

RIO GRANDE CATHOLIC

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Bishop Seitz Criticizes Expansion Of Title 42 To Venezuelans

EL PASO, Texas (CNS) — The Biden administration's Oct. 12 decision to apply Title 42 to Venezuelans at the U.S.-Mexico border "will have an immediate impact on our border community," said Bishop Mark J. Seitz of El Paso.

Title 42 of the Public Health Safety Act was enforced under the Trump administration and has kept asylum-seekers from entering the U.S. because of health concerns caused by the coronavirus pandemic.

Under the new rules, Venezuelans who cross the border illegally are being deported to Mexico.

The Biden administration also announced a program to allow 24,000 Venezuelans into the U.S. if they have a financial sponsor and meet other eligibility criteria. The plan is similar to one the administration rolled out in April for accepting Ukrainian refugees.

"We are disappointed at the expansion of Title 42 to vulnerable Venezuelans," Bishop Seitz said in a statement.

"Now we must all work harder, especially the faith community, to build a culture of hospitality that respects the dignity of those who migrate, and to continue to press lawmakers and the Biden administration to establish a safe, humane, functioning and rights-respecting system to ensure protection to those in need," the bishop said.

In his statement, Bishop Seitz and the Hope Border Institute announced over \$100,000 will be provided to meet the emergency needs of migrants arriving to the Ciudad Juárez - El Paso border community. The financial support will help cover the costs of food, shelter and health care.

The funds are being made available through the Border Refugee Assistance Fund, a joint project of the bishop of El Paso and the Hope Border Institute to meet humanitarian needs of migrants at the border.

The Hope Border Institute also joined with Mexican branches of Jesuit Migrant Service and Jesuit Refugee Service in decrying the Biden administration policy on Venezuelans.

"We urge the governments of both countries to act immediately ensuring their protection," the groups said in an Oct. 13 statement, noting that about 330 Venezuelan migrants had just been deported to Mexico under Title 42.

The Trump administration first enforced Title 42 of the Public Health Safety Act during the pandemic. When he was running for president, then-candidate Joe Biden had denounced a policy he said it inflicted "cruelty and exclusion at every turn."



Migrants, mostly from Venezuela, walk near the border wall in El Paso, Texas, Sept. 11, 2022. Title 42 of the Public Health Safety Act was enforced under the Trump administration and has kept asylum-seekers from entering the U.S. because of health concerns caused by the coronavirus pandemic. Under the new rules, Venezuelans who cross the border illegally are being deported to Mexico. (*CNS photo/Jose Luis Gonzalez, Reuters*)

El Obispo Seitz Critica La Ampliación Del Título 42 A Los Venezolanos

EL PASO, Texas (CNS) - La decisión de la administración Biden del 12 de octubre de aplicar el Título 42 a los venezolanos en la frontera entre Estados Unidos y México "tendrá un impacto inmediato en nuestra comunidad fronteriza", dijo el obispo Mark J. Seitz de El Paso.

El Título 42 de la Ley de Seguridad de la Salud Pública se aplicó bajo la administración de Trump y ha impedido que los solicitantes de asilo ingresen a los Estados Unidos debido a las preocupaciones de salud causadas por la pandemia de coronavirus.

Bajo las nuevas reglas, los venezolanos que cruzan la frontera ilegalmente están siendo deportados a México.

El gobierno de Biden también anunció un programa para

permitir la entrada de 24.000 venezolanos en EE.UU. si tienen un patrocinador financiero y cumplen otros criterios de elegibilidad. El plan es similar al que la administración puso en marcha en abril para aceptar a los refugiados ucranianos.

"Estamos decepcionados por la ampliación del Título 42 a los venezolanos vulnerables", dijo el obispo Seitz en un comunicado.

"Ahora todos debemos trabajar

más duro, especialmente la comunidad de fe, para construir una cultura de hospitalidad que respete la dignidad de los que emigran, y seguir presionando a los legisladores y a la administración Biden para que establezcan un sistema seguro, humano, que funcione y que respete los derechos para garantizar la protección a los necesitados", dijo el

obispo.

En su declaración, el Obispo Seitz y el Instituto Fronterizo Esperanza anunciaron que se proporcionarán más de 100.000 dólares para satisfacer las necesidades de emergencia de los migrantes que llegan a la comunidad fronteriza de Ciudad Juárez - El Paso. El apoyo financiero ayudará a cubrir los gastos de alimentación, refugio y atención médica.

Los fondos se ponen a disposición a través del Fondo de Asistencia a los Refugiados de la Frontera, un proyecto conjunto del obispo de El Paso y el Instituto Fronterizo Hope para satisfacer las necesidades humanitarias de los migrantes en la frontera.

El Instituto Fronterizo Hope también se unió a las ramas

mexicanas del Servicio Jesuita a Migrantes y del Servicio Jesuita a Refugiados para condenar la política del gobierno de Biden sobre los venezolanos.

"Exhortamos a los gobiernos de ambos países a que actúen de inmediato asegurando su protección", dijeron los grupos en una declaración del 13 de octubre, señalando que unos 330 migrantes venezolanos acababan de ser deportados a México bajo el Título 42.

El gobierno de Trump aplicó por primera vez el Título 42 de la Ley de Seguridad de la Salud Pública durante la pandemia. Cuando se presentaba a la presidencia, el entonces candidato Joe Biden había denunciado una política que, según él, infligía "crueldad y exclusión a cada paso."

GUEST EDITOR'S COLUMN - FERNIE CENICEROS

A Study For A Better Understanding of Faith

In an effort to continue my growth in liturgical and theological understanding and formation, I had the amazing opportunity to attend the National Conference of the Federation of Diocesan Liturgical Commissions Conference in New Orleans, Louisiana. The theme of this years conference was, "Ars Celebrandi: Something more is required".

When discussing this Latin term, which translates to The Art of Celebration, the best reference for it comes from the Second Vatican Council's Constitution on the Sacred Liturgy or the *Sacrosanctum Concilium*. Paragraph 11 states; "Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that



Fernie Ceniceros

the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects." This is what we focused, reflected, learned about throughout the week.

The highlight of this study week for me had to be the three liturgies that we had the opportunity to attend. The first was at

the Cathedral of the Archdiocese of New Orleans', St. Louis, King of France Cathedral in the heart of the French Quarter. It immediately became evident to me that the style in which one region celebrates liturgy can be both Universal or Catholic, and at the same time have a flavor that is steeped in the tradition of the local church. The beautiful worship space gave us that exact lesson. Steeped in French and Creole history, the church helped us identify its people and history. The celebration of the Eucharist in this holy place allowed me to be fully aware and actively engaged in the rite as the Constitution of the Sacred Liturgy states.

The second liturgy I attended was at the Parish of the Immaculate Conception in the heart of the business district in downtown New Orleans. Again, the worship space was so breathtaking that it

became impossible not to be fully immersed in the liturgical celebration we participated in. The Choir of Notre Dame Seminary was extraordinary and welcomed us into a better understanding of how important the theme of the conference of 'something more is required', and how it is an essential part in liturgy which calls on full and active participation.

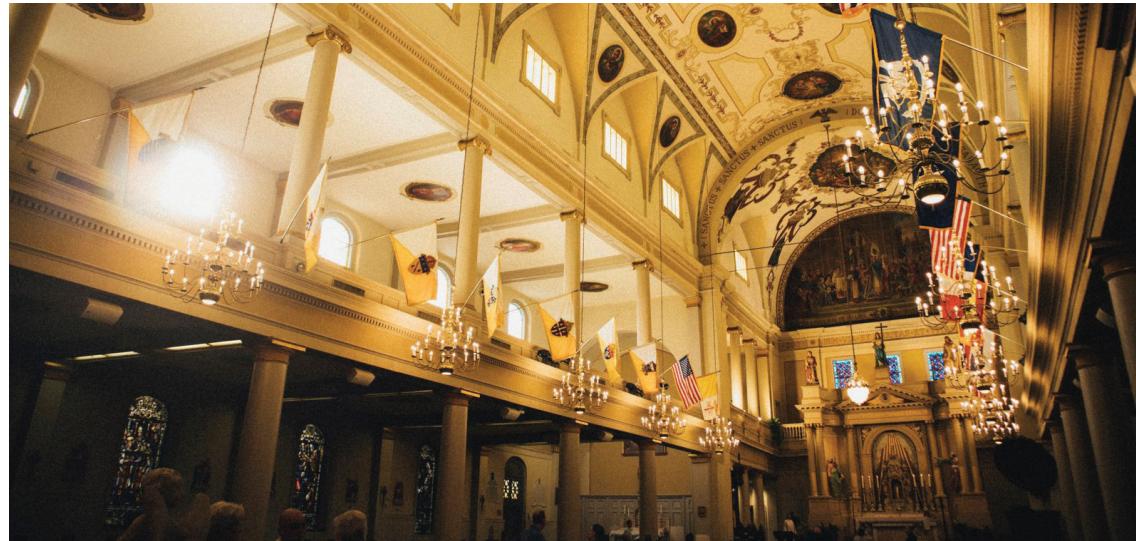
Finally, the third liturgy was at the historically African American parish St. Peter Clavier. A full 40 piece Gospel choir led us in song. There are no words to express the feeling I had being led in worship by a full gospel choir. Simply put, their presence, history and culture was on full display. What an example of what an active and engaged congregation can be.

