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Three Men to be Ordained to Priesthood in June

By Fernie Ceniceros
Editor, Rio Grande Catholic

Bishop Mark Seitz will ordain three men to the Order of the priesthood, which will take place on June 7th at St. Patrick Cathedral in El Paso, Texas. The individuals being ordained are Deacon Loyd Divinagracia, Deacon Angel Aguilar, and Deacon Angel Tarango.

Father John Telles, the Director of Seminarians, expressed his excitement about the upcoming ordination of these men to the priesthood in June. He emphasized that each of these three individuals possesses unique talents and gifts that will enable them to serve.

Deacon Loyd, who has prior experience in supporting and spreading the gospel among migrants, views the current situation at the border as an opportunity for spiritual growth. He believes that the reality of migration lies at the core of God's teachings. Deacon Loyd stated, "The situation here opens our eyes to do more and be better for our brother and sister migrants. At the end of our life, being a border diocese, God may ask us what we did for the migrants while remaining faithful to the Gospel of Matthew."

Deacon Angel Tarango expressed his deep gratitude for everything the Lord has bestowed upon him throughout his years of seminary formation. As his ordination to the priesthood approaches, he eagerly anticipates the moment when he will fully devote himself to God. Originally from Chihuahua, Mexico, Tarango has been studying for the Diocese of El Paso for eight years.

Angel Aguilar also conveyed his joy and gratitude ahead of his upcoming ordination. He expressed his thankfulness to God for His infinite love and mercy, as well as for the calling he has received. Aguilar acknowledged the support of his family, friends, and others who have accompanied him on his vocational journey. Having studied for the priesthood in the Diocese of El Paso for the past five years, Aguilar, originally from Michoacán, Morelia, in Mexico, eagerly looks forward to serving the Church and the people of the diocese.

Aguilar concluded by stating, "I trust my entire being, life, and future ministry to the goodness and mercy of God." He is excited about the opportunity to serve as a deacon and, eventually, as a priest, within the Diocese of El Paso.



Bishop Mark Seitz will ordain three men to the Order of the priesthood, which will take place on June 7th at St. Patrick Cathedral in El Paso, Texas. The individuals being ordained are Deacon Loyd Divinagracia, Deacon Angel Aguilar, and Deacon Angel Tarango. *Photo by Fernie Ceniceros*

Tres Hombres Serán Ordenados Sacerdotes En Junio

Por Fernie Ceniceros
Editor, Rio Grande Catholic

El Obispo Mark Seitz ordenará a tres hombres a la Orden del sacerdocio, lo cual se llevará a cabo el 7 de junio en la Catedral de San Patricio en El Paso, Texas. Las personas que serán ordenadas son el Diácono Loyd Divinagracia, el Diácono Ángel Aguilar y el Diácono Ángel Tarango.

El Padre John Telles, Director de Seminaristas, expresó su emoción por la próxima ordenación de estos hombres al sacerdocio en junio. Hizo hincapié en que cada uno de estos tres individuos posee talentos y dones únicos

que les permitirán servir.

El diácono Loyd, que tiene experiencia previa en el apoyo y la difusión del Evangelio entre los migrantes, ve la situación actual en la frontera como una oportunidad para el crecimiento espiritual. Cree que la realidad de la migración está en el centro de las enseñanzas de Dios. El diácono Loyd declaró: "La situación aquí nos abre los ojos para hacer más y ser mejores para nuestros hermanos y hermanas migrantes. Al final de nuestra vida, siendo una diócesis fronteriza, Dios puede preguntarnos qué hicimos por los migrantes siendo fieles al Evangelio de Mateo."

El diácono Ángel Tarango

expresó su profunda gratitud por todo lo que el Señor le ha concedido a lo largo de sus años de formación en el seminario. A medida que se acerca su ordenación sacerdotal, espera con impaciencia el momento en que se dedicará plenamente a Dios. Originario de Chihuahua, México, Tarango lleva ocho años estudiando para la Diócesis de El Paso.

Ángel Aguilar también expresó su alegría y gratitud ante su próxima ordenación. Expresó su agradecimiento a Dios por su infinito amor y misericordia, así como por la vocación que ha recibido. Aguilar agradeció el apoyo de su familia, amigos y demás perso-

nas que le han acompañado en su camino vocacional. Habiendo estudiado para el sacerdocio en la Diócesis de El Paso durante los últimos cinco años, Aguilar, originario de Michoacán, Morelia, en México, espera con entusiasmo servir a la Iglesia y a la gente de la diócesis.

Aguilar concluyó diciendo: "Confío todo mi ser, vida y futuro ministerio a la bondad y misericordia de Dios". Está entusiasmado con la oportunidad de servir como diácono y, eventualmente, como sacerdote, dentro de la Diócesis de El Paso.

GUEST COLUMN - BELEN GONZALEZ

Will You Be a Lifeline?

It was Wednesday afternoon, and I was spring cleaning at home while enjoying my week off when I heard the news of the rescinding of Title 42 – a policy that allowed quick returns for migrants under expulsion. Immediately, my thoughts turned to the hundreds of families trying to make it to the border in time. My son and I prepared ourselves to make a trip to Sacred Heart Church to assist with the donations we had received from neighbors, family, and friends. On our way, we stopped and ordered pizzas for the families. As we approached Oregon Street, we noticed a heavy presence of police cars and State Troopers patrolling the area. Additionally, a local contractor was setting up concrete barriers around the church perimeter, an indication of the anticipated influx. I tried to assess the number of people on the street and realized that we didn't have enough for everyone. Nonetheless, we found a space to park and opened the trunk. Someone asked if I needed



Belen Gonzalez

help unloading the items, one requested a pair of jeans, and another asked for assistance in purchasing a bus ticket. Soon, a crowd formed around us, and a policeman behind me recommended that I donate directly to the shelter instead. I accepted the advice and left with the image of the desperate faces of the migrant families seeking a lifeline.

The following Sunday, we returned to Oregon Street. This time, the streets were deserted as

many migrants had turned themselves in, hoping to get processed and receive their documents. We stopped at a nearby Burger King for lunch and were approached by three young ladies in the parking lot who asked for assistance in buying a bus fare to their destination. I invited them to join us for lunch. As we ate our meal, they shared their journey, describing how they traveled from Venezuela to Colombia, Panama, Costa Rica, Nicaragua, Honduras, Guatemala, and Mexico. They mentioned that the people from Honduras were the most hospitable and talked about the challenges they faced in Guatemala due to constant extortions and harassment by local authorities. They recounted their experience crossing the Darien Gap, one of the world's most dangerous jungles in Panama, where they had to watch out for animals such as snakes, scorpions, spiders, and jaguars. They showed me videos of their adventure, including the trains they would hop on to quickly reach

their next destination. As we finished our burgers, their sparkling eyes and beautiful smiles spoke volumes. They were grateful and ecstatic to finally be on American soil with documents that would allow them to work and move freely.

I asked them if there was anything I could do for them, and they mentioned that they needed a shelter to stay in due to overcrowding at the nearby homeless shelter. Without hesitation, I gave them a ride to the Diocesan haven, where they were warmly welcomed. Once there, they had the opportunity to shower, rest, and enjoy a hot meal. They were provided with a change of clothes, but it was the emotional support, kind words, and guidance from the staff that truly uplifted them. They were able to connect with family members and make decisions about their next steps. Among them, was Niade, a woman feeling distraught and exhausted from the journey. She was alone as most of her group had been

able to leave El Paso. I invited her to stay at my house until we could raise the necessary funds for her trip. Within a couple of days, we said our goodbyes as she departed for Houston.

Although my week off didn't unfold as planned, it turned out to be the busiest and most joyful week by far. I extend special thanks to the staff at Sacred Heart Church, the Diocese of El Paso, and DMRS for their unwavering dedication. Their tireless efforts and compassionate support serve as beacons of hope for these vulnerable families on their arduous journeys. Let us remember the urgent need for kindness, understanding, and assistance in times of crisis. Together, we have the power to help those seeking refuge, ensuring that the spark of hope never fades away. Will you join our efforts in being a lifeline?

For more information, please call Marco Raposo at 915-872-8422.

¿Serás una línea de vida?

Era la tarde del miércoles y estaba haciendo limpieza de primavera en casa mientras disfrutaba de mi semana libre cuando escuché la noticia de la revocación del Título 42, una política que permitía devoluciones rápidas para los migrantes bajo expulsión. Inmediatamente, mis pensamientos se dirigieron a las cientos de familias que intentaban llegar a la frontera a tiempo. Mi hijo y yo nos preparamos para hacer un viaje a la Iglesia del Sagrado Corazón para ayudar con las donaciones que habíamos recibido de vecinos, familiares y amigos. En nuestro camino, paramos y pedimos pizzas para las familias. Mientras nos acercábamos a la Calle Oregon, notamos una fuerte presencia de policía local y estatal que recorrían la zona. Además, un contratista local estaba colocando barreras alrededor del perímetro de la iglesia, señalando la previsible afluencia. Traté de evaluar el número de personas en la calle y

me di cuenta de que no teníamos suficiente para todos. Aun así, encontramos un espacio para estacionar y abrimos la cajuela. Alguien preguntó si necesitaba ayuda para descargar los artículos, uno pidió un par de jeans y otro solicitó ayuda para comprar un boleto de autobús. Pronto, se formó una multitud a nuestro alrededor y un policía detrás de mí me recomendó que donara directamente al refugio. Acepté el consejo y me fui con la imagen de los rostros desesperados de las familias migrantes buscando una línea de vida.

El domingo siguiente, regresamos a la Calle Oregon. Esta vez, las calles estaban desiertas, ya que muchos migrantes se habían entregado esperando ser procesados y recibir sus documentos. Llegamos a un Burger King cercano para comer y nos llamó la atención tres jóvenes en el estacionamiento que pidieron ayuda para comprar un boleto de autobús hacia su destino. Las

invité al restaurante y mientras comíamos, compartieron su viaje, describiendo cómo viajaron desde Venezuela a Colombia, Panamá, Costa Rica, Nicaragua, Honduras, Guatemala y México. Mencionaron que la gente de Honduras fue la más hospitalaria y hablaron de los desafíos que enfrentaron en Guatemala debido a las extorsiones constantes y el acoso por parte de las autoridades locales. Relataron su experiencia cruzando el Darién, una de las selvas más peligrosas del mundo en Panamá, donde tuvieron que estar atentos a animales como serpientes, escorpiones, arañas y jaguares. Me mostraron videos de su aventura, incluyendo los trenes en los que saltaban para llegar rápidamente a su próximo destino. Al terminar nuestras hamburguesas, sus ojos brillantes y hermosas sonrisas hablaban por sí solas. Estaban agradecidas y emocionadas de finalmente estar en suelo estadounidense con documentos

que les permitirían trabajar y moverse libremente.

