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Bishop Seitz Delivers Second Pastoral Letter

NIGHT WILL BE NO MORE

Pastoral Letter to the People of God in El Paso



Bishop Mark Seitz of the Diocese of El Paso released a new pastoral letter entitled “Night Will Be No More.” The letter focuses on the topic of Racism in light of the Wal-Mart tragedy on August 3rd. **Read the Story on page 4. Read the Pastoral letter in Section B. Photo by Fernie Cenicerros**

Knights of Columbus Donate to Juarez Shelter



The Knights of Columbus from both Texas and Mexico delivered a truckload of supplies valued at \$61,000, at the Casa del Migrante in Ciudad Juarez. **Story on Page 5.**
Photo Courtesy of The Knights of Columbus

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EDITOR’S COLUMN

In My Life

When I was a child, like most people that grew up here in El Paso, we built a little altar with pictures of family and friends that have left this life and are now at home with our Lord. My family always made an elaborate setting with candles, photos, and objects cherished by our loved ones when they were alive. I don’t think as a child I understood the importance. I guess I just thought it was just another Catholic thing we had to do. That, of course, came into very sharp contrast when I became a teenager and lost all of my grandparents. I took those losses to heart. I first lost my maternal grandmother when I was 14. Later



Fernie Cenicerros

that year I lost my maternal grandfather whom I loved very dearly. Then when I was 16, I lost my paternal grandfather. I had never met my paternal grandmother. She died when my dad was 12. The one theme that I remember being a constant throughout

those losses was not to despair for those we lost. Very vividly I remember during the homily of my maternal grandfather’s funeral, Fr. Rutilio urged my family to mourn our loss, but to remember their stories and know that those stories were a celebration; the celebration that now my grandfather was finally home with my grandmother and his Father in heaven. It was at that moment that it clicked in my mind. The Creed we recite during mass didn’t seem like a laundry list of things anymore. Instead, it was a firm statement of what we believe. In particular the ending, in which we state that we believe in the resurrection of the body, and

the communion of saints. Since then I have been asked to offer reflections at several funerals. Most recently I was given the honor of reflecting on the extraordinary lives of my wife’s maternal grandparents. I spoke about how Grandpap burned his neighbor’s barn to the ground with a rocket and how Grandma Margie developed an elaborate plan of temporary escape from the convent when she was a teenager. She did succeed (for those that are curious). I reminded my wife’s extended family of how those stories of them will always live on in our hearts. Those stories and how they make us feel are a small peek at the celebration of their lives that they are experiencing

with Our Father in heaven. As we celebrate the feast days of All Saints Day and All Souls Day and we build our “altarcitos,” I offer you these lyrics from the Beatles song “In My Life.” These lyrics remind me that I am blessed with life. Those I’ve loved and lost are always with me. Through their stories, they are celebrated. “There are places I’ll remember, all my life, though some have changed. Some forever, not for better. Some have gone, and some remain. All these places had their moments with lovers and friends, I still can recall. Some are dead, and some are living. In my life, I’ve loved them all.” -The Beatles, In My Life.

En Mi Vida

Cuando era un niño, como la mayoría de las personas que crecieron aquí en El Paso, construimos un pequeño altar con fotos de familiares y amigos que han abandonado esta vida y ahora están en la casa de nuestro Señor. Mi familia siempre hizo un altar elaborado con velas, fotos y objetos apreciados por nuestros seres queridos cuando estaban vivos. No creo que de niño entendiera la importancia. Supongo que pensé que era otra cosa católica que teníamos que hacer. Eso, por supuesto, tuvo un fuerte contraste cuando me convertí en adolescente y perdí a todos mis abuelos. Me tomé esas pérdidas

en serio. Cuando perdí a mi abuela materna tenía 14 años. Más tarde, ese mismo año, perdí a mi abuelo materno, a quien quería mucho. Luego, cuando tenía 16 años, perdí a mi abuelo paterno. Nunca había conocido a mi abuela paterna. Ella murió cuando mi papá tenía 12 años. El único tema que recuerdo haber sido una constante a lo largo de esas pérdidas fue no desesperarnos por los que perdimos. Recuerdo muy vívidamente durante la homilía del funeral de mi abuelo materno, el Padre. Rutilio instó a mi familia a llorar nuestra pérdida, pero a recordar sus historias y saber que esas historias eran

una celebración; la celebración de que ahora mi abuelo finalmente estaba en casa con mi abuela y su Padre en el cielo. Fue en ese momento que hizo clic en mi mente. El Credo que recitamos durante la misa ya no parecía una larga lista de cosas. En cambio, fue una declaración firme de lo que creemos. En particular el final, en el que afirmamos que creemos en la resurrección del cuerpo y la comunión de los santos. Desde entonces me han pedido que ofrezca reflexiones en varios funerales. Más recientemente me dieron el honor de reflexionar sobre las extraordinarias vidas de los

abuelos maternos de mi esposa. Hablé sobre cómo el abuelo golpeó el granero de su vecino con un cohete y cómo la abuela Margie desarrolló un elaborado plan para escapar del convento cuando era una adolescente. Ella tuvo éxito (para aquellos que son curiosos). Le recordé a la familia extendida de mi esposa cómo esas historias de ellos siempre vivirán en nuestros corazones. Esas historias y cómo nos hacen sentir son un pequeño vistazo a la celebración de sus vidas que están experimentando con Nuestro Padre en el cielo. Mientras celebramos los días festivos del Día de Todos los Santos y el Día de Todas las

Almas y construimos nuestros altarcitos, les ofrezco estas letras de la canción de los Beatles “In My Life”. Estas letras me recuerdan que estoy bendecido en la vida. Los que he amado y perdido siempre están conmigo. A través de sus historias, se celebran. “Hay lugares que recordaré toda mi vida, aunque algunos han cambiado. Algunos para siempre, no para mejor. Algunos se han ido y otros permanecen. Todos estos lugares tuvieron sus momentos con amantes y amigos, aún puedo recordar. Algunos están muertos y otros están vivos. En mi vida, los he amado a todos “. -The Beatles, In My Life.

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INSEITZ INTO THE FAITH

Jesus Wasn’t Surprised

I would like to reflect with you on the 10 lepers, migration, and the locus of our encounter with the divine. Lepers in the time of Jesus were literally nobodies. They were defined, or labelled, by one thing: their horrible disease. They were the very definition of “illegals”. They had to stand downwind and cry out, “Unclean, unclean.” They lived in a no man’s land, ni aqui, ni alla, dispossessed of family, community and home. What a surprise it must have been to them that there, in that condition, they would encounter Jesus! But it was no surprise to Jesus. That is exactly where he preferred to meet his people. He knew well that people stripped of the comfortable sureties of life are most ready to risk opening their hearts to him. Over and over again we encounter this in the Gospels. Consider a few examples with me: Where does God choose to enter humanity? On the very outskirts of empire through the life of a poor young adolescent girl. Where does the greatest in a long line of Prophets announce the coming of the Savior? It is John the Baptist who dresses in rough garments of camel’s hair, eats grasshoppers, and dwells in the desert. Where does Jesus begin his ministry? In the ‘no place’ of the Judean desert where

he dwells seeking to survive for 40 days and 40 nights. To whom does God show his greatest mercy? To a ragtag group of wandering Aramean slaves in Egypt whom, in His mercy, God forms into a chosen people. To the pagan city of Nineveh. To the prostitute who welcomed the Hebrew spies in Jericho. To Naaman the Syrian in the time of Elija the Prophet. For whom does Jesus do some of his greatest miracles? To the pagan mother in Tyre who begs for only the scraps off of the master’s table. To the servant of the Roman Centurion who does not feel worthy to have Jesus enter his house. To the man possessed by a legion of demons in the pagan territories of the Decapolis. To whom did Jesus offer his gift of forgiveness? To Matthew and Zaccheus, the tax collector traitors, unworthy to be numbered among the faithful people of God. To the woman caught in the act of adultery. To the woman known to be a sinner, who washed his feet with her tears and dried them with her hair. To the thief who was hanging alongside him on the cross. What did Jesus say in preaching? Speaking to the leaders of the people Jesus said, “I tell you, tax collectors and prostitutes will get into heaven before you!” Describing those

who would enter the Kingdom of God, he said, “I was hungry and you gave me to eat, thirsty and you gave me to drink, a stranger and you welcomed me, in prison and you visited me. Coming back now to the Lepers, we see them stripped of their reserve since they have nothing more to lose as they cry out, “Jesus, Master, have pity on us.” “Go, show yourselves to the priest,” Jesus commands them. In this case the priest was the “migra”, the one to say you belong or you don’t belong. You are a threat or you are not. He expected that the priest, carrying out his role in justice, would welcome them into the community. Are you surprised that the only one to return giving thanks was a Samaritan, a hated foreigner? Jesus wasn’t surprised. He may have been a bit saddened to see that the Samaritan was the only one, but he wasn’t surprised. He knows the human heart inside and out. The Samaritan was doubly oppressed, doubly a nobody. He was an outcast due to his infirmity and due to his race. He was better positioned to encounter God than any of the rest. Not only was his flesh made whole, his heart was renewed and his eyes were opened. I do not use these words lightly but there is something diabolical in the antithesis represented by our rejection of those



Bishop Mark J. Seitz

on the margins. Even those we so easily categorize as being on the margin reveals the inversion to be found in our society. Of course, no one owns this earth. We do not even own ourselves. Each one of us and this universe belong to God. Our life is loaned to us. We receive our life; we do not create it. We are its stewards, not life’s owners. But if anyone has a greater claim on this place, this land, it is our Indigenous peoples. Yet we have had the nerve to tell them they do not belong, they don’t count. Diabolically, we claim to be the chosen, the owners, the favored. We will not serve because we rule! We divide humanity by the shades of our skin; we classify humanity in a thousand different ways to assure that we are dominant, and we slip our finger onto the scale to make sure it remains that way. But it should not surprise us

that, once again, God entered the world, this so-called ‘New’ world, through an Indigenous woman, a mestiza woman, at the darkest moment of this people’s history, when they had been defeated and enslaved. I speak of Our Lady of Guadalupe. She told her children that they were beloved, that they were indeed precious in God’s eyes. “Ustedes son válidos.” She accompanies all of those dwelling on the margins, abused and looked down upon today. The truth is that in God’s world, God is to be found in the margins, on the peripheries. The Lord has attempted to teach us this truth time and again. Those on the margins are our teachers and lords. They call us to examine our ways and to seek conversion. If we cling to their garments they will point us to the Christ. If we call out to Christ in imitation of their example, he may save us.

