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October 2023

Synod on Synodality World Phase to Begin in October



Pope Francis has summoned a synod set to take place in Rome, commencing in October 2023, with a follow-up session scheduled for October 2024, bearing the theme “For a Synodal Church: Communion, Participation, Mission.” The 4-year process began in 2021 with all diocese in the world to hold local listening sessions. In 2022, the national conferences met to pray and prepare reports of the local dioceses and will culminate in October with the 1st part of the Universal Phase.

The resonance of this theme permeates the entire synodal process. Notably, Pope Francis has underscored that this event is not designed as a political arena where

winners and losers emerge but, instead, as a dedicated effort to discern how the Church can more effectively fulfill its divine mandate: to propagate the message of Jesus Christ in every corner of the world and amidst diverse cultures, ultimately benefiting all of God’s people.

Fr. Ivan Montelongo, Diocesan Vocations Director and Judicial Vicar will participate in the universal phase in 2023 and 2024. See page 6 and 7 for Fr. Montelongo’s insights as he embarks on the Universal Phase of the Synod on Synodality. *Photo Courtesy of The Dicastery for Communications at the Vatican.*

SPECIAL GUEST COLUMN - CARDINAL BLASE J. CUPICH

'Synodality': A New Word For An Ancient Reality

Pope Francis has insisted that for the church to be true to itself, we must act in a more synodal way. This is in keeping with the vision of renewal promoted in the teachings of the Second Vatican Council, which stressed the common dignity and mission of all the baptized for understanding the mystery and mission of the church.

All Catholics, as members of the church, not only journey and gather together, but also have the responsibility to actively share in the mission of proclaiming the Gospel.

In 2017, the International Theological Commission (ITC) produced a very helpful document, "Synodality in the Life and Ministry of the Church," to help guide our discussion as the church prepares for the upcoming synod on synodality. The text notes that synodality has its roots in an ancient and venerable term, "synod," which is rooted in divine revelation.

"Composed of a preposition 'syn' (with) and the noun 'ódós'



Cardinal Cupich

(path)," the documents notes, "(synod) indicates the path along which the people of God walk together. Equally, it refers to the Lord Jesus, who presents himself as "the way, the truth and the life" (Jn 14:6), and to the fact that Christians, his followers, were originally called "followers of the Way" (Acts 9:2; 19:9, 23; 22:4; 24:14, 22)." The fathers of the church consider the word "synod: a synonym for the church, as we see in the writings of St. John Chrysostom, who observes that "church" is the name

for "walking together (synodia)."

Yet, despite all of this very helpful theological background, we unfortunately have witnessed recent statements by some taking issue with Holy Father's decision to call a synod on synodality. Among the mistaken assertions, which are stoking fears, is that the gathering in Rome this October will radically alter church teaching and practice, align both with secular ideas and result in schism.

History has shown that the use of fear tactics by those who resist any kind of renewal that involves change is not new. We would do well to recall the speech, "Gaudet Mater Ecclesia" ("Mother Church Rejoices"), given by St. Pope John XXIII at the start of Vatican II.

In the face of dire predictions that the council would ruin the church, the saintly pope rejected the thoughts of "prophets of doom who are always forecasting disaster" in the world and in the future of the church.

But more important, these modern day "prophets of doom"

totally mischaracterize the aim of the synod on synodality. The main question for the upcoming synod is: How are we to remain faithful to Christ's own plan for the church? This is a question St. Pope John Paul II insisted the church must continually raise.

In his apostolic letter, "Novo Millennio Ineunte" ("At the Beginning of the New Millennium"), he wrote that the governing structures of the church "need to be examined constantly in order to ensure that they follow their genuinely evangelical inspiration." While acknowledging that much has been done in this regard since Vatican II, especially with respect to reforming the Roman Curia, the functioning of synods and episcopal conferences, there is still work to do "in order to realize all the potential of these instruments of communion, which are especially appropriate today in view of the need to respond promptly and effectively to the issues which the church must face in these rapidly changing times."

In other words, what Pope

Francis is doing in calling for a synod on synodality is in keeping with the vision of his predecessors and the Second Vatican Council.

So "synodality," while the word may seem new, actually speaks to an ancient reality. A careful reading of the document from the ITC cited above, makes clear that "synodality is the specific 'modus vivendi et operandi' ('way of living and working') of the church, the people of God, which reveals and gives substance to her being as communion when all her members journey together, gather in assembly and take an active part in her evangelizing mission."

The aim of the upcoming synod is in keeping with the vision of St. Pope John Paul II, as expressed by the ITC, namely that "making a synodal church a reality is an indispensable precondition for a new missionary energy that will involve the entire people of God."

That surely is nothing ever to be feared

Sinodalidad: Una Nueva Palabra Para Una Antigua Realidad

El Papa Francisco ha insistido en que, para que la Iglesia sea fiel a sí misma, debemos actuar de un modo más sinodal. Esto está en consonancia con la visión de renovación promovida en las enseñanzas del Concilio Vaticano II, que hizo hincapié en la dignidad y la misión comunes de todos los bautizados para comprender el misterio y la misión de la iglesia.

Todos los católicos, como miembros de la iglesia, no solo caminan y se reúnen, sino que también tienen la responsabilidad de compartir activamente la misión de proclamar el Evangelio.

En 2017, la Comisión Teológica Internacional (CTI) elaboró un documento muy útil, "La sinodalidad en la vida y el ministerio de la Iglesia", para ayudar a guiar nuestro debate mientras la Iglesia se prepara para el próximo sínodo sobre la sinodalidad. El texto señala que la sinodalidad tiene sus raíces en un término antiguo y venerable, "sínodo", que hunde sus raíces en la revelación divina.

"Compuesto por la preposición

'syn' (con) y el sustantivo 'ódós' (camino)", señalan los documentos, "(sínodo) indica el camino por el que el pueblo de Dios camina unido. Igualmente, hace referencia al Señor Jesús, que se presenta como "el camino, la verdad y la vida" (Jn 14,6), y al hecho de que los cristianos, sus seguidores, fueron llamados originalmente "seguidores del Camino" (Hch 9,2; 19,9.23; 22,4; 24,14.22)". Los padres de la iglesia consideran la palabra "sínodo: un sinónimo de la iglesia, como vemos en los escritos de San Juan Crisóstomo, quien observa que "iglesia" es el nombre de "caminar juntos (synodia)".

Sin embargo, a pesar de todos estos antecedentes teológicos tan útiles, lamentablemente hemos sido testigos de recientes declaraciones de algunos que cuestionan la decisión del Santo Padre de convocar un sínodo sobre la sinodalidad. Entre las afirmaciones erróneas, que están avivando los temores, está la de que la reunión en Roma el

próximo mes de octubre alterará radicalmente la enseñanza y la práctica de la Iglesia, alineará ambas con ideas seculares y dará lugar al cisma.

La historia ha demostrado que el uso de tácticas de miedo por parte de quienes se resisten a cualquier tipo de renovación que implique cambios no es nuevo. Haríamos bien en recordar el discurso "Gaudet Mater Ecclesia" ("La Madre Iglesia se alegra"), pronunciado por San Juan XXIII al comienzo del Vaticano II.