On the flight home something became very evident to me, and that was how beautiful and

unique our church in El Paso really is. I saw my upbringing and my faith through the various liturgical experiences of New Orleans. It brought memories of my childhood and youth and those amazing Mexican-American choirs, the beautiful worship spaces here in El Paso, and how our community comes together when we gather in those worship spaces and express our faith and our culture together. These gifts of the El Paso area continues to invite me into a full and active participation into the liturgy today.

The liturgies and the study week in New Orleans gave me a deeper understanding and appreciation of my faith and how it is put into practice in our border town of El Paso. It was a true gift, and I thank God for this opportunity of continuing my formation.

Un Estudio Para Entender Mejor La Fe



El interior y el techo de la iglesia catedral, la basílica de San Luis XV, rey de Francia.

En un esfuerzo por continuar mi crecimiento en la comprensión y formación litúrgica y teológica, tuve la increíble oportunidad de asistir a la Conferencia Nacional de la Federación de Comisiones Litúrgicas Diocesanas en Nueva Orleans, Luisiana. El tema de la conferencia de este año era "Ars Celebrandi, se necesita algo más".

Al hablar de este término en latín, que se traduce como El Arte de la Celebración, la mejor referencia para ello proviene de la Constitución del Concilio Vaticano II sobre la Sagrada Liturgia o Sacrosanctum Concilium. El párrafo 11 dice: "Los pastores de almas deben, por tanto, darse cuenta de que, cuando se celebra la liturgia, se requiere algo más que la mera observación de las leyes que rigen la celebración válida y lícita; es su deber también hacer que los fieles participen con plena conciencia de lo que hacen, participen activamente en el rito y se enriquezcan con sus efectos." En esto nos centramos, reflexionamos y aprendemos a lo largo de la semana.

Lo más destacado de esta semana de estudio para mí fueron las tres liturgias a las que tuvimos la oportunidad de asistir. La primera fue en la Catedral de la

Arquidiócesis de Nueva Orleans, San Luis, Rey de Francia, en el corazón del Barrio Francés. Inmediatamente se me hizo evidente que el estilo en el que una región celebra la liturgia puede ser a la vez universal o católico, y al mismo tiempo tener un sabor impregnado de la tradición de la iglesia local. El hermoso espacio de culto nos dio exactamente esa lección. Impregnada de historia francesa y criolla, la iglesia nos ayudó a identificar a su gente y su historia.

La celebración de la Eucaristía en este lugar sagrado me permitió ser plenamente consciente y participar activamente en el rito, como dice la Constitución de la Sagrada Liturgia.

La segunda liturgia a la que asistí fue en la Parroquia de la Inmaculada Concepción, en el corazón del distrito comercial del centro de Nueva Orleans. Una vez más, el espacio de culto era tan impresionante que resultaba imposible no estar totalmente in-

merso en la celebración litúrgica en la que participábamos. El Coro del Seminario de Notre Dame fue extraordinario y nos hizo comprender mejor la importancia del tema de la conferencia de "se necesita algo más", y cómo es una parte esencial en la liturgia que exige una participación plena y activa.

Por último, la tercera liturgia se celebró en la parroquia históricamente afroamericana de San Pedro Clavier. Un coro gospel de 40

miembros nos dirigió en el canto. No hay palabras para expresar la sensación que tuve al ser guiado en el culto por un coro de gospel completo. Sencillamente, su presencia, su historia y su cultura estaban a la vista. Qué ejemplo de lo que puede ser una congregación activa y comprometida.

En el vuelo de regreso a casa algo se me hizo muy evidente, y fue lo hermosa y única que es nuestra iglesia en El Paso. Vi mi educación y mi fe a través de las diversas experiencias litúrgicas de Nueva Orleans. Me trajo recuerdos de mi infancia y juventud y de esos increíbles coros mexicano-americanos, de los hermosos espacios de culto aquí en El Paso, y de cómo nuestra comunidad se une cuando nos reunimos en esos espacios de culto y expresamos juntos nuestra fe y nuestra cultura. Estos dones de la zona de El Paso siguen invitándome a participar plena y activamente en la liturgia actual.

Las liturgias y la semana de estudio en Nueva Orleans me permitieron comprender y apreciar más profundamente mi fe y cómo se pone en práctica en nuestra ciudad fronteriza de El Paso. Fue un verdadero regalo, y doy gracias a Dios por esta oportunidad de continuar mi formación.

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Mass on the Border....Literally!

Normally we celebrate Mass indoors. We gather in a space dedicated to God and to God's worship. This is as it should be. But there are times that call for a break from the norm. One such occasion is coming up on the first Saturday of November. We will be gathering to celebrate our annual "Border Mass".

This is a Mass celebrated as close to the actual border as possible so that brothers and sisters in Christ from both sides of the line can take part. This year we plan to celebrate the Mass literally right on the border with the altar bisecting the very spot in

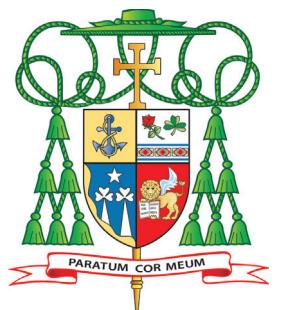
the Rio Grande where one country ends and the other begins.

The Mass is at once a powerful celebration of our unity in the Body of Christ, the Church and a time of grief-filled prayer for the hundreds who have died in this past year in their effort to escape the violence, abuse and misery that characterizes the experience of many of our sisters and brothers from Latin America. It is for that reason that the Mass is always celebrated on the Saturday following All Souls Day.

The three bishops from our region take part in this Mass and take turns presiding in the bilingual Liturgy. Present this

year will be Bishop Jose Guadalupe Torres Campos from Ciudad Juarez, Bishop Peter Baldacchino from Las Cruces and myself. This year it will be my turn to preside and preach. The Mass is a colorful and beautiful celebration with Matachines, processions and music. It is a unique coming together of our binational community and a fervent time of prayer.

The Church teaches, and I am sure you have heard that the Eucharist, the Mass, is a Sacrament of unity. It is a foretaste here on earth of the unity that will be ours in the Kingdom of Heaven where people of every race and



Bishop Mark J. Seitz

ber of people present representing our Diocese.

The Mass will be on Saturday, November 5th, at 12:00 p.m. Please see elsewhere in the paper for more details.

Misa en la frontera....¡Literalmente!



Normalmente celebramos la misa en el interior. Nos reunimos en un espacio dedicado a Dios y al culto de Dios. Así es como debe ser. Pero hay ocasiones que exigen una ruptura de la norma. Una de esas ocasiones es el primer sábado de noviembre. Nos reuniremos para celebrar nuestra "Misa de la Frontera" anual.

Se trata de una misa que se celebra lo más cerca posible de la frontera real para que puedan participar hermanos y hermanas

en Cristo de ambos lados de la línea. Este año planeamos celebrar la misa literalmente en la frontera, con el altar atravesando el mismo punto del Río Grande donde termina un país y comienza el otro.

La misa es a la vez una poderosa celebración de nuestra unidad en el Cuerpo de Cristo, la Iglesia, y un momento de oración lleno de dolor por los cientos de personas que han muerto en este último año en su esfuerzo por escapar de la violencia, el

abuso y la miseria que caracteriza la experiencia de muchos de nuestros hermanos y hermanas de América Latina. Es por ello que la misa se celebra siempre el sábado siguiente al día de los difuntos.

Los tres obispos de nuestra región participan en esta misa y se turnan para presidir la liturgia bilingüe. Este año estaremos presentes el Obispo José Guadalupe Torres Campos de Ciudad Juárez, el Obispo Peter Baldacchino de Las Cruces y yo. Este

año me tocará presidir y predicar. La misa es una celebración colorida y hermosa con Matachines, procesiones y música. Es una reunión única de nuestra comunidad binacional y un momento ferviente de oración.

