their lives. No longer could she babysit the grandkids or share the wisdom of her years. The shooter also upset any real prospects for his own future, as he became subject to the criminal justice system and lifelong incarceration. So many future goods and future timelines were damaged or destroyed by one wrong action.

Then there was Michael Webb

of Clermont County, Ohio, who set his own house on fire with his wife and four children inside in 1990. He poured gasoline on the beds of his sleeping children and around the house before sparking the blaze with a match. The prosecutor concluded that he intended to kill his family, collect the insurance money and start a new life with his mistress. His wife and three of his four children managed to survive the flames, but 3-year-old Mikey perished from smoke inhalation. There were devastating consequences all around. Mr. Webb was sentenced to spend the rest of his life in jail. His wife and remaining children struggled to move on without the support of their husband or father. Little Mikey's long future timeline, with all its youthful potential, came to an abrupt and tragic close.

Some of the longest timelines we destroy are those of unborn children with almost their whole earthly lives still ahead of them. This is often done in ways that virtually nobody ever sees or notices, through stealth abortions with the "abortion pill," which, according to the

Alan Guttmacher Institute, now accounts for about 54% of all US abortions.

The lamentable power to destroy future timelines through abortion was poignantly addressed by Kathy Barnette in a riveting YouTube video entitled "It wasn't a choice. It was a life." Barnette was recently a candidate for the Republican nomination for the U.S. Senate in Pennsylvania. Whatever her controversial positions may have been on some of the issues of the day, and regardless of what one thinks about her other political views, her personal testimony on abortion ought to be heard by everyone.

Kathy was conceived after her mom, Mamie Jo, was raped at age 11. In the video, Mamie Jo, now in her 60's, stresses how abortion cannot be an answer to sexual assault, even as she acknowledges the trauma of her own rape:

"It was hard. We were all devastated. But my mother said: 'You know, you're pregnant, so we're gonna get through this,' and she helped me get through it. I don't want to use the word 'choice.' [My daughter] was

going to be born. I didn't have a choice to say 'You are going to live, or I'm going to abort you.' That wasn't a choice for me, and I thank God it wasn't a choice for me.... Regardless of how old you are, and how the child was conceived, that child deserves a chance. If I had made that 'choice,' where would I be right now without my daughter?"

Kathy likewise speaks to the false and damaging 'choice' that abortion can tempt us with. She stresses how profoundly her life matters, as well as the new lives and timelines of her children, grandchildren and further generations that will unfold into the future:

"Before the foundation of the world, God saw me and he decided that I would be, and he said in his word that not only did I see you, but I called you. I predestined you. And so as a Christian, I believe in the value of life, that when I was in my mother's womb, he was knitting me together. Even among Christians, even among staunch conservatives, an exception to the rule of being pro-life for many is in the case of rape. And yet my life has value. From me

have come two very beautiful and charming and smart kids. I'm married to a wonderful husband and we've made a life for ourselves, and none of this would have happened if the exception to the rule had applied.... You have to be able to see the difference.... I'm left with an overwhelming sense of gratitude, that not only did God see value in my life, but that my family saw value in my life. I'm very grateful for that. I'm eternally grateful that they chose to allow me to be born."

Our choices today powerfully affect future timelines in either positive or detrimental ways. In choosing to protect human life, we open up a more beautiful and fulfilling future for ourselves and all those around us.

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.ncbicenter.org and www.father tad.com.

VIDA DEL ESPIRITU



Padre Wilson Cuevas

Hace algunos años, en el engomado del parachoques de una camioneta, se leía: "Paren el mundo, yo me quiero bajar". El dicho era para protestar por todas las locuras que había en el mundo. Locuras muy grandes, como las guerras de odios, del uso cruel de armas de alto poder para matar personas y pueblos, la emblemática amenaza del uso de armas químicas y nucleares; los enfrentamientos ideológicos entre socialismo y democracia; el uso indiscriminado de armas está facilitando el terrorismo y balaceras por todas partes; el incremento del costo de vida y la escasez de muchos productos está acelerando los niveles de pobreza de hambre y de desabastecimientos. En los seres humanos aumenta la agresividad, la intolerancia y la violencia. Hay una pérdida de valores humanos y espirituales que preocupa y que no podemos quedarnos simplemente como espectadores, necesitamos hacer algo para darle otro sentido a la convivencia humana.