Ante las funestas predicciones de que el Concilio arruinaría a la Iglesia, el santo Papa rechazó los pensamientos de los "agoreros que siempre están pronosticando desastres" en el mundo y en el futuro de la Iglesia.

Pero lo que es más importante, estos "agoreros" de hoy en día tergiversan totalmente el objetivo del sínodo sobre la sinodalidad. La cuestión principal del próximo sínodo es: ¿Cómo permanecer fieles al plan de Cristo para la Iglesia? Esta es una pregunta que San Juan Pablo II insistió

en que la Iglesia debe plantearse continuamente.

En su carta apostólica "Novo Millennio Ineunte" ("Al comienzo del nuevo milenio"), escribió que las estructuras de gobierno de la Iglesia "necesitan ser examinadas constantemente para asegurar que siguen su inspiración genuinamente evangélica". Aunque reconoce que se ha hecho mucho en este sentido desde el Concilio Vaticano II, especialmente en lo que se refiere a la reforma de la Curia Romana, el funcionamiento de los sínodos y las conferencias episcopales, todavía queda trabajo por hacer "para aprovechar todo el potencial de estos instrumentos de comunión, que son especialmente apropiados hoy en día ante la necesidad de responder con prontitud y eficacia a las cuestiones que la Iglesia debe afrontar en estos tiempos de rápidos cambios."

En otras palabras, lo que está haciendo el Papa Francisco al convocar un sínodo sobre la sinodalidad está en consonancia

con la visión de sus predecesores y del Concilio Vaticano II.

Así que "sinodalidad", aunque la palabra pueda parecer nueva, en realidad habla de una realidad antigua. Una lectura atenta del documento del CCI antes citado, deja claro que "la sinodalidad es el específico 'modus vivendi et operandi' ('modo de vivir y de obrar') de la Iglesia, pueblo de Dios, que revela y da sustancia a su ser como comunión cuando todos sus miembros caminan juntos, se reúnen en asamblea y participan activamente en su misión evangelizadora".

El objetivo del próximo sínodo está en consonancia con la visión de San Juan Pablo II, expresada por el CCI, a saber, que "hacer realidad una iglesia sinodal es una condición previa indispensable para una nueva energía misionera que implicará a todo el pueblo de Dios".

Sin duda, no hay nada que temer

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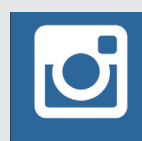
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INSEITZ INTO THE FAITH

We Must Teach Our Children: Every Life is Precious

Here we are in October, a month that for many years the bishops of the United States have designated as "Respect Life Month". The Church has recognized the decline in a respect for human life as one of the leading evils of this time in which we live. This is not to say that a failure to respect the tremendous dignity that the Lord has bestowed upon human beings is new. Ever since Cain slew Abel, his brother, out of jealousy, assaults on human dignity have been a sad reality of the human story.

But an argument can be made that in the present moment of human history this inability to recognize our fellow human beings as children of God has reached new depths. One of the clearest signs of this new nadir is our willingness to brutally kill our children in the first, most vulnerable stages of their lives.

Abortion has become, not only common, leading to the deaths of over 60 million unborn children in the last 50 years in the United States, it is now proposed as a form of 'health care' and a 'right' of women. No thought is given to the rights of unborn girls and boys who are never even considered.

Undoubtedly, women who did not anticipate that they might experience the natural results of sexual activity and find themselves expecting a child, enter into a real crisis moment in their lives, especially when they do not have the support of the father of the child or their family. It is here that those who have not lost a love and respect for the surpassing dignity of every human life must step up and fill the gap.

I would like to once again challenge every parish pastor and all members of the church to make your parish a place of

refuge and assistance for every woman who needs support in bringing her child to birth and navigating the challenges of motherhood. We should be co-workers with organizations in our community that provide prenatal care and support, such as Guiding Star.

If we are to restore a deep respect for the dignity of human life we must begin with our children. We must help them to learn about the God-given gift of marriage and family and the sacred meaning of the sexual union as a sacramental sign of the love of husband and wife—a sign so profound that it gives human beings the potential to be co-creators with God as they bring new life into the world.

Our children must learn that even when this gift is not used as God intended, the child conceived is loved into being by God, who can bring good even



Bishop Mark J. Seitz



out of our bad choices. The child conceived outside of marriage deserves the special love and support of the entire community so that we can supply what that child and mother may be missing.

A great opportunity for our children and families to put this special love and care into practice is coming up during this Respect Life Month. I would like to encourage all of our members to meet me at Mount Cristo Rey at

8:00 a.m. on October 14th for the Hike for Life. Those who come are asked to bring donations to support efforts like Guiding Star Women's Center in El Paso. I would ask those of you who cannot make this beautiful event at the Mountain to donate in support. We can restore respect for the great dignity of every human life one person at a time.

Debemos Enseñar A Nuestros Hijos: Cada Vida Es Valiosa

Estamos en octubre, un mes que desde hace muchos años los obispos de Estados Unidos han designado como el "Mes del Respeto a la Vida". La Iglesia ha reconocido que la disminución del respeto por la vida humana es uno de los principales males del tiempo en que vivimos. Esto no quiere decir que la falta de respeto por la tremenda dignidad que el Señor ha otorgado a los seres humanos sea algo nuevo. Desde que Caín mató a Abel, su hermano, por celos, los ataques a la dignidad humana han sido una triste realidad de la historia humana.

Pero se puede argumentar que en el momento actual de la historia humana esta incapacidad de reconocer a nuestros semejantes como hijos de Dios ha

alcanzado nuevas profundidades. Uno de los signos más claros de este nuevo nadir es nuestra disposición a matar brutalmente a nuestros hijos en las primeras y más vulnerables etapas de su vida. El aborto no sólo se ha convertido en algo común, que ha provocado la muerte de más de 60 millones de niños no nacidos en los últimos 50 años en Estados Unidos, sino que ahora se propone como una forma de "asistencia sanitaria" y un "derecho" de las mujeres. No se piensa en los derechos de las niñas y los niños no nacidos, que ni siquiera se tienen en cuenta.

Sin duda, las mujeres que no previeron que podrían experimentar los resultados naturales de la actividad sexual y se encuentran esperando un hijo, entran en un verdadero

momento de crisis en sus vidas, especialmente cuando no cuentan con el apoyo del padre del niño o de su familia. Es aquí donde aquellos que no han perdido el amor y el respeto por la dignidad suprema de toda vida humana deben dar un paso al frente y llenar el vacío.

Me gustaría desafiar una vez más a cada párroco y a todos los miembros de la Iglesia a que hagan de su parroquia un lugar de refugio y asistencia para toda mujer que necesite apoyo para dar a luz a su hijo y afrontar los retos de la maternidad. Deberíamos colaborar con las organizaciones de nuestra comunidad que ofrecen atención y apoyo prenatal, como Guiding Star.