Les pregunté si había algo que pudiera hacer por ellas y mencionaron que necesitaban un refugio para quedarse debido al escasez en el albergue para personas sin hogar cercano. Sin dudarlo, las llevé hasta el refugio diocesano, donde fueron muy bien recibidas. Una vez allí, tuvieron la oportunidad de refrescarse, descansar y disfrutar de una comida caliente. Se les proporcionó un cambio de ropa, pero fue el apoyo emocional, las palabras amables y la orientación del personal lo que realmente las animó. Pudieron ponerse en contacto con sus familiares y tomar decisiones sobre sus próximos pasos. Entre ellas estaba Niade, una mujer angustiada y agotada por el viaje. Estaba sola, ya que la mayoría de su grupo había salido de El Paso. La invité a quedarse en mi casa hasta que pudiéramos recaudar los fondos necesarios para su viaje. Un par

de días después, nos despedimos mientras partía hacia Houston.

Aunque mi semana vacacional no transcurrió según lo planeado, resultó ser la semana más ocupada y alegre hasta el día de hoy. Quiero expresar un agradecimiento especial al personal de la Iglesia del Sagrado Corazón, la Diócesis de El Paso y DMRS por su dedicación inquebrantable. Sus esfuerzos incansables y su apoyo compasivo son faros de esperanza para estas familias vulnerables en sus arduos viajes. Recordemos la necesidad urgente de amabilidad, comprensión y asistencia en tiempos de crisis. Juntos, tenemos el poder de ayudar a aquellos que buscan refugio, asegurando que la chispa de la esperanza nunca se desvanezca. ¿Te unirás a nuestros esfuerzos para ser una línea de vida?

Para mas información, llame al 915-872-8422 y pregunte por Marco Raposo.

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Father Manners on Church Etiquette

Miss Manners asked me to fill in for her since this topic is a little out of her realm of expertise. So, Father Manners would like to offer a few words of advice on Catholic Church etiquette for inquiring minds and those who need to know. Since the reforms in the Liturgy, which began some 50+ years ago, rules of decorum in church have definitely relaxed a bit. This relaxation has reflected a movement by society as a whole toward less formality and greater flexibility.

Many of us can remember a time when one didn't go to work or out to dinner without dressing to the hilt. In matters such as this one looks for the golden mean. It is only right to avoid a kind of dress or ritual practice that is stilted or artificial, especially when it involves our response to God. On the other hand, an attitude which treats our going to church to worship God and to receive Him in the Eucharist as though it were no different than a trip to a baseball game does not reflect an appreciation for the meaning and value of what we do at church.

Allow me to mention a few areas that would merit our consideration:

1. Proper Dress. It is appropriate to wear clothes that are a cut above our usual hanging out kind of clothing. If we were going to meet the Governor or our favorite movie star is there any question but that we would dress up? Well, the Mass is our meeting with the God who has made us and to whom we owe great respect. I will leave it in the capable hands of parents to assist their young people with the determination of what is appropriate and what not. If you are rushing to get to Mass from work or the park and have no time to change, by all means come as you are. God knows your good intention. Lack of the proper clothes is never an adequate excuse to miss Mass. Failing to worship God on His Day is the worst breach of etiquette of all.

2. Late Arrivals, Early Departures. I have a great sympathy for families trying to get here, often from a good many miles away, on a Sunday Morning. I have been there, having experienced the challenge of getting a family that eventually consisted of 10 children out the door on Sunday morning! When,

despite your best efforts, you don't make it by the opening hymn know that you are still very much welcome. People already in the pews should be attentive to those still searching for a seat and make it easy for them to get in. Those already in the pews who are not impeded by a handicap or the need to be on the end to be available for a ministry such as reading should slide to the middle so later arrivals don't have to crawl over them. Giving up that prime spot on the end is a wonderful gesture of hospitality. If you arrive during a reading please wait to be seated until it has concluded. Only the individual can judge whether it is necessary to depart early. Departing before Mass has ended without due cause is poor manners and may indicate a need to examine our stingy attitude toward the One who has given us all His time.

3. Talking in Church. It seems that we as a society are less and less able to distinguish between a stadium, a theater and a place of worship. A place of worship, particularly a place where the Eucharist



Bishop Mark J. Seitz

and other Sacraments takes place, is very different than any other place where people gather. These spaces have a particular focus, prayer and the worship of God. In these spaces, whether the Blessed Sacrament is present there or not, we should always be focused on God. As children many of us were taught that when we did need to speak in church, we should always use our 'church voice', that is, we were to speak softly. It is good to greet your neighbor when you enter the church, but be brief and try to avoid disturbing those who have a much more important conversation going on, a conversation with God.

4. Care for the Church. The church building is a holy

place. It is the place where the Blessed Sacrament is reserved, the home of the Body of Christ, the Church. Many appear to have forgotten this truth. If guests came to your home and left it in the condition in which our churches are often left, I wonder if you would invite them back? After Mass the pews are strewn with bulletins and paper and music books are often out of place, written on or otherwise abused. The "hired help" who clean it up may well be your priest. How hard would it be to straighten your pew before you leave?

If you would give some thought to these areas of etiquette Father Manners would be pleased.

El Padre Manners habla de etiqueta en la Iglesia

La Srta. Modales me pidió que la sustituyera, ya que este tema se sale un poco de su ámbito de especialización. Así pues, al Padre Modales le gustaría ofrecer algunas palabras de consejo sobre la etiqueta de la Iglesia Católica para las mentes inquisitivas y para aquellos que necesitan saber. Desde las reformas en la Liturgia, que comenzaron hace más de 50 años, las reglas de decoro en la iglesia se han relajado un poco. Esta relajación ha reflejado un movimiento de la sociedad en su conjunto hacia una menor formalidad y una mayor flexibilidad.

Muchos de nosotros recordamos una época en la que uno no iba a trabajar o a cenar sin vestirse a la última. En asuntos como éste, uno busca el justo medio. Es justo evitar una forma de vestir o una práctica ritual que resulte rebuscada o artificial, sobre todo cuando se trata de nuestra respuesta a Dios. Por otra parte, una actitud que trata nuestra asistencia a la iglesia para adorar a Dios y recibirla en la Eucaristía como si no fuera diferente de una visita a un partido de béisbol no refleja un aprecio por el significado y el valor de lo que hacemos en la iglesia.

Permítanme mencionar algunas áreas que merecerían nuestra consideración:

1. Vestimenta adecuada. Es apropiado usar ropa que es un corte por encima de nuestro habitual tipo de ropa para pasar el rato. Si fuéramos a reunirnos con el Gobernador o con nuestra estrella de

cine favorita, ¿habría alguna duda de que iríamos bien vestidos? Pues bien, la misa es nuestro encuentro con el Dios que nos ha hecho y al que debemos un gran respeto. Dejo en manos de los padres la tarea de ayudar a sus hijos a determinar lo que es apropiado y lo que no. Si tienes prisa por llegar a Misa desde el trabajo o el parque y no tienes tiempo de cambiarte, no dudes en venir como estás. Dios conoce tu buena intención. La falta de ropa apropiada nunca es una excusa adecuada para faltar a Misa. No adorar a Dios en Su Día es la peor falta de etiqueta de todas.

2. Llegadas tarde, salidas temprano. Siento una gran simpatía por las familias que intentan llegar aquí, a menudo desde muchos kilómetros de distancia, un domingo por la mañana. Yo he pasado por eso y he tenido que superar el reto de sacar a una familia de 10 niños por la puerta un domingo por la mañana. Si, a pesar de sus esfuerzos, no consigue llegar antes del himno de apertura, sepa que sigue siendo bienvenido. Las personas que ya están en los bancos deben estar atentas a los que todavía buscan asiento y facilitarles la entrada. Los que ya están en los bancos y no tienen ningún impedimento o la necesidad de estar en el extremo para estar disponibles para un ministerio como la lectura, deben deslizarse hacia el centro para



que los que lleguen más tarde no tengan que arrastrarse sobre ellos. Ceder ese lugar privilegiado en el extremo es un maravilloso gesto de hospitalidad. Si llegas durante una lectura, espera a sentarte hasta que haya terminado. Sólo cada persona puede juzgar si es necesario salir antes. Salir antes de que la Misa haya terminado sin causa justificada es de mala educación y puede indicar la necesidad de examinar nuestra actitud tacaña hacia Aquel que nos ha dado todo su tiempo.

3. Hablar en la Iglesia. Parece que como sociedad somos cada vez menos capaces de distinguir entre un estadio, un teatro y un lugar de culto. Un lugar de culto, en particular un lugar donde tiene lugar la Eucaristía y

otros Sacramentos, es muy diferente a cualquier otro lugar donde se reúna la gente. Estos espacios tienen un enfoque particular, la oración y el culto a Dios. En estos espacios, esté o no presente el Santísimo Sacramento, debemos estar siempre centrados en Dios. De niños, a muchos de nosotros nos enseñaron que, cuando teníamos que hablar en la iglesia, debíamos hacerlo siempre con nuestra "voz de iglesia", es decir, en voz baja. Está bien saludar al prójimo al entrar en la iglesia, pero hay que ser breve y evitar molestar a los que tienen una conversación mucho más importante, una conversación con Dios.

4. Cuidar la iglesia. El edificio de la iglesia es un lugar sagrado. Es el

lugar donde se reserva el Santísimo Sacramento, el hogar del Cuerpo de Cristo, la Iglesia. Muchos parecen haber olvidado esta verdad. Si vinieran invitados a su casa y la dejaran en las condiciones en que a menudo quedan nuestras iglesias, me preguntó si les invitaría a volver. Después de la misa, los bancos están llenos de boletines y papeles, y los libros de música suelen estar fuera de su sitio, escritos o maltratados. El "ayudante contratado" que lo limpia bien puede ser su sacerdote. ¿Cuánto te costaría ordenar tu banco antes de irte?