Ante este panorama, nos podemos preguntar: ¿Cuál debe ser nuestra actitud ante todos los males que nos rodean? Que

podemos hacer ante la guerra y la violencia que nos afecta a todos? Que debemos hacer ante la pérdida de valores éticos y morales que crece como la cizaña en el campo de trigo?

Básicamente tenemos dos alternativas: Una es llorar y lamentarnos de nuestras frustraciones y temores, "Paren el mundo, me quiero bajar", en otras palabras podemos maldecir la oscuridad y decir "olvidémonos de este mundo; si la gente lo quiere convertir en un asilo de locos, que lo hagan. Yo me encontraré un lugar seguro donde vivir y dejare al mundo que se autodestruya..."

Cuando nos encontramos con esta opción, pensamos en el libro de Bribón en el Paraíso, en su introducción James Michener y A. Grove Day, dicen que en el 1930, un ilustre Australiano, vio venir la II Guerra Mundial, sacó un atlas del mundo y buscó un lugar más seguro de estar cuando viniera la guerra. El decidió irse a una isla pequeña que conocía en el sur del Pacífico. Una semana antes que Hitler invadiera Polonia, el Australiano se cambió a su asilo seguro. La isla era Guadalcanal. Así como el destino lo quería, fue destinado a ser una de las batallas más sangrientas de la II Guerra Mundial. La cosa es Ahora no hay ningún lugar en el mundo para esconderse; ahora no hay asilo seguro en la tierra. Ahora no quedan más Shangrilas. Ahora la otra alternativa es: No es maldecir

la oscuridad, sino de aceptarla y tratar de encender una luz en medio de la oscuridad.

"Ustedes son las Luz del mundo". Les dijo Jesús a sus seguidores en el Sermón de la Montaña. "Nadie enciende una lámpara y la pone debajo de una taza, en cambio pone sobre la mesa donde da luz a toda la casa; de el mismo modo su luz debe brillar ante la gente". (Mateo 5, 14-16). Pero prácticamente, como podemos encender una luz en la oscuridad del mundo de hoy? Primero podemos orar, "más cosas se han logrado con el poder de la oración" dijo el poeta, "que lo que este mundo sueña". Recogernos la manga de la camisa y comenzar a hacer algo para combatir el mal de nuestro mundo, déjenme decirles lo que una persona puede hacer:

Un joven Terry Fox, estudiante de 22 años de edad en la Universidad Simón Fraser de Canadá, en 1977, se enfermó de cáncer en los huesos y tuvieron que amputarle su pierna derecha. Cuando su entrenador de Baloncesto, se informó de la tragedia, le mandó a Terry un artículo del periódico de un amputado que corrió en el Maratón de Nueva York. Al artículo disparó la imaginación de Terry. El sabía que le quedan unos pocos años más de vida y el quería hacer algo significativo con ellos.

El decidió que haría la lucha a correr a través de Canadá de Newfoundland a British Colum-

bia, una distancia de 5,000 millas. Él le preguntaría a la gente que lo respaldaran y el daría lo que se juntara a un instituto de investigación del cáncer. Por 18 meses Terry practicó a correr en su pierna artificial. Finalmente el 12 de Abril de 1980, él comenzó su corrida. El sumergió su pierna artificial en el Atlántico y comenzó su carrera atreves de Canadá en su bolsillo tenía promesas que sumaban un millón de dólares. En 114 días y 3,000 millas recorridas, Terry de repente colapsó. El cáncer se había desparramado a sus pulmones. El no podía completar su corrida. Cuando se dio a conocer la situación de salud de Terry. La gente de todo Canadá, comenzaron a mandar donativos a él en el hospital. En unas horas, más de 24 millones de dólares fueron prometidos. Unos días después Terry murió.

Si alguien tenía derecho a maldecir la oscuridad era Terry. Pero él era muy grande para eso. El decidió encender una Luz. Y esa luz ha estado encendida desde entonces. Una película fue hecha de su vida. Una estampilla de correo fue hecha en su honor. Y él es la persona más joven que recibió el honor más grande que da una nación, la Orden de Canadá. Hasta este día Terry, todavía Terry inspira la imaginación de la gente.