La Iglesia enseña, y estoy seguro de que han escuchado, que la Eucaristía, la Misa, es un Sacramento de unidad. Es un anticipo aquí en la tierra de la unidad que será nuestra en el Reino de los Cielos, donde personas de toda raza y lengua se unirán

en un gran acto de alabanza a Dios, nuestro Padre celestial.

Os animo a todos a participar en la misa de este año. Significaría mucho tener un buen número de personas presentes representando a nuestra Diócesis.

La misa será el sábado 5 de noviembre a las 12:00 p.m. Por favor, vean en otra parte del periódico más detalles.

Bi-National Border Mass/Misa Fronteriza

Saturday, November 5, 2022 - 12:00PM

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Openness to Spirit brings harmony, official says

VATICAN CITY (CNS) —

Growth toward becoming a “synodal church,” one in which all the baptized accept and share responsibility for their unity and mission, can get messy, and that should not frighten people, said one of the undersecretaries of the Synod of Bishops.

“What we see with the synod is that the church is learning to face, to name and to be with the tensions, the polarities, the diversity” found among Catholics within parishes and across the globe, “and not just sweep them under the carpet,” said Xavière Missionary Sister Nathalie Becquart.

The process for the Synod of Bishops, like the sessions of the Second Vatican Council, is marked by theological, cultural and practical differences, she said, but she is confident that by listening to the Holy Spirit, listening to each other and being patient, consensus will prevail as it did at Vatican II.

Sister Becquart spoke to Catholic News Service Oct. 14, just before she and the synod’s top leadership had a private meeting with Pope Francis.

The meeting came three days after the pope celebrated a Mass marking the 60th anniversary of the opening of the council and pleaded with Catholics to resist the temptations of division, “quarrels, gossip and disputes.”

Synodality is the way forward, Sister Becquart said, pointing to Pope Francis’ explanation in the book “Let Us Dream”:

“We need a respectful, mutual listening, free of ideology and predetermined agendas. The aim is not to reach agreement by means of a contest between opposing positions, but to journey together to seek God’s will, allowing differences to harmonize. Most important of all is the synodal spirit: to meet each other with respect and trust, to believe in our shared unity and to receive the new thing that the Spirit wishes to reveal to us.”

Before the end of October, the synod office will release its “Document for the Continental Phase” of the synod, echoing the themes that emerged from all the national syntheses of synod listening sessions and the contributions of religious orders, Catholic movements, Vatican dicasteries and nuncios from around the world.

“It’s a working document,” Sister Becquart said. People who participated in the listening sessions will be asked to read it, pray about it and share their reactions with their national synod coordinators. Then bishops, priests, religious and laity representing the church in their country will meet with representatives from other countries in their region to discuss what



Philadelphia Archbishop Nelson J. Pérez joins college students, other young adults and ministry leaders during a synodal listening session at La Salle University April 4, 2022. **Photo Courtesy CNS**

“resonates” with them or what they believe is missing.

The idea, she said, is that the synod is not just a one-way process from the grassroots up to the “top,” which would be the assembly of the Synod of Bishops in October 2023 and the assembly’s recommendations to the pope. Rather, the process is “circular,” because a key part of “synodal ecclesiology” that comes from Vatican II sees an “intrinsic link between the local churches and the universal

churches” and aims to deepen that relationship.

In the document for the continental phase, the synod office is returning results to the local level, checking that they were heard and asking them to broaden their reflection with people in neighboring countries.

The Synod of Bishops and, especially, the vision of “synodality” is one of “the fruits of Vatican II,” she said, but they are also paths that can help the church and its members receive

and experience some of the key insights of the council.

Sister Becquart pointed particularly to how, with all the Catholic bishops of the entire world gathered in Rome in four sessions from 1962 to 1965, the council was the most concrete experience ever of the church being universal. And its focus on the church as “the people of God” rather than primarily as an institution and its emphasis on the dignity and responsibility of all the baptized are being rediscovered in the synod process, she said.

And, she said, while the 16 documents approved by the council are essential reading, people should not forget that for the participants, the Second Vatican Council was “a human, spiritual and ecclesial experience,” which is clear from the published diaries of so many of them.

The national reports indicate something similar was happening to many of the people participating in the local listening sessions, she said.

As the process continues, bumps in the road are expected, she said, because “it’s a new way to relate to each other, a new kind of communication and relationship dynamic in the church,” particularly between bishops and laity.

“It is, as we say, a work in progress.”

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Nov 30

ORDINATION ANNIVERSARY

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Fr. Flavio Alberto Hernandez, OFM
Fr. Peter Precourt, AA
Fr. Mount Joseph Selvan Durai Raj, SJ
Fr. Pablo Matta
Fr. Francisco Javier Lopez Camarena, OFM

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Nov 15, 1970
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Stories Along the Border

By Patrick Giuliani
Hope Border Institute

Two people who had just crossed the border were recently shot and killed in separate incidents near El Paso. The first was traveling as part of a group along the roadside on the outskirts of the city when they were approached by two men in a truck who shot into the group, killing one and injuring another. A few days later a man passed away after being shot at while being detained by border officials. With so much death it can feel impossible to be thankful for the world we live in.

Working in the areas of immigration comes with the burden of learning how to carry grief. Every day there are new stories of abuse, torture or other forms of suffering for those who come to the US seeking safety. You often find yourself overwhelmed by stories of lives lost in the river

or bodies recovered from the desert. When surrounded by so much suffering it can be difficult to have hope.

Yet among all this sadness there is joy and there is always a reason to keep fighting.

I recently got to interview Manuel, a man from Nicaragua waiting in Ciudad Juárez for an opportunity to cross into the US. His year-long wait in Ciudad Juárez was tumultuous but he was overall thankful for it. Manuel considered himself blessed because he had a relatively peaceful stay as he spent his helping out in the shelter with general maintenance.

We talked about how he had fled his home after being threatened by police after he attended protests against the political instability in his country. During his journey to the US border he had to run from traffickers and struggled to find food and places to stay the night.

As we talked though he began to tear up about missing home and family but he was thankful



Bishop Seitz and Dylan Corbett, Executive Director of HOPE, welcoming families as they arrived in Ciudad Juárez. *Photo Courtesy of Hope Border Institute*

that he had managed to make it to the border unharmed. In front of me was a man who had risked

everything and yet still found the time to give thanks. As I left the shelter Manuel told me not to worry too much about him because he would make sure to stay safe and he gave me a hug.

Every day Manuel and countless others have to face the US immigration system which has been built up to keep them from seeking protection here in the US. Even in face of such daunting odds they still have a smile on their face and give thanks for the kindness shown to them. People on the move have taught me that giving thanks is an intentional action and each conversation reminds me of that lesson. Happy Thanksgiving.

Patrick Giuliani is the communications specialist at the Hope Border Institute. For more ways to get involved and support people on the move, visit www.hopeborder.org.

Historias de la frontera

Por Patrick Giuliani
Hope Border Institute

TDos personas que acababan de cruzar la frontera fueron asesinadas a tiros recientemente en incidentes separados cerca de El Paso. El primero viajaba en grupo por la carretera en las afueras de la ciudad cuando se les acercaron dos hombres en un camión que dispararon contra el grupo, matando a uno e hiriendo a otro. Unos días más tarde, un hombre falleció tras recibir un disparo mientras era detenido por los agentes fronterizos. Con tanta muerte puede parecer imposible dar las gracias por el mundo en

que vivimos.

Trabajar en el ámbito de la inmigración conlleva la carga de aprender a llevar el dolor. Todos los días hay nuevas historias de abusos, torturas u otras formas de sufrimiento para quienes llegan a Estados Unidos buscando seguridad. A menudo te ves abrumado por las historias de vidas perdidas en el río o de cuerpos recuperados en el desierto. Cuando se está rodeado de tanto sufrimiento puede ser difícil tener esperanza.

Sin embargo, entre toda esta tristeza hay alegría y siempre hay un motivo para seguir luchando.

Hace poco pude entrevistar a Manuel, un hombre de Nicara-

ga que espera en Ciudad Juárez una oportunidad para cruzar a Estados Unidos. Su espera de un año en Ciudad Juárez fue tumultuosa, pero en general estaba agradecido por ello. Manuel se consideraba bendecido porque su estancia fue relativamente tranquila, ya que se dedicó a ayudar en el albergue con el mantenimiento general.

Hablamos de cómo había huído de su casa tras ser amenazado por la policía después de asistir a las protestas contra la inestabilidad política de su país. Durante su viaje a la frontera con Estados Unidos tuvo que huir de los traficantes y luchó por encontrar

comida y lugares donde pasar la noche.