El Padre Modales estará encantado de que reflexiones sobre estas cuestiones de etiqueta.

A Special Invitation For Children

By Verónica Rayas, Ph.D
Director of Religious Formation

Our Diocesan Office of Religious Formation continues to offer innovative methods for children to learn about their Catholic faith with arts, music, cultural religious traditions, inventive and interactive plays, resourceful games, imaginative liturgies that are relevant to children.

Now we have great news from our diocesan Office of Religious Formation. After years of preparation, the Centro San Juan Diego, that houses the Office of Religious Formation, is ready to launch an ambitious, creative, and inspiring Children's interactive museum on the mass and Eucharist. This exciting project for children includes 39 exhibits that highlight the parts of the mass for children to participate in and be able to appreciate the mass better.

The exhibits offer a methodology of play that invites children to enter an experience of the parts of the mass. For exam-



Centro San Juan Diego to launch a creative, and inspiring Children's interactive museum on the mass and Eucharist. Photo Courtesy of the Office of Religious Formation.

ple, in the Liturgy of the Word, the children actively engage in special scenes of gospel stories like the miracle of the loaves and the fishes, the Good Samaritan, to mention a few. The Liturgy of the Word, as presented interactively helps the children envision who Jesus is in these stories and what he did. Another example, the focus of the penitential rite

helps the children learn about God's mercy.

In the museum, the children engage in the interactive parts of the mass so they actually carry the processional cross, get to be lectors, have lots of singing, write prayers to Jesus, see videos with media technology, and do lots of hands on experiences that encourage children to enter

more fully and learn about the Eucharist. The United States Conference of Catholic Bishops are asking parishes throughout the country to focus this next year on the Eucharistic Renewal; and that is what we are doing in our diocese.

Our Office of Religious Formation wants to help catechists and parents in forming the next generation of children to have a great appreciation for the holy mass. It is important that children understand the significance of making the eucharist central to their spiritual lives.

This traveling Children's Interactive Museum will begin at St. Raphael's for three consecutive Sundays in July. As part of the museum we will also offer a five day summer camp with fun games, religious activities, snacks, prayer experiences, community dynamics, and gospel themes. This camp will also be at St. Raphael's parish for children 5 to 12 years of age; thanks to the leadership and support of Bishop Anthony Celino.

Everyone is invited to come and participate in this exciting catechetical presentation of the mass and the Eucharist geared for children to learn and at the same time have fun experiencing the teachings of the Church on holy mass. For the summer camp, contact the St. Raphael's religious formation office (915-593-1901) for more information.

Since the traveling project is in its initial stages, the Museum will continue in August at St. Mark (dates) and Our Lady of the Light parishes (date). These dates are also consecutive Sundays. The Center wants to make this creative approach to catechesis available to as many children as possible throughout the diocese in these parishes this year.

It is a blessing to have this tremendous opportunity in our diocese that wants to engage children in one of the most important tenets of our Catholic faith. We invite you to bring your children and grandchildren to this unique experience.

Una Invitación Especial Para Los Niños

Por Verónica Rayas, Doctora
Directora de Formación Religiosa

Nuestra Oficina Diocesana de Formación Religiosa continúa ofreciendo métodos innovadores para que los niños aprendan sobre su fe católica con artes, música, tradiciones religiosas culturales, obras de teatro inventivas e interactivas, juegos ingeniosos, liturgias imaginativas que son relevantes para los niños.

Ahora tenemos grandes noticias de nuestra Oficina diocesana de Formación Religiosa. Después de años de preparación, el Centro San Juan Diego, que alberga la Oficina de Formación Religiosa, está listo para lanzar un ambicioso, creativo e inspirador Museo interactivo infantil sobre la misa y la

Eucaristía. Este emocionante proyecto para niños incluye 39

exposiciones que destacan las partes de la misa para que los niños puedan patriciar y apreciar mejor la misa.

Las exposiciones ofrecen una metodología de juego que invita a los niños a adentrarse en una experiencia de las partes de la misa. Por ejemplo, en la Liturgia de la Palabra, los niños participan activamente en escenas especiales de relatos evangélicos como el milagro de los panes y los peces, el Buen Samaritano, por mencionar algunos. La Liturgia de la Palabra, presentada de forma interactiva, ayuda a los niños a imaginar quién es Jesús en estas historias y lo que hizo. Otro ejemplo: el enfoque del rito penitencial ayuda a los niños a conocer la misericordia de Dios.

En el museo, los niños participan en las partes interactivas de la misa: llevan la cruz proce-

sional, hacen de lectores, cantan mucho, escriben oraciones a Jesús, ven videos con tecnología multimedia y viven muchas experiencias prácticas que les animan a adentrarse más en la Eucaristía y a aprender sobre ella. La Conferencia de Obispos Católicos de los Estados Unidos está pidiendo a las parroquias de todo el país que se centren este próximo año en la Renovación Eucarística; y eso es lo que estamos haciendo en nuestra diócesis.

Nuestra Oficina de Formación Religiosa quiere ayudar a los catequistas y a los padres en la formación de la próxima generación de niños para que tengan un gran aprecio por la santa misa. Es importante que los niños comprendan el significado de hacer de la eucaristía el centro de su vida espiritual.

Este Museo Interactivo Infantil itinerante comenzará en San Rafael durante tres domingos consecutivos en julio. Como parte del museo también ofreceremos un campamento de verano de cinco días con juegos divertidos, actividades religiosas, meriendas, experiencias de oración, dinámicas comunitarias y temas evangélicos. Este campamento también será en la parroquia de San Rafael para niños de 5 a 12 años; gracias al liderazgo y apoyo del Obispo Anthony Celino.

Todos están invitados a venir y participar en esta emocionante presentación catequética de la misa y la Eucaristía orientada a que los niños aprendan y al mismo tiempo se diviertan experimentando las enseñanzas de la Iglesia sobre la santa misa. Para más información sobre el campamento de verano, póngase

en contacto con la oficina de formación religiosa de San Rafael (915-593-1901).

Dado que el proyecto itinerante se encuentra en su fase inicial, el Museo continuará en agosto en las parroquias de San Marcos (fechas) y Nuestra Señora de la Luz (fecha). Estas fechas son también domingos consecutivos. El Centro quiere poner este enfoque creativo de la catequesis a disposición del mayor número posible de niños de toda la diócesis en estas parroquias este año.

Es una bendición tener esta tremenda oportunidad en nuestra diócesis que quiere involucrar a los niños en uno de los principios más importantes de nuestra fe católica. Les invitamos a traer a sus hijos y nietos a esta experiencia única.

CATHOLIC DIOCESE OF
EL PASO



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Pope Francis Recognizes Bishop Seitz For Work Along Border

El Paso, TX - In a recent exclusive interview with Telemundo, Pope Francis, the leader of the Catholic Church, commended the Diocese of El Paso for its unwavering dedication to supporting migrants in the region. The interview shed light on the diocese's compassionate efforts in providing aid and assistance to migrant individuals and families who have sought refuge in the El Paso area. Pope Francis specifically mentioned Bishop Seitz, recognizing him as a prominent ally in the diocese's work with migrants. This recognition serves as a powerful testament to the collective efforts and impact made by the diocese's faithful.

During the interview, which covered a range of significant topics, Pope Francis focused on the challenges faced by migrants around the world. His mention of Bishop Seitz by name showcased the critical role played by the Diocese of El Paso in addressing the needs of migrants and fostering a welcoming environment for those in search of safety and a better life.

The Holy Father's recognition of Bishop Seitz serves as an acknowledgment of the entire diocese's tireless work



In a recent exclusive interview with Telemundo, Pope Francis, the leader of the Catholic Church, commended the Diocese of El Paso for its unwavering dedication to supporting migrants in the region. The interview shed light on the diocese's compassionate efforts in providing aid and assistance to migrant individuals and families who have sought refuge in the El Paso area. *Photo Courtesy Telemundo*

and commitment to serving the migrant community. It highlights the diocese's efforts to provide shelter, nourishment, guidance, and a sense of belonging to those

who have arrived seeking refuge in the El Paso area.

The Diocese of El Paso and Bishop Seitz express heartfelt appreciation for the recognition

from Pope Francis and extends gratitude to all the faithful who have been instrumental in this humanitarian effort. The diocese remains dedicated to continuing

their work, guided by the Holy Father's words and inspired to further serve the migrant community with love and compassion.

El Papa Francisco Reconoce Al Obispo Seitz Por Su Labor En La Frontera

El Paso, TX - En una reciente entrevista exclusiva con Telemundo, el Papa Francisco, líder de la Iglesia Católica, elogió a la Diócesis de El Paso por su inquebrantable dedicación a apoyar a los migrantes en la región. La entrevista arrojó luz sobre los esfuerzos compasivos

de la diócesis en la prestación de ayuda y asistencia a las personas y familias migrantes que han buscado refugio en el área de El Paso. El Papa Francisco mencionó específicamente al Obispo Seitz, reconociéndolo como un aliado prominente en el trabajo de la diócesis con los migrantes.

Durante la entrevista, en la que se trataron diversos temas importantes, el Papa Francisco se centró en los retos a los que se enfrentan los migrantes en todo el mundo. Su mención del Obispo Seitz por su nombre mostró el papel fundamental desempeñado por la Diócesis de El Paso en la atención a las necesidades de los migrantes y el fomento de un ambiente acogedor para aquellos en busca de seguridad y una vida mejor. El reconocimiento del Santo Padre al Obispo Seitz sirve

como un reconocimiento de la incansable labor de toda la diócesis y el compromiso de servir a la comunidad migrante. Destaca los esfuerzos de la diócesis para proporcionar refugio, alimento, orientación y un sentido de pertenencia a los que han llegado en busca de refugio en el área de El Paso. La Diócesis de El Paso y el Obispo Seitz expresan su más sincero agradecimiento por el reconocimiento del Papa Francisco y extiende su gratitud a todos los fieles que han sido fundamen-

tales en este esfuerzo humanitario. La diócesis sigue dedicada a continuar su trabajo, guiada por las palabras del Santo Padre e inspirada para seguir sirviendo a la comunidad migrante con amor y compasión.

HAPPY BIRTHDAY, FATHER!

* Fr. James W. "Buzz" Hall

Fr. Roberto Alvarado

Fr. Christian Benitez Abrica, OFM Conv.