Si queremos restaurar un profundo respeto por la dignidad

de la vida humana, debemos empezar por nuestros hijos. Debemos ayudarles a conocer el don divino del matrimonio y la familia y el significado sagrado de la unión sexual como signo sacramental del amor entre marido y mujer, un signo tan profundo que otorga a los seres humanos el potencial de ser cocreadores con Dios al traer una nueva vida al mundo.

Nuestros hijos deben aprender que, incluso cuando este don no se utiliza como Dios quiere, el niño concebido es amado por Dios, que puede hacer el bien incluso de nuestras malas decisiones. El niño concebido fuera del matrimonio merece el amor especial y el apoyo de toda la comunidad para que podamos suplir lo que a ese niño y a esa

madre les pueda faltar.

Durante este Mes del Respeto a la Vida se presenta una gran oportunidad para que nuestros hijos y familias pongan en práctica este amor y cuidado especiales. Me gustaría animar a todos nuestros miembros a que se reúnan conmigo en el Monte Cristo Rey a las 8:00 a.m. el 14 de octubre para la Caminata por la Vida. A los que vengan se les pide que traigan donaciones para apoyar esfuerzos como Guiding Star Women's Center in El Paso. Me gustaría pedir a aquellos de ustedes que no pueden hacer este hermoso evento en la montaña a donar en apoyo. Podemos restaurar el respeto por la gran dignidad de cada vida humana, una persona a la vez.



HAPPY BIRTHDAY, FATHER!

- Fr. Ronald Sibugan, AA Oct. 6
- Fr. Joe Molina Oct. 9
- Fr. Frank R. Lopez Oct. 10
- Fr. Pablo Matta Oct. 15
- Fr. Mark N.P. Salas Oct. 16
- Fr. Miguel Briseno, OFM Conv. Oct. 23

ORDINATION ANNIVERSARY

- Fr. Faustino Ortiz-Suarez, MNM Oct 7, 2006
- Fr. Felipe Mariscal Chavez, OSM Oct 12, 1972



Diocese offers assistance for victims of sexual abuse

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

La diócesis ofrece asistencia a las víctimas de abusos sexuales

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



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Captial Campaign Report El Reporte de la Campaña Capital

Overall Statistics of the We Are the Body of Christ Capital Campaign as of August 31, 2023. 52 parishes out of 66 that launched the capital campaign have received back an incredible amount of \$799,920, in parish share participation for their work with the We Are the Body of Christ Capital Campaign. Priests are now using these funds to improve the facilities and programs at your churches.

Total # of Parishioners: 40,384
Total # of Parishes: 67
Total # Donors (by ID and Parish) 7,524
% of Participation: 19%
Total Amount Pledged \$14,626,150
Total Amount Paid: \$5,393,578
Balance: \$9,232,571
Average Pledge: \$1,944
% of Pledges Collected: 37%
Goal: \$17,856,450.00
% of Goal Achieved: 82%

Thank you, parish priests, parish staff, and parishioners for your generous participation and support to the We Are the Body of Christ Capital Campaign, this could not succeed without each of you!

Estadísticas Generales de la Campaña Capital Somos el Cuerpo de Cristo al 31 de Agosto del 2023. 52 parroquias de 66 que lanzaron la campaña capital han recibido la increíble cantidad de \$799,920 en participación parroquial por su trabajo con la Campaña Capital Somos el Cuerpo de Cristo. Los sacerdotes ahora están usando estos fondos para mejorar las instalaciones y programas en sus iglesias.

Total # Feligreses: 40,384
Total # Parroquias: 67
Total # Donantes (Por #Cuenta y Parroquia) 7,524
% Participación: 19%
Total Cantidad Prometida \$14,626,150
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Balance: \$9,232,571
Porcentaje Cantidad Prometida: \$1,944
% Promesas Recolectadas: 37%
Meta: \$17,856,450.00
% de Meta Lograda: 82%

Gracias, párrocos, personal parroquial y feligreses por su generosa participación y apoyo a la Campaña Capital Somos el Cuerpo de Cristo. ¡Esto no podría tener éxito sin cada uno de ustedes!

**BISHOP'S
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Praying the Rosary is meditating on the life of Christ



Fr. Michael Lewis, STL

Having explored the “Hail Mary” last month in our series exploring the theology, history, and development of familiar prayers, we take a look this month at the most popular devotion that makes use of that prayer — the Rosary. Indeed, October is known as the “Month of the Rosary,” since the feast of Our Lady of the Rosary falls on October 7.

As a devotion, there is no official way to pray the Rosary; many variations exist around the world that incorporate different customs, prayers, hymns, and even passages of scripture. Yet at its core are the praying of 50 “Hail Marys” in groups of ten called “decades.” Throughout each decade, one meditates on a “mystery,” or event in the life of Jesus or Mary. Each decade

is preceded by the praying of the “Our Father” and is often concluded with the praying of the “Glory Be” and perhaps one of the “Fatima Prayers” (“O my Jesus...”) or the singing of a Marian refrain. The entire rosary begins with the Sign of the Cross, the Apostles’ Creed, the “Our Father,” three “Hail Marys,” and the “Glory Be.” The rosary often concludes with the praying of the *Salve Regina* (“Hail, Holy Queen”) or another of the traditional Marian antiphons.

Though legend has it that the Rosary was given in a vision by Mary to St. Dominic (who lived 1170–1221), the use of a knotted or beaded rope to count one’s prayers was common among Christians as early as the 4th century. At that time, it was a habitual practice among the monks who lived in the Egyptian desert to recite *Kyrie eleison* (“Lord, have mercy”) 300 times each day, and they used various methods to keep track of their progress, including rosary-like strings.

By the year 800, monks’ daily recitation of the *Kyrie* had

developed into daily praying of the psalms, either all 150 of them or just the last 50. However, to accommodate the growing number of members of religious orders who couldn’t read, a simpler alternative was proposed in the late 1000s: instead of reciting 50 psalms, one could simply recite 50 “Our Fathers.” As this devotion spread around Western Europe, strings of beads also became popular to count the prayers. These were called “rosaries,” from the Latin word *rosarius*, which means “a garland of roses.” But, the word was also used figuratively to mean a collection of short passages, like the short prayers that made up this devotion.

Around the same time, when the first part of the “Hail Mary” — the salutation verses from the Gospel of Luke — started to become popular, those verses replaced the “Our Father” that was recited on each rosary bead. In the early 1200s, this custom of reciting 50 or even 150 “Ave Marias” was developed further with their separation into groups of ten, or “decades.”

A Carthusian monk, Dominic

the Prussian (who lived 1382–1461), is credited with incorporating meditations on particular moments in the lives of Jesus and Mary into the devotion. In his “Life of Jesus Rosary,” 50 short sayings concluded each of the 50 “Ave” prayers. By the middle of the 16th century, these 50 “mysteries” were simplified so that they could more easily be memorized. These were grouped into the Joyful, Sorrowful, and Glorious Mysteries, and were traditionally assigned to different days of the week. In 2002, Pope John Paul II recommended an additional five mysteries, the Luminous Mysteries.