Hay una secuela en esta historia. Un cartero de 44 años de edad, Donald Marrs, vivía en Cincinnati, como Terry, él era

una víctima de cáncer. Marrs, fue tan conmovido con la historia de Terry, que el decidió terminar la corrida por él. El comenzó abajo de Chicago en tres meses llegó hasta el puente Golden Gate. Cuando comenzó la corrida una lluvia ligera estaba descendiendo. Cuando el puso su mano en el Océano Pacífico, terminando la corrida de Terry, un arco iris grande se formó en todo el cielo. Fue una final de la corrida muy maravillosa y fue una corrida muy emocionante.

Hay una enseñanza profunda en todo esto. Jesucristo, vino a establecer el Reino de Dios pero él murió antes de ver concluido todo; así como Terry, murió antes de que acabara su corrida. Nosotros somos como Donald Marrs. Nosotros somos invitados a llevar la batuta de la mano de Jesús y completar su Misión. Esta es una promesa que emerge en la situación del mundo de hoy, esta es una invitación hoy para cada cristiano. Nosotros podemos que no podemos hacer lo que hizo Terry, Donald, Jesús... Pero nosotros podemos hacer algo, cada uno debe consultar su conciencia y decidir cómo podemos encender una luz!

One Moment Please

in a wheat field?

Basically we have two alternatives: One is to cry and lament our frustrations and fears, "Stop the world, I want to get off", in other words we can curse the darkness and say "let's forget about this world; if people want to turn it into an insane asylum, let them do it. I'll find myself a safe place to live and leave the world to self-destruct..."

When we are faced with this option, we think of the book Rascal in Paradise, in its introduction James Michener and A. Grove Day, say that in 1930, an illustrious Australian, saw World War II coming, took out an atlas of the world and looked for a safer place to be when the war came. He decided to go to a small island he knew in the South Pacific. A week before Hitler invaded Poland, the Australian moved to his safe haven. The island was Guadalcanal. As fate would have it, it was destined to be one of the bloodiest battles of World War II. The thing is Now there is no place in the world to hide; now there is no safe haven on earth. Now there are no more Shangrilas left. Now the other alternative is: It is not to curse the darkness, but to accept it and try to kindle a light in the midst

of the darkness.

"You are the Light of the world". Jesus told his followers in the Sermon on the Mount. "No one lights a lamp and puts it under a cup, instead he puts it on the table where it gives light to the whole house; in the same way your light must shine before the people." (Matthew 5:14-16). But practically, how can we turn on a light in the darkness of today's world? First we can pray, "more things have been accomplished by the power of prayer" said the poet, "than this world dreams of". To roll up our shirt sleeves and start doing something to combat the evil in our world, let me tell you what one person can do:

A young Terry Fox, a 22-year-old student at Simon Fraser University in Canada, in 1977, became ill with bone cancer and had to have his right leg amputated. When his basketball coach learned of the tragedy, he sent Terry a newspaper article about an amputee who ran in the New York Marathon. The article sparked Terry's imagination. He knew he had a few more years to live and he wanted to do something meaningful with them.

He decided he would make the fight to run across Canada

from Newfoundland to British Columbia, a distance of 5,000 miles. He would ask people to support him and he would give the proceeds to a cancer research institute. For 18 months Terry practiced running on his artificial leg. Finally on April 12, 1980, he began his run. He dipped his artificial leg into the Atlantic Ocean and began his run across Canada with pledges totaling one million dollars in his pocket. In 114 days and 3,000 miles, Terry suddenly collapsed. The cancer had spread to his lungs. He could not complete his run. When Terry's health situation became known. People across Canada began sending donations to him in the hospital. Within hours, over \$24 million was pledged. A few days later Terry died.

If anyone had the right to curse the darkness, it was Terry. But he was too big for that. He decided to turn on a Light. And that light has been burning ever since. A movie was made of his life. A postage stamp was made in his honor. And he is the youngest person ever to receive the highest honor a nation gives, the Order of Canada. To this day Terry, still Terry inspires people's imagination.

There is a sequel to this story.

A 44-year-old letter carrier, Donald Marrs, lived in Cincinnati, like Terry, he was a cancer victim. Marrs was so moved by Terry's story that he decided to finish the race for him. He started down from Chicago and in three months made it all the way to the Golden Gate Bridge. When he started the run a little rain was coming down. When he put his hand in the Pacific Ocean, ending Terry's run, a large rainbow formed across the sky. It was a very wonderful end to the run and it was a very exciting run.