Mientras hablábamos, empeñó a llorar porque echaba de menos a su casa y a su familia, pero estaba agradecido por haber conseguido llegar a la frontera ileso. Ante mí había un hombre que lo había arriesgado todo y que, sin embargo, había encontrado tiempo para dar las gracias. Al salir del refugio, Manuel me dijo que no me preocupara demasiado por él porque se aseguraría de estar a salvo y me dio un abrazo.

Todos los días, Manuel y otros muchos tienen que enfrentarse al sistema de inmigración estadounidense que se ha creado para

impedir que busquen protección aquí en Estados Unidos. Incluso frente a estas desalentadoras probabilidades, siguen teniendo una sonrisa en la cara y dan las gracias por la amabilidad que se les muestra. La gente que se desplaza me ha enseñado que dar las gracias es una acción intencionada y cada conversación me recuerda esa lección. Feliz Acción de Gracias.

Patrick Giuliani es el especialista en comunicaciones del Hope Border Institute. Para conocer más formas de participar y apoyar a las personas en movimiento, visite www.hopeborder.org.

Special Collections November 2022

Collection for the Campaign for Human Development

The Catholic Campaign for Human Development 2022 Collection will be held on Saturday, November 19 and Sunday, November 20, 2022.

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.

Over 46 million people in the United States live on the margins and are being left behind by the recovery. CCHD remains committed to following Catholic moral teachings, demonstrating a preferential love for those who are poor, promoting the dignity of the human person, and strengthening working families. Your participation in this collection is a concrete expression of solidarity; giving

hope and extending a hand to fellow Americans.

On the weekend of November 19 and November 22, 2022 please take the opportunity to contribute to this worthy cause. Thank you for your support.

La Colecta Para la Campaña Católica para el Desarrollo Humano

La Colecta para Campaña Católica para el Desarrollo Humano que será recogida en todas las misas durante el fin de semana del 19 de noviembre y 20 de noviembre, 2022.

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 ayudando 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.

Más de 46 millones de personas en los Estados Unidos viven al borde de la pobreza y se siguen quedando atrás en su recuperación. La Campaña Católica para el Desarrollo Humano mantiene su compromiso de seguir las enseñanzas morales católicas, lo que demuestra un amor preferencial por los pobres, la promoción de la dignidad de la persona humana y el fortalecimiento de las familias trabajadoras. Su participación en esta colecta es una expresión concreta de solidaridad; dando esperanza y extendiendo la mano a nuestros compatriotas.

El fin de la semana del 19 y 20 de noviembre del 2020, por favor dé se la oportunidad de contribuir a esta digna causa.

Special Collection for the Progress: Catholic Ministry Appeal

The Progress: Catholic Ministry Appeal will be held on Saturday, November 26 and Sunday, November 27, 2022. Jesus invites us to follow him to continue building a solid and faithful community. Because the needs are significant and all contribu-

tions to the Ministry Appeal are essential, any gift amount you can make to the 2022 Appeal is greatly appreciated. Please join our Catholic family by making a generous and grateful donation to the 2022 Progress: Catholic Ministry Appeal today.

All of the funds collected will help benefit our 15 Ministries at the Diocese of El Paso.

On the weekend of November 26 and 27, 2022, please ask your parishioners to be as generous as possible and explain to them how their donation benefits our Diocese. Thank you for your support.

Progreso: Colección Especial de Campana Católica para los Ministerios (CMA)

Progreso: Campana Católica para los Ministerios se llevará a cabo el sábado 26 de noviembre y el domingo 27 de noviembre de 2022. Jesús nos invita a seguirlo para seguir construyendo una comunidad sólida y fiel. Debido a que las necesidades son significativas y todas las contribuciones a la Apelación del Ministerio son esenciales, cualquier cantidad de donación

que pueda hacer a la Apelación 2022 es muy apreciada. Únase a nuestra familia católica haciendo una donación generosa y agradecida al 2022 Progreso: Campana Católica para los Ministerios hoy.

Todos los fondos recaudados ayudarán a beneficiar a nuestros 15 Ministerios en la Diócesis de El Paso en forma de una subvención. Nuestros ministerios son: Ministerio de Consejería Católica, Ministerio de Campus Católico, Ministerio de Comunicaciones, Oficina de Educación, Paz y Justicia, Diaconado Permanente, Formación Religiosa, Programa de Formación de Seminaristas, Instituto Tepeyac, Jóvenes y Adultos Jóvenes, Ministerio de Tigua, Vocaciones y el Ministerio de Matrimonio y Vida Familiar.

El fin de semana del 26 y 27 de noviembre de 2022, por favor pida a sus feligreses que sean lo más generosos posible y les expliquen cómo su donación beneficia a nuestra Diócesis. Muchas gracias por su apoyo.

The Communion Rite Is When We Become What We Receive



Fr. Michael Lewis, STL

Throughout the Liturgy of the Eucharist — one of the two main parts of the Mass — we carry out the same actions of Christ when he instituted the Eucharist: he took bread, gave thanks, broke it, and gave it to his disciples (Matthew 26:26). Beginning with the Preparation of the Gifts and the Eucharistic Prayer, the priest takes the bread and wine and gives thanks (the meaning of the Greek word *eucaristia*). Then, in the Communion Rite, the transformed bread — now the Body of Christ — is broken and shared. Consequently, the faithful receive the Lord's Body and Blood as "spiritual food" in the same way that the apostles received them from the hands of Christ himself, the *Roman Missal* explains.

The Communion Rite links the Eucharistic Prayer with our reception of the Eucharist. It begins with the first of several expressions of mutual love, unity, and reconciliation — the Lord's Prayer. Through it, we petition God the Father for "our daily bread" as well as purifi-

cation from sin, so that "what is holy may in truth be given to the holy," the missal says. The priest then adds the *embolism* (from the Greek word for "insertion"), which expands the final petition of the Lord's Prayer with a note of peace and expectation taken from Titus 2:13.

Then, following Christ's teaching in Matthew 5:23–24 to reconcile with one's neighbor before approaching the altar, we share a symbol of our unity, communion, and charity in the Rite of Peace. This exchange of greetings is intended to be brief so it doesn't detract from the next ritual action, the Fraction of the Bread, during which the priest breaks the bread while the invocation, "Lamb of God," is sung or said. This is not just a practical portioning of the Eucharistic bread for distribution to the faithful. Rather, the fraction "signifies that the many faithful are made one body by receiving Communion from the one Bread of Life, which is Christ," the missal explains (see 1 Corinthians 10:16–17). This particular ritual so greatly expresses our unity as the one Body of Christ that what we call "the Mass," the early Church used to call "the breaking of the bread" (see Acts 2:42).

Before the Body and Blood of Christ is distributed, the priest invites the faithful to Communion with two lines derived



from Scripture (John 1:29 and Revelation 19:9). The people respond with a third line (Matthew 8:8). This formula balances our understanding of our baptismal call to Communion with our acknowledgement of our unworthiness as sinners. Only in humility can we then approach the altar to receive Communion, where we express — in our "Amen" — our confidence and faith that what we are about to receive is indeed the Body and Blood of Christ.

However, there are implications for us when we say this "Amen" (which comes from the Hebrew word for "it is true"). We are not just declaring our belief that what we are receiving is the Body of Christ. We

are also expressing our fervent desire to enter into Communion with Christ, to participate fully in this sacrament of unity, and to be part of the Body of Christ. As St. Augustine exhorted, "Behold what you are, become what you receive." We must allow our Communion with Christ to transform us, he says, "so that our 'Amen' may be true."

After we have received Communion, it is common to return to our pews and pray privately. However, we should not neglect to participate in the singing of the Communion hymn, which is itself another expression of our Communion. The hymn's purpose is "to express the spiritual union of the communicants by means of the unity of their voices,

es, to show gladness of heart, and to bring out more clearly the 'communitarian' character of the procession to receive the Eucharist," the *Roman Missal* reminds us.

The Communion Rite concludes with the aptly named Prayer after Communion. Having fed on the "heavenly delight" that is the Eucharist, we pray that it may bring about spiritual fruits and effects in us, especially eternal communion with God in heaven.

Though brief, the Concluding Rites form the last part of the Mass. We will examine them, and how they prepare us for our Christian mission to serve one another, next month.

El Rito De La Comunión Es Cuando Nos Convertimos En Lo Que Recibimos

A lo largo de la Liturgia de la Eucaristía —una de las dos partes principales de la Misa— realizamos las mismas acciones de Cristo cuando instituyó la Eucaristía: tomó el pan, dio gracias, lo partió y lo dio a sus discípulos (Mateo 26,26). Comenzando con la Preparación de los dones y la Plegaria eucarística, el sacerdote toma el pan y el vino y da gracias (el significado de la palabra griega *eucharistia*). Luego, en el Rito de la Comunión, el pan transformado —ahora el Cuerpo de Cristo— está partido y compartido. Así, los fieles reciben el Cuerpo y la Sangre del Señor como "alimento espiritual", del mismo modo que los apóstoles los recibieron de manos del propio Cristo, explica el *Misal Romano*.