At its heart, the Rosary is a prayer of meditation focused on Christ through his mother. In his 1974 apostolic exhortation *Mariialis Cultus*, St. Paul VI urged those praying the Rosary to not neglect the essential element of contemplation. “Without this, the Rosary is a body without a soul, and its recitation is in danger of becoming a mechanical repetition of formulas and of going counter to the warning of Christ: ‘And in praying do not heap up empty phrases as the Gentiles

do’ (Mt 6:7). By its nature, the recitation of the Rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord’s life as seen through the eyes of her who was closest to the Lord.”

The Rosary is, therefore, contemplative prayer first and foremost that should draw one ever closer to Christ through soulful dwelling on the mysteries of who he is and how he came to be our Savior. It is a means to an end, and not an end in itself. St. John Paul II warns in his 2002 apostolic letter *Rosarium Virginis Mariae*. “Otherwise there is a risk that the Rosary would not only fail to produce the intended spiritual effects, but even that the beads, with which it is usually said, could come to be regarded as some kind of amulet or magic object, thereby radically distorting their meaning and function.” Rather, he says, let our praying of the Rosary be a true “prayer of the heart” that in turn leads us through the “doorway to the depths of the Heart of Christ.”

Rezar el Rosario es meditar la vida de Cristo

Tras haber explorado el “Ave María” el mes pasado en nuestra serie que explora la teología, la historia y el desarrollo de oraciones familiares, este mes echamos un vistazo a la devoción más popular que hace uso de esa oración: el Rosario. De hecho, octubre es conocido como el “Mes del Rosario”, ya que la festividad de Nuestra Señora del Rosario cae el 7 de octubre.

Como devoción, no hay una forma oficial de rezar el Rosario; existen muchas variaciones en todo el mundo que incorporan diferentes costumbres, oraciones, himnos e incluso pasajes de las Escrituras. Sin embargo, su núcleo es el rezo de 50 “Ave Marías” en grupos de diez llamados “decenas”. Durante cada decena, se medita sobre un “misterio” o acontecimiento de la vida de Jesús o de María. Cada decena va precedida por el rezo del “Padre Nuestro” y suele concluir con el rezo del “Gloria” y quizá una de las “Oraciones de Fátima” (“Oh Jesús mío...”) o el canto de un estribillo mariano. El rosario completo comienza con la Señal de la Cruz, el

Credo de los Apóstoles, el “Padre Nuestro”, tres “Ave Marías” y el “Gloria”. El rosario suele concluir con el rezo del *Salve Regina* (“Dios te salve, Reina...”) u otra de las antífonas marianas tradicionales.

Aunque la leyenda dice que el Rosario fue dado en una visión por María a Santo Domingo (que vivió entre 1170 y 1121), el uso de una cuerda anudada o de cuentas para contar las oraciones era común entre los cristianos ya en el siglo IV. En aquella época, era una práctica habitual entre los monjes que vivían en el desierto egipcio recitar *Kyrie eleison* (“Señor, ten piedad”) 300 veces al día, y utilizaban diversos métodos para llevar la cuenta de sus oraciones, entre ellos cuerdas parecidas a rosarios.

Hacia el año 800, la recitación diaria de la *Kyrie* por parte de los monjes se había convertido en el rezo diario de los salmos, ya fueran los 150 o sólo los 50 últimos. Sin embargo, para dar cabida al creciente número de miembros de órdenes religiosas que no sabían leer, a finales del año 1000 se propuso una alternativa más sencilla: en lugar

de recitar 50 salmos, se podían recitar simplemente 50 “Padre Nuestros”. A medida que esta devoción se extendió por Europa occidental, también se popularizaron las sargas de cuentas para contar las oraciones. Se llamaban “rosarios”, de la palabra latina *rosarius*, que significa “guirnalda de rosas”. Pero la palabra también se utilizaba en sentido figurado para referirse a una colección de pasajes cortos, como las breves oraciones que componen esta devoción.

Por la misma época, cuando empezó a popularizarse la primera parte del “Ave María” -los versículos de saludo del Evangelio de Lucas-, esos versículos sustituyeron al “Padre Nuestro” que se recitaba en cada cuenta del rosario. A principios del siglo XII, esta costumbre de recitar 50 o incluso 150 “Ave Marías” se desarrolló aún más con su separación en grupos de diez, o “decenas”.

Se atribuye a un monje cartujo, Domingo el Prusiano (que vivió entre 1382 y 1461), la incorporación a la devoción de meditaciones sobre momentos concretos de las vidas de

Jesús y María. En su “Rosario de la Vida de Jesús”, 50 breves refranes concluían cada una de las 50 oraciones del “Ave”. A mediados del siglo XVI, estos 50 “misterios” se simplificaron para que pudieran memorizarse más fácilmente. Se agruparon en los Misterios Gozosos, Dolorosos y Gloriosos, y tradicionalmente se asignaban a distintos días de la semana. En 2002, el Papa Juan Pablo II recomendó cinco misterios adicionales, los Misterios Luminosos.

En el fondo, el Rosario es una oración de meditación centrada en Cristo a través de su Madre. En su exhortación apostólica de 1974 *Mariialis Cultus*, San Pablo VI exhortó a quienes rezan el Rosario a no descuidar el elemento esencial de la contemplación. “Sin ésta el Rosario es un cuerpo sin alma y su rezo corre el peligro de convertirse en mecánica repetición de fórmulas y de contradecir la advertencia de Jesús: ‘Al orar, no hablen demasiado, como los paganos, que piensan que Dios escucha a los que hablan mucho’ (Mt 6,7). Por su naturaleza el rezo del Rosario exige un ritmo tranquilo y un re-

flexivo remanso que favorezcan en quien ora la meditación de los misterios de la vida del Señor, vistos a través del Corazón de Aquella que estuvo más cerca del Señor”.

Por tanto, el Rosario es, ante todo, una oración contemplativa que debe acercarnos cada vez más a Cristo, meditando en los misterios de quién es Él y de cómo llegó a ser nuestro Salvador. Es un medio para alcanzar un fin, y no un fin en sí misma, advierte San Juan Pablo II en su carta apostólica de 2002 *Rosarium Virginis Mariae*. “De otro modo, existe el riesgo de que esta oración no sólo no produzca los efectos espirituales deseados, sino que el rosario mismo con el que suele recitarse, acabe por considerarse como un amuleto o un objeto mágico, con una radical distorsión de su sentido y su cometido”. Más bien, dice, dejemos que nuestro rezo del Rosario sea una verdadera “oración del corazón” que, a su vez, nos conduzca “a la profundidad del Corazón de Cristo”.



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This is the way! - p



By Rev. Ivan Montelongo
North American Synod Delegate

Our religion was not always called Christianity. During the first years after the resurrection of our Lord, the disciples were known as the followers of “the Way” (Acts of the Apostles 9:1-2; 19:9.23; 22:4; 24:14). I find it fascinating: the manner in which Christians understood themselves at first was as sojourners, just like their Israelite ancestors (Hebrews 11:13), on their way to a promised land (Philippians 3:20-21). From the first centuries of the Church, pilgrimages also emerged to remind us of that reality: we are pilgrims on our way to the Father’s house (John 14:1-6).