Jesús No Estaba Sorprendido

Me gustaría reflexionar con ustedes sobre los 10 leprosos, la migración y el lugar de nuestro encuentro con lo divino. Los leprosos en el tiempo de Jesús eran literalmente nadie. Fueron definidos o etiquetados por una ‘cosa’: su horrible enfermedad. Eran la definición misma de “ilegales”. Tenían que pararse a favor del viento y gritar: “Inmundo, inmundo”. Vivían en una tierra de nadie, ni aquí, ni allá, desposeídos de la familia, la comunidad y el hogar. ¿Qué sorpresa debe haber sido para ellos que allí, en esa condición, se encontrarían con Jesús! Pero no fue una sorpresa para Jesús. Ahí es exactamente donde prefería encontrarse con su gente. Sabía bien que las personas despojadas de las seguras garantías de la vida están más dispuestas a arriesgarse a abrirle sus corazones. Una y otra vez nos encontramos con esto en los Evangelios. Considere algunos ejemplos conmigo: ¿Dónde elige Dios entrar a la humanidad? En las afueras del imperio a través de la vida de una pobre joven adolescente. ¿Dónde anuncia el mayor de una larga línea de profetas la venida del Salvador? Es Juan el Bautista quien se viste con ropas ásperas de pelo de camello, come saltamontes y habita en el desierto. ¿Dónde comienza Jesús su ministerio? En el “no lugar” del desierto de Judea donde habita buscando sobrevivir durante 40 días y 40 noches. ¿A quién le muestra Dios su mayor misericordia? Para

un grupo de esclavos arameos errantes en Egipto que, en su misericordia, Dios se convierte en un pueblo elegido. A la ciudad pagana de Ninive. A la prostituta que recibió a los espías hebreos en Jericó. A Naamán el sirio en la época de Elija el Profeta. ¿Para quién hace Jesús algunos de sus mayores milagros? A la madre pagana en Tiro que ruega solo por los restos de la mesa del maestro. Al sirviente del centurión romano que no se siente digno de que Jesús entre en su casa. Al hombre poseído por una legión de demonios en los territorios paganos de la Decápolis. ¿A quién le ofreció Jesús su don de perdón? Para Mateo y Zaqueo, los traidores del recaudador de impuestos, indignos de ser contados entre el pueblo fiel de Dios. A la mujer atrapada en el acto de adulterio. A la mujer conocida por ser pecadora, que le lavó los pies con las lágrimas y las secó con el pelo. Al ladrón que estaba colgado junto a él en la cruz. ¿Qué dijo Jesús al predicar? En declaraciones a los líderes de la gente, Jesús dijo: “¡Les digo que los recaudadores de impuestos y las prostitutas entrarán al cielo antes que ustedes!” Al describir a los que entrarían en el Reino de Dios, dijo: “Tenía hambre y me dieron de comer”. , sediento y me diste de beber, un extraño y me recibiste, en prisión y me visitaste. Volviendo ahora a los Leprosos, los vemos despojados de su reserva ya que no tienen nada más que perder mientras gritan: “Jesús, Maestro, ten piedad de nosotros”. “Ve, muéstrame al sacerdote”, Jesús les ordena. En este caso,

el sacerdote era la “migra”, la que decía que pertenecía o no. Eres una amenaza o no lo eres. Esperaba que el sacerdote, desempeñando su papel en la justicia, los recibiera en la comunidad. ¿Te sorprende que el único que volvió a dar gracias fuera un samaritano, un extranjero odiado? Jesús no estaba sorprendido. Puede que se haya entristecido un poco al ver que el samaritano era el único, pero no se sorprendió. Él conoce el corazón humano por dentro y por fuera. El samaritano estaba doblemente oprimido, doblemente un don nadie. Era un paria debido a su enfermedad y debido a su raza. Estaba mejor posicionado para encontrarse con Dios que cualquiera de los demás. No solo su carne se recuperó, su corazón se renovó y sus ojos se abrieron. No uso estas palabras a la ligera, pero hay algo diabólico en la antítesis representada por nuestro rechazo de las que están en los márgenes. Incluso aquellos que tan fácilmente clasificamos como marginados revelan la inversión que se encuentra en nuestra sociedad. Por supuesto, nadie posee esta tierra. Ni siquiera nos poseemos. Cada uno de nosotros y este universo pertenecemos a Dios. Nuestra vida nos ha sido prestada. Recibimos nuestra vida; No lo creamos. Somos sus mayores, no los dueños de la vida. Pero si alguien tiene un mayor reclamo sobre este lugar, esta tierra, son nuestros pueblos indígenas. Sin embargo, hemos tenido el descaro de decirles que no pertenecen, que no cuentan. Diabólicamente, afirmamos

ser los elegidos, los propietarios, los favorecidos. ¡No serviremos porque mandamos! Dividimos a la humanidad por las sombras de nuestra piel; clasificamos a la humanidad de mil maneras diferentes para asegurarnos de que somos dominantes, y deslizamos nuestro dedo sobre la escala para asegurarnos de que siga siendo así. Pero no debería sorprendernos que, una vez más, Dios entró en el mundo, en el llamado “Nuevo” mundo, a través de una mujer indígena, una mujer mestiza, en el momento más oscuro de la historia de este pueblo, cuando habían sido derrotados y esclavizados. . Hablo de Nuestra Señora de Gua-

dalupe. Ella les dijo a sus hijos que eran amados, que eran realmente preciosos a los ojos de Dios. “Ustedes son válidos”. Acompaña a todos los que viven en los márgenes, abusados y menospreciados hoy. La verdad es que en el mundo de Dios, Dios se encuentra en los márgenes, en las periferias. El Señor ha intentado enseñarnos esta verdad una y otra vez. Los que están al margen son nuestros maestros y señores. Nos llaman a examinar nuestros caminos y buscar la conversión. Si nos aferramos a sus vestimentas, nos señalarán al Cristo. Si llamamos a Cristo imitando su ejemplo, él puede salvarnos.

HAPPY BIRTHDAY FATHER

Francisco Hernandez	11/1
Mateus Pol, OSM	11/15
Emanuel Alcazar	11/19
Mario Serrano OFM, Conv.	11/22
Rogelio H. Rayas	11/23
Andres Alava (OAR)	11/29
Kevin O’Neill, FSSP	11/30

ORDINATION ANNIVERSARIES

Arturo Gonzalez, OSM	11/1/1991
Mario Serrano OFM, Conv.	11/4/2016
Flavio Alberto Hernandez, OFM	11/15/1970
Mount Joseph Selvan Durai Raj, SJ	11/24/1993
Pablo Matta	11/25/1990

RETIRED BIRTHDAYS

Msgr. Robert S. Calles	11/1
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El Paso Bishop Encourages Catholics to Overcome Racism with Acts of Inclusion

El Paso, Texas, Oct 15, 2019 / 12:19 pm (CNA).- Bishop Mark Seitz of El Paso issued a pastoral letter Sunday reflecting on the area’s history of racism and encouraging Catholics to be a source of justice, after a mass shooting in the city some months ago.

Night Will Be No More was issued Oct. 13 “on the theme of racism and white supremacy to reflect together on the evil that robbed us of 22 lives.”

Bishop Seitz wrote that “God can only be calling our community to greater fidelity. Together we are called to discern the new paths of justice and mercy required of us and to rediscover our reasons for hope.”

An armed man opened fire at a shopping complex in El Paso Aug. 3, killing 22 and injuring more than two dozen. The shooter reportedly published a four-page document online in the hours before the attack, detailing his hatred toward immigrants and Hispanics.

“Hate visited our community and Latino blood was spilled in sacrifice to the false god of white supremacy,” said Bishops Seitz.

“I know God will never allow the hate that visited our community on August 3rd to have the last word. We must recommit ourselves to the hospitality and compassion that characterized our community long before we were attacked, with all the risk and vulnerability which that entails. We must continue to show the rest of the country that love is capable of mending every wound,” he added.

While a lack of gun control and mental healthcare contribute to mass shootings, the bishop said, he noted racism as the prime motivator for the attack in El Paso.

“This mystery of evil also includes the base belief that some of us are more important, deserving and worthy than others. It includes the ugly conviction that this country and its history and opportunities and resources as well as our economic and political life belong more properly to ‘white’ people than to people of color,” he said.

“This is a perverse way of thinking that divides people based on heritage and tone of skin into ‘us’ and ‘them’, ‘worthy’ and ‘unworthy’, paving the way to dehumanization.”

He said that “the history of colonization can discern both the presence of a genuine Christian missionary impulse as well as the deployment of white supremacy and cultural oppression as tools of economic ambition, imperial adventurism and political expansion.”

The bishop asserted that “it was in the encounter between the Spanish colonists and Indigenous communities that fateful identities were co-produced and sinful notions of civilized versus uncivilized and the invention of the savage were born.”

He chronicled the history of racism and discrimination among various groups in the area.

“Older generations of El Pasoans still talk about entrenched attitudes against Latinos and how the system was stacked against them growing up. Latinos were excluded from political life by a closed network dominated by White, wealthy men. Latino children at school didn’t see themselves, not in the faces of their teachers or school leadership, but only custodial and cafeteria staff,” he said.

He called the wall on the US-Mexico border wall “a powerful symbol in the story of race” which “has helped to merge nationalistic vanities with racial projects.”

“It is not just a tool of national security. More than that, the wall is a symbol of exclusion, especially when allied to an overt politics of xenophobia ... The wall deepens racially charged perceptions of how we understand the border as well as Mexicans and migrants. It extends racist talk of an ‘invasion’.”

For Bishop Seitz, the border wall “perpetuates the racist myth that the area south of the border is dangerous and foreign and that we are merely passive observers in the growth of narco-violence and the trafficking of human beings and drugs.”

It is the responsibility of



Bishop Mark J. Seitz Signs copies of the Pastoral Letter at the closing Mass of the Hope Border Institute Jornada Por La Justicia Teach-In. *Photo by Fernie Cenicerros*

Catholics to defend the immigrant, he said. He pointed to the story of Our Lady of Guadalupe, who asked Saint Juan Diego to build a church in her honor. In the image, Our Lady is depicted as a mestiza “who takes what is noble from each culture, elevates it and points out new ways towards reconciliation,” he said.

“Our Lady affirmed Juan Diego against dehumanization. And that affirmation came with a divine charge to make persistent petition before the authorities and build a temple.”

Likewise, he said Catholics must build a “Temple of Justice” through which solidarity, friendship, and charity may take place. He said the evil history of racism may be overcome with encounters of love.

“God offers us the chance to build a new history where racism does not prevail.

The ‘manifesto’ of hate and exclusion that entered our community can be countered with a manifesto of radical love and inclusion. I want to see an El Paso that addresses both the legacy of racism and one which builds more just structures to eradicate

and overcome that history.”

He said there must be practical steps of inclusion and love, overcoming unjust political measures and the racism of the past. There needs to be a new history of human rights and bridge building, he said.

“It is not enough to not be racist. Our reaction cannot be non-engagement. We must also make a commitment to be anti-racists in active solidarity with the suffering and excluded,” he said.

“We must take active steps to defend the human rights of everyone in our border community and their dignity against dehumanization as we work to forge a new humanity. What racism has divided, with the help of God, we can work to restore.”

To combat racism, he said, measures need to be taken to ensure equal educational opportunities, universal health care, immigration reform, improved wages, and environmental protections. He also emphasized the role of priests and the importance of the sacraments, which communicate anti-racist themes.

“In [baptism] we cele-

brate the radical transformation and equality that comes from renewal in Christ. In the anointing with holy oils we proclaim a reverence for human life without distinction. The strength of these symbols should flow into our daily parish life and work for justice,” he said.

“Likewise, in our celebration of Mass, pastors can lead our people to a deeper consciousness of the weight of communal and historical sin that we bring to the table of the Lord in the penitential rite. We should ask ourselves carefully who is yet not present, and whose cultures are not yet reflected at the banquet of the Lord that we celebrate at the altar,” he asserted.

He also encouraged President Trump, members of Congress, and the jurists of the highest U.S. courts, “in the absence of immigration reform ... to listen to the voice of conscience and halt the deportation of all those who are not a danger to our communities, to stop the separation of families, and to end once and for all the turning back of refugees and death at the border.”



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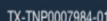
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Creation Care Training at Columban Mission Center

By Fr. Robert Mosher
Special to the Rio Grande Catholic

The facts behind climate change and melting ice caps, toxic waste and poverty are hard to look at and accept. We have to admit that our own activities as inhabitants of this planet have been irresponsible and damaging for the last two or three hundred years, since the beginning of the Industrial Revolution, hurting both Mother Earth and the poor.