There is a profound teaching in all of this. Jesus Christ, came to establish the Kingdom of God but He died before He saw it all concluded; just as Terry, died before he finished his run. We are like Donald Marrs, we are invited to carry the baton by the hand of Jesus and complete His Mission. This is a promise that emerges in today's world situation, this is an invitation today for every Christian. We may not be able to do what Terry, Donald, Jesus did? But we can do something, each one must consult his conscience and decide how we can turn on a light!

Catholic counseling services ministry is living the Gospel

By Tina Edwards-Milam
Annual Appeal Director

Catholic Counseling Services, Inc. has been a ministry for the Diocese of El Paso since 1938. CCS provides services to the poor and troubled of the Diocese of El Paso regardless of religion, sex, and ethnicity. Following the Gospel of Matthew 25: 40, "The King will answer them: I assure you, as often as you did it for one of my least brothers, you did it for me."

Your continued prayers and sacrificial giving to the Progress: Catholic Ministry Appeal

significantly impacts the lives of so many people who are struggling in life. Seeking reassurance in God's word and His promises can do a lot to reaffirm one's strength and through CCS they are provided a place where their healing can begin.

CCS provides bilingual counseling services for individuals, couples, and families, including adults, adolescents, and children. Areas of specialization include anxiety, depression and grief, premarital and marital relationships, parenting, and conflict resolution, adolescent/youth counseling, Anger Management,

Family Counseling, General Counseling Services, and Individual Counseling.

No one will ever be turned away due to a lack of income, and fees are based on the client's income and the number of family members. The clinical staff is accredited by Medicare, Medicaid, CHIP, and most insurance companies are accepted to provide services.

Catholic health and social service organizations have a long tradition of service in the United States, dating back to New Orleans in 1727. Today, the Catholic nonprofit health care

system serves diverse populations in every state in the United States. According to the Catholic Charities USA Annual Survey, Catholic-sponsored agencies in the United States have helped over 405,848 people through counseling and mental health services.

Because of your continued sacrificial generosity and support, together with Christ, there is no limit to the good we can continue to build and achieve. We hope and pray you will continue to be inspired to join us as we ensure a bright future for the Catholic Diocese of El Paso and the Min-

istries we serve.

Please pray for the success of the 2022 Progress: Catholic Ministry Appeal and, if your circumstances permit, consider making a gift or pledge of any size. Your contributions are deeply appreciated, very much needed, and will make a difference in the lives of many!

If you have not made your donation to this year's Progress: Catholic Ministry Appeal, please do so today by visiting www.2022progress.org or calling us at 915-872-8412.

Answering God's call through the we are The Body of Christ Campaign

By Martha Marmolejo
Pledge Fulfillment Specialist

A lot of us, faithful servants of God, often think that we need to up and leave our family, our jobs and houses, in order to feel that we are being completely faithful to the Lord.

There are many soldiers of God who Do leave all of their belongings, their families and everything that is personal to them. They serve God in mission orders outside of their own country, they become friars, women in religious orders and the priesthood.

But what about the rest of us? Do you ever feel guilty because

you had the feeling that God was calling you and you did not listen? Do you ever feel that you could do more than just go to Mass on Sundays and help support your parish community? You question yourself...Do I have to sing? Do I need to read in Mass? Do I need to volunteer? Yet, we feel that our talents fall short to follow through and we further question whether or not God was actually calling upon us. However, He was doing just that.

God also calls upon us to give of what He so generously has given to us. When we give financially, we are serving in a grand and exceptional ministry.

Henri J.M. Nouwen (1932-1996) was a Roman Catholic priest who taught at Harvard, Yale, and the University of Notre Dame. While giving a sermon he noted: "We need to encourage Christian leaders to see that our fear of talking about and asking for money, stems from our dependence on it, rather than God. We are fearful, but from beginning to end, fundraising as ministry is grounded in prayer and undertaken in gratitude. Prayer is the radical starting point of fundraising because in prayer we slowly experience a reorientation of all our thoughts and feelings about ourselves and others. To pray is to desire to know more fully the

truth that sets us free (see John 8:32)." Fr. Henri Nouwen - A Spirituality of Fundraising

By answering God's call, we help many areas of our diocesan community and help others reach their sanctity by becoming servants of the Lord.