And the Church has kept this understanding even until our days. Almost sixty years ago, the Second Vatican Council taught, “On earth, still as pilgrims in a strange land, tracing in trial and in oppression the paths [Christ] trod, we are made one with His sufferings like the body is one with the Head, suffering with Him, that with Him we may be glorified” (Lumen Gentium no. 7). In other words, the pilgrim Church walks through history to where Christ is: the presence of God.

In this strange land, we experience joys and face struggles as we follow the Way. Though we are not of the world, we remain in the world (John 17:16) and are subject to the very real challenges present in it. Conscious of this, the Second Vatican Council declared that the “joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ” (Gaudium et Spes no. 1). We do not go along this Way isolated; rather, we accompany each other and need each other. Together, we experience the same joys and face the same trials.

This is what synodality is. It is the realization that God has placed us in the Church on a common journey. We are not independent but interdependent: God has given each of us different talents and, if we put them at the service of the rest, we will arrive to our destination. Synodality is the common journey on the Way to the heavenly homeland.

The Synod that we began two years ago is now entering its universal phase, to be celebrated in the Vatican. This month, the Pope, together with 464 representatives of the Church throughout the world, will listen in unity to the Holy Spirit as we strive to become a more synodal Church, i.e., a Church that walks in unity amid the joys and hopes, griefs and anxieties that we experience. As stated by Cardinal Mario Grech, head of the General Secretariat of the Synod, this gathering is concerned primarily with ecclesiological matters, that is, things that belong to the nature and ordering of the Church.

The universal phase of the Synod will be preceded by a Prayer Vigil at St. Peter’s Square on September 30th. “Together” will be an Ecumenical Vigil, with leaders from many Christian denominations united in the same faith in Christ. It will have a special emphasis on the youth. It will be a special moment which I invite you to follow. You can find more information on together2023.net. After this Vigil, the participants of the Synod will be on a three-day retreat on the outskirts of Rome to invoke the assistance of the Holy Spirit.

On October 4th, feast of St. Francis of Assisi, Pope Francis will celebrate the Opening Mass of the Assembly of the Synod. The Eucharist, as source and summit of our Christian life (Lumen Gentium no. 11), will nourish and strengthen the delegates to undertake this synodal path. The participants will gather for three and a half weeks to discuss and discern the contents of the Instrumentum Laboris (Working Document in Latin), which compiles the results of the synod processes carried out in all the regions of the world. When these weeks of synodal work conclude, the Holy Father will preside a Closing Mass on October 29th. After that, because the Pope has decided to allot more time for this synod process, the delegates will convene again in the Vatican in October 2024.

As I shared previously with you, I have been given the great grace and honor of being one of the delegates who will participate in the Synod. I am conscious of my responsibility to represent the joys and hopes, griefs and anxieties of the Church in North America. On this pilgrimage to Rome for the Synod Assembly, each of you goes with me to this gathering of the whole people of

God. This is a universal celebration! I invite you to pray for the Synod Assembly and for its participants, that this may truly be a time of grace and renewal throughout the Church.

There are some brothers and sisters who are fearful about the Synod. They have heard that it might change the perennial truths in which we have placed our faith. While I understand such concerns, I want to reassure you of two main things. The first one is that the Synod’s main topic, as stated above, is ecclesiological, and not a change in doctrine. The Church does not change her doctrine, but there have been occasions in which God has granted us a deeper and better understanding of the perennial doctrine. It is not so much a change, but a better understanding.

The second one is that the Lord has given a special charism (gift) to St. Peter and to his successors, the Popes. He promised to Peter: “Upon this rock I will build my Church, and the gates of the netherworld shall not prevail against it” (Matthew 16:18). The Lord is faithful to his promises, and we have to believe that he will not allow his Church to succumb. Let us not fall into the extreme polarization that dominates our politics, because the Church cannot be reduced to such partisanship. Polarization leads us to despair and rejection of those who do not think like us, while synodality invites us to encounter and listen to each other, acknowledging the person in front of us instead of labeling and discarding him or her.

Pope Francis, as the Vicar of Christ, tells us that this path of synodality is what “God expects of the Church of the third millennium” (Address for the 50th Anniversary of the Synod of Bishops). The Holy Father himself truly believes this, we also should believe it. Synodality allows us to journey together to our destination, the Kingdom of God.

In the show “The Mandalorian”, the Mandalorian people often repeat a sort of prayer that expresses their faith: “This is the way.” For us, disciples in the path of synodality, this is the way.

Este es el Camino!



Por Rev. Ivan Montelongo
Delegado del Sínodo de América del Norte

Nuestra religión no siempre se llamó Cristianismo. Durante los primeros años después de la resurrección de nuestro Señor, los discípulos eran conocidos como los seguidores de “El Camino” (Hechos de los Apóstoles 9,1-2; 19,9.23; 22,4; 24,14). Me parece fascinante: la forma en que los cristianos se entendían a sí mismos al principio fue como extranjeros, al igual que sus antepasados israelitas (Hebreos 11,13), en su camino a una tierra prometida (Filipenses 3,20-21). Desde los primeros siglos de la Iglesia, surgieron las peregrinaciones como una manera de recordarnos de esta realidad: somos peregrinos en el camino hacia la casa del Padre (Juan 14,1-6).

Y la Iglesia ha mantenido este entendimiento incluso hasta nuestros días. Hace casi sesenta años, el Concilio Vaticano II enseñó: “Peregrinando todavía sobre la tierra, siguiendo de cerca [los pasos de Cristo] en la tribulación y en la persecución, nos asociamos a sus dolores como el cuerpo a la cabeza, padeciendo con Él a fin de ser glorificados con Él” (Lumen Gentium no. 7). En otras palabras, la Iglesia peregrina camina a través de la historia hacia donde está Cristo: hacia la presencia de Dios.

En esta tierra extranjera, vivimos alegrías y enfrentamos luchas mientras seguimos el Camino. Aunque no somos del mundo, permanecemos en el mundo (Juan 17:16) y estamos sujetos a los desafíos presentes en él. Consciente de esto, el Concilio Vaticano II declaró que “los gozos y las esperanzas, las tristezas y las angustias de los hombres de nuestro tiempo, sobre todo de los pobres y de cuantos sufren, son a la vez gozos y esperanzas, tristezas y angustias de los discípulos de Cristo.” (Gaudium et Spes no. 1). No vamos por este camino aislados; más bien, nos acompañamos y nos necesitamos el uno al otro. Juntos, experimentamos las mismas alegrías y nos enfrentamos a las mismas pruebas.

En esto consiste la sinodalidad. Es la comprensión de que Dios nos ha puesto en la Iglesia en un camino común. No somos independientes, sino interdependientes: Dios nos ha dado a cada uno de nosotros talentos diferentes y, si los ponemos al servicio de los demás, llegaremos a nuestro destino. La sinodalidad es ir juntos por el camino

hacia la patria celestial.