El Rito de la Comunión vincula la Plegaria eucarística con la recepción de la Eucaristía. Comienza con la primera de varias expresiones de amor mutuo, unidad y reconciliación: el Oración del Señor. A través

de ella, pedimos a Dios Padre "nuestro pan de cada día", así como la purificación del pecado, para que "verdaderamente se den a los santos las cosas santas", dice el misal. A continuación, el sacerdote añade el *embolismo* (de la palabra griega que significa "inserción"), que amplía la última petición del Padrenuestro con una nota de paz y expectación tomada de Tito 2,13.

Luego, siguiendo la enseñanza de Cristo en Mateo 5,23-24 de reconciliarse con el prójimo antes de acercarse al altar, compartimos un símbolo de nuestra unidad, comunión y caridad en el Rito de la paz. Este intercambio de saludos pretende ser breve para no desviar la atención de la siguiente acción ritual, la Fracción del Pan, cuando el sacerdote parte el pan mientras se canta o dice la invocación "Cordero de Dios". No se trata sólo de una porción práctica del pan eucarístico para su distribución a los fieles. Más bien, la

fracción "significa que los fieles, siendo muchos, en la Comunión de un solo Pan de vida, que es Cristo muerto y resucitado por la salvación del mundo, se hacen un solo cuerpo", explica el misal (véase 1 Corintios 10,16-17). Este ritual particular expresa tanto nuestra unidad como único Cuerpo de Cristo que lo que llamamos "la Misa", la Iglesia primitiva lo llamaba "la fracción del pan" (ver Hechos 2,42).

Antes de distribuir el Cuerpo y la Sangre de Cristo, el sacerdote invita a los fieles a la Comunión con dos líneas derivadas de la escritura (Juan 1,29 y Apocalipsis 19,9). El pueblo responde con una tercera línea (Mateo 8,8). Esta fórmula equilibra nuestra comprensión de la llamada bautismal a la Comunión con el reconocimiento de nuestra indignidad como pecadores. Sólo con humildad podemos acercarnos al altar para recibir la Comunión, donde expresamos —en nuestro "Amen"— nuestra confianza y

fe en que lo que vamos a recibir es realmente el Cuerpo y la Sangre de Cristo.

Sin embargo, hay implicaciones para nosotros cuando decimos este "Amén" (que viene de la palabra hebrea para "es verdad"). No sólo estamos declarando nuestra creencia de que lo que estamos recibiendo es el Cuerpo de Cristo. También estamos expresando nuestro ferviente deseo de entrar en comunión con Cristo, de participar plenamente en este sacramento de unidad y de formar parte del Cuerpo de Cristo. Como exhortaba San Agustín: "Contempla lo que eres, conviértete en lo que recibes". Debemos permitir que nuestra Comunión con Cristo nos transforme, dice, "para que nuestro 'Amén' sea verdadero".

Después de recibir la Comunión, es habitual volver a nuestros bancos y rezar en privado. Sin embargo, no debemos dejar de participar en el canto de la Comunión, que es en sí mismo

otra expresión de nuestra Comunión. "Por la unión de las voces, debe expresar la unión espiritual de quienes están comulgando, demostrar la alegría del corazón y poner de relieve el carácter comunitario de la procesión de los que van a recibir la Eucaristía", nos recuerda el *Misal Romano*.

El Rito de la Comunión concluye con la bien llamada Oración después de la Comunión. Habiéndonos alimentado del "manjar celestial" que es la Eucaristía, pedimos que ésta produzca en nosotros frutos y efectos espirituales, especialmente la comunión eterna con Dios en el cielo.

Aunque breve, el Rito de Conclusión constituye la última parte de la Misa. Los examinaremos, y cómo nos preparan para nuestra misión cristiana de servirnos unos a otros, el próximo mes.

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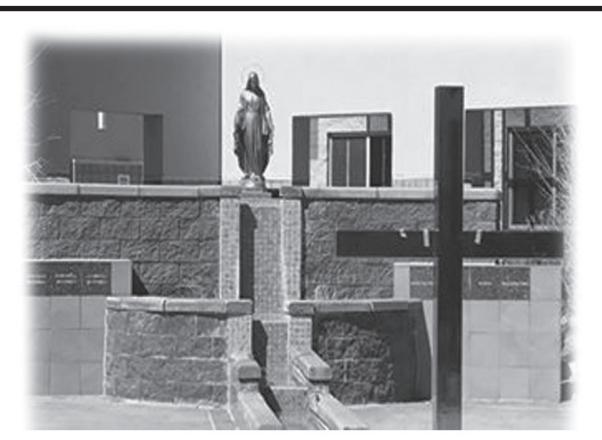
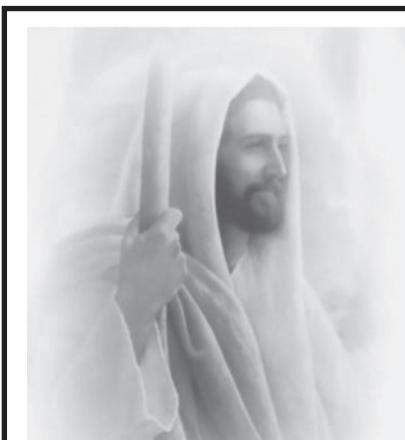
Wednesday - Friday 9 am -12 pm

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

Saturday 5 - 6

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

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



"Send Him Back!"



Janet M. Crowe

"Oohs" and "Aws" and "How sweet" echo around the room as everyone gathers to greet the new baby in the family. Billy, however, is not impressed.

"Send him back!" grumbles little Billy.

"What?" Aunt Lizzie says in surprise. "Why do you say that, Billy?"

"You said you were going to bring me a little cousin to play with," Billy says. "This one is no good. He just lies there and can't do nothing. You have to do everything for him. You even said you were tired all the time now. He's no fun. Send him back and get a good one."

Everyone laughs except Billy's teenaged sister Sally who is standing in the doorway.

"I can't send him back, Billy," explains Aunt Lizzie. "Yes, I'm tired right now, but your mom and other aunts will help me when I need it. Everything will

be all right. Be patient. He will get bigger and be able to do stuff with you very soon."

"Oh, yuck!" Billy says, scrunching up his nose. "He also stinks. I don't think I want to do stuff with him. Send him back. I'm sure they'll give you a refund. Stores do that if something is bad or stinky."

"He's very young right now," Aunt Lizzie says, "but soon he will be crawling and walking and then running. You started out in exactly this same way several years ago. Now look at how big you are. In fact, this little one started out even much smaller than he is now. When he first became part of our family inside of my womb, he was as tiny as a grain of sugar. Inside of him there was a plan that helped him grow and develop all of his little fingers and toes and all his inside stuff that sometimes makes stinkies until he got to be big enough to live here with us now. Pretty amazing, isn't it?"

"He doesn't look like much right now," Billy sighs. "He's only the size of my football. He can't even play dinosaurs with me. You should have swallowed a ball or something so he could have learned how to play while he was doing all that growing."

"I think you might have to

teach him that," Aunt Lizzie laughs. "You know, your sister Sally wasn't too sure of you either when your mom brought you home from the hospital."

"What?" Billy asks in surprise. "I can do tons of stuff. I can even run faster than Sally."

"Not when you were first born," says Aunt Lizzie who turns and winks at Sally by the doorway. "Isn't that right, Sally? Do you remember how little Billy was when he was first born? You wanted to dress him up in your doll clothes, but they were too big for him."

"I'm not a doll!" cries Billy.

"I remember," says Sally, walking slowly toward the new baby. "I had forgotten how small and helpless they are when they're first born." As Sally reaches to touch the baby's hand, little fingers wrap themselves around her finger.

"Wow!" says Billy. "He likes you already!"

"See there!" says Aunt Lizzie. "Babies grow up so quickly. They become toddlers and then children, like you, Billy. Pretty soon, they are teenagers like Sally. Then young adults going away to college. God loans us these precious children for a little while so we can share in His wonderful miracle of creation."

Children show us the wonders of life and fill our hearts with joys we never thought possible."

"They're also a lot of work," Billy says, still holding his nose.

"Yes, and there will be challenges and even tears along the way," agrees Aunt Lizzie, "but it is all worth it! Babies are made of promise and hope, joy and love!"

"I'm not sure they are always a blessing," mutters Sally. "What if they mess up all the plans you had, all the dreams you thought you wanted? What if they make you miserable instead of happy?"