You, our diocesan parishioners, have helped 17 young men reach their goal of becoming a priest, since Bishop Mark J. Seitz came to our diocese 7 years ago. Five of them became priests just a month ago and there are another 14 young men still working on their studies to become priests.

This is only possible because of YOUR support and your commitment to minister to the needs

of your diocesan community and answer God's call. The work of Christ lives and WILL live on, thanks your generosity and your promise to make one body in Jesus Christ!

We are sincerely grateful for your continued sacrificial generosity and support of the We Are the Body of Christ Capital Campaign. Please do not hesitate to reach out to your Pledge Fulfillment Specialist, Martha Marmolejo, 915-872-8412 ext. 137 or mmarmolejo@elpasodiocese.org, with any questions or concerns.



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Cathedral High School says goodbye to beloved Matriarch

By Sofia Larkin
Major Gifts Officer

Luz Ulrickson, a longtime math teacher and tutor, passed away peacefully on Father's Day at the age of 96.

Luz Ramos was born on May 24, 1926 in Catbalogan, Philippines. The oldest of eight children, she began her lifelong dedication to taking care of others at a very young age. In 1941, when Luz was in high school, the Japanese invaded the Philippines. There was a 2-year period when Luz and her family hid in an underground building and she was often left in charge of caring for her siblings.

Luz returned to school after the war and graduated from university. After that, she worked day and night to put five of her siblings through college—Luz worked as a tutor in the morn-

ings, taught school during the day, and worked in the family store in the evenings.

She would go on to serve as a Catholic missionary in Pakistan.

It was during her time at university where Luz was one of two female engineering students that she was drawn to education and changed her major.

Luz arrived in College Station, Texas in 1964 to work on a Master's Degree in Physics. During a trip to El Paso to visit relatives, she met Robert Ulrickson. Luz and Bob got married on July 24 of that year and, in 1966, she began teaching at Cathedral High School.

During her years at Cathedral, Luz always went above and beyond for her "boys". She held tutoring sessions on the weekends in her home and cooked for the students to make sure they could enjoy a hot meal while



Luz Ulrickson, a longtime math teacher and tutor, passed away peacefully on Father's Day at the age of 96. Luz photographed here with Cathedral Alumni. Photo Courtesy of the Catholic Foundation.

they were studying.

Her love of Cathedral and its students spanned five decades, and Luz continued to tutor well

into her 90's.

A group of Cathedral graduates wanted to do something for the math teacher who inspired them

to be better men. In 2017, they established an endowed fund in the name of Luz Ulrickson so that her legacy would live on through scholarships for well-deserving young students who could not otherwise afford to attend Cathedral High School.

Luz Ulrickson had a zest for life and a passion for helping students. The family asks that you consider a gift to the Luz Ulrickson Scholarship Fund for Cathedral High School in her name in lieu of flowers.

Catholic Foundation, 499 St. Matthews Street, Building G, El Paso, Texas, 79907, (915) 872-8412 or visit catholicfoundationelpaso.org. For more information, contact Major Gifts Officer Sofia Larkin at slarkin@catholicfoundationelpaso.org.

Foundation is looking for the 2022 Steward of the Year

By Karina Sandoval
Stewardship Coordinator

Since 2018, the Catholic Foundation has recognized an exceptional individual who shared their gifts and talents to the fullest potential and generously helped those in great need in a parish, diocesan ministry or in a Catholic school.

Last year, the 2021 Steward of the Year recipient was Diana Rascon, a Youth and Young adult ministry leader from St. Mark's Catholic Church who helped the youth group keep connected in times of social isolation due to our recent global pandemic.

"Our Diocese is blessed with so many amazing acts of discipleship, kindness, and service to Christ's mission and it is our hope to recognize those individuals who through the witness of God's love share their talents with those most in need", said Linda Caro, Chief Operating Officer of the Catholic Foundation.