El Sínodo que comenzamos hace dos años está entrando ahora en su fase universal, que se celebrará en el Vaticano. Este mes, el Papa y 464 representantes de la Iglesia en todo el mundo escucharán en unidad al Espíritu Santo en un esfuerzo por convertirnos en una Iglesia más sinodal, es decir, una Iglesia que camina en unidad en medio de los gozos y esperanzas, tristezas y angustias que experimentamos. Como ha dicho el cardenal Mario Grech, quien encabeza la Secretaría General del Sínodo, esta reunión se ocupará principalmente de asuntos eclesiológicos, o sea, cosas que pertenecen a la naturaleza y el orden de la Iglesia.

La fase universal del Sínodo será precedida por una Vigilia de Oración en la Plaza de San Pedro el 30 de septiembre. “Together” será una Vigilia Ecueménica, con líderes de muchas denominaciones cristianas unidos en la misma fe en Cristo. Los jóvenes tendrán un rol especial. Será un momento especial que los invito a seguir. Pueden encontrar más información en together2023.net. Después de esta Vigilia, los participantes del Sínodo estarán en un retiro de tres días en las afueras de Roma para invocar la ayuda del Espíritu Santo.

El 4 de octubre, fiesta de San Francisco de Asís, el Papa Francisco celebrará la Misa de Apertura de la Asamblea del Sínodo. La Eucaristía, como fuente y cumbre de nuestra vida cristiana (Lumen Gentium no. 11), nutrirá y fortalecerá a los delegados para emprender este camino sinodal. Los participantes se reunirán durante tres semanas y media para discutir y discernir el contenido del Instrumentum Laboris (Documento de Trabajo en latín), que recopila los resultados de los procesos sinodales llevados a cabo en todas las regiones del mundo. Cuando concluyan estas semanas de trabajo sinodal, el Santo Padre presidirá una Misa de Clausura el 29 de octubre. Después de eso, ya que el Papa ha decidido dar más tiempo a este Sínodo, los delegados se reunirán de nuevo en el Vaticano en octubre de 2024.

Como les había compartido anteriormente, se me ha dado la gran gracia y el honor de ser uno de los delegados que participarán en el Sínodo. Soy consciente de mi responsabilidad de representar los gozos y esperanzas, tristezas y angustias de la Iglesia en América del Norte.

En esta peregrinación a Roma para la Asamblea del Sínodo, cada uno de ustedes va conmigo a esta reunión de todo el pueblo de Dios. ¡Es una celebración universal! Los invito a orar por la Asamblea del Sínodo y por sus participantes, para que este sea realmente un momento de gracia y renovación en toda la Iglesia.

Hay algunos hermanos y hermanas que temen por el Sínodo. Han oído que podría cambiar las verdades perennes en las que hemos puesto nuestra fe. Aunque entiendo tales preocupaciones, quisiera reafirmar dos cosas principales. La primera es que el tema principal del Sínodo, como se indicó anteriormente, es eclesiológico, y no un cambio en la doctrina. La Iglesia no cambia realmente la doctrina, sino que ha habido ocasiones en las que Dios nos ha concedido un mejor y más profundo entendimiento de la doctrina perenne. No es tanto un cambio sino una mejor comprensión.

La segunda cosa es que el Señor ha dado un carisma (regalo) especial a San Pedro y a sus sucesores, los Papas. Le prometió a Pedro: “Sobre esta piedra edificaré mi Iglesia, y las puertas del infierno no prevalecerán contra ella” (Mateo 16,18). El Señor es fiel a sus promesas, y debemos creer verdaderamente que él no permitirá que su Iglesia sucumba. No caigamos en la polarización extrema que domina nuestra política, porque la Iglesia no puede reducirse a tal partidismo. Esa polarización nos lleva a la desesperación y al rechazo de aquellos que no piensan como nosotros, mientras que la sinodalidad nos invita a encontrarnos y escucharnos, reconociendo a la persona que está frente a nosotros en lugar de etiquetarla y descartarla.

El Papa Francisco, como Vicario de Cristo, nos dice que este camino de la sinodalidad es lo que “Dios espera de la Iglesia del tercer milenio” (Discurso con ocasión del 50 aniversario del Sínodo de los Obispos). El propio Santo Padre realmente cree esto, y nosotros también debemos creerlo. La sinodalidad nos permite caminar juntos hacia nuestro destino, el Reino de Dios. En la serie “The Mandalorian”, los mandalorianos repiten frecuentemente una especie de oración que expresa su fe: “Este es el camino”. Para nosotros, discípulos en el camino de la sinodalidad, ¡este es el camino!

SIDEWALK JESUS

Aren't we all like M&Ms?



Janet M. Crowe

It was one of those days. Just a bunch of little things had gone wrong, enough to make me want to hide my head under a pillow.

Then my sweet husband – who understood that I needed some alone time, some “everyone had better stay out of my way” time – quietly came into the room and placed a small bowl of M&Ms on the table next to me. I thanked him and even managed a smile because even in my grumpiness I recognized a gesture of love. Then I stared at the remaining candy pieces – after several had immediately jumped into my mouth, of course.

Surprisingly – or maybe because I didn't want to return to working on something that wasn't cooperating in the least – it struck me what a lovely picture the candies made. Just a small glass bowl filled with little pieces of candy, but it was so colorful, so perfectly harmoni-

ous, and so cheerful. However, as I studied the pleasant appearance of the colorful candies, I noticed some chipped pieces and even a few broken in half.

Hmm, the picture of the perfectly round and colorful candies was different now that I'd seen the chipped pieces sticking to the side of the bowl and the broken halves leaning against the intact circles.

Another Hmm. Since I was obviously procrastinating about finishing my work, I decided to divide the colors into different piles – red, yellow, green, brown, blue, and then all the broken pieces together in a separate pile. Oddly, the mixed colors of the broken pieces were more visually appealing than the monochromatic piles of candies.

One more Hmm. I popped a few broken pieces in my mouth. Yep, I was right. It didn't matter – all were delicious and wonderful. In fact, as we all know, the red ones tasted just as delicious as the brown ones or blue ones. Once we start enjoying them – that is, tasting rather than staring at them – they all have the same deliciousness.

Just like people. Some of us are cracked and broken – myself included. Some people are fun and more brightly colored than others – we all have a few of those wonderful people in

our lives. Some are even a little nutty – oops, that's me again.

Having a few broken or chipped candies didn't really make a difference. Separating them from one another so that they all looked alike also didn't change the fact that they were all the same inside, no matter how colorful, or round, or chipped they were on the outside. In fact, it was much more pleasing to have all the different colors mixed together, even with the broken ones included, rather than having a bowl of only green or only orange candies.

Just like people, once again. If all the people in the world were exactly the same ... well, I can't imagine a more boring, tedious, and disastrous place that would be. The wonderful thing about the people of this world is that not only do we all look differently on the outside, but – unlike M&Ms – we sound, think and act differently also. Our insides are different, yet we are also the same.