Fr. Jesus Antonio Martinez de Esponeda Quintana, OAR

Fr. Edward Carpenter, Jr.

Fr. Faustino Ortiz-Suarez, MNM

May 11

June 7

June 7

June 9

June 12

June 24

ORDINATION ANNIVERSARIES

* Fr. James W. "Buzz" Hall

Fr. Wilbert Colas

Fr. Richard Sotelo, SJ

Fr. Anthony C. Celino (25th)

Fr. Edilberto "Beto" Lopez (25th)

Fr. Miguel Angel Sanchez

Fr. Salvador Aguilera

Fr. Sam Rosales, SJ

Fr. Michael J. Gallagher

Msgr. Arturo Bañuelas

Fr. Hung T. Nguyen, SJ

Fr. James Marcus McFadin (30th)

Fr. Rolando Fonseca

Fr. Enrique Omar Soto-Ramirez, MNM

Fr. Valentin Cota, A., MNM

Fr. Jose Alberto Morales

Fr. Ivan Montelongo

Fr. Lazaro Gonzalez, OFM

Fr. Manuel R. Martinez

Fr. Jorge M. Palacio, OSM

Fr. Juan Francisco Figueroa Moran, OFM (20th)

Fr. German Alzate Agudelo

Fr. Victorino Lorezca

Fr. Jose Eulalio Gomez Martinez, OFM (50th)

Fr. Fernando Mendoza Laguna, OFM

Fr. Jose Vera-Perez, OFM

Fr. Jose Emilio Flores, OFM

Fr. Jose Alfredo Ramirez, OFM

Fr. Gerardo Francisco Salgado, OFM

Fr. Fabian A. Marquez

Fr. Mariano H. Lopez

Fr. Mark N.P. Salas

Fr. Eliazar Arteaga C., OFM

Fr. Juan Manuel Heredia Hernandez, OFM

Fr. Andres Sosa Medellin, OFM

Fr. Jose Morales Feregrino, OFM

May 29, 1970

June 4, 2021

June 6, 1987

June 6, 1997

June 6, 1997

June 6, 1998

June 8, 1984

June 9, 1973

June 9, 1984

June 11, 1976

June 12, 2021

June 13, 1992

June 13, 1994

June 14, 2017

June 19, 2009

June 19, 2010

June 19, 2020

June 23, 1968

June 24, 1966

June 24, 1979

June 27, 2002

June 28, 2018

June 28, 2018

June 29, 1972

June 29, 1974

June 29, 1978

June 29, 1996

June 29, 1999

June 29, 1999

June 29, 2004

June 29, 2011

June 29, 2011

June 29, 2017

June 30, 2007

June 30, 2007

June 30, 2010



Diocese offers assistance for victims of sexual abuse

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

La diócesis ofrece asistencia a las víctimas de abusos sexuales

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



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Holy Spirit Catholic Church Example of Capital Fundraising

**By Martha Marmolejo,
Pledge Fulfilment, Specialist**

The community of faith at Holy Spirit Church began in 1973, as a small group of worshippers began meeting in a private garage. By the year 1975, Holy Spirit was established as a Mission of Our Lady of the Valley parish and continued to meet in several places, including a sales office and a fire station in Horizon City, El Paso County.

As the community started to grow, they bought a small home on McMahon and Accra Streets. The house was remodeled and the first Mass was celebrated in

what is now a rectory meeting room. The house was consecrated by Bishop Metzger in 1976.

Eventually, the community bought the lot across the street, and in 1979, Bishop Flores authorized the building of a new church on that property, which was completed in 1980.

In 2001 the worship space was enlarged and two halls and three classrooms were added, and in 2008, Holy Spirit proudly celebrated its 35th anniversary as a Catholic faith community.

On December 2014, Most Reverend Mark J. Seitz named Holy Spirit a parish, assigning Reverend Jose A. Morales as its

first pastor.

On the Feast of the Presentation of the Lord in 2019, a Mass was celebrated on a new lot located at 14600 Horizon Blvd. The Mass marked the beginning of the construction of a new facility. This construction included a three-phase project. The multipurpose building houses the administrative area, common area, kitchen, and temporary worship space. The construction was completed in July 2020 and was inaugurated on September 12, 2020, by the Most Reverend Bishop Mark J. Seitz.

The faithful community gathered and participated in a solemn

procession starting at the former location to accompany Our Lord in the Blessed Sacrament to His new chapel at the new location.

The Capital Campaign We Are The Body of Christ has been a blessing for the Holy Spirit community, as parish share received and continue to receive have been contributing to the construction of the church. Reverend Father Jose Morales made a huge difference by encouraging his faithful parishioners to fulfill their commitment at each Mass to make the best of this God-given campaign. The church team is always excited and interested to find out more about the cam-

paign and the benefits that this has brought to their new building. The Holy Spirit community continues to do wonderfully on their parish case for support, with the guidance of their new pastor, Father Miguel Perez. Congratulations to the community of the Holy Spirit church on their success!

Should you have any questions about fulfilling your pledge, do not hesitate to reach out to Martha Marmolejo, Pledge Fulfillment Specialist, for the We Are the Body of Christ, Capital Campaign at 915-872-8412 ext. 137 or email at mmarmolejo@elpasodiocese.org.

Iglesia Católica del Espíritu Santo Ejemplo de obtención de fondos

**Por Martha Marmolejo,
Especialista en Cumplimiento**

La comunidad de fe en Holy Spirit Church comenzó en 1973, cuando un pequeño grupo de fieles comenzó a reunirse en un garaje privado. En el año 1975, Holy Spirit se estableció como una Misión de Nuestra Señora del Valle y continuó reuniéndose en varios lugares, incluida una oficina de ventas y una estación de bomberos en Horizon City, condado de El Paso.

A medida que la comunidad comenzaba a crecer, compraron una pequeña casa en las calles McMahon y Accra. La casa fue remodelada y se celebró la primera Misa en lo que ahora es una sala de reuniones de la rectoría. La casa fue consagrada por el Reverendo Obispo Metzger en 1976.

Eventualmente, la comunidad compró el lote al otro lado de la calle y en 1979, el Reverendo Obispo Flores autorizó la construcción de una nueva iglesia en esa propiedad, la cual se completó en 1980.

En el 2001 se amplió el espacio de adoración y se agregaron dos salones y tres aulas, y en el 2008, Holy Spirit celebró con orgullo su 35 aniversario como comunidad de fe católica.

En diciembre del 2014, el Reverendísimo Obispo Mark J. Seitz nombró a Holy Spirit como parroquia y asignó al Reverendo José A. Morales como su primer párroco.

En la Fiesta de la Presentación del Señor en 2019, se celebró una Misa en un lote nuevo ubicado en el 14600 Horizon Blvd.

La Misa marcó el inicio de la construcción de una nueva instalación. Esta construcción incluía un proyecto en tres fases. El edificio de usos múltiples alberga el área administrativa, el área común, la cocina y el espacio temporal de culto.

La construcción se completó en julio de 2020 y fue inaugurada el 12 de septiembre del 2020 por el Reverendo Obispo Mark J. Seitz.

La fiel comunidad se reunió y participó en una procesión solemne que partió del lugar anterior para acompañar a Nuestro Señor en el Santísimo Sacramento a Su nueva capilla en el nuevo lugar.

La Campaña Capital Somos El Cuerpo de Cristo ha sido de una gran bendición para la comunidad de Holy Spirit, ya que la participación de parroquia recibida y la que siguen recibiendo han ido contribuyendo a la construcción de la iglesia. El Reverendo

Padre José Morales marcó una gran diferencia al animar a sus fieles feligreses a cumplir con su compromiso en cada Misa para aprovechar al máximo esta campaña otorgada por Dios Padre. El equipo de la iglesia se mantiene siempre emocionado e interesado en saber más sobre la campaña y los beneficios que esta ha traído a su nuevo edificio. La comunidad

de Holy Spirit continúa trabajando maravillosamente en su caso parroquial de apoyo, con la guía de su nuevo párroco, el Padre Miguel Pérez. ¡Felicitaciones a la comunidad de la iglesia Holy Spirit por su gran éxito!

Si tiene alguna pregunta sobre el cumplimiento de su compromiso, no dude en comunicarse con Martha Marmolejo, especialista

en cumplimiento de compromisos, para la Campaña Capital Somos El Cuerpo de Cristo, at 915-872-8412 ext. 137 o, por correo electrónico a mmarmolejo@elpasodiocese.org.



Special Collections - Colectas Especiales

There will be a Special Offering on Saturday, June 10, and Sunday, June 11, 2023, for the Diocese of Choluteca.

The funds from this collection will help the Diocese of Choluteca with humanitarian and evangelization projects under their direction.

Following Hurricane Mitch in 1998, the Catholic Bishops of Texas reached out to the church in Honduras and matched each diocese in Texas with a diocese in Honduras. The cities of El Paso and Brownsville were matched with Choluteca, which is one of the poorest regions of Honduras and the city that was the second-hardest hit by the hurricane. The bishops were interested in developing a long-term relationship among the dioceses, not merely sending aid in the aftermath of the hurricane.

On the weekend of June 10 and Sunday, June 11, 2023, please take the opportunity to contribute to the Diocese of Choluteca collection. Through this appeal, your support will make a real difference in the faith lives of the people in Honduras. Please continue to pray for our brothers and sisters in Choluteca. Thank you for your support.

Habrá una Ofrenda Especial el sábado, 10 de junio y domingo, 11 de junio para la Diócesis de Choluteca.

Los fondos recaudados de esta colecta ayudaran a la diócesis de Choluteca con proyectos humanitarios y evangelización bajo su dirección.

Después del huracán Mitch en 1998, los obispos católicos de Texas decidieron solidarizarse con la Iglesia de Honduras y coordinaron una diócesis de Texas con una diócesis de Honduras. Las ciudades de El Paso y Brownsville fueron coordinadas con Choluteca, que ésta una de las regiones más pobres de Honduras y que fue la segunda ciudad donde ocurrieron más daños por el huracán. Los obispos están de acuerdo en formar una amistad a largo plazo entre las diócesis, y no nada más en ayudar después de desastres naturales.

El fin de semana 10 y 11 de junio por favor de se la oportunidad de contribuir a esta digna causa. Recuerde que, gracias a su donativo, la Diócesis en Choluteca podrá brindar cuidados pastorales básicos a sus feligreses. Gracias por su apoyo.