But instead of being paralyzed by sadness and fear, or mired in guilt, our faith in Jesus Christ is moving us to a new place of repentance, conversion and active participation in God’s work, helping us to restore our natural home to its beauty and health by joyfully embracing a new lifestyle of respect and love for it.

“Christian spirituality proposes an alternative understanding of the quality of life,” Pope Francis has reminded us, “and encourages a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption.”

“A constant flood of new consumer goods,” The Holy



Father continues, in his encyclical letter *Laudato Si’* (“Praised Be”), “can baffle the heart and prevent us from cherishing each thing and each moment. To be serenely present to each reality, however small it may be, opens us to much greater horizons of understanding and personal fulfilment.” (Paragraph number 222)

The Columban Mission Center—established in El Paso by the Columban Fathers in 2010—is offering a series of talks on Care of Creation in November, with six speakers. They will guide those who sign up for the course to take a closer look at the new, alternative lifestyle that our faith offers us. The particular goal is to

help establish and support the Care of Creation ministries and groups in the parish communities of the Diocese of El Paso.

Some parish members report that their initial attempts to promote this conversion have fallen short, and sometimes such ecologically-minded groups—often linked to Social Justice Ministry—disappear altogether

after a few months or years.

At the same time, parishes and schools of our Church have made courageous and influential decisions to install solar panels on their buildings, build and cultivate community gardens, and to take similar steps that help reduce the amount of carbon dioxide in the atmosphere (which contributes to its warming) and renew a direct, respectful relationship with the Earth. Our local Church’s outreach to and care for climate-change refugees—rural Guatemalans no longer able to cultivate coffee beans, for instance, or Hondurans threatened with death for opposing land-destroying mining and related hydroelectric dam projects—is well-known.

We now need to build on these local initiatives, and put down deep roots. Registration for the course is now open, but space is limited! Call Father Bob Mosher, director of the Columban Mission Center, for more details on this opportunity to joyfully commit ourselves to live our faith by walking this new path, of care for this garden called Earth, and for its most vulnerable inhabitants.

Curso para Cuidar la Creación en el Centro Misionero de San Columbano

Por Pdr. Robert Mosher
Special a el Rio Grande Catholic

Las estadísticas y los hechos detrás de los fenómenos del cambio climático y del derretimiento de las regiones polares, de los desechos tóxicos y la pobreza, son difíciles de ver y aceptar con ecuanimidad. Tenemos que admitir que nuestras propias actividades como habitantes de este planeta han sido irresponsables y perjudiciales durante los últimos doscientos años—o sea, desde el comienzo de la Revolución Industrial hasta hoy--y que han perjudicado tanto a la Madre Tierra como a los pobres.

Sin embargo, en lugar de estar paralizados por la tristeza y el miedo, o sumidos en la culpa, nuestra fe en Jesucristo nos está llevando a un nuevo lugar de arrepentimiento, conversión y participación activa en la obra salvífica de Dios en el mundo. El Creador está ayudándonos a restaurar nuestro hogar natural a su belleza y salud, y así abrazando alegremente un nuevo estilo de vida de respeto y amor por él.

“La espiritualidad cristiana propone un modo alternativo de entender la calidad de vida,” nos recuerda el Santo Padre Francisco, “y alienta un estilo de vida profético y contemplativo, capaz de gozar profundamente sin obsesionarse por el consumo.”

“La constante acumulación de posibilidades para consumir distrae el corazón e impide valorar cada cosa y

cada momento. En cambio, el hacerse presente serenamente ante cada realidad, por pequeña que sea, nos abre muchas más posibilidades de comprensión y de realización personal. ...La espiritualidad cristiana propone un crecimiento con sobriedad y una capacidad de gozar con poco. Es un retorno a la simplicidad que nos permite detenernos a valorar lo pequeño, agradecer las posibilidades que ofrece la vida sin apegarnos a lo que tenemos ni entristecernos por lo que no poseemos.” (Párrafo número 222)

El Centro Misionero de San Columbano, establecido en El Paso por los Padres Columbanos en 2010, está ofreciendo una serie de pláticas sobre el “Cuidar la Creación” en noviembre, con seis oradores. Guiarán a quienes se inscriban en el curso para que observen más de cerca el nuevo estilo de vida alternativo que nuestra fe nos ofrece. El objetivo particular es ayudar a establecer y apoyar los ministerios y grupos parroquiales dedicados a Cuidar la Creación, de la Diócesis de El Paso.

Algunos miembros de nuestras parroquias informan que sus intentos iniciales de promover esta conversión se han quedado cortos y, a veces, estos grupos con propósitos ecológicos, a menudo vinculados al Ministerio de Justicia Social, desaparecen por completo después de unos meses o años.

Al mismo tiempo, las parroquias y las escuelas de nuestra Iglesia han tomado decisiones valientes e influyentes para

instalar paneles solares en sus edificios, construir y cultivar jardines comunitarios y tomar medidas similares que ayudan a reducir la cantidad de dióxido de carbono en la atmósfera (que contribuye a su calentamiento), para así renovar una relación directa y respetuosa con la Tierra.

El alcance y la atención de nuestra Iglesia local a los refu-

giados por el cambio climático (guatemaltecos rurales que ya no pueden cultivar granos de café, por ejemplo, y hondureños amenazados de muerte por oponerse a la minería destructora de tierras y proyectos relacionados de represas hidroeléctricas) es bien conocido.

Ahora necesitamos construir sobre estas iniciativas locales y echar raíces profun-

das. La inscripción para el curso ya está abierta, ¡pero el espacio es limitado! Llame al Padre Bob Mosher, director del Centro Misionero de San Columbano, para obtener más detalles sobre esta oportunidad de vivir en un compromiso alegre de la fe, al recorrer este nuevo camino de cuidar a este jardín llamado Tierra y a sus habitantes más vulnerables.

3-Week *Care of Creation* Ministry Course

- Interested in starting a *Care of Creation* (COC) Ministry at your parish? How about learning of ecological justice?
- Maybe you’re part of a COC ministry and want to meet fellow COC leaders/members and learn of supporting resources?

Join us for a 3-week course that connects COC ministries and provides guidance on existing resources and strategic planning for COC. (Bishop Mark Seitz will also be featured as a guest speaker during this course)

Tues/November 5
Thurs/November 7
Tues/November 12
Thurs/November 14
Tues/November 19
Thurs/November 21

7pm-9pm
Columban Mission Center, 816 Magoffin Ave.

Registration/Info: 915-351-1153 or cmc@columban.org



Columban Fathers
Missionary Society of St. Columban

Loretto Academy Leads its Students to be Global Citizens

By Theresa Crow, Teresa Franco & Pilar Gonzales
Loretto Academy

On October 1 and 2, 2019, Pilar Gonzalez, Patty Herrera, Theresa Crow, and Teresa Franco from Loretto Academy Elementary, Middle, and High Schools trained as teacher trainers for Encounter, a new and exciting program initiated by the El Paso Diocesan schools. The training was presented by Art-Edu, an educational consultant firm based in Switzerland and Mexico. For two days teachers from all the El Paso Diocesan schools trained to be trainers. On October 14, the newly trained teachers led workshops at their respective Diocesan campuses to train other teachers on how to incorporate Global Citizenship and 21st Century Skills into their various curricula.

“I really enjoyed the workshop...much of what I do falls into this method of teaching, and



this training will be very helpful in my classes,” said Ms. Coral Jensen, high school art teacher.

The initial training was at St. Joseph Catholic School and presented defining, creating, and discussing various aspects of the Global Citizenship and 21st Century Skills initiatives put forth by the United Nations in its Sustainable Development Goals (SDG). Teacher trainers created training sessions they would be presenting to their re-

spective faculties. The UN SDG includes social, political, environmental, and global actions to develop individuals who will engage our world for the better of all humankind. At the conclusion of the training, teachers left with an interdisciplinary lesson plan for use in their classrooms during the first semester of the 2019-2020 school year. They will continue to integrate the UN SDG into their existing curricula and improve their teaching as the

academic year progresses.

Mrs. Cecilia Cortez, PE, Dance, and Drama instructor expressed excitement about the new program, “One of the challenges that this new program presents is how high school and middle school teachers can incorporate global citizenship aspects into every discipline. Luckily, the teachers at Loretto Academy are open to utilizing every new thing learned to make a better learning environment for

our young women. I’m looking forward to the challenge!”

As the world around us changes, educators must realize that teaching cannot become stagnant. Loretto has engaged, along with the Diocese of El Paso, to educate its students by giving Global Citizen and 21st Century context to their learning.

Loretto teachers will attend workshops to integrate Global Citizen and 21st Century skills into what they already teach. The workshops will also strengthen the relationship between Loretto’s three schools, providing vertical and horizontal alignment. The intention is to insure that students are prepared for their evolving future, as they honor our four Loretto Core Values of Faith, Community, Justice and Respect. The Academy will continue to provide the whole family with global citizen education, transcending generations.

La Academia Loretto lleva a sus estudiantes a ser ciudadanos globales

Por Theresa Crow, Teresa Franco & Pilar Gonzales
Loretto Academy

El 1 y 2 de octubre de 2019, Pilar González, Patty Herrera, Theresa Crow y Teresa Franco de Loretto Academy Elementary, Middle y High School se entrenaron como formadores de maestros para Encounter, un nuevo y emocionante programa iniciado por las escuelas diocesanas de El Paso. La capacitación fue presentada por ArtEdu, una firma consultora educativa con sede en Suiza y México. Durante dos días, maestros de todas las escuelas diocesanas de El Paso entrenaron para ser entrenadores. El 14 de octubre, los maestros recién capac-

itados dirigieron talleres en sus respectivos campus diocesanos para capacitar a otros maestros sobre cómo incorporar la ciudadanía global y las habilidades del siglo XXI en sus diversos planes de estudio.

“Realmente disfruté el taller ... gran parte de lo que hago recae en este método de enseñanza, y esta capacitación será muy útil en mis clases”, dijo la Sra. Coral Jensen, maestra de arte de la escuela secundaria.

La capacitación inicial fue en la Escuela Católica St. Joseph y presentó la definición, creación y discusión de varios aspectos de las iniciativas de Ciudadanía Global y Habilidades del Siglo XXI presentadas por las Naciones Unidas en sus Objetivos

de Desarrollo Sostenible (ODS). Los formadores de docentes crearon sesiones de capacitación que presentarían a sus respectivas facultades. El ODS de la ONU incluye acciones sociales, políticas, ambientales y globales para desarrollar individuos que comprometan nuestro mundo para el mejor de toda la humanidad. Al finalizar la capacitación, los maestros se fueron con un plan de lección interdisciplinario para usar en sus aulas durante el primer semestre del año escolar 2019-2020. Continuarán integrando los ODS de las Naciones Unidas en sus planes de estudio existentes y mejorarán su enseñanza a medida que avance el año académico.

La Sra. Cecilia Cortez, in-

structora de educación física, danza y drama expresó su entusiasmo por el nuevo programa: “Uno de los desafíos que presenta este nuevo programa es cómo los maestros de secundaria y secundaria pueden incorporar aspectos de ciudadanía global en cada disciplina. Afortunadamente, los maestros de la Academia Loretto están abiertos a utilizar todo lo nuevo aprendido para crear un mejor ambiente de aprendizaje para nuestras mujeres jóvenes. ¡Estoy deseando que llegue el desafío! “

A medida que cambia el mundo que nos rodea, los educadores deben darse cuenta de que la enseñanza no puede estancarse. Loretto se ha comprometido, junto con la Diócesis de

El Paso, a educar a sus estudiantes dándoles contexto de Ciudadanos Globales y del siglo XXI a su aprendizaje.