Aunt Lizzie turns to Sally whose finger is still wrapped in the baby's tiny hand.

"See those little fingers, Sally?" asks Aunt Lizzie. "Those fingers will paint a future that will be brighter and more colorful than anything we had planned. Those tiny toes will dance their way into our hearts and take us on journeys of exploration to see the world in a way we have never experienced. Whether a family plans to have a baby or one is an unplanned surprise, like this one was, there will be delights but also hardships along the way. With Billy as a little brother, you know there is no escaping that."

"Hey!" Billy cries indignantly

as Sally laughs.

"However," Aunt Lizzie continues, "God has a plan for Billy, for you, and for this baby too. God has a plan for each of us. Sometimes when we think we have the future all figured out, a detour gets thrown in our path. We can fight it and probably hurt ourselves as well as hurting others, or we can look for help in finding our way along the new path. We don't ever have to do it alone. Even if I didn't have your mom and aunts, I know that there would be other kind people who would help me when I need it. That's what God has placed us on this earth to do."

"Okay, fine," Billy interrupts, "I guess the baby can stay."

Even Sally laughs and then whispers to her aunt, "Can I bring a friend of mine to visit you and maybe even babysit this little bundle of promise and hope?"

Aunt Lizzie gives Sally a hug, "Any time, my precious niece, any time!"

MAKING SENSE OF BIOETHICS

Psychedelic Drugs and New Mental Health Treatments



Fr. Tad Pacholczyk

Researchers are investigating a new generation of drugs for treating mental illness derived from psychedelic substances. A molecule known as psilocybin, for example, found in "magic mushrooms," appears to be helpful in treating patients with depression. Although these powerful psychoactive substances can be abused for their hallucinogenic/psychedelic properties, several strategies can help assure their therapeutic use in an ethically-sound way for the treatment of mental illness.

One strategy involves an approach known as "microdosing." A microdose relies on a fraction of the dose that typically causes a hallucinogenic, psychedelic experience. Anti-depressant benefits have been reported with doses a tenth to a twentieth of the psychotropic "tripping dose," thereby avoiding a full-blown psychedelic experience.

A 2022 study published in the journal *Nature* by researchers from the University of British Columbia confirmed that at one month post treatment, psilocybin microdosers demonstrated

greater observed improvements in mood and mental health when compared to non-microdosed controls.

In addition to psilocybin, a faster-acting psychedelic drug known as dimethyltryptamine, or DMT, is also being studied for its ability to provide durable antidepressant activity for some patients, with benefits reportedly lasting 3-5 months following treatment.

Psychedelic-assisted approaches show particular promise when combined with psychotherapy sessions to treat severe depression or post-traumatic stress disorder (PTSD) or both. Following a microdosing session, an individual may report feeling more emotionally tender, more sensitive to his or her own feelings, and more open to breaking out of neurotic thought loops.

In the hands of a skilled therapist, it may be possible to use that period of reflection to help a patient find his or her way through a past trauma. Integration becomes quite important, as the therapist seeks to "imprint" new insights and create new pathways.

Some clinicians have emphasized that without supportive interventions and appropriate psychotherapy, if a painful experience is unlocked, there is a risk of re-traumatization and severe stress. Individuals being treated with psychedelics might be triggered to confront unanticipated and painful memories; alterna-

tively, visceral, uncomfortable or frightening experiences may be provoked, potentially making matters worse for an individual who is seeking improved mental health. Accompaniment and therapy in psychedelic treatment is, therefore, particularly important. An already-established, trusted and tested relationship with a psychotherapist is invaluable prior to turning towards approaches that rely on drug-induced alterations of one's mental state.

Although the physiological safety of psychedelics is relatively well established, psychological and psychiatric effects are less predictable, with effects that depend on setting, health, mood, belief systems and cultural environment. A good measure of caution and circumspection are required and these agents should only be used under skilled supervision. People have entered into states of psychosis after experimenting with psychedelic drugs. Experiencing a "bad trip" can leave individuals with flashbacks for years. If someone is already on the brink of psychosis or despair, the wrong experience could be very damaging.

When it comes to psychotherapy, moreover, not all practitioners will necessarily be equally competent. The adage, "Be careful who you allow to walk in the landscape of your mind," implies that care and practical wisdom are called for when pursuing professional guidance and support. A competent Catholic

psychotherapist can assist with treatment from a holistic angle that integrates spiritual, religious and psychological dimensions, all of which may be needed for healing therapies to be most effective.

Young people require special attention and protection from drug-induced effects. Early exposure to mind-altering drugs can turn into disastrous multi-year stretches with various addictions. Mind-altering drugs raise the prospect of pushing youth with fragile, still-developing neural circuits "over the edge" and leading them into a future marked by struggles with substance dependencies.

For more extreme cases of depression, patients receiving larger psychedelic doses than microdoses have also sometimes reported enduring improvements. Advocates for the use of psychedelic substances note that while some may recoil at the prospect of "tripping" or encountering distortions in perception, those facing severe depression already have a highly distorted perception and that such drugs may help derail patterns of neural activity that underlie these distortions.

As clinical work with psychedelic substances advances, we may begin to see the development of other variants of these molecules that will offer desirable therapeutic outcomes without the "hallucinations" that are often seen as a barrier for

these types of drugs.

Recognizing a certain eagerness on the part of the public to become early adopters of psychotropic therapies, e.g. marijuana treatments promoted on limited evidence, it remains important to emphasize how prudence and caution are in order. In the words of one researcher, "public uptake of microdosing has outpaced evidence, mandating further prospective research."

As these drugs begin to appear on the scene for valid therapeutic purposes, it will be important to acknowledge the risks and dangers of non-monitored or self-administered psychedelics, even as we seek to identify and carefully minister to mental health subpopulations that may benefit significantly from these novel and promising approaches.

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

Morir Es Nacer



Padre Wilson Cuevas

"Si el grano de trigo sembrado en la tierra muere, producirá mucho fruto" (Jn. 12,24)

Isabel Saavedra, en su libro Bolitas de Anís, cuenta el siguiente diálogo con sus alumnos: "Celebrando una Tertulia Literaria con alumnos de 9 a 11 años, surgió el tema de la otra vida. Uno de los muchachos, sin rodeo, preguntó: Pero vamos a ver, hay vida o no la hay? Cuando un niño sale del vientre de su madre, termina con una vida para empezar otra, se puede decir que es un vivo o un muerto? El muchacho se quedó mirándola, sonrió y después dijo: Ya está! Entonces, morirse es nacer".

Nacer es entrar en la vida. Pero la vida en la tierra es una vida rodeada de muerte. El vivir de aquí es ir muriendo poco a poco, día a día. La muerte es una entrada en la vida eterna, donde "ya no hay muerte, ni luto ni llanto" solo vida sin fin. Si nacer es entrar en la vida, morir es el más pleno nacimiento. Con razón decía Fr. José Suárez, SJ. "Últimamente me he dado cuenta, que morir es un placer, porque es descanso y paz en la presencia del supremo bien que es Dios Nuestro Padre". Es posible humanamente morir bromeando. Pero solamente la firme esperanza de encontrarse con el Amado Amante, hace posible ver la muerte alegremente. La buena muerte no se improvisa. Se aprende a morir en

la misma medida que se aprende a vivir a la luz de la muerte. Y eso solo se logra a la luz de la fe.

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 quisieramos que fuesen. Pero la visión, el panorama, que el creyente y el ateo esperan es enormemente distinto. El creyente piensa y cree que con la muerte empieza su verdadera vida. El ateo piensa y cree que con la muerte todo acaba. Para aquel la muerte es el principio. Para el otro es el final, la destrucción. (la vida no se acaba se transforma..). A la hora de 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 que tiene, no sabe lo que pierde. El que tiene fe y lucha por vivirla goza de una inmensa riqueza y debe estar enormemente agradecido a Dios.

La mayoría de la gente siente temor ante la realidad de la muerte "miedo mortal a morir, el miedo a que mueran nuestros seres más queridos y miedo de la manera misma en que hayamos de morir. "Nadie quiere oír hablar de eso y nadie quiere pensar sobre estas cosas; sin embargo la muerte les sobreviene a todas las personas y es preciso que hablamos y aceptemos desde ahora aunque sea tan difícil comprenderlo.

"No quiero cumplir 15 años, no quiero crecer Mamá, no quiero que tu y mi papá se hagan viejitos y se mueran" Esta fue la contestación que una jovencita le dio a su Mamá, cuando le



pregunta que quería hacer para celebrar sus quince años de edad. Había pasado solo seis meses de la muerte de su abuelita y todavía todos estaban muy resentidos.