Sign Of The Cross A Simple Expression Of Faith With Deep History



Fr. Michael Lewis, STL

When someone asks a Catholic how they pray, many will respond with a list of their favorite prayers — ones that have been memorized since their First Communion. From the Our Father to the Hail Mary, and even to less well-known ones like the Divine Praises and the Anima Christi, the treasury of familiar Catholic prayers is rich and deep.

But where did these prayers come from? Many have a Scriptural basis, others are attributed to the saints. But like much about the ways we worship and pray, prayers too have developed over time into the versions we know by heart today.

This month, we start a new series looking at the theology, history, and development of familiar prayers, starting with the short invocation and gesture we most often use to begin prayer: the Sign of the Cross.

Though Paul wrote lovingly of the Cross in his epistles (see Galatians 6:14, for example), the cross was scandalous to pagans

and Jews during Christianity's first centuries, a means of torture and execution that was hard to reconcile with Christ being victorious over death. As a result, in the early Church, the cross was not as popular as other symbols representing Christ, especially the chi rho, the first two Greek letters for "Christ," which looks like an X superimposed over a P.

Yet, since the Cross is essential to humanity's salvation, early Christians began to invoke it subtly and privately to bless or protect themselves by tracing the cross on their foreheads. Tertullian, writing around the year 201, described how Christians would sanctify even the routine moments of the day by blessing themselves this way: "At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign of the cross."

This simple gesture on the forehead is still incorporated into our liturgy in the way we claim a child or adult for Christ before their baptism, and how the minister anoints a person in the sacraments of Confirmation and Anointing of the Sick. It also is part of our devotional life, like



how parents bless their children when they leave for school.

In the 4th century, Christianity was no longer outlawed in the Roman Empire, and the subtle, private sign of the Cross on one's forehead developed into a more outward sign of one's belief — the present custom of making the Sign of the Cross from one's head to one's breast.

At first, this was done with one finger. But, during the 6th century, when the Church battled against heresies that denied the two natures of Christ (human and divine) or the Trinity (one God in three persons), the Sign of the Cross began to be made with two

or three fingers to emphasize the orthodox teaching of the Church. Later, in the 8th century, most in the West had begun to adopt the practice of Benedictine monks, whose custom was to bless with an open hand. But in medieval Spain and Portugal, the practice developed of making the Sign of the Cross with the thumb and forefinger of the right hand held in the shape of a small cross. Spanish missionaries brought this practice with them to the Americas, and we in the Borderland are familiar with this practice to this day. Nonetheless, three fingers are still traditionally used throughout much of the

eastern Church.

Also around the 6th century in the West, the Trinitarian formula became attached to the Sign of the Cross, and it became common to say while making the gesture, "In the name of the Father, and of the Son, and of the Holy Spirit." In the East, however, there are other formulas attached to the Sign of the Cross, including, "O Holy God, O Holy Strong One, O Holy Immortal One, have mercy on us."

The last major development was the direction in which one signs his or her shoulders. During the Middle Ages, there was as much diversity in practice as there were theological explanations for going from left shoulder to right (the way most Catholics do today) or from right to left (the way most Eastern Christians do). But my personal favorite explanation is that of a 13th century Spanish bishop who said that the Sign of the Cross is made from left to right because, when Christ died, "he descended, on the left hand as it were, to hell, and ascending to heaven, he now sits at the right hand of the Father." It's as good a reason as any to make the Sign of the Cross that way, but also a good reminder of the deep meaning inherent in this simple gesture that has expressed our Christian faith since the very beginning.

La Señal De La Cruz, Una Sencilla Expresión De Fe Con Una Profunda Historia

Cuando alguien pregunta a un católico cómo reza, muchos responderán con una lista de sus oraciones favoritas, las que han memorizado desde su Primera Comunión. Desde el Padre Nuestro hasta el Ave María, e incluso otras menos conocidas como la letanía "Bendito sea Dios" y el Anima Christi, el tesoro de oraciones católicas familiares es rico y profundo.

Pero, ¿de dónde proceden estas oraciones? Muchas tienen una base bíblica, otras se atribuyen a los santos. Pero, al igual que ocurre con muchas de las formas en que adoramos y rezamos, las oraciones también han evolucionado con el tiempo hasta llegar a las versiones que hoy conocemos de memoria.

Este mes, iniciamos una nueva serie que examina la teología, la historia y el desarrollo de las oraciones familiares, empezando por la breve invocación y el gesto que utilizamos más a menudo para comenzar la oración: la Señal de la Cruz.

Aunque Pablo escribió amorosamente sobre la Cruz en sus

epístolas (véase Gálatas 6,14 por ejemplo), la cruz era escandalosa para paganos y judíos durante los primeros siglos del cristianismo, un medio de tortura y ejecución difícil de conciliar con la victoria de Cristo sobre la muerte. Como resultado, en la Iglesia primitiva, la cruz no era tan popular como otros símbolos que representaban a Cristo, especialmente el cristograma, las dos primeras letras griegas de "Cristo", que parece una X superpuesta sobre una P.

Sin embargo, dado que la Cruz es esencial para la salvación de la humanidad, los primeros cristianos empezaron a invocarla sutilmente y en privado para bendecirse o protegerse trazando la cruz en la frente.

Tertuliano, escribiendo hacia el año 201, describió cómo los cristianos santificaban incluso los momentos rutinarios del día bendiciéndose de este modo: "En cada paso adelante y en cada movimiento, en cada entrada y salida, cuando nos ponemos la ropa y los zapatos, cuando nos bañamos, cuando nos sentamos a la mesa, cuando encendemos las lámparas, en el

sofá, en el asiento, en todas las acciones ordinarias de la vida diaria, trazamos sobre la frente la señal de la cruz".

Este sencillo gesto en la frente se sigue incorporando a nuestra liturgia en la forma en que reclamamos a un niño o a un adulto para Cristo antes de su bautismo, y en la forma en que el ministro unge a una persona en los sacramentos de la Confirmación y la Unción de los Enfermos. También forma parte de nuestra vida devocional, como la forma en que los padres bendicen a sus hijos cuando se van a la escuela.

En el siglo IV, el cristianismo dejó de estar proscrito en el Imperio Romano, y la señal sutil y privada de la Cruz en la frente se convirtió en un signo más externo de la propia creencia: la costumbre actual de hacer la Señal de la Cruz desde la cabeza hasta el pecho.

Al principio se hacía con un dedo. Pero, durante el siglo VI, cuando la Iglesia luchó contra las herejías que negaban las dos naturalezas de Cristo (humana y divina) o la Trinidad (un Dios

en tres personas), la Señal de la Cruz empezó a hacerse con dos o tres dedos para enfatizar la enseñanza ortodoxa de la Iglesia. Más tarde, en el siglo VIII, la mayoría de Occidente empezó a adoptar la práctica de los monjes benedictinos, cuya costumbre era bendecir con la mano abierta.

Pero en la España y el Portugal medievales se desarrolló la práctica de hacer la Señal de la Cruz con el pulgar y el índice de la mano derecha en forma de pequeña cruz. Los misioneros españoles trajeron esta práctica a las Américas, y en la Frontera estamos familiarizados con ella hasta el día de hoy. No obstante, los tres dedos se siguen utilizando tradicionalmente en gran parte de la Iglesia oriental.

También hacia el siglo VI en Occidente, la fórmula trinitaria se unió a la Señal de la Cruz, y se hizo común decir mientras se hacía el gesto: "En el nombre del Padre, y del Hijo, y del Espíritu Santo". En Oriente, sin embargo, hay otras fórmulas unidas a la Señal de la Cruz, entre ellas: "Oh Santo Dios, Oh Santo Fuerte, Oh

Santo Inmortal, ten piedad de nosotros".

El último gran avance fue la dirección en la que uno se señala los hombros. Durante la Edad Media, había tanta diversidad en la práctica como explicaciones teológicas para pasar del hombro izquierdo al derecho (como hace la mayoría de los católicos hoy en día) o del derecho al izquierdo (como hace la mayoría de los cristianos orientales). Pero mi explicación personal favorita es la de un obispo español del siglo XIII que dijo que la Señal de la Cruz se hace de izquierda a derecha porque, cuando Cristo murió, "descendió, por así decirlo, a la izquierda, al infierno, y ascendiendo al cielo, se sienta ahora a la derecha del Padre". Es una razón tan buena como cualquier otra para hacer la Señal de la Cruz de ese modo, pero también un buen recordatorio del profundo significado inherente a este sencillo gesto que ha expresado nuestra fe cristiana desde el principio.

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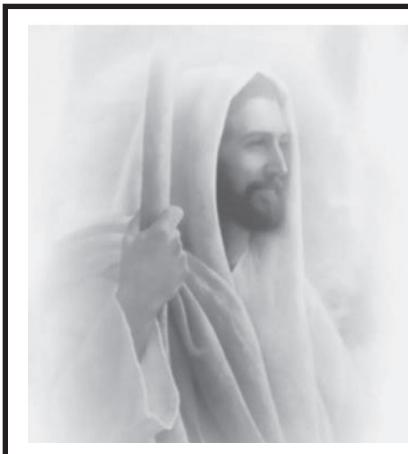
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SIDEWALK JESUS



Janet M. Crowe

What a surprise it is to be reading something and get to the end of the story only to find that the last half of the story is missing. That is what happened last month, and I sincerely apologize for leaving you dangling off the cliff without the end of a rope in sight. I'd like to blame technology or the mysterious gremlin that invisibly lurks around to mess up our plans. However, I'm quite sure it was just a goof on my part. Again, I apologize. If it happens again, I'm definitely going to have to use a more powerful anti-gremlin spray.

At first, I was quite angry and, of course, rather mortified about my blunder. Then I began to see my slip up in light of our everyday lives. How often have we made very careful plans only to have them completely upended by an unforeseen circumstance?

Imagine the young gentleman who carefully dons a rented tuxedo for his senior prom, avoids the dog's slurpy advances on his way to the car, slides carefully into the driver's seat so as not to wrinkle his slacks, but then experiences a flat tire on the way to pick up his date. Have you ever tried to

change a tire in a tuxedo?