Los maestros de Loretto asistirán a talleres para integrar las habilidades de Global Citizen y 21st Century en lo que ya enseñan. Los talleres también fortalecerán la relación entre las tres escuelas de Loretto, proporcionando una alineación vertical y horizontal. La intención es asegurar que los estudiantes estén preparados para su futuro en evolución, ya que honran nuestros cuatro valores básicos de fe, comunidad, justicia y respeto de Loretto. La Academia continuará brindando a toda la familia educación ciudadana global, trascendiendo generaciones.

A black and white photograph of a large, standing statue of the Virgin Mary, identified as Our Lady of Mount Carmel. She is wearing a long, flowing robe and has her hands clasped in prayer. The statue is set against a large, rough-hewn rock formation.

Our Lady of Mount Carmel

Our Lady of Mount Carmel Cemetery is the only cemetery in El Paso established specifically to serve the Catholic community. In your greatest need, Our Lady of Mt. Carmel is an extension of the parish family that provides services and support to help you manage the difficult decisions and many practical details that come with end-of-life arrangements.


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A black and white photograph of a man, likely a shepherd, wearing a long robe and a head covering, holding a staff. He is looking down at something in his hands.


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Saturday 5 - 6
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St. Luke Catholic Church

930 E. Redd Road, El Paso Texas 79912

A black and white photograph of the interior of a church. It shows a large, ornate altar with a statue on top, and a large cross on the wall behind it. The architecture is classical with columns and decorative elements.

Hope Border Teach-In a Big Success

By Hannah Hollanbyrd
Hope Border Institute

Hope Border Institute was honored to present this year's 2019 Teach-In: Jornada por la Justicia, a weekend of social justice education and action that took place October 11-13. The event was attended by nearly 400 residents of the borderlands and guests from around the country. Participants came from more than 20 universities and over 72 partner organizations, including parishes, religious orders, seminaries, Catholic Charities agencies, labor unions and community organizations.

The 2019 Teach-In addressed community empowerment and healing in the wake of the August 3 massacre as well as the need to take a strong stand, informed by faith, against the racism that has touched the lives of border residents, migrants and refugees.

Presenters at the Teach-In included Msgr. Arturo Bañuelas, chairman of the Hope Border Institute; Dr. Neomi De Anda, president of the Academy of Catholic Hispanic Theologians of the United States (ACH-TUS); Hope Border Institute executive director Dylan Corbett; and Montserrat Garibay, secretary-treasurer of the Texas AFL-CIO. Smaller workshops led by theologians, scholars and community leaders taught participants about immigration, social justice, border theology and the power of faith-based community organizing. Between



Marisa Limon of Hope Border Institute models a panel discussion on Latinx leadership with Lorena Andrade, Dr. Luis Fraga, Melissa Cedillo, and Bishop Mark Seitz. *Photo by Fernie Cenicerros*

sessions, participants enjoyed fellowship with each other over meals and pan dulce, made paper flowers to decorate the space and soaked in the hospitality of El Paso border culture.

On Saturday evening, the group held a powerful action at the border to bless the international bridges and stand in solidarity with migrants. During the action, participants crossed over to Juárez to pray with Mexican asylum seekers stranded by US policy that restricts their access to asylum. Crossing back

into El Paso, the group blessed the bridge and offered prayers for those unable to cross it. A smaller group accompanied 3 Mexican families fleeing violence to the middle of the bridge, where they presented themselves to Customs and Border Protection officers. After a long period of prayer, they were allowed to enter the US and claim their legal right to seek asylum.

During the action at the bridge, a second group participated in a Jericho walk in downtown El Paso, stopping

at Sacred Heart, the Santa Fe bridge, Chihuahueta Park and a mural of two sisters (representing Juárez and El Paso) painted by the local artist group Los Dos. The Jericho walk complemented the Juárez portion of the action and was a reflection of El Paso and Juárez as one interwoven community. Members of the walk learned about the impact of the militarization of the border and reclaimed the space as a point of migration, movement and vibrancy.

The weekend culminated

with a beautiful celebration of Mass presided by Bishop Mark Seitz. The space was beautifully decorated and honored the memories of migrant children who have died on their journey to the United States.

After Mass, Bishop Seitz promulgated his latest pastoral letter, which calls on Catholics to recognize the sin of racism and take active steps to overcome it. The letter is available as an insert in this newspaper and can also be found at www.hopeborder.org

Hope Border Teach-In es Un Gran Éxito

Por Hannah Hollanbyrd
Hope Border Institute

Hope Border Institute tuvo el honor de presentar el Teach-In 2019 de este año: Jornada por la Justicia, un fin de semana de educación y acción en justicia social que tuvo lugar del 11 al 13 de octubre. Asistieron al evento casi 400 residentes de las tierras fronterizas e invitados de todo el país. Los participantes provenían de más de 20 universidades y más de 72 organizaciones asociadas, incluidas parroquias, órdenes religiosas, seminarios, agencias de Caridades Católicas, sindicatos y organizaciones comunitarias.

La Teach-In 2019 abordó el empoderamiento y la curación de la comunidad a raíz de la masacre del 3 de agosto, así como la necesidad de adoptar una posición firme, informada por la fe, contra el racismo que ha afectado las vidas de los residentes fronterizos, migrantes y refugiados.

Los presentadores en la Enseñanza incluyeron a Mons. Arturo Bañuelas, presidente del Hope Border Institute; Dra. Neomi De Anda, presidenta de la Academia de

teólogos católicos hispanos de los Estados Unidos (ACH-TUS); El director ejecutivo del Hope Border Institute, Dylan Corbett; y Montserrat Garibay, secretaria-tesorera de la AFL-CIO de Texas. Los talleres más pequeños dirigidos por teólogos, académicos y líderes comunitarios enseñaron a los participantes sobre inmigración, justicia social, teología fronteriza y el poder de la organización comunitaria basada en la fe. Entre las sesiones, los participantes disfrutaron de la comunión entre ellos durante las comidas y el pan dulce, hicieron flores de papel para decorar el espacio y se empaparon de la hospitalidad de la cultura fronteriza de El Paso.

El sábado por la noche, el grupo realizó una acción poderosa en la frontera para bendecir los puentes internacionales y solidarizarse con los migrantes. Durante la acción, los participantes cruzaron a Juárez para rezar con los solicitantes de asilo mexicanos varados por la política estadounidense que restringe su acceso al asilo. Al regresar a El Paso, el grupo bendijo el puente y ofreció

oraciones por quienes no pudieron cruzarlo. Un grupo más pequeño acompañó a 3 familias mexicanas que huían de la violencia al centro del puente, donde se presentaron a los oficiales de Aduanas y Protección Fronteriza. Después de un largo período de oración, se les permitió ingresar a los Estados Unidos y reclamar su derecho legal a solicitar asilo.

Durante la acción en el puente, un segundo grupo participó en una caminata de Jericó en el centro de El Paso, deteniéndose en el Sagrado Corazón, el puente de Santa

Fe, el Parque Chihuahueta y un mural de dos hermanas (representando a Juárez y El Paso) pintadas por el artista local grupo Los Dos. La caminata de Jericó complementó la parte de la acción en Juárez y fue un reflejo de El Paso y Juárez como una comunidad entrelazada. Los miembros de la caminata aprendieron sobre el impacto de la militarización de la frontera y reclamaron el espacio como un punto de migración, movimiento y vitalidad.

El fin de semana culminó con una hermosa celebración de la misa presidida por el

obispo Mark Seitz. El espacio estaba bellamente decorado y honraba los recuerdos de los niños migrantes que murieron en su viaje a los Estados Unidos.

Después de la misa, el obispo Seitz promulgó su última carta pastoral, que llama a los católicos a reconocer el pecado del racismo y a tomar medidas activas para superarlo. La carta está disponible como un inserto en este periódico y también se puede encontrar en www.hopeborder.org

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We Are the Body of Christ moves into Phase 2

By Ivanna Salgado
Capital Campiagn

The Catholic Diocese of EL Paso’s Capital Campaign We Are the Body of Christ – Sharing Our Gifts for the Church of Tomorrow is preparing the next 22 parishes and missions to begin in the second phase of the campaign that begins October 2019. The Parishes are – St. Patrick Cathedral, St. Stephen Deacon and Martyr, Most Holy Trinity, St. Mark, St. Paul the Apostle, Our Lady of the Light, Santo Niño Jesus de Atocha, Holy Family, Our Lady of Guadalupe-El Paso, Our Lady of Guadalupe-Fabens, Santa Rita Mission, St. Jude, Santa Teresita Mission, Cristo Rey, and Our Lady of the Valley.

All Saints, St. Ignatius, Our Lady of Assumption, Immaculate Conception, El Buen Pastor, San Lorenzo, La Purisima, Our Lady of Fatima (Van Horn), and Our Lady of Miracles (Sierra Blanca) will also participate in this phase but



Bishop Mark Seitz visits with the delegation from St. Paul’s during the Phase 2 launch at St. Patrick Cathedral. *Photo by Fernie Cenicerros*

will not begin their campaigns until January 2020. All are planned to complete this phase by March 2020. Many thanks to Fr. Trini Fuentez (St. Patrick Cathedral) and Fr. Joe Molina (St. Stephen Deacon & Martyr) for hosting the kick-off dinners Wednesday and Thursday night,

as well as for all that attended. Our current phase parishes – San Elceario, Little Flower, Our Lady of Peace Alpine, St. Luke, St. Pius X, St. Rafael, Blessed Sacrament, and Our Lady of Mt. Carmel will complete their active portion of the Pilot (or first phase) by the end

of November. A sincere thank you for all our parishioners and families that have completed a pledge at their parishes. The We are the Body of Christ campaign is a diocesan wide comprehensive campaign that will provide support and additional funds for three main areas – Seminarian

and Diaconate Formation and Education, Catholic Education and Religious Formation, and Parish Expansion and Emergency Parish Assistance. This important initiative will provide the necessary funds to support the men who are being educated and formed to become priests and deacons, strengthen our Catholic Schools and religious education programs, and nourish our communities and parishes.

We ask for all to reflect upon the many blessings and gifts we have received from God the Father’s infinite mercy and generosity. We are called to be stewards of all we have been given, to use our gifts well, and to share what we have been given with others. By ensuring we can support our continuing and emerging needs, not only will we benefit from our partnership with one another, but also from the rich heritage of our ancestors; the faith-filled people who built our churches, parishes, and social programs that have enriched our lives.

Somos el Cuerpo de Cristo entra en la segunda fase

Por Ivanna Salgado
Capital Campiagn

La Campaña Capital de la Diócesis Católica de EL Paso Somos el Cuerpo de Cristo: Compartiendo Nuestros Dones para la Iglesia de Mañana está preparando las próximas 22 parroquias y misiones para comenzar la segunda fase de la campaña que comienza en octubre de 2019. Las parroquias son: Catedral San Patricio, San Esteban Diácono y Mártir, Sagrada Trinidad, San Marcos, San Pablo Apóstol, Nuestra Señora de la Luz, Santo Niño Jesús de Atocha, Sagrada Familia, Nuestra Señora de Guada-

lupe-El Paso, Nuestra Señora de Guadalupe-Fabens, Misión Santa Rita, San Judas Tadeo, Misión Santa Teresita, Cristo Rey, y Nuestra Señora del Valle. All Saints, San Ignacio, Nuestra Señora de la Asunción, Inmaculada Concepción, El Buen Pastor, San Lorenzo Mission, La Purisima, Nuestra Señora de Fátima (Van Horn), y Nuestra Señora de los Milagros (Sierra Blanca) también participarán en esta fase pero no comenzarán sus campañas hasta enero del 2020. Todos están planeados para completar esta fase en marzo del 2020. Muchas gracias al Padre Trini Fuentez (Catedral de San Patri-

cio) y el Padre Joe Molina (San Esteban Diácono y Mártir) por ser los anfitriones de las cenas de lanzamiento el miércoles y jueves por la noche, así como por todos los que asistieron. Nuestras parroquias de fase actual: San Elceario, Little Flower, Nuestra Señora de la Paz-Alpine, San Lucas, San Pío X, San Rafael, Santísimo Sacramento y Nuestra Señora del Monte Carmel completarán sus partes activas de la fase Piloto (o primera fase) a fines de noviembre. Un sincero agradecimiento por todos nuestros feligreses y familias que han completado una promesa en sus parroquias.