Ojalá los padres educaran a sus hijos ante la realidad inevitable de la muerte para que no experimente el sentimiento de rabia y rencor que deja la pérdida de un ser querido por eso es necesario una reflexión acerca de lo inevitablemente tiene que suceder. Ya la Biblia dice: Vendrá como un ladrón silencioso que llega cuando menos lo esperamos".

Uno de los signos que no aceptamos la muerte es dejar intacta la habitación o lugar preferido de la casa que frecuentaba ese ser querido que a partido; tal como si siguiera vivo. Mientras se mantengan estas cosas inamovibles, que puede convertirse en muchos años no se termina de elaborar el duelo, por

el contrario se prolonga.

El Fr. Ignacio Larrañaga, en su libro Del sufrimiento a la Paz, comenta que esa es la forma más absurda de sufrir, puesto que por más que lloremos y nos lastimemos y le reclamemos a Dios; nada de lo que ya pasó, va a cambiar, de modo que es tonto estar dándonos de cabezazos en la pared, tratando de cambiar las cosas. El sufrimiento lo generamos nosotros. Eso lo comprendí, hasta después de mucho tiempo; después de pasar por muchas situaciones de pérdidas de familiares y amigos. Que difícil es aceptar la muerte cuando nos toca en las personas que más queremos y de forma muchas veces repentina, se presenta así, tan asesina, tan cruel, tan desconsiderada.

La muerte es una realidad que nos toca a todos, ricos y pobres, a los que se creen poderosos y a

los desvalidos; a los que se creen genios ni a los que no lo son; a los que son médicos o a los que tienen Seguros de salud privados. A los que no les importa morir y a los que sí les importa; a los que tienen todo su paquete de funeraria listo y a los que no lo tienen. Como dice el Jorge Manrique en una de sus coplas: "Nuestras vidas son los ríos que van a dar al mar, que es morir. Allí se acaban los señoríos, los títulos y honores, Allí los ríos caudalosos, allí los otros medianos y más chicos: Allegado son iguales los que viven por sus manos y los ricos. Lo importante y necesario es prepararnos para enfrentar esta inevitable realidad con fe y esperanza en la misericordia de Jesucristo, Dios y salvador que va a decir el destino eterno de todos. Recuerda que estamos en las manos de Dios!

To Die is To Be Reborn

If the grain of wheat sown in the ground dies, it will produce much fruit" (Jn. 12,24)

Isabel Saavedra, in her book Bolitas de Anís, tells the following dialogue with one of her students: "Holding a Liturgical Gathering with students 9 to 11 years old, the subject of the afterlife came up. One of the boys bluntly asked: but let's see, is there life or not? When a child exits its mother's womb, one life ends and another one begins, can we say that he is living or dead? The boy stared at her, smiled and then said: That's it! Then to die is to be born".

To be born is to enter into life, but life on earth is a life surrounded by death. Living here is dying little by little, day by day. Death is an entrance into eternal life, where there is "no more death, no mourning or crying", only life without end. If being born is to enter into life, to die is full birth. Fr. Jose Suárez, SJ rightly said "lately I have realized that dying is a pleasure, because it is rest and peace in the presence of the supreme good

that is God Our Father". It is humanly possible to joke about it, but only the firm hope of meeting the Beloved, makes it possible to see death joyfully. A good death is not improvised. One learns to die to literally learn to live in the light of death. And that can only be achieved in the light of faith.

The reality of eternity is not affected by whether you are a believer or an atheist. What we think does not change the reality of things: things are how they are, not how we would like them to be. But the vision, the panorama that the believer and the atheist expect is enormously different. The believer thinks and believes that with death begins his true life. The atheist thinks and believes that with death everything ends. For one, death is the beginning, for the other one, it is the end, destruction. (life does not end, it is transformed. At the time of death and at the time of life, if one values and appreciates his life, faith in immortality is a treasure. The one who has the misfortune of not having faith does not know

what he lacks. He who does not live according to the faith he has, does not know what he loses. He who has faith and struggles to live it enjoys immense wealth and must be enormously grateful to God.

Most people feel fear at the reality of death "deathly fear of dying, the fear that our loved ones will die and fear of the very way in which we will die. "No one likes to talk or think about these things"; however, death comes to all people and we need to speak and accept now even if it is so difficult to understand.

"I don't want to be 15, I don't want to grow up, mother, I don't want you and my father to get old and die". This was the answer a young girl gave her mother when asked how she would like to celebrate her fifteenth birthday. It had only been six months since her grandmother had died and everyone was still resentful. I wish parents would educate their children of the inevitable reality of death so they will not experience the feeling of rage and resentment that leaves

the loss of a loved one. That is why it is necessary to reflect on what inevitably has to happen. The Bible says: "It will come like a silent thief when we least expect it".

One of the signs that we do not accept the death of one of our loved ones is leaving their bedroom or favorite place of the house intact; just like if they were still living. As long as these things remain the same, which can be many years, the mourning does not end, on the contrary, it is extended.

Fr. Ignacio Larrañaga, in his book From Suffering to Peace, comments that this is the most absurd way to suffer, being that no matter how much we cry or hurt and complain to God, nothing that has already happened is going to change, so it is silly to be banging our heads against the wall trying to change things. We generate our own suffering. This I understood after a long time; after the loss of many family and friends. It is difficult to accept death when it touches us the people we love most and often

suddenly; it appears like this, so murderous, cruel, so inconsiderate.

Death is a reality that touches all of us, rich and poor, those who think they are powerful and those who are powerless; those who think they are geniuses and those who are not; those who are doctors or those who have private healthcare. Those who don't mind dying and those who do mind; those who have their funeral arrangements and those who don't. Like Jorge Marínque says in one of his couplets: "Our lives are the rivers that go to the sea, which is to die. There the lordships, titles and honors end. There the flowing rivers, there, the other medium and smaller ones: those who live by their hands and the rich are equal. What is important and necessary is to prepare ourselves to face this inevitable reality with faith and hope in the mercy of Jesus Christ, God and Savior who will determine the eternal destiny of all. Remember that we are in the hands of God!"

Thankful for the Generous Support to Progress Catholic Ministry Appeal

By Tina Edwards-Milam
Annual Appeal Director

As we prepare for the Thanksgiving holiday, may we take a moment to reflect and be truly thankful for all the many blessings the Lord bestows upon us. The Lord makes Himself present each and every day. He is present every step of the way, keeping us above the water as we work through the many trials and tribulations that may come our way.

We cannot thank you enough for your prayers and support; because of your generous donations, we can continue to support the vital work of the church through our 15 ministries providing aid to thousands of families across the Diocese in El Paso and West Texas.

The success of the Progress: Catholic Ministry Appeal depends on thousands of donors who support us each year.

We may face trials and tribulations right now, however, we must remember to cultivate a spirit of thankfulness even during those trials and heartaches. Remember, He loves us and is with us even during the darkest most



challenging times. The Lord does not promise we will go through this life unscathed, however, He does promise a beautiful redemptive outcome in the end. It is only fitting we give Him all thanks and glory!

Lord, teach me to offer you a heart of thanksgiving and praise in all my daily experiences of life. Teach me to be joyful always, to pray continually and to give thanks in all my circumstances. I accept them as Your will for my life (1 Thessalonians 5:16-18).

Thanksgiving is an especially perfect time to come together to

reflect on His goodness.

The Progress: Catholic Ministry Appeal works in support of our diocesan ministries. One ministry in particular that is continuously connecting our Catholic community of faith, is the Communications Ministry. This ministry manages the church's public messaging and image and promotes communication of church events and programs throughout the Diocese of El Paso. Uniting All as One in Christ!

The Communication Ministry reaches far beyond one's perception. The work of the Communi-

cations Ministry can be seen in press releases and newspaper advertising, Facebook events, and updates concerning ministries, website pages, televised Mass, Bishop Mark's podcast, and the Rio Grande Catholic newspaper that continuously reflects on the story of our faith in the Diocese of El Paso.

We recall the Apostle Paul's words, "As it is written, 'How beautiful are the feet of those who bring good news!' —Romans 10:15.

The Communication Ministry is called the 'beautiful hands and feet' to put on the Full Armor

of God as they help evangelize, sharing the story of God's love through Christ who lives in us and loves us so profoundly.

In addition, this substantial Ministry is contacted every time our Diocese needs to communicate with parish communities about community needs and paths to lovingly advance the journey of spreading the Good News of following Jesus. Continuously connecting our Catholic community of faith.

When we give back by supporting our ministries through the Progress: Catholic Ministry Appeal, we continue spreading the Good News of the Gospel.

The Lord is generous with us, and we must imitate His Grace by being generous with others. Thanksgiving is an especially perfect time to come together to thank the Lord, reflect on His Goodness, and continue doing His work ~ spreading the Good News!