Suppose a man must travel with his family to a distant town when his wife is nine months pregnant. He encounters several difficulties in locating appropriate living arrangements and medical resources, but he manages to successfully wrangle the necessary accommodations. Then the stability of the region suddenly comes under attack and his family is in grave danger. He has no friends or family nearby to rely on for assistance. Unable even to return to the safety of his former home, he must flee in the middle of the night and travel to an unknown and far-off land where his family's future is uncertain and without even the knowledge of when or if he will ever be able to return to his former home or business. What will he do in this remote area? How will he make a living? Will his family be safe? What other choice does he have?

Visualize what it would be like for someone who has been entrusted with the care of the king's only son. This child has been under your care for several years and has become a son to you. He even calls you father. Because of the child's status, your family has endured several difficulties and even hardships, but you have managed to successfully navigate through them all. The wonderful day arrives when you take your family on a very special trip, a celebration of your son's twelfth birthday. Everything goes exactly as planned with joyous parties and festivities. With a sigh and fond farewells to all the extended



family, you gather your wife and son and all the paraphernalia associated with such a momentous visit and begin the long journey back home. While sharing your adventures with other travelers, you look around for your son but don't see him. He must be playing with some of the other boys he has met along the way. However, something starts bothering you right in the pit of your stomach and you begin to search for him. Where could he have gone? Why didn't you notice that he was not at your side? How could you possibly lose the most precious person in the world? What will the king do? Three days of panicked searching, backtracking, and crying makes you feel dead inside. Your heart is heavy. Then just when you feel you have no

where to turn, you find him. What began with joy turned to pain and sorrow and then returned to joy again. How can something go from normal or even wonderful to horrible terror in an instant? Was there ever any more amazing joy than finding the child who was lost but was now found?

Consider the father and mother who are planning a party for their active toddler's second birthday. Invitations are printed and ready to mail, but then what was thought to be a mild stomach bug turns out to be symptoms of a cancerous tumor. He wants to be at his child's side in the hospital, supporting his wife and his sick child through all the doctors' poking and prodding, needles and chemo, surgeries and procedures, countless days and

nights spent in the hospital. How can he watch his precious child's face grimace with pain? How can he comfort his wife when he also feels her agony as well as his child's suffering? Then reality hits with a thud and he wonders what will happen to his job? How will he pay the bills that will result from the lengthy hospital stay? It doesn't matter, he will find a way around those problems, but he will definitely be at his child's side throughout the entire terrible ordeal. Only with God's help and lots of prayers from powerful and loving prayer warriors, will he ever manage to get through this upheaval to his family.

Fathers are sometimes called upon to bear heavy loads. Mothers are vital to the family, but so are fathers. Mothers naturally nurture and protect their children and their family. Fathers also naturally protect but are often the strong ones behind the scenes supporting those under their care.

When a father encounters a difficult situation threatening his family, there is a slight alteration to his posture. His back straightens up, shoulders imperceptibly roll back, and he stands a little taller and just a bit broader in answer to whatever problem has arisen. Then he is ready to do what is needed, not necessarily to fight, but always to protect and support those he loves.

Happy Father's Day to all those who support and protect their loved ones. You are more important to your families than you will ever realize. June God bless you abundantly.

MAKING SENSE OF BIOETHICS

Suicidal Fears and Authentic Accompaniment



Fr. Tad Pacholczyk

When we realize that someone we love may be suicidal, it can be complicated to figure out how best to respond. The threat of suicide from a friend or family member obviously needs to be taken seriously, and we need to respond with loving support and accompaniment. Providing such help, however, will not necessarily be synonymous with granting every request or affirming every assertion they make.

Suppose that a friend shares that he has just lost his entire personal fortune in the most recent stock market crash. He tells you know that he is going to commit suicide unless his investment accounts somehow get shored up to the same levels they were prior to the crash. Even though you wish to show compassion to him in his difficult situation, and would want to do everything

you could to deflect his suicidal thinking, it wouldn't be appropriate to go along with his demands by replenishing all his accounts with your own funds.

That your friend is threatening suicide reveals that on some level, he has adopted a false understanding of himself, where he perceives himself as valuable only when he possesses substantial sums of money. To support him authentically would mean assisting him to break free of this illusion, so he can grasp the liberating truth that his personal identity and self-worth do not depend on his financial assets.

Clinical psychotherapist Lisa Marchiano shares another example: "If I work with someone who's really suicidal because his wife left him, I don't call his wife up and say, 'Hey, you've got to come back.' ... We don't treat suicide by giving people exactly what they want."

Instead a good psychotherapist helps a suicidal husband navigate his new situation by offering support and encouragement, and by assisting him to understand who he really is, despite the absence of his wife. His suicidal thinking indicates he has not fully grasped the fact that his own identity and

existence still remain objectively good, dignified and worthwhile even if his wife may have painfully walked away from their marriage.

Similarly, imagine a girl wants liposuction, despite the fact that she is thinner than a pencil from years of battling an eating disorder. She is very unhappy, and even suicidal, on account of her delusion that she is massively overweight. We could not encourage or consent to liposuction for her as an "affirmation strategy," but would need to support her in addressing the mental and personal issues that underlie her morbid fear of gaining weight and the disturbed perception of her own body.

Dr. Paul McHugh, formerly Psychiatrist in Chief of the Johns Hopkins Hospital Psychiatry Department, offers a parallel analysis for the situation of gender dysphoria. He notes that the belief by a male that he is a female trapped inside a male body is similar to "the feelings of a patient with anorexia nervosa that she is obese despite her emaciated, cachectic [wasting away] state. We don't do liposuction on anorexics. So why amputate the genitals of patients? ... We

psychiatrists, I thought, would do better to concentrate on trying to fix their minds and not their genitalia."

Gender dysphoria is a particularly sensitive area that needs to be addressed with charity and truth-centered compassion. Those who struggle with gender dysphoria have significantly elevated rates of suicide compared to the general population. Regrettably, some physicians who prescribe puberty blockers or cross-sex hormones, or who perform transgender surgeries on young people, will use this higher rate of suicide to pressure parents to support so-called "gender-affirming" interventions for their children. The implication is that parents should do whatever their children ask for, to stave off a possible suicide.

In the case of a boy who declares he is actually a girl, if a parent expresses any hesitation about proceeding with surgeries to remove healthy sexual organs, some physicians have been known to ask, "What do you want? A dead son or a live daughter?" Such a query offers a false dichotomy, suggesting only two possibilities, while leaving out the third and most important

option, namely a "live son" who is led away from his suicidality and false notions about his gender through professional supports, including appropriate psychotherapy, and through strong, loving familial and personal accompaniment.

When loved ones manifest an elevated likelihood of committing suicide, it makes no sense to adopt a posture of automatically yielding to every request they make, nor is it reasonable to affirm untrue assertions they may be focused on or even obsessed with. Rather, we need to care for them in a more truthful way — accompanying, supporting, and helping them to address underlying personal and psychiatric issues — so they can begin to find real healing and experience a new wholeness and integration in their lives.

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.

Ayudar A Quien?



Padre Wilson Cuevas

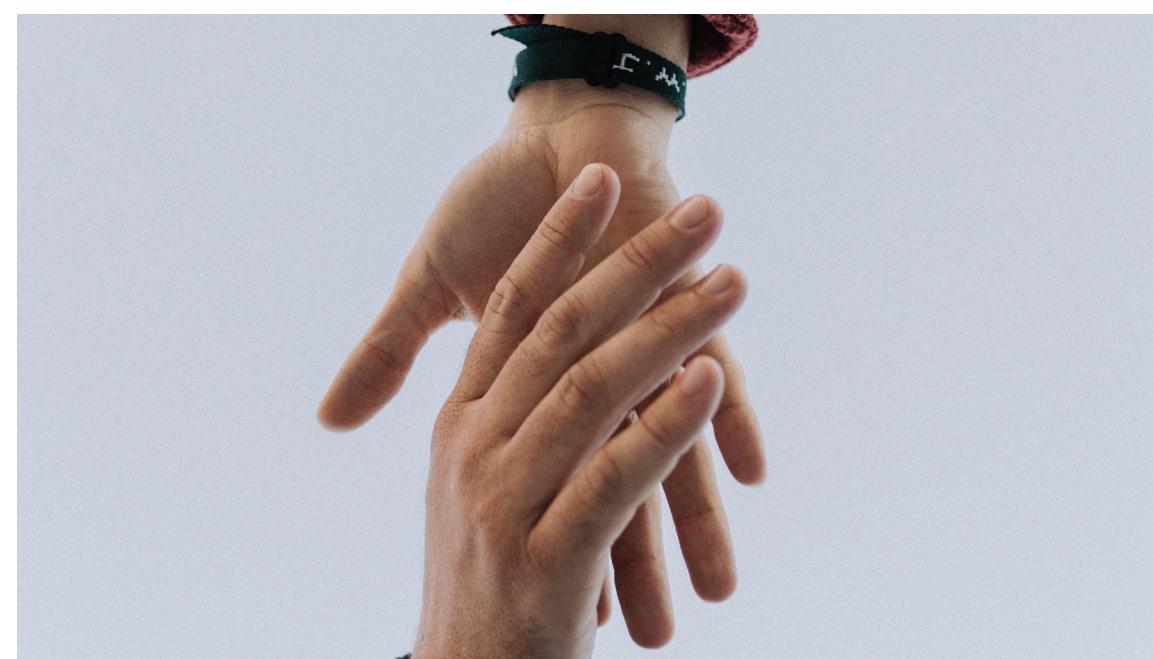
En una asamblea familiar en la Capilla Dolan, leímos la parábola del buen Samaritano, después de escuchar el texto Bíblico (S, Lc. 10, 25-37), le pregunte a los presentes que habían entendido. Una señora bastante mayor tomo la palabra y recapítulo el contenido de la parábola diciendo: "Resulta que un hombre iba por un camino y fue asaltado por unos ladrones que lo dejaron medio muerto. Poco tiempo después paso por allí un Sacerdote, al ver al herido dio un rodeo y siguió su camino. Luego pasó un jesuita e hizo lo mismo. Luego pasó un samaritano y se compadeció del herido, lo curó y lo ayudó". Todos los presentes quedamos impresionados con el excelente resumen que nos había hecho la señora. Lo único que hubo que corregir fue el segundo personaje que dio un rodeo para esquivar al herido, no había sido un jesuita sino un levita. Pequeña diferencia, pero significativa.