La campaña Somos el Cuerpo de Cristo es una campaña integral de la diócesis que brindará apoyo y fondos adicionales para tres áreas principales: formación y educación de seminaristas y diáconos, educación católica y formación religiosa, y expansión parroquial y asistencia parroquial de emergencia. Esta importante iniciativa proporcionará los fondos necesarios para apoyar a los hombres que están siendo educados y formados para convertirse en sacerdotes y diáconos, fortalecer nuestras escuelas católicas y programas de educación religiosa, y apoyar nuestras comunidades y parroquias.

Les pido que reflexionen en las muchas bendiciones y dones que hemos recibido de la misericordia y generosidad infinitas de Dios el Padre. Estamos llamados a ser administradores de todo lo que se nos ha dado, a usar bien nuestros dones, y a compartir lo que se nos ha dado con los demás. Al asegurarnos de poder apoyar nuestras necesidades continuas y emergentes, no solo nos beneficiaremos entre nosotros, sino también de la rica herencia de nuestros antepasados; las personas llenas de fe que construyeron nuestras iglesias, parroquias y programas sociales que han enriquecido nuestras vidas.

Special Collections/Colectas Especiales

The Collection for the Archdiocese for the Military Services (AMS) gives each of us the opportunity to serve those who serve. With the funds raised from this national collection, the AMS will be able to ensure that all Catholic men, women, and families have the access to the sacraments, authentic Catholic education, and the spiritual guidance of a Catholic chaplain, wherever they are stationed. On the weekend of November 9 and 10, 2019, please ask your parishioners to be as generous as possible and to keep in their prayers these men and women serving in our armed forces, patients in the VA Medical Centers, civilians working for the federal government beyond U.S. borders, and the

families of these populations. Thank you for your support. La colecta de la Arquidiócesis para los Servicios Militares llevará el Evangelio, los Sacramentos y otras formas de apoyo espiritual a los hombres y mujeres, de las Fuerzas Armadas de los Estados Unidos, donde quiera que sirvan y sin importar las circunstancias. Favor, con devoción consideren contribuir generosamente a la primera Colecta de la Arquidiócesis para los Servicios Militares. El fin de semana del 9 y 10 de noviembre del 2019, pida a sus feligreses que sean tan generosos como les sea posible. Favor ruegue al Señor por los hombres y mujeres que sirven en nuestras Fuerzas Armadas, los enfermos en los centros Médicos de la Administración

de Salud de Veteranos, los civiles empleados del gobierno federal apostados fuera del país, y para los familiares de estos grupos de personas. Gracias por su apoyo. The Catholic Campaign for Human Development supports communities across the country as they address the root causes of poverty. From the pro-life health clinics in California to community gardens in Pennsylvania, CCHD supports projects that are helping families break the cycle of poverty in their own communities. Part of the funds collected are returned to the El Paso Diocese to fund local programs that are addressing the many challenges of our neighbors in need. May we take up the invitation of our Holy Father, Pope

Francis, to be a “powerful leaven of communion” in the midst of a society fragmented and torn apart by poverty and partisanship. Together with Christ, we can be one voice and one heart proclaiming the Evangelium. On the weekend of November 23 and 24, 2019, please ask your parishioners to be as generous as possible. Thank you for your support. La Campaña Católica para el Desarrollo Humano apoya a las comunidades de todo el país, ya que abordan las causas fundamentales de la pobreza. Desde los centros de salud a favor de la vida en California, a los jardines comunitarios en Pennsylvania, la Campaña Católica para el Desarrollo Humano apoya proyectos que están ayu-

dando a las familias a romper el ciclo de la pobreza en sus propias comunidades. La cantidad compartida (25%) de los fondos colectados se regresan a la diócesis de El Paso y apoyan programas locales que tocan los retos de nuestros hermanos necesitados. Oremos para que podamos aceptar la invitación del Santo Padre Francisco, de ser un “poderoso fermento de comunión” en medio de una sociedad fragmentada y desgarrada por la pobreza y el partidismo. Junto con Cristo, podemos ser una sola voz y un solo corazón proclamando el Evangelio. Por favor, pida a sus feligreses que sean generosos como se les sea posible este fin de semana del 23 y 24 de noviembre del 2019. Gracias por su apoyo.

SIDEWALK JESUS

Thank you, Lord, for the Language of Prayer



Janet M. Crowe

“Why am I thankful?” asked a young boy, repeating the question from his father as they sat at the dinner table surrounded by family. “I am thankful for the sunshine on my face as I play outside,” he responded, “because the sun makes my heart feel warm as if God is smiling down at me and watching me have fun. I feel God’s love, and I jump for joy so that God knows that I’m happy to be alive.”

Adults around the table were surprised by the young boy’s wisdom. Before they could look a little deeper within themselves for their own insights, the boy’s older sister spoke.

“I am thankful for people who pray,” the teen quietly began and then paused before continuing. “I am thankful for people who pray not just in church but who go out on the sidewalks where people are hurting and who pray for strangers they’ve never met. I am thankful for people who pray for those who feel lost and don’t know what to do or how to ask for help and then who offer practical help rather than

just words.”

A couple of the family members looked confused by the teen’s prayer of thanks, but her parents squeezed her hands and smiled at her.

“I am thankful,” began her mother as she wiped a tear from her eye, “that our daughter had the strength to accept the offers of help from those people praying on the sidewalk.”

“And I am thankful,” said her father, “that our daughter had the wisdom to listen to her heart, to hear the prayerful message from the people praying on the sidewalk, and to recognize the light of truth and support they were offering as opposed to the darkness of deception and lies that others were trying to convince her to believe.”

Again, the father squeezed his daughter’s hand and then turned toward the head of the table. “Mom,” he announced, “you’re going to be a great-grandmother!”

Aunts, uncles and cousins erupted with squeals of happiness and congratulations.

“We weren’t going to tell you all yet,” explained the teenager when things had quieted down. “I thought you’d probably be mad at me and I didn’t want to spoil Thanksgiving. But when I heard my little brother’s prayer that he wanted God to know how happy he was to be alive, I realized that my own baby must have leaped for joy when I stopped to listen to

the people praying outside the abortion facility. They helped me recognize what I already knew in my heart to be true. I wasn’t pregnant with a lump of tissue that could easily be swept away. Being pregnant means a real baby is already living and growing inside of me! They even helped me hear my baby’s heart beating already!”

Her younger brother interrupted, “So, I’m going to have a little brother or sister?”

“No, silly,” laughed his sister, “you’re going to be an uncle! And you’re going to be a terrific uncle who will show my baby how to jump with joy for God to see!”

“No, I don’t think so,” said the younger brother. “I think it’s like you said, your baby already knows how to leap and jump for joy because he or she is already alive. I’ll just show your baby how the sunshine feels warm like God’s love.”

How many conversations like this are taking place around dinner tables this month because of people who gave up a few hours each week to stand outside an abortion facility and pray? For the past forty days, volunteers in El Paso and the surrounding area took turns standing, sitting, kneeling, and praying for the women who were being led into local abortion facilities to be betrayed by those who were only interested in the money they would be paid and did not care for the welfare of the women or their innocent

and vulnerable babies. Instead, volunteers quietly prayed for the women and gently offered assistance. No judgments were made, no voices were raised, no attempts were made to shame or criticize the women. Prayer, gentle encouragement, and support were simply offered to the women and men entering the abortion facilities.

Only God knows the actual numbers of women who changed their minds, listened to their hearts and turned away from the abortion facilities to allow their babies to live and grow and be born. However, the volunteers of the recent El Paso 40 Days for Life campaign know that at least fourteen women appreciated the offers of practical support and decided to choose life for their babies.

How many more women had scheduled appointments at the facilities but turned their cars away to return home when they saw the volunteers praying along the sidewalk? Only God knows. However, former abortion clinic directors have stated that the facilities have a 50 to 75% “no show” rate on days that people are praying outside on the sidewalks. A visual reminder that people are praying is often all the deterrent needed to change someone’s mind against abortion. That is a powerful thought!

The 40 Days for Life movement is now in all fifty states in America and internationally in

over 750 cities in 50 countries and is actively saving women and babies using what they refer to as one shared language – the language of prayer.

With prayer and fasting, regular people come together to pray on the sidewalk outside abortion facilities as a way to bring their faith outside of the church buildings and onto the sidewalk where they can offer practical help to women and babies who are being led to death. Abortion is not a vague and distant concept that we can ignore because we don’t see it. Abortion attacks scientific evidence, our faith and our family, injuring women and dehumanizing the most vulnerable and innocent among us. And abortions are happening in our city, in our neighborhoods, near our high schools, and to loved ones in our families.

We can stop abortion, but we must speak the language of prayer where those who need us can see that we care about them. Saint Veronica went out to comfort our Lord where He walked the Way of the Cross. We must be like Veronica and bring the love of Jesus to these women, and we must be there on the sidewalk so they can see our love for them and accept our offer of support.

Contact 40 Days for Life at 40DaysforLife.com or locally at <https://southwest.life> or call 833-388-LIFE and speak the language of prayer to those in need.

MAKING SENSE OUT OF BIOETHICS

An Authentic Democracy



Fr. Tad Pacholczyk

Those of us who have grown up within the womb of a democratic society may not always recognize how radical the idea behind such a society actually is, nor how fragile its structure can be in the face of strident claims regarding individual freedoms. Legalization of abortion, to focus on one of the most strident claims, corrodes the very pillars of our democratic society.

The legalization of abortion means guaranteeing immunity from prosecution for those older human beings who directly end the lives of much younger humans before they are born, or even as they are being born. Such actions constitute a form of injustice perpetrated by the powerful against those who are, by virtue of their extreme youth, the weakest, most vulnerable and most voiceless humans. Laws sanctioning abortion fundamentally confirm the idea that

“might makes right.” An ordered society, however, and especially a democratic one, can never be built upon such a self-serving, unjust and distorted premise.

This premise runs directly counter to the tradition of our great Western constitutional texts, which arose as a cry for an order of justice superior to the raw exercise of power and domination by privileged individuals and groups. Those texts were born from centuries of struggle by entire peoples living under various forms of oppression. The order of justice they sought required the clear acknowledgment of the universality of basic human rights, first among which was the assurance that one’s life would not be unjustly exploited, attacked or ended. As Monsignor Michel Schooyans has noted, “That is why democratic regimes were founded — first and foremost to protect citizens from arbitrary executions, from the terrorism of despots and their police.”

Many of us who have lived in a democratic society for most or all of our lives, never having struggled or fought for its original implementation or continuation, can forget the threatening historical circumstances that led to forging the substance of that

democracy. Moreover, even as we benefit from the blessings of liberty, we can fall prey to erroneous conceptions about the meaning of freedom, as the rights of some begin to be subtly elevated over the rights of others. Indeed, every democracy struggles to avoid the treachery of various forms of despotism, as the long and arduous battles over human slavery that culminated with the Civil War remind us. At Gettysburg, President Lincoln declared that “a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal” was now “engaged in a great civil war, testing whether that nation, or any nation so conceived, and so dedicated, can long endure.”