How can that be? Same and different? Inside, we all have different interests, likes and dislikes, but we also have the same desires for friendship, love and respect. We are also made in the image and likeness of God our Father and Creator. Not because we have ears, toes, and bones. God made us to be like Him in

the general human body that His Son would also have, but, more importantly, we have the ability to be kind, to care for others, to create beautiful pictures or songs or sculptures or simply beautiful thoughts. Like our Creator.

Ah, some of the chipped pieces will argue that we also have the ability to hate, be cruel and destroy things. Yes, that is true. But our innate nature is to be kind and caring. Children are naturally sweet and loving. They learn to be mean or cruel when we teach them to be that way. Children watch us when we are at our best and also at our worst.

It is up to us to be sure they see that our worst is not what we want to be nor what we want them to be. Correcting ourselves and our own words or behavior, rather than ignoring it, and gently correcting them when they imitate us will be the only way we can nurture their natural instincts toward kindness, goodness, and the way they were made to be by their Heavenly Father.

Why am I babbling about candy and then preaching about watching what we say or do? Because not only is October Respect Life month but also because children are in school soaking up lessons every minute of their day. We must ensure

that they also learn the lessons that help them become the very best that they can be.

Respect Life month is about valuing the similarities and the differences of the people around us. To “Respect Life” means to know that each one of us matters, each one of us is important, each one of us is special. While we may have differences, we can also find similar grounds on which to foster respect and kindness toward one another.

Our children are the most important reason for celebrating Respect Life month, a time to remind us to show respect to each and every person so that our children learn from us. Or maybe, I have it backward. Maybe we need to learn from the innocence and sweetness of our children and imitate that back to them so that we reinforce what God already placed inside of their precious little minds and hearts.

Let's be like M&Ms – colorful, chipped and broken but also wonderful in both our differences and our similarities. Let us appreciate that our chips and brokenness don't make us less but, instead, make us a wonderful part of the whole family of God's children.

MAKING SENSE OF BIOETHICS

Rapid Onset Gender Dysphoria and the Tragic Seduction of Our Daughters



Fr. Tad Pacholczyk

In recent years, the number of young people with gender dysphoria, or extreme discomfort in one's biological sex, has skyrocketed in the US and Western Europe.

Professor Lisa Littman, a researcher at Brown University, was the first to publish a report that indicated that many transgender-identified children experience “rapid onset gender dysphoria,” a clustering phenomenon in which one, several, or even all the friends in a group become transgender-identified within a similar timeframe. Other researchers have since published similar findings.

Littman proposed the hypothesis that this transgender identification could involve a novel form of peer or social contagion that contrasts with our classical understanding of gender dysphoria dating back about a hundred years. Some of the novel aspects of the phenomenon include:

1. The initial age of onset has markedly shifted, from pre-

school aged kids to the teenage years, typically around the age of 16;

2. The sex ratio has flipped from mostly young boys prior to 2010, to now more than 75 percent adolescent girls; and

3. The prevalence of the phenomenon has risen dramatically in recent years, both absolutely and relatively, leading some to suggest we are facing an “epidemic” in Rapid Onset Gender Dysphoria.

In other words, teenage girls with no prior history of gender dysphoria are now the predominant demographic identifying as transgender.

Discussing the phenomenon in *Psychology Today*, Christopher J. Ferguson, Ph.D. notes that the “sudden surge in the number of teen girls identifying as trans boys is due not to gender dysphoria or transgenderism but rather to girls with other mental conditions who are mistakenly self-identifying as trans because there is social capital built into marginalized identities.”

When surveyed by Littman, over 60 percent of parents reported that the announcement of their child's coming out had resulted in a popularity improvement at school and in other settings.

These young people appear to be escaping into a victim group into which they don't actually fit, in part because within the broader culture, gender dysphoria has

become one of the few victim identities one can choose.

Many of these youth reportedly had one or more psychiatric diagnoses and almost half were engaging in self-harm prior to the onset of gender dysphoria. There is evidence that transitioning can worsen mental health and correlate with suicidal thoughts. Claims that gender transitioning reduces the risk of suicide remain highly controversial and unsupported by well-designed and properly-controlled scientific studies.

The surge in transgender-identifying adolescents may also be partly explained as a maladaptive coping mechanism for teens struggling with the challenges and stresses arising from their adolescent journey through puberty and their explorations of sexuality in a hypersexualized society. Prior trauma, whether sexual, peer, or family, may also play a role.

The steep spike in the phenomenon of rapid onset gender dysphoria appears to be connected to other social factors as well.

For example, YouTube influencers and internet advocates of gender transitioning often have charismatic personalities and offer compelling personal testimonies and confessional stories that draw the attention of youthful audiences. These entertaining and well-produced videos strongly encourage young people to

transition, promising happiness and a new lease on life. Prior to announcing their new transgender identity, over 65 percent of the teens were reported by their parents to have spent extended time, sometimes even several weeks of total immersion, watching YouTube transition vlogs and other trans-oriented social media.

A second relevant factor is that various authority figures in the lives of teens, including teachers, therapists and doctors, have started encouraging and affirming the idea of gender transitioning. These respected individuals may energetically advocate for a young person to transition, claiming they know best what the young person needs, and it is virtually always: “transition.”

When parents are hesitant to go along, these authority figures may adopt a savior posture by bringing up a coercive suicide narrative, asking them whether they prefer to have a live son or a dead daughter, while actively seeking to re-educate the allegedly naive and transphobic parents.

Gender-affirmative advocacy applies powerful pressure on impressionable youth and vulnerable parents. These approaches can tragically seduce our adolescent daughters, resulting in permanent and irreversible damage through hormonal treatments, mastectomies and mutilative genital surgeries.

Thankfully, medical profes-

sionals in several European countries are beginning to change course. Treatments for youth with gender dysphoria have become decidedly more cautious. The paramount importance of psychological care is being recognized, with transitioning becoming restricted to research protocols.

We need to begin promoting a more wholesome and balanced perspective to girls, namely, that being a woman is good and beautiful. Therapists need to counsel patience in the face of adolescent claims of discomfort with their biological sex, recognizing that some may be seeking gender transition as an escape from other emotional difficulties. Many who have transitioned are now regretting their choice, with “detransitioning” occurring at an accelerated rate among the same females who presented during adolescence with gender dysphoria.

Young people facing rapid onset gender dysphoria need authentic support and encouragement, rather than surgeries and hormones, especially in the face of data revealing that most of them, if not offered “affirmation therapies,” will outgrow their dysphoria and come to accept their birth sex once their turbulent adolescent years have passed.