Cuando leemos esta parábola, tenemos la tentación de pensar en los malos que dieron un rodeo para no ayudar a este hombre. Su comportamiento nos parece el colmo. Nos scandalizamos interiormente de esa falta de sensibilidad y solidaridad. Lo que hizo el Espíritu Santo, atreves de esta señora, fue proponerme la pregunta por mi prójimo de manera bruta y directa. La pregunta me quedo clavada entre el corazón

y las entrañas. Eso mismo sintió todo el presente esa noche. Dios nos estaba invitando a revivir la escena, no desde la barrera, sino haciéndonos un personaje más, implicándonos vitalmente en la parábola. Tuvimos que reconocer que más de una vez habíamos seguido de largo ante los heridos que Dios había puesto en nuestro camino. Un pequeño lapsus que no dejó de cuestionarnos hondaamente.

Junto a esto, hay otro elemento que me parece que suele perderse de vista con cierta facilidad al leer esta parábola. Normalmente pensamos que fue el buen samaritano el que salvó al herido. Sin embargo, aunque esto es parte de la verdad, no es sino la mitad de ella. La verdad completa es que el herido también salvó al samaritano, pues fue él quien hizo posible que este hombre, considerado despreciable por los judíos, hubiera permitido brotar de su interior lo mejor de sí mismo, haciéndose prójimo de su hermano maltratado y despojado por los bandidos. Podríamos decir que el Sacerdote y el levita no se dejaron salvar por el herido. Despreciaron esta maravillosa oportunidad que Dios les daba para hacerse mejores seres humanos, a la medida de Dios.

No olvidemos que toda esta historia la contó Jesús para explicar a un mañoso maestro de la ley, que venía a ponerlo a prueba para ver si sabía que se debía hacer para alcanzar la vida eterna. El hombre sabía muy bien lo que tenía que hacer: "Ama al Señor, tu Dios, con todo tu corazón, con toda tu alma. Con todas tus fuerzas y con toda tu mente, y ama a tu prójimo como a ti mismo". Y para enredar al Señor le preguntó: "Y quien es



mi prójimo?" Para los judíos, los más generosos llegar a incluir a todos los de misma nación y a los prosélitos o convertidos al judaísmo. Cristo nos enseña que la categoría del prójimo es universal no particular, tiene por horizonte la persona, sea hombre o mujer, no exclusivamente del círculo familiar, raza, religión o nacionalidad. Prójimo es así mismo el enemigo, los judíos de hecho no se trataban con los samaritanos, (Jn. 4,9). Por eso cabe preguntarnos: Como hacerse prójimo? con los hechos no solo con palabras. "Obras son amores y no buenas razones". Acercándonos al herido, al necesitado, al caído, al migrante, al forastero. "Se le aproxima" el amor comienza en los primeros pasos, que interrumpe mi camino, en cambiar mis planes, para ir en ayuda del otro. Dejar de hacer lo mío para ayudar al otro. No abandonarlo, acogerlo. Prójimo es el samaritano, no el herido. No esperemos

pasivamente, es importante descubrirlo en los caminos de la vida. Todos estamos llamados a ser prójimos. Cristo es el Buen Samaritano, es el primer deber para quien quiera ser discípulo de Jesús.

Todos cada día nos encontramos con personas que necesitan de nuestra ayuda. Sabemos lo que debemos hacer, tu sabes que debes ayudar: Hazlo! Enseguida. Ayúdalos y vivirás. Jesús, no se queda en largas explicaciones o teorías, simplemente le muestra a un hombre que supo ayudar: "Haz tu lo mismo". Al escuchar esta parábola, seguramente sentiremos deseos de ayudar. Sin rodeos o tardanza. Ayudemos ya, cortando de raíz todas las justificaciones para no comenzar ahora mismo." No es el momento. Si. Voy a pensarlo. No, hazlo ahora mismo. Me gustaría mejor ayudar a muchas personas y no a una sola. Ayuda a esa sola".

La Parábola del buen samaritano tiene en nuestros días un ámbito de aplicación totalmente nuevo. Los modernos bandidos, que dejan a las personas medio muertas por el camino, son los así llamados "piratas de las calles y carreteras", conductores de automóviles que con su modo irresponsable, agresivos y borachos, conducen cotidianamente causando accidente frecuentemente mortales... Los coches, bandas delincuenciales, que asaltan, roban y abusan sexualmente y engañan a los migrantes, que buscan un lugar donde vivir mejor. El Sacerdote y el levita son los que omiten prestar ayuda para no tener complicaciones, no ensuciar las manos o perder el tiempo. Los buenos samaritanos son los que ayudan y socorren en sus necesidades al hermano herido... Levantémonos cada mañana con una mirada a Jesús que nos dice: Ayuda y vivirás!

Help Who?

In a family assembly in the Dolan Chapel, we read the parable of the Good Samaritan, after listening to the Biblical text (S, Lk. 10, 25-37), I asked those present what they had understood. A rather elderly lady took the floor and recapitulated the content of the parable saying: "It happens that a man was walking along a road and was assaulted by robbers who left him half dead. A short time later a priest passed by and, seeing the wounded man, made a detour and went on his way. Then a Jesuit passed by and did the same. Then a Samaritan passed by and took pity on the wounded man, cured him and helped him". All of us present were impressed with the excellent summary that the lady had given us. The only thing that had to be corrected was that the second person who made a detour to avoid the wounded man was not a Jesuit but a Levite. A small difference, but significant.

When we read this parable, we are tempted to think of the bad guys who made a detour to avoid helping this man. Their behavior seems to us to be the last straw. We are inwardly scandalized by

this lack of sensitivity and solidarity. What the Holy Spirit did, through this lady, was to ask me the question for my neighbor in a crude and direct way. The question remained stuck between my heart and my guts. That is what everyone present felt that night. God was inviting us to relive the scene, not from the sidelines, but by making us another character, involving us vitally in the parable. We had to admit that more than once we had passed by the wounded that God had put in our path. A small lapse that never ceased to question us deeply.

Along with this, there is another element that seems to me to be lost sight of rather easily when reading this parable. We usually think that it was the Good Samaritan who saved the wounded man. However, although this is part of the truth, it is only half of it. The whole truth is that the wounded man also saved the Samaritan, for it was he who made it possible for this man, considered despicable by the Jews, to have allowed the best of himself to come forth from within him, becoming a neighbor to his brother mistreated and despoiled

by the bandits. We could say that the priest and the Levite did not allow themselves to be saved by the wounded man. They despised this wonderful opportunity that God was giving them to become better human beings, according to God's measure.

Let us not forget that Jesus told this whole story to explain to a crafty teacher of the law, who came to test him to see if he knew what he had to do to attain eternal life. The man knew very well what he had to do: "Love the Lord your God with all your heart and with all your soul. With all your strength and with all your mind, and love your neighbor as yourself". And to confound the Lord I ask him: "And who is my neighbor?" For the Jews, the most generous come to include all those of the same nation and the proselytes or converts to Judaism. Christ teaches us that the category of neighbor is universal not particular, it has as its horizon the person, whether man or woman, not exclusively of the family circle, race, religion or nationality. Neighbor is also the enemy, the Jews in fact did not deal with

the Samaritans, (Jn. 4,9). That is why we should ask ourselves: How to become a neighbor? with deeds and not only with words. "Deeds are love and not good reasons". Approaching the wounded, the needy, the fallen, the migrant, the stranger. "Love begins in the first steps, interrupting my path, changing my plans, to go to the aid of the other. To stop doing my own thing to help the other. Not to abandon him, but to welcome him. Neighbor is the Samaritan, not the wounded.

Let us not wait passively, it is important to discover it in the paths of life. We are all called to be neighbors. Christ is the Good Samaritan, it is the first duty for whoever wants to be a disciple of Jesus.

Every day we all meet people who need our help. We know what we must do, you know what you must help: Do it! At once. Help him and you will live. Jesus does not dwell on long explanations or theories, he simply shows a man who knew how to help: "You do the same". Listening to this parable, we will surely feel the desire to help. Without detours or delay. Let's

help now, nipping in the bud all justifications for not starting right now." Now is not the time. Yes. I'll think about it. No, do it right now. I'd like better to help many people and not just one. Help that one.

The Parable of the Good Samaritan has in our days a totally new scope of application. The modern bandits, who leave people half dead on the road, are the so-called "pirates of the streets and highways", car drivers who, in their irresponsible, aggressive and drunken way, drive on a daily basis, causing often fatal accidents.... The coches, criminal gangs, who assault, rob and sexually abuse and deceive migrants, who are looking for a better place to live. The Priest and the Levite are those who omit to help in order not to have complications, not to dirty their hands or waste their time. The good Samaritans are those who help and succor the wounded brother in his needs.... Let us get up every morning with a glance at Jesus who tells us: Help and you will live!

The Marriage and Family Life Ministry

By Tina Edwards-Milam,
Annual Appeal Director

The Office of Marriage and Family Life in the Diocese of El Paso supports all families and the Catholic community by providing training and resources on dealing with challenges and promoting healthy Christian marriages and families through creative partnerships between the parish and the family. The Marriage and Family Life is a much-needed ministry supported by the Progress: Catholic Ministry Appeal.

Pope Francis reminds us that "marriage is a vocation" and that family life is "a true path to daily sanctification and mystical growth, a means for deeper union with God."

The Marriage and Family Life ministries exist in parishes to minister in all areas of the diverse families in the community in response to current and changing family issues. The Ministry prayerfully serves and collaborates with diocesan and parish efforts to assist family life ministers in promoting healthy Catholic Christian marriages and families.

The Office of Marriage and

Family Life has supported over 15,000 families throughout the Diocese. The office offers an array of over 15 programs, from couple-to-couple ministry programs for civilly married couples, weekend experiences for newly engaged couples, couple inventory questionnaires, natural family planning training, and marriage programs, grief & bereavement, Project Gabriel, Walking with Moms in Need, Rachel's Vineyard, Pro Life - March and Hike for Life, 40 Days for Life, and many others.

The Ministry plans to expand resources and services to all areas of our diocese, including new ministries like Retrouvaille for struggling marriages, Encourage Ministry for parents & siblings, Building the Domestic Church with family programs such as family retreats, parenting classes, and Family Communication Workshops.