Preceding those turbulent times, “equality” had certainly been proclaimed and was textually present within various founding documents. It remained, however, fundamentally elusive as laws continued to sanction the inequalities of human bondage and realities on the ground continued to thwart basic human rights. During those dark times, the light of democracy sputtered and flickered, and nearly went out. The widespread practice of abortion today raises a similar threat, as

stronger individuals are tempted to establish their liberties upon the ruins of weaker ones. What is most important to recognize is how this existential threat to democracy is actually — without hyperbole — greater now than it was during the times of slavery.

Monsignor Schooyans trenchantly describes it this way:

“The liberalization of abortion laws puts into motion a political process in which the democratic State imperceptibly becomes transformed into a totalitarian State... From the very moment the state reserves for itself the right to decide, through its institutional organs, which human being has the right to protection and which human being does not, it ceases to be a democratic State because it negates the fundamental reason for which it was instituted: the defense of every human being’s right to life. The power such a State exercises becomes arbitrary when it authorizes certain citizens to execute their own equals with impunity...”

One is reminded of the testimonies of certain U.S. soldiers who, upon their return from Vietnam, in the wake of the sexual revolution, were shocked by the seismic shifts in the understanding of freedom that had oc-

curred during their long deployment. Some of them said that they hadn’t stepped onto the battlefield and made great personal sacrifices in order to defend a false liberty so their fellow citizens at home could descend into promiscuity and abortions with reckless abandon.

The promotion and legalization of abortion inexorably leads to a system of privileges for the powerful that engenders instability and divisiveness as it undercuts the most basic of all human rights. Abortion really kills at least twice. It kills the body of the baby and it kills the conscience of a nation, perverting the very essence of a democratic society.

Legal safeguards for all human life, on the other hand, assure the possibility of liberty, justice and equality — protecting the very core of an authentic democracy.

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

VIDA DEL ESPIRITU

Solo Una Vez Se Vive



Padre Wilson Cuevas

Nos educan más para obtener un título que para vivir. Tampoco nos educan para morir aunque es lo más seguro que tenemos. En la práctica ninguno de nosotros tiene más de una oportunidad para vivir. Cuando Dios decide llamar, nosotros vamos tal como estamos, sin ninguna oportunidad para enmendar nuestros caminos. Más pronto o más tarde, la muerte vendrá para cada uno de nosotros. Deberíamos empezar ahora a preparar el momento tan importante; no sabemos que día vamos a morir. “Vive cada día como si fuera el ultimo día de tu vida. La mayoría de nosotros actuamos como si fuéramos a vivir sobre la tierra para siempre. Por eso es que aplazamos tantas buenas resoluciones y proyectos. El principal trabajo en la vida es prepararnos para la eternidad. Esto hace importante cada día. A dónde quiere ir usted, cuando muera? Esta pregunta nos obliga a cada uno a pensar...

Cuando pienses en la muerte medita este pensamiento: “Toda la vida es espera y en la muerte es Dios quien nos espera” El vacío que crea la muerte se hace menos doloroso si abrigamos la firme convicción QUE MORIMOS PARA VIVIR...Cada día morimos un poco. Cada día se

va consumiendo nuestra vida física. Cada día estamos más cerca del momento de la partida hacia el misterioso más allá. Se supone que nuestra fe debe estar cimentada en la RESURRECCION. La muerte para el buen cristiano, significa el fin de todo sufrimiento y preocupación, el principio de toda dicha en la unión con el Bien

Supremo: DIOS! En la Resurrección creemos en un Dios de amor que perdona. Como Cristo paso de la muerte a la vida, así es necesario que todo cristiano vaya muriendo poco a poco en el fiel cumplimiento de su deber, hasta que exhale el último suspiro para entrar definitivamente en la gloria del Padre, en el Cielo. (S. Juan 14,3).

Paula, la obra de Isabel Allende sobre su hija de 28 años, que lucha contra la muerte durante 12 penosos meses, me estremeció y me hizo llorar. Es un tejido de historias que cautivan, iluminan, siembran interrogantes y dan respuestas, es un relato que seduce. Si se lee con el alma, hay muchos pasajes en los que uno siente la urgencia de detenerse a pensar en la vida desde otra perspectiva. En especial cuando uno intenta digerir la carta que deja Paula sellada para después de su muerte. De ese canto a la vida aquí van algunaspalabras:

“No quiero permanecer atrapada en mi cuerpo. Liberada de epodre acompañar más de cerca a los que amo. Sé que me recordaran y mientras lo hagan estaré con ustedes. Quiero ser cremada y que repartan mi ceniza en la naturaleza. No

deseo lapidas con mi nombre en parte alguna; prefiero quedar en el corazón de los míos y volver a la tierra. Tengo una cuenta de ahorros, úsenla para becar a niños que necesiten comer o educarse. Por favor no estén tristes; sigo con todos ustedes pero más cerca que antes. En un tiempo más nos reuniremos en el espíritu”

A los que más se echa de menos al morir, son aquellos que trataron sinceramente de hacer mejor al mundo durante su estancia en él, más bien que aquellos que han tomado mucho de la vida y han dado poco. Aquellos que han tratado de enriquecer al mundo, en servicio a los demás, para ayudar a la humanidad, tienen su riqueza dentro y se la llevan al morir. Así, en esta vida los que aman a todos, son recordados por todos.

Ellos empiezan ciertamente su cielo en la tierra!

La única cosa que todos nosotros deberíamos estar preparando es “nuestro examen final”.

Nunca es demasiado temprano o demasiado tarde para estar listo para el más importante día de “entrega de premios” de nuestras vidas. Pero en lugar de esperar hasta el último minuto, debemos prepararnos día a día. Ya sea que pasemos o fallemos, los resultados - perduran a través de la eternidad. Como puede usted pasar? El Señor lo resumió en pocas palabras: “Amaras al Señor tu Dios, con todo tu corazón, con toda tu alma, y con todo tu ser... Amaras a tu prójimo como a ti mismo” (S. Mateo 22, 37, 39).



A la realidad de la eternidad no le afecta el que uno sea creyente o sea ateo. Lo que nosotros pensemos no cambia la realidad de las cosas: las cosas son como son, no como nosotros quisiéramos que fuesen. Pero la visión, el panorama, que el creyente o el ateo esperan es enormemente distinto. El creyente piensa que con la muerte empieza su verdadera vida. El ateo cree que con la muerte todo se acaba. Para aquel la muerte es el principio. Para el otro es el final, la destrucción. A la muerte y a la hora de la vida, si uno valora y aprecia su vida, la fe en la inmortalidad, es un tesoro.

El que tiene la desgracia de no tener fe, no sabe lo que le FALTA. El que no vive de acuerdo con la FE, no sabe lo que PIERDE. El que tiene fe y lucha por vivirla GOZA

de una inmensa riqueza y debe estar enormemente AGRADECIDO CON DIOS ! El mayor o menor deseo del CIELO manifiesta la mucha o poca FE que tenemos. Es mucho y más grandioso lo que esperamos que todo lo que dejamos. El Cielo siempre será una grandiosa sorpresa (I Cor. 2,9). Y por más que aquí pensemos, oigamos o leamos para saber más del Cielo, no va a resultarnos menos sorprendente. Vale la pena sacrificarlo todo para ganarse esa gloria. “Aparta de mí, Señor, lo que me aparta de Ti” (Santa Teresa) Cuando los hebreros peregrinaban a Jerusalén solían cantar el salmo 122, 1 y 2 “Que alegría cuando me dijeron: Vamos a la Casa del Señor! Ya están pisando nuestros pies, tus umbrales Jerusalén”! Se agradece ir a la Casa del Padre! Animo.!

The Value of Time

They educate us more to obtain a degree than how to live. They also don’t teach us how to die, although this is a certainty.. In reality, none of us has more than one life to live. When God decides to call, we go as we are, without an opportunity to amend our ways. Sooner or later, death will come for each of us. We should start now to prepare for that important moment; We don’t know what day we are going to die. “Live every day as if it were the last day of your life.” Most of us act as if we will live on earth forever. That is why we postpone so many good resolutions and projects. The main job in life is to prepare for eternity. This makes every day important. Where do you want to go, when you die? This question forces each of us to think ...

When you think of death, think about this thought: “All life is an awaiting, and in death God is waiting for us “ The emptiness that death creates becomes less painful if we hold to the firm conviction THAT WE DIE TO LIVE ... Every day we die a little. Every day our physical life is diminishing. Every day we are closer to the

moment of departure towards the mysterious beyond. Our faith is supposed to be cemented in the RESURRECTION. Death for the good Christian means the end of all suffering and worry, the principle of all bliss in union with the Good Supreme Being: GOD! In the Resurrection we believe in a God of love that forgives. As Christ passed from death to life, so it is necessary for every Christian to begin dying slowly in the faithful fulfillment of his duty, until he breathes the last breath to enter definitively into the glory of the Father, in Heaven. (S. John 14.3).

Paula, Isabel Allende’s labor of love for her 28-year-old daughter, who fights death for 12 painful months, disturbed me and made me cry. It is a weave of stories that captivate, illuminate, asks questions and gives answers, it is a story that seduces. Yes, one reads with the soul, and there are many passages in which one feels the urge to stop and think about life from another perspective. Especially when one tries to digest the sealed letter she leaves after her death. From her song to life, here are some words:

“I don’t want to stay trapped in my body. Freed from it I will be able to accompany those I love more closely. I know you will remember me and as long as you do I will be with you. I want to be cremated and my ashes scattered in every part of nature. I don’t want tombstones with my name anywhere; I prefer to stay in the heart of those I loved and return to the earth. I have a savings account, use it and give scholarships to children who need to eat or to be educated. Please don’t be sad; I’m still with you all but closer than before. In a while we will meet again in spirit.”

Those who are missed most when they die are those who sincerely tried to make the world better during their stay in it, rather than those who have taken much from life and have given little back. Those who have tried to enrich the world, in service to others, helping humanity, have their wealth inside and take it with them when they die. Thus, in this life those who love everyone are remembered by everyone. They certainly have start-

ed their heaven on earth!

The only thing that all of us should be preparing for is our “final exam.”

It is never too early or too late to be ready for the most important “awards ceremony” of our lives. But instead of waiting until the last moment, we must prepare day by day. Whether we pass or fail, the results will endure through eternity. How can you pass? The Lord summed it up in a few words:

“You will love the Lord your God, with all your heart, with all your soul, and with all your being ... You will love your neighbor as yourself” (Matthew 22, 37, 39).

The reality of eternity is not affected by whether one is a believer or an atheist. What we think does not change the reality of things: things are as they are, not as we would like them to be. But the vision, the panorama, that the believer or the atheist expect is vastly different. The believer thinks that his true life begins with death. The atheist believes that with death everything ends. For one, death is the beginning. For the other it is the end, a finality. At death’s hour and during

our lifetime, if one values and appreciates his life, faith in immortality is a treasure.