El Arte De Complicarse La Vida



Padre Wilson Cuevas

Muchas personas tienden a hacer las cosas más complicadas de lo que deberían ser. Puede ser que no sea deliberadamente, pero de todas formas, muchas veces eligen lo más difícil en vez de lo sencillo. Le ha sucedido? Alguna vez ha complicado una situación que debería haber sido muy sencilla? De vez en cuando me ha sucedido. Creo que a la mayoría le ha sucedido esto. Las complicaciones suceden de diversas formas:

Nos preocupamos y nos estresamos cuando nos sentimos enfermos o cansados y todo lo que necesitamos es tener una buena noche de descanso. Entramos en pánico cuando el carro no arranca... Y todo lo que necesitamos era gasolina o la batería. En lugar de olvidar, guardamos rencor contra un amigo que hirió nuestros sentimientos y él ni siquiera sabe que lo que nos ofendió. Pensamos en todas las razones por las que Dios nunca nos amaría, en vez de simplemente creer que su Palabra dice la verdad... El nos ama incondicionalmente. Gastamos mucho dinero en equipos para hacer ejercicio que nunca vamos a usar y todo lo que necesitábamos hacer era salir y empezar a caminar o a correr tenemos la tendencia a complicarnos las cosas. Me encanta hacer las cosas prácticas y hacer lo que necesito. Y algunas maneras de

ser más práctico es hacer una lista de las cosas que necesito hacer o atender, empezando por las personas a las que tengo que llamar para concretar alguna actividad o evento; disfrute lo que hace y hágalo siempre con buena actitud, elija tomar un almuerzo saludable, escuche la música que le gusta, salga y reciba la luz del sol; al salir del trabajo deténgase y compre un helado o yogurt, salga a caminar o correr con un amigo o amiga; trate de recordar que ha sido lo más agradable en su mañana o en este día; valore lo que está haciendo y las personas con las que se ha relacionado hoy, agradezca las capacidades y cualidades que le ha dado Dios y disfrute la vida que Jesús ha venido a darle...

Si la única oportunidad en que se siente bien consigo mismo es cuando está trabajando... Está complicando demasiado su vida. No estoy sugiriendo que deje de cumplir sus obligaciones y responsabilidades, lo que intento decirle es que agregue sabor a su vida haciendo algunas cosas que disfruta hacer. Resista la tentación de vivir como mártir. No tiene que estar cargado o abrumado las veinticuatro horas de día para poder tener éxito o aprobación. El trabajo es una parte importante de la vida, pero la vida es más que trabajar. Trabajamos para vivir, no vivimos para trabajar sin descanso. Es tan importante es el trabajo como el descanso y el disfrutar hacer algo que le gusta.

Me gusta trabajar y ser responsable de las tareas que se han encomendado; sin embargo hace algún tiempo, me he dado cuenta la importancia de bajar el ritmo y hacer tiempo para alguna



de las otras cosas que me gustan hacer. Hoy he leído y escrito por varias horas, pero en tres oportunidades he hecho algunas pausas. Una vez fui a traer algo para tomar, salí y me senté debajo de un árbol en el patio para recibir el sol y el aire fresco. A veces pequeñas cosas ayudan bastante. Jesús dijo en Juan 10,10 "El ladrón no viene sino a hurtar, destruir y matar; yo he venido para que tengan vida, y para que la tengan en abundancia".

Jesús vino para que usted y yo podamos disfrutar nuestra vida. Es bastante sencillo! En el ajetreo del mundo, en la ocupación de cada día, a pesar de las dificultades que enfrente, sin importar la circunstancia en que se encuentre, sin importar cuanta responsabilidad tenga... Dios quiere que se divierta un poco! La voluntad de Dios es que usted disfrute la vida!

Por dónde empezar... Permítame compartirle algunas sugerencias: Identifique lo que disfruta hacer. El hecho es que

muchas personas están tan ocupadas o tan acostumbradas a su trabajo, que dejaron de divertirse hace mucho tiempo... Y no saben cómo empezar a darle un nuevo ritmo a su vida. Yo era una persona así y tuve que aprender como disfrutar la vida. Ahora tengo varias cosas diferentes que disfruto hacer cuando tengo tiempo libre: Me gusta escuchar música mensaje, ver una buena película, caminar por algún parque donde haya lago, peces, patos y árboles... Cocinar, leer un buen libro; salir con mis buenos amigos a comer y conversar. Soy una persona con una agenda muy ocupada y no puedo hacer estas cosas siempre, pero he aprendido que si aparto tiempo, para las cosas que disfruto, cuando trabajo soy más productivo. Se trata de tener equilibrio. Alguien me dijo alguna vez, las vacaciones mejores son tener una hora cada día para hacer algo divertido, que viajar cada seis meses o cada verano. Muchas personas tienen la

actitud y la mente fija en que serán verdaderamente felices y disfrutarán de la vida cuando, vayan de vacaciones, cuando sus hijos crezcan, cuando tenga un mejor salario, cuando se casen, cuando haga un ahorro grande y la lista puede seguir... Dificultades siempre las tendremos pero busque algo bueno en cada día. Use su calendario en su aliado en lugar que se convierta en su enemigo, programe y planifique el tiempo de hacer algo bueno que disfrute. Muchas veces, son los pequeños detalles en la vida los que pueden dar mayor gozo: La risa de un bebe, un amanecer hermoso; encontrarnos con una persona querida; una buena conversación o una broma divertida o un mensaje interesante en su celular. Sea proactivo y haga algo que pueda hacer que su día sea mejor. Usted puede y debe ser la persona responsable de su felicidad. Ameno!

The Art Of Complicating Life

Many people tend to make things more complicated than they should be. It may not be deliberate, but they still often choose the most difficult instead of the simpler. Has it happened to you? Have you ever complicated a situation that should have been very simple? From time to time has happened to me. I think that this has happened to the great majority. Complications happen in a variety of ways:

We worry and stress when we feel sick or tired when all we really need is to get a good night's rest. We panic when the car does not start... And all it needed was gasoline or a new battery. Instead of forgetting, we hold a grudge against a friend who hurt our feelings and he probably doesn't even know that he offended us. We think of all the reasons why God would never love us, instead of simply believing that His Word speaks the truth... He loves us unconditionally. We spend a lot of money on exercise equipment that we're never going to use when all we needed to do was go outdoors and start walking or running.

We tend to complicate things. I love doing practical things and things that I need to do. And one way to be more practical is to make a list of things I need to do or attend to, starting with the people I have to call to plan some activity or event; Enjoy what you do and always do it with a good attitude; choose to take a healthy breakfast; listen to music that you like; go out and take in some sunlight; when you leave work stop and buy an ice cream or yogurt; go out and walk or run with a friend; try to remember what has been the most pleasant thing in your morning or on this day; value what you are doing and the people with whom you have been interacting today. Be thankful for your God-given abilities and qualities and enjoy the life that Jesus has come to give you...

If the only time you feel good about yourself is when you're working...you are complicating your life too much. I am not suggesting that you stop fulfilling your obligations and responsibilities, what I'm trying to tell you is to add flavor to your life by doing things that you enjoy

doing. Resist the tendency to live as a martyr. You do not have to feel burdened or overwhelmed twenty-four hours a day in order to succeed or gain approval from others. Work is an important part of life, but there is more to life than work and toil. We work to live but we do not live only to work without rest. Indeed rest is just as important as work and enjoying the things we like.

I like to work and be responsible for the tasks that I have been entrusted with; However some time ago, I realized the importance of slowing down and making time for some of the other things I like to do. Today I have read and did some writing for several hours. But during a few moments I took some