Please Make an Appeal gift today! Visit www.2022progress.org

Agradecido por el generoso apoyo al Llamamiento del Ministerio Católico para el Progreso

By Tina Edwards-Milam
Annual Appeal Director

Mientras nos preparamos para el Día de Acción de Gracias, tomemos un momento para reflexionar y estar verdaderamente agradecidos por todas las muchas bendiciones que el Señor nos otorga. El Señor se hace presente todos los días. Él está presente en cada paso del camino, manteniéndonos por encima del agua mientras trabajamos a través de las muchas pruebas y tribulaciones que pueden venir en nuestro camino.

No podemos agradecerles lo suficiente por sus oraciones y apoyo; Debido a sus generosas donaciones, podemos continuar apoyando el trabajo vital de la iglesia a través de nuestros 15 ministerios que brindan ayuda a miles de familias en toda la Diócesis en El Paso y el oeste de Texas.

El éxito de Progreso: Campaña para los Ministerios Católicos

depende de miles de donantes que nos apoyan cada año.

Podemos enfrentar pruebas y tribulaciones en este momento, sin embargo, debemos recordar cultivar un espíritu de agradecimiento incluso durante esas pruebas y angustias. Recuerde, Él nos ama y está con nosotros incluso durante los tiempos más oscuros y difíciles. El Señor no promete que pasaremos por esta vida ilesos, sin embargo, Él promete un hermoso resultado redentor al final. ¡Es justo que le demos todos los tornillos y lágrimas!

Señor, enséñame a ofrecerte un corazón de acción de gracias y alabanza en todas mis experiencias diarias de la vida. Enséñame a estar siempre alegre, a orar continuamente y a dar gracias en todas mis circunstancias. Los acepto como Tu voluntad para mi vida (1 Tesalonicenses 5:16-18).

El Día de Acción de Gracias es un momento especialmente perfecto para reunirse y reflexionar

sobre Su Dios.

Progreso: Campaña para los Ministerios Católicos trabaja en apoyo de nuestros ministerios diocesanos. Un ministerio en particular que está conectando continuamente nuestra comunidad católica, es el Ministerio de Comunicaciones. Este ministerio administra los mensajes públicos y la imagen de la iglesia y promueve la comunicación de eventos y programas de la iglesia en toda la Diócesis de El Paso. ¡Uniendos a todos como uno en Cristo!

El Ministerio de Comunicación va mucho más allá de la percepción de uno. El trabajo del Ministerio de Comunicaciones se puede ver en comunicados de prensa y publicidad en periódicos, eventos de Facebook y actualizaciones sobre ministerios, páginas web, misa televisada, podcast del Obispo Mark y el periódico católico de Río Grande que reflexiona continuamente sobre la historia de nuestra historia

en la Diócesis de El Paso.

Recordamos las palabras del apóstol Pablo: "Como está escrito: '¡Qué hermosos son los pies de los que traen buenas nuevas!' (Romanos 10:15).

El Ministerio de Comunicación se llama las "manos y pies hermosos" para ponerse la armadura completa de Dios mientras ayudan a evangelizar, compartiendo la historia del amor de Dios a través de Cristo que vive en nosotros y nos ama tan profundamente.

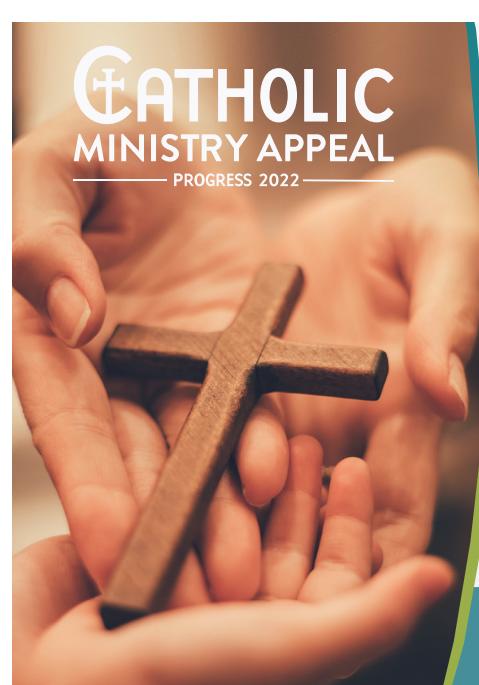
Además, este ministerio sustancial se contacta cada vez que nuestra diócesis necesita comunicarse con las comunidades parroquiales sobre las necesidades y caminos de la comunidad para avanzar amorosamente en el viaje de difundir las Buenas Nuevas de seguir a Jesús. Conectando continuamente nuestra comunidad católica de faz.

Cuando retribuimos apoyando nuestros ministerios a través de Progreso: Campaña para los

Ministerios Católicos, continuamos difundiendo las Buenas Nuevas del Evangelio.

El Señor es generoso con nosotros, y debemos imitar Su gracia siendo generosos con los demás. ¡El Día de Acción de Gracias es un momento especialmente perfecto para reunirse para agradecer al Señor, reflexionar sobre Su bondad y continuar haciendo Su obra ~ difundiendo las Buenas Nuevas!

¡Haga una donación de Progreso: Campaña para los Ministerios Católicos hoy! Visita www.2022progress.org



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Two Priests and a Deacon Attend ICSC to Learn about Stewardship

By Karina Sandoval
Stewardship Coordinator

Fr. Ben Flores, Pastor and Fr. Sergio Legarreta, Parochial Vicar of St. Frances Xavier Cabrini Parish and Deacon Bob Guerra, Parish Administrator at El Buen Pastor Mission attended the International Catholic Stewardship Conference in Anaheim, California on October 2nd thru the 5th to learn about the meaning of Stewardship and how to do Parish Stewardship.

The International Catholic Stewardship Conference is an annual conference that fosters an environment in which stewardship is understood, accepted, and practiced throughout the Catholic Church. The ICSC Conference offers the opportunity to pray, learn, network, cultivate new relationships, and reflect on the life of stewardship in the Catholic Church. Also, the conference opened an space to exchanged ideas on how to prepare for the Church's transformational future in the post COVID-19 environment.

Presentations are offered for diocesan personnel and parish administrators, topics such as: "Preaching Stewardship: How effective homilies are essential to the Stewardship message," "Best practices to help parishes promote Stewardship more effectively," "Steps to create a Stewardship Ministry in Parishes" and "What are we still learning about

re-engaging parishioners post pandemic." Presentations are offered in English and Spanish. Over 720 attendees from throughout the world participated in this year's conference. Speakers included: Most Reverend Salvatore Cordileone, Archbishop from the Archdiocese of San Francisco California, Scott Whitaker, Director of Stewardship and Development from the Diocese of Austin, Texas, Leisa Anslinger, Director of Catholic Life and Faith and Armando Cervantes, Director of Youth and Young Adults and Hispanic Ministry from the Diocese of Orange, California. The Conference also gives an opportunity to attendees to enjoy the city's attractions, this year main attraction was: Disney Downtown.

Fr. Ben Flores, said: "ICSC was a fine learning experience; I gained a greater understanding of our call for faithful stewardship. The basics of presence and sound communication were re-emphasized. Above all that because it is based on our Christian Spirituality of love, stewardship begins with serving the needs of others."

The parishes of St. Frances Xavier Cabrini and El Buen Pastor will receive Stewardship ministry training this Fall from the Catholic Foundation, this training has become essential in our local Church due to the fact that our Church is inviting everyone back to the Eucharist in the post COVID-19 environment this



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ministry will explain the meaning of Stewardship and the importance of discipleship, also the training will explain the different activities that can assist a parish to increase ministry participation and Sunday offering, activities include: Stewardship Commitment Day, Parish Outreach and Ministry Fairs.

The 2023 International Catho-

lic Stewardship Conference will focus on the National Eucharistic Revival on October 1 thru the 4th in Orlando, Florida, for more information visit: catholicstewardship.com

What is Stewardship? Stewardship is our gratitude to God of our time, talent and treasure for all the gifts that we have received.

If you are interested to learn about Parish Stewardship please contact: Karina Sandoval Enriquez at 915-872-8412 or at ksandoval@catholicfoundationelpaso.org.



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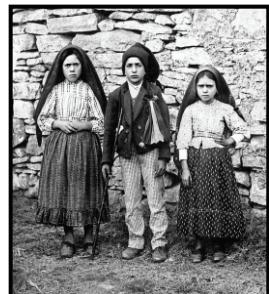
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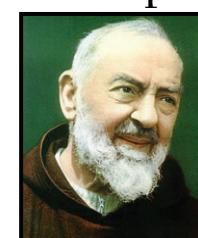
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