"Among the many blessings that God has showered upon us in Christ is the blessings of marriage, a gift bestowed by the Creator from the creation of the human race. It is a blessing to the couple, their families, and society and includes the wondrous gift of co-creating human life."



The Office of Marriage and Family Life in the Diocese of El Paso supports all families and the Catholic community by promoting healthy Christian marriages and families. Photo courtesy of Catholic Foundation

USCCB, Marriage: Love and Life in the Divine Plan

Because Christian marriage is a sacrament, the Catholic Church wants couples to be well-prepared. Dioceses and parishes offer marriage preparation to help couples better understand the sacrament, evaluate and deepen their readiness to live a married life, and gain insights into themselves as individuals and as a couple.

The Lay Ministers of the

Marriage and Family Life Ministry serve as parish ministers to assist the people of God through resources and support to enhance the lives of all community members by providing training, expert advice, and commitment to create life-giving Christ-centered lives for families.

Marriage preparation programs take different forms. Some couples attend a weekend retreat; others may be given a "sponsor couple,"; and others

participate in a series of marriage preparation classes offered by their parish or diocese. The well-known adage is essential for engaged couples to remember as they check numerous items off their pre-wedding "to-do" list: "Your wedding lasts a day, but your marriage lasts a lifetime." The Church encourages couples to invest time and energy into the all-important work of preparing for their married life together.

The Progress: Catholic Ministry Appeal supports the Marriage and Family Life Office, and their mission continues because of your sacrificial generosity and support. Please help us maintain the support of those most in need through the hard work and dedication of our Ministries. Please pray and, if you have not yet done so, prayerfully discern making a sacrificial gift in love to the Progress: Catholic Ministry Appeal today.

Without the Progress: Catholic Ministry Appeal, this vital work of the Church would not be possible. We invite you to participate in the 2023 Progress Catholic Ministry Appeal, both through a commitment to prayer and a gift. Visit www.2023progress-cma.org

El Ministerio de Matrimonio y Vida Familiar

Por Tina Edwards-Milam,
Directora de Progreso

La Oficina de Matrimonio y Vida Familiar de la Diócesis de El Paso apoya a todas las familias y a la comunidad católica proporcionando capacitación y recursos para enfrentar los desafíos y promover matrimonios y familias cristianas saludables a través de asociaciones creativas entre la parroquia y la familia. La Vida Matrimonial y Familiar es un ministerio muy necesario apoyado por Progreso: Campana Católica de los Ministerios.

El Papa Francisco nos recuerda que "el matrimonio es una vocación" y que la vida familiar es "un verdadero camino para la santificación diaria y el crecimiento místico, un medio para una unión más profunda con Dios."

Los ministerios de Matrimonio y Vida Familiar existen en las parroquias para atender en todos los ámbitos a las diversas familias de la comunidad en respuesta a

los problemas actuales y cambiantes de la familia. El Ministerio sirve en oración y colabora con los esfuerzos diocesanos y parroquiales para ayudar a los ministros de la vida familiar en la promoción de matrimonios y familias cristianas sanas.

La Oficina de Matrimonio y Vida Familiar ha apoyado a más de 15.000 familias en toda la Diócesis. La oficina ofrece una gran variedad de más de 15 programas, desde programas de ministerio de pareja a pareja - para parejas casadas civilmente, experiencias de fin de semana para parejas recién comprometidas, cuestionarios de inventario de parejas, capacitación en planificación familiar natural, y programas matrimoniales, duelo y luto, Proyecto Gabriel, Caminando con Mamás Necesitadas, El Viñedo de Raquel, Pro Vida - Marcha y Caminata por la Vida, 40 Días por la Vida, y muchos otros.

El Ministerio planea ampliar los recursos y servicios a todas

las áreas de nuestra diócesis, incluyendo nuevos ministerios como Retrouvaille para matrimonios en dificultades, Ministerio de Aliento para padres y hermanos, Construyendo la Iglesia Doméstica con programas familiares como retiros familiares, clases para padres y Talleres de Comunicación Familiar.

"Entre las muchas bendiciones que Dios ha derramado sobre nosotros en Cristo está la del matrimonio, un don otorgado por el Creador desde la creación de la raza humana. Es una bendición para la pareja, sus familias y la sociedad, e incluye el maravilloso don de co-crear vida humana."

USCCB, Matrimonio: Amor y vida en el plan divino

Dado que el matrimonio cristiano es un sacramento, la Iglesia Católica desea que las parejas estén bien preparadas. Las diócesis y las parroquias ofrecen preparación al matrimonio para ayudar a las parejas a comprender mejor el sacramento, evaluar y profundizar en su preparación para vivir

una vida matrimonial, y conocer mejor a sí mismos como individuos y como pareja.

Los Ministros Laicos del Ministerio de Matrimonio y Vida Familiar sirven como ministros parroquiales para ayudar al pueblo de Dios a través de recursos y apoyo para mejorar la vida de todos los miembros de la comunidad, proporcionando formación, asesoramiento experto y compromiso para crear vidas centradas en Cristo para las familias.

Los programas de preparación al matrimonio adoptan distintas formas. Algunas parejas asisten a un retiro de fin de semana; a otras se les asigna una "pareja madrina"; y otras participan en una serie de clases de preparación al matrimonio ofrecidas por su parroquia o diócesis. Es esencial que las parejas de novios recuerden el conocido adagio a medida que van tachando numerosos puntos de su lista de "cosas por hacer" antes de la boda: "Tu boda dura un día, pero tu matrimonio dura toda la vida". La Iglesia anima

a las parejas a invertir tiempo y energía en la importantísima tarea de prepararse para su vida matrimonial juntos.

El Progreso: Campana Católica para los Ministerios apoya a la Oficina para el Matrimonio y la Vida Familiar, y su misión continúa gracias a su generosidad y apoyo. Por favor, ayúdenos a mantener el apoyo a los más necesitados a través del duro trabajo y dedicación de nuestros Ministerios. Por favor oren y, si aún no lo han hecho, discígan en oración hacer un regalo sacrificial en amor al Progreso: Campana Católica para los Ministerios.

Sin la Campana Católica para los Ministerios, este trabajo vital de la Iglesia no sería posible. Les invitamos a participar en la Campaña Progreso: Campana Católica para los Ministerios 2023, tanto a través de un compromiso de oración como de un donativo. Visite www.2023progress-cma.org



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It's Time for the 6th Annual Steward of the Year

By Karina Sandoval
Stewardship Coordinator

The Catholic Foundation is in search of exceptional individuals who have demonstrated a Stewardship way of life in a parish, diocesan ministry, or in Catholic schools.

Nomination submissions will begin June 6th

Who will be the Steward of the Year 2023? The Catholic Foundation asks pastors, diocesan directors and Catholic school principals to nominate a minister, educator or volunteer that exceptionally has helped bring Christ to others this year and made a difference in a Catholic organization. The needs in our community are big and for that reason the Catholic Foundation offers categories for this contest, categories are:

The 2023 Steward of the Year contest categories are:

- 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 Steward of the Year will be recognized during the 17th Annual Foundation of Faith Event Here I am, Lord on Thursday, September 7, 2023,

Ha llegado la hora del 6º Concurso Anual de Mayordomos

Por Karina Sandoval
Coordinadora de Mayordomía

La Fundación Católica está en busca de personas excepcionales que han demostrado una forma de vida de Corresponsabilidad en una parroquia, ministerio diocesano, o en las escuelas católicas.

Las nominaciones comenzarán el 6 de junio

¿Quién será el Mayordomo del Año 2023? La Fundación Católica pide a los párrocos, directores diocesanos y directores de escuelas católicas que nominen a un ministro, educador o voluntario que excepcionalmente haya ayudado a llevar a Cristo a los demás este año y haya marcado la diferencia en una organización católica. Las necesidades en nuestra comunidad son grandes y por esa razón la Fundación Católica ofrece categorías para este concurso, las categorías son:

Las categorías del concurso del Mayordomo del Año 2023 son:

- Santo Toribio Romo: Pastoral de Refugiados e Inmigrantes
 - Santa Madre Teresa de Calcuta: Ministerio con los Pobres
 - Madre Teresa Benedicta de la Cruz (Edith Stein): Ministerio del Duelo
 - San Juan Diego Ministerio de Comunicación y Evangelización
 - San Juan de Dios Ministerio de la Salud
 - San Juan Bautista de la Salle: Ministerio de Educación y Formación Religiosa
 - Beato Carlo Acutis: Categoría Joven para reconocer a los jóvenes mayordomos en acción
- El Mayordomo del Año será reconocido durante el 17º Evento Anual de la Fundación de la Fe Aquí estoy, Señor, el jueves 7 de septiembre de 2023, con el orador invitado Padre Chase Hilgenbrink en el Centro de Eventos Starlight de 5-9 pm, para más información por favor póngase en contacto con Tony Herrera, en therrera@catholicfoundationelpaso.org, también el ganador del premio Mayordomo
- Para más información o para solicitar un formulario de nominación, por favor contacte con Karina Sandoval, Coordinadora de Corresponsabilidad en ksandoval@catholicfoundationelpaso.org o en el 915-872-8412.



with guest speaker Fr. Chase Hilgenbrink in the Starlight Event Center from 5-9 pm, for more information please contact Tony Herrera, at therrera@catholicfoundationelpaso.org, also the Steward of the Year award winner will be promoted in the Catholic Foundation social media and in the Rio Grande Catholic Newspaper.

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.

Last year, the Steward of the Year award winner was Diego

Perales from All Saints Parish, "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 he helps with technology for presentations at the parish. Diego has also been very involved in helping feed migrant families at the various migrant centers. Even though he is busy with his university studies and parish

involvement, Diego is doing a summer internship with Catholic Properties at the Diocese..." – Paula Favela, Parish Administrator for All Saints Parish.

If you know of someone who has exceptionally demonstrated a life of Stewardship, please share this contest with your pastor, diocesan director or Catholic school principal, don't hesitate to share the good news and good works in our diocese with others. For more information or to request a nomination form, please contact Karina Sandoval, Stewardship Coordinator at ksandoval@catholicfoundationelpaso.org or at 915-872-8412.



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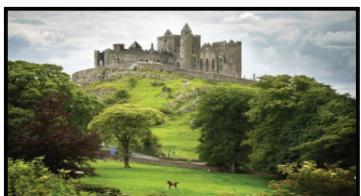
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