He who has the misfortune of not having faith does not know what he is MISSING. The one who does not live according to FAITH, doesn’t know what he is LOSING. He who has faith and struggles to live it ENJOYS immense wealth and is enormously GRATEFUL TO GOD! The greater or lesser desire of HEAVEN is manifested in how much or how little FAITH we have. What we expect is much greater than everything we leave behind. Heaven will always be a great Godly surprise (I Cor. 2.9). And no matter how much we think, hear or read to know more about Heaven, it will not be less surprising. It is worth sacrificing everything to earn that glory. “Remove from me, Lord, what separates me from You” (Saint Teresa) When the Hebrews made pilgrimage to Jerusalem they used to sing Psalm 122, 1 and 2 “What joy when I heard: We are going to the House of the Lord! We are already treading our feet on your thresholds, Jerusalem “! It is indeed a blessing to go to the Father’s House!

In the World, But Not of The World

By Paul Sandoval
Featured Columnists

Scrolling through your Facebook feed, I’m pretty sure you came across the newest Nike shoes that contain Holy Water in the sole of the shoe, right? Or you maybe even came across the newest Rosary Fitbit allegedly launched by the Pope.

It’s no secret that at times, as millennial Catholics, we can fall victim to these worldly pleasures and can sometimes want to roll with the tide and forget tradition. We’ve all had that one moment where we think the church is boring and we try to come up with ways to make it more “fun” or to conform to pop culture.

What we don’t realize is that sometimes we can get lost in this world and become attached the fastest moving trend or coolest things to buy, but didn’t Jesus teach us to be in this world but not of this world? What does this actually mean? I’m pretty sure praising and worshiping with loud music and purple lights can seem pretty intimate with our Lord, but have we forgotten where the most unreal connection between us and heaven is?

It’s in the Eucharist. Whether you go to Mass at the most beautiful Cathedral in Rome with thousands of people or the hole in the wall church down the street from you with your neighbors, Jesus is fully there

and he is loving you more than the world ever could. As we hear Jesus say in the book of John, “If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you” (John 15:19)

We can see how easy it is for us to find pleasure in earthly things, but Jesus tells us that he has chosen us for something greater than this world. The enemy find ways for us to become distracted with earthly things. Just as the Iasrasraltes in Exodus were so distracted with work, they didn’t realize they were slaves until they found freedom, in this day and age it is no different with cell phones, Facebook, Instagram, television, music, and much more to become distracted from your true purpose.

As Pope Benedict said it best, “The world offers you comfort, but you were not made for comfort, you were made for greatness.” So how can we answer this call to greatness? First, it requires us to listen in prayer. Next, we must remember what the word “Christian” means, which is to be Christ-like. So everyday we must do as Christ would, and not settle for earthly pleasures and strive for the highest goals even if this means people hating us for it. Always remember this, Jesus in John 15:18 tells



us, “If the world hates you, remember it hated me first.”

Until next month, I extend an invitation to any young adult looking for a community to join ARISE, St. Raphael’s young adult apostolate. You can find our schedule at straphaeelpaso.com/arise. Blessed Pier Giorgio Frassati, Pray for us!

En el mundo, pero no del mundo

Por Paul Sandoval
Columnista Destacado

Al desplazarme por tu feed de Facebook, estoy bastante seguro de que te encontraste con los zapatos Nike más nuevos que contienen Holy Water en la suela del calzado, ¿verdad? O tal vez incluso se encontró con el nuevo Rosario Fitbit presuntamente lanzado por el Papa.

No es ningún secreto que a veces, como católicos milenarios, podemos ser víctimas de estos placeres mundanos y, a veces, podemos querer seguir la corriente y olvidar la tradición. Todos hemos tenido ese momento en el que creemos que la iglesia es aburrida y tratamos de encontrar formas de hacerla más “divertida” o de conformarnos con la cultura pop.

De lo que no nos damos cuenta es que a veces podemos perdernos en este mundo y apegarnos a la tendencia más rápida o las cosas más geniales para comprar, pero ¿Jesús no nos enseñó a estar en este mundo pero no en este mundo? ¿Qué significa esto realmente? Estoy bastante seguro de que alabar y adorar con música alta y luces moradas puede parecer muy íntimo con nuestro Señor, pero ¿hemos olvidado dónde está la conexión más irreal entre nosotros y el cielo?

Está en la Eucaristía. Ya sea que vayas a misa a la catedral más hermosa de Roma con



miles de personas o al agujero en la iglesia de la pared que está cerca de ti con tus vecinos, Jesús está completamente allí y te ama más de lo que el mundo podría. Como escuchamos a Jesús decir en el libro de Juan: “Si fueras del mundo, el mundo te amaría como propio; pero porque no eres del mundo, sino que te elegí del mundo, por eso el mundo te odia” (Juan 15:19)

Podemos ver lo fácil que es para nosotros encontrar placer en las cosas terrenales, pero Jesús nos dice que nos ha elegido para algo más grande que este mundo. El enemigo encuentra maneras de distraernos con las cosas terrenales. Así como los Iasrasraltes en Exodus estaban tan distraídos con el trabajo, no se dieron cuenta de que eran esclavos hasta que encontraron la libertad, en este día y edad no es diferente con los teléfonos celulares, Facebook, Instagram, televisión, música y mucho más. distraerse de su verdadero propósito.

Como el Papa Benedicto XVI lo dijo mejor: “El mundo

te ofrece consuelo, pero no fuiste hecho para la comodidad, fuiste hecho para la grandeza”. Entonces, ¿cómo podemos responder a este llamado a la grandeza? Primero, requiere que escuchemos en oración. A continuación, debemos recordar lo que significa la palabra “cristiano”, que debe ser como Cristo. Así que todos los días debemos hacer lo que Cristo haría, y no conformarnos con los placeres terrenales y luchar por los objetivos más elevados, incluso si esto significa que las personas nos odian por ello. Siempre recuerda esto, Jesús en Juan 15:18 nos dice: “Si el mundo te odia, recuerda que primero me odió a mí”.

Hasta el próximo mes, extendiendo una invitación a cualquier joven adulto que busque una comunidad para unirse a ARISE, el apostolado de jóvenes adultos de San Rafael. Puede encontrar nuestro horario en straphaeelpaso.com/arise. Beato Pier Giorgio Frassati, ¡juega por nosotros!

WHAT’S NEW IN 2020?

PILGRIMAGES

Shrines of Northern France
April 23-30, 2020 - \$3,946

Walk the Camino (67 Miles)
Sept. 10-20, 2020 - \$4,396

Lourdes & Fatima
Sept. 28 - Oct. 5, 2020 - \$3,646

Rome & Medjugorje
Oct. 5 - 14, 2020 - \$3,998

Our Lady of Guadalupe
Dec. 7 - 13, 2020 - \$1,398 - Without Air

Holy Land
Dates and prices coming soon.

OCEAN CRUISES

Alaska + Denali National Forest (10 Day)
Aug. 8-18, 2020 - Starting at \$2,239 Cruise Only

New England/Canada Fall Cruise (7 Days)
Sept. 26 - Oct. 3, 2020 - Starting at \$1,079 Cruise Only

RIVER CRUISES

Tulip Time Holland Cruise (7 Days)
Mar. 22 - 30, 2020
Call for availability and pricing

Danube River Christmas Markets (7 Days)
Nov. 27 - Dec. 5, 2020
Call for availability and pricing

For additional information on these or other tour & cruise needs contact:

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Kerry@TravelWK.com

Postures for Recieving the Holy Eucharist

By Rev. Marcus McFadin, D.Min.
Featured Columnist

When celebrating the Eucharist, we Roman Catholics use our bodies to actualize the body of Christ. Through movement and gestures: kneeling, standing, walking in procession, we are to move as one to symbolize Eucharistic unity. As St Paul reminds us, we are the mystical body of Christ (1 Cor 12:12-31) and we are called to unity in worship as well as in our mission to build the Kingdom of God.

The meaning of posture in the liturgy comes to us from Scripture. People stood for the elderly as a sign of respect (Lev 19:23), Visitors were greeted with a bow (Genesis 19:1), and people routinely reclined at table for a formal meal (John 13:12). But understanding and misunderstanding are a part of our speaking through movement and posture. For example, because early Christians faced east at worship, some non-Christians mistakenly thought they were worshipping the sun. Similarly, we sometimes need to be reminded why we observe certain postures in liturgy.

In the Roman Rite, the primary posture at Eucharist is standing. The General Instruction of the Roman Missal states when the assembly stands, or sits, or kneels, it guides the assembly through the liturgy as a united voice



in praise of God. We stand as Mass begins with united voice in song, during the Penitential Rite, the Collect, the Gospel, the Creed, the Universal Prayer, the Communion procession and the Closing Rites.

The origin of standing as prayer is found in numerous passages of Scripture. Standing as prayer fills the Psalms (Ps 135:2). Israel stood to hear the Scriptures proclaimed (Neh 8:5), and at other times

to confess their sins before God (Neh 9:2). Jesus stood in prayer, he read Scripture and instructed while standing. In the Book of Revelation, the multitude stands to praise the Lamb of God (7:9). The first Christians stood during worship as a sign of the resurrection. Because of this, many of the early Fathers of the Church including Tertullian and Augustine, restricted kneeling within particular

liturgical seasons. The Council of Nicea (325 A.D.) did not permit kneeling on Sundays or during the Easter season. One of the reasons noted by the Council was that the people should be united at liturgy.

What are other gestures and postures observed at Mass? The Sign of the Cross. It is a reminder that the Eucharist is our participation in the life of the Trinity, a dynam-

ic relationship of love. We make the sign of the cross on our forehead, mouth and heart just at the time of the gospel. We make the Sign of the Cross with holy water when we enter a church.

The Profound Bow, this is how we show proper respect to the altar. It is a deep bow made from the waist. During the celebration of the Mass, only the altar is continuously revered with a profound bow as it is the symbol of Christ in the midst of the assembly. We also make a Profound Bow during the Creed when we say the words, “by the power of the Holy Spirit.”

When we recite the Confiteor we Strike our Breast as a sign of humility and sorrow. Actual intent is that we only strike our breast once as we recite the three “through my fault.”

The Sign of Peace is more than a greeting. It means we are a united assembly at worship and in communion with our brothers and sisters before processing to receive Communion. It is not a time to go congratulate the bride and groom at a wedding or offer condolences to family members at a funeral.

Next month I will continue a reflection up gesture and posture at Mass with an emphasis on how we are called to participate in the Communion Rite and proper reverence to the Blessed Sacrament.

Something Beautiful

By Hector Clemente
Featured Columnist

WOW! On the weekend of November 22 – 24, 2019, the Southwest Youth Conference will celebrate its 19th year. This year’s theme is; “Something Beautiful”. If you’ve never attended one of these conferences, you really need to.

Through God’s grace teens will experience “Something Beautiful.” There will be praise and Worship, spiritual talks, skits, dancing, reconciliation, praying the Rosary, Holy Mass, and the presence of our Lord in the Blessed Sacrament throughout the whole weekend.

One of the most beautiful experiences that all parishes can share, is the Adoration of our Lord as church. This event is one of the few in the diocese that brings all of us together. Even our volunteers come from different parishes. Several of our priests come on Saturday to minister the Sacrament of Reconciliation. Last year over 540 teens were reconciled to our Lord. We thank God for all those faithful priests who truly tend to God’s flock.

Our teens are not the church of the future, but rather, the

church of today. This conference makes every effort to help them realize the gifts that God has given them and how to nurture those gifts. God has used this conference to call 8 young men to discern the vocation to become priests. If we do not feed our teens, someone else will. Testimonies that are shared on Sunday by the teens are so heartfelt and filled with hope and renewed trust in God. Several letters have been shared with Bishop Seitz expressing the incredible change in their faith because of their experience at the conference. Young adults that attended the conference as teens are still attending, either as participants or volunteers. What an incredible testament to the presence of God in one’s life and how He can affect change in our hearts.