This year, nomination forms have been sent to pastors, diocesan leaders and Catholic school personnel to nominate a steward under the following categories:

- St. Toribio Romo: Ministry for Refugees and Immigrants
- St. Mother Teresa of Calcutta: Ministry to the Poor

- Mother Teresa Benedicta of the Cross (Edith Stein): Ministry of Bereavement
- St. Juan Diego: Ministry of Communication and Evangelization
- St. John of God: Ministry of Health
- St. John Baptist de la Salle: Ministry of Education and Religious Formation
- Blessed Carlo Acutis: Youth Category to recognize young stewards in action

The 2022 Steward of the Year will be recognized during the 16th Annual Foundation of Faith Event: Building the Kingdom on Thursday, September 22, 2022, and will be highlighted on the Catholic Foundation's social media pages, and in the October 2022 Rio Grande Catholic.

In addition, the Steward of the Year will receive a gift card to a restaurant, and the respective parish, ministry, or Catholic school will receive \$1,000. Category winners will receive \$50 each.

Nomination deadline is Friday, July 8th. To request a nomination form, please contact Karina Sandoval Enriquez, Stewardship Coordinator at ksandoval@catholicfoundationelpaso.org or at 915-872-8412.

Fundación esta buscando al Corresponsable del Año del 2022!

Por Karina Sandoval
Coordinadora de la Gerencia

Desde el 2018, la Fundación Católica reconoce a un individuo excepcional que compartió sus dones y talentos a su máximo potencial y ayudó generosamente a aquellos que más lo necesitaban en una parroquia, ministerio diocesano o en una escuela Católica.

La ganadora del año pasado fue Diana Rascón, una líder del ministerio de Jóvenes y Jóvenes adultos de la parroquia de San Marcos que logró mantener unido al grupo de jóvenes en medio del aislamiento social debido a nuestra reciente pandemia global.

"Nuestra diócesis ha sido bendecida con muchos actos de discipulado, bondad y servicio a la misión de Cristo y es nuestra esperanza reconocer a esos individuos que a través del testimonio de amor de Dios comparten sus talentos con los más necesitados," dijo Linda Caro, Directora de Operaciones de la Fundación Católica.

Este año nuevamente las formas de nominación han sido enviadas a los pastores, líderes diocesanos y al personal de escuelas Católicas para nominar a un corresponsable bajo las siguientes categorías:

- San Toribio Romo: Ministerio de Refugiados y Migrantes

- Madre Teresa de Calcuta: Ministerio de los Pobres
- Madre Teresa Benedicta de la Cruz (Edith Stein): Ministerio de Duelo y Consuelo

- San Juan Diego: Ministerio de Comunicaciones y Evangelización
- San Juan de Dios: Ministerio de Salud
- San Juan Bautista de la Salle: Ministerio de Educación y Formación Religiosa
- Beato Carlo Acutis: Categoría que reconoce a los jóvenes corresponsables en acción.

El Corresponsable del Año será reconocido durante el 16º Evento Anual de la Fundación: Construyendo el Reino, el jueves, 22 de septiembre del 2022. Y será destacado en los medios sociales de la Fundación Católica y en la edición de Octubre del 2022 en el Rio Grande Católico.

Además, el Corresponsable del Año recibirá una tarjeta de regalo de un restaurante, y la parroquia, ministerio diocesano, o escuela Católica de donde pertenezcan recibirá \$1,000. Ganadores de cada categoría recibirán \$50.

Fecha límite de entrega, viernes 8 de julio, para pedir una forma de nominación, contacte a Karina Sandoval Enriquez, Coordinadora de Corresponsabilidad en ksandoval@catholicfoundationelpaso.org o al 915-872-8412.

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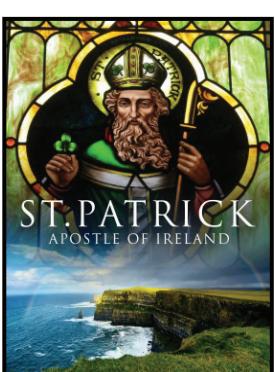
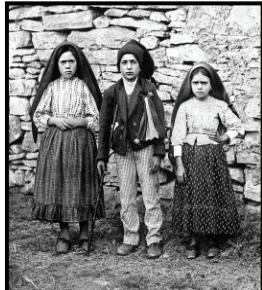
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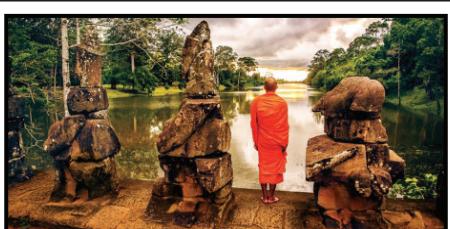


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