Come joins us on the weekend of November 22 – 24, 2019 at Bowie High School and experience “Something Beautiful”.

They say that time is the test of success. The long-standing success of this conference is only possible because God has His hand over it. When He decides that it shall no longer be, it’s because He has other plans. Blessed be His Holy name!

LORETTO ACADEMY
ELEMENTARY SCHOOL
Pre-Kinder 3 to 5th grade (boys and girls)

VISIT AND TOUR CLASSES

Open House

Nov. 25, 2019

9:00 AM to 3:00 PM



4625 Clifton Ave.
El Paso, TX 79903
(915) 566-8400
www.loretto.org

Evangelization at Tepeyac

By **Martha Marmolejo**
Progress Coordinator

The Tepeyac Institute is a Roman Catholic Formation Center for Ministries in the Diocese of El Paso. The Institute offers a variety of formation and certification programs for ministries at all levels of church life. The Institute was founded by Reverend Monsignor Arturo Bañuelas in 1988. Since then, over 20,000 people have participated in formation programs and retreats. Tepeyac is funded by the Progress Annual Appeal and through course fees.

Tepeyac takes its name from the events that occurred in central Mexico when our Lady of Guadalupe appeared to San Juan Diego and asked him to build a church that would foster the City of God in the Americas. It was at Tepeyac that a new evangelization began in the Americas. Tepeyac says, “Our Institute embraces this evangelization tradition.”

Tepeyac provides training courses for various ministries: liturgical, communion, lectors, sacristans, and hospitality. Other ministries include the teaching of the doctrine, such as catechists for baptism programs, liturgy of the world for children catechists, catechists for quinceañeras, and training for people in pre-marriage prepara-

tion. There is also preparation for social justice ministries, including prison ministry, St. Vincent de Paul, and bereavement.

The courses provide a minimum of 8 hours of training, depending on the ministry, and they are offered in English and Spanish. Participants completing the requirements are installed by the Bishop or his designee to serve in their ministry for a 3-year period. Bishop Seitz installed over 1,200 ministers in April and November of 2018. Over 25 new ministers from four diocesan parishes were installed on August 9, 2019. Over 900 people are still participating in classes to prepare to become church ministers. Aside from ministry certification, the Institute offers theology certifications, Christian formation, music ministry programs, bible certification, renewal certification, the well-known Summer Institute, and 67 other different programs.

Progress, the 2019 Catholic Ministry Appeal, managed by the Foundation, is proud to sponsor the Tepeyac Institute. The Institute’s formation programs, workshops, and retreats are valuable components for our faith community to continue the mission of God on earth. To be a part of it, give to Progress. For more information about the Tepeyac Institute, please call (915) 872-8420.



Evangelización en Tepeyac

Por **Martha Marmolejo**
Progress Coordinator

El Instituto Tepeyac es un Centro de Formación Católica Romana para Ministerios en la Diócesis de El Paso. El Instituto ofrece una variedad de programas de formación y certificación para ministerios en todos los niveles de la vida de la iglesia. El Instituto fue fundado por el Reverendo Monseñor Arturo Bañuelas en 1988. Desde entonces, más de 20,000 personas han participado en programas de formación y retiros. Tepeyac es financiado por la Campaña Anual de Progreso y a través de las tarifas del curso.

Tepeyac toma su nombre de los eventos que ocurrieron en el centro de México cuando nuestra Señora de Guadalupe se apareció a San Juan Diego y le pidió que construyera una iglesia que fomentara la Ciudad de Dios en las Américas. Fue en Tepeyac que comenzó una nueva evangelización en las Américas. Tepeyac dice: “Nuestro Instituto abraza esta tradición de evangelización”.

Tepeyac ofrece cursos de capacitación para varios ministerios: litúrgico, comunión, lectores, sacristanes y hospitalidad. Otros ministerios incluyen la enseñanza de la doctrina, como los catequistas para programas de bautismo, la liturgia del mundo para niños catequistas, los catequistas para



quinceañeras y la capacitación de personas en preparación prematrimonial. También hay preparación para los ministerios de justicia social, incluido el ministerio penitenciario, San Vicente de Paúl y el duelo.

Los cursos brindan un mínimo de 8 horas de capacitación, dependiendo del ministerio, y se ofrecen en inglés y español. Los participantes que completen los requisitos son instalados por el Obispo o su designado para servir en su ministerio por un período de 3 años. El obispo Seitz instaló más de 1,200 ministros en abril y noviembre de 2018. El 9 de agosto de 2019 se instalaron más de 25 nuevos ministros de cuatro parroquias diocesanas. Más de 900 personas todavía participan en clases para prepa-

rarse para convertirse en ministros de la iglesia. Además de la certificación del ministerio, el Instituto ofrece certificaciones de teología, formación cristiana, programas del ministerio de música, certificación bíblica, certificación de renovación, el conocido Instituto de Verano y otros 67 programas diferentes.

Progress, la Campaña del Ministerio Católico de 2019, administrada por la Fundación, se enorgullece de patrocinar el Instituto Tepeyac. Los programas de formación, talleres y retiros del Instituto son componentes valiosos para que nuestra comunidad de fe continúe la misión de Dios en la tierra. Para ser parte de eso, dale al Progreso. Para obtener más información sobre el Instituto Tepeyac, llame al (915) 872-8420.



What are the Needs of Your Parish?

By Karina Sandoval
Stewardship Coordinator

There is something about the Holiday season that inspires us to help others. Often times, we tend to support organizations that we can relate to or invokes our interests. I am guilty in supporting organizations which cares for pets! But, I also realize that there is a greater love that lives within me. If you would, take a moment to close your eyes and take a deep breath and realize how God is in your lungs and in your heartbeat; and if God has decided to live inside us, how we can we not support His mission in our world today?

We are made in His image and consequently our hearts tend to give. God, the source of our generosity, asks us this holiday season to take a look at our parishes in El Paso. What

are the needs of your parish today? What is it that your parish needs to improve and ultimately needs your assistance to accomplish these goals?

Do I need to increase my Sunday donation this month? Stewardship is not only about prayer and ministry, it's about our treasures too! Let us ask God how He would like to us to assist our parishes' needs today. The Foundation for the Diocese offers assistance to parishioners that are interested in helping the needs of their parishes and to become stewards of God's gifts. Please contact Karina Sandoval, Stewardship Coordinator for questions on how you can start to support the needs of your parish today. Karina can be reached at ksandoval@elpasodiocese.org or at 915-872-8412. Happy Thanksgiving!



¿Cuáles Son las Necesidades de su Parroquia?

By Karina Sandoval
Stewardship Coordinator

Hay algo acerca de la temporada navideña que nos inspira a ayudar a los demás. Muchas veces, tendemos a apoyar organizaciones con las que podemos relacionarnos o invocar nuestros intereses. ¡Soy culpable de apoyar a organizaciones que cuidan a las mascotas! Pero también me doy cuenta de que hay un mayor amor que vive dentro de mí. Si quisieras, tómate un momento para cerrar los ojos y respirar profundamente y darte cuenta de cómo Dios está en tus pulmones y en tus latidos; y si Dios ha deci-

dido vivir dentro de nosotros, ¿cómo podemos no apoyar Su misión en nuestro mundo hoy?

Estamos hechos a su imagen y, en consecuencia, nuestros corazones tienden a dar. Dios, la fuente de nuestra generosidad, nos pide en esta temporada festiva que veamos nuestras parroquias en El Paso. ¿Cuáles son las necesidades de su parroquia hoy? ¿Qué es lo que su parroquia necesita mejorar y, en última instancia, necesita su ayuda para lograr estos objetivos?

¿Necesito aumentar mi colección dominical este mes? La mayordomía no se trata solo de la oración y el ministerio,

¡también se trata de nuestros tesoros! Preguntémosle a Dios cómo le gustaría que hoy ayudáramos las necesidades de nuestras parroquias. La Fundación para la Diócesis ofrece asistencia a los feligreses que estén interesados en ayudar a las necesidades de sus parroquias y convertirse en administradores de los dones de Dios. Comuníquese con Karina Sandoval, Coordinadora de Mayordomía para preguntas sobre cómo puede comenzar a apoyar las necesidades de su parroquia hoy. Se puede contactar a Karina en ksandoval@elpasodiocese.org o al 915-872-8412. ¡Feliz día de acción de gracias!



**SAINT PIO
COMES TO
THE
DIOCESE OF
EL PASO**



**SATURDAY,
NOVEMBER 16, 2019
FROM 3 P.M. TO 9 P.M.**

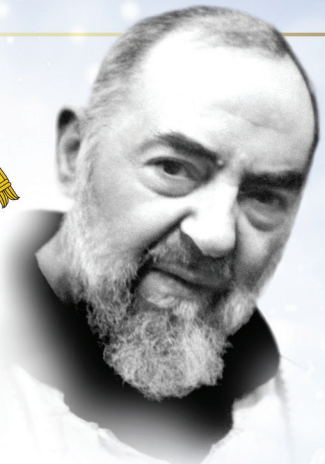
**ST. PATRICK'S CATHEDRAL
1118 N. MESA ST, EL PASO, TX 79902**

For information about the public veneration, please call (915) 533-4451

A mass in honor of Saint Pio will be celebrated at 5 P.M. by The Most Reverend Mark Joseph Seitz, Bishop of El Paso

SPONSORED BY THE SAINT  **PIO**
FOUNDATION

**SAINT PIO
COMES TO
THE
DIOCESE OF
EL PASO**



**SUNDAY,
NOVEMBER 17, 2019
FROM 10 A.M. TO 6:00 P.M.**

**CRISTO REY/CHRIST THE KING MONASTERY
145 NORTH COTTON STREET, EL PASO, TX 79907**

For information about the public veneration, please call (915) 533-5323

SPONSORED BY THE SAINT  **PIO**
FOUNDATION

PLANNING *from the* HEART

Reap the True Rewards of Your IRA

For years, you've faithfully saved for retirement. However, what once worked in your favor—putting money into your IRA and enjoying tax savings—will change when you begin withdrawing funds. That's because you pay income taxes on the amount you withdraw from your IRA.

3 Solutions Based Upon Your Age

1. No matter your age, you can designate the Foundation for the Diocese of El Paso as the beneficiary of all or a percentage of your IRA. Follow these simple steps to complete your gift:

- Contact your IRA administrator for a change-of-beneficiary form, or simply download a form from your provider's website.
- Name the Foundation and the gift percentage. Return the form to your administrator.
- Let us know! We want to ensure that your charitable intent is carried out.

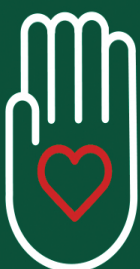
2. If you're at least 59½ or older, you can take a distribution and then make a gift from your IRA without penalty. If you itemize your deductions, you can take a charitable deduction for the amount of your gift.

3. If you're 70½ or older, you can give any amount up to \$100,000 from your IRA directly to the Foundation or another qualified charitable organization without having to pay income taxes on the gift.



Make Your Gift Count in 2019

Still need to take your required minimum distribution for the year? Your gift can satisfy all or part of that requirement up to \$100,000. Take action now—you must make the transfer by Dec. 31 to ensure your gift qualifies for 2019. (If you have check-writing privileges on your IRA account, please mail your check by Dec. 20 in order to give us time to process your gift before the end of the year.)



Every Gift Makes a Difference

Your gift, in any amount, advances our important work. Contact Sofia Larkin at slarkin@elpasodiocese.org or (915) 872-8412. The Foundation for the Diocese of El Paso is at 499 St. Matthews Street, and office hours are Monday–Friday, 9 a.m.–noon, 1–5 p.m. and by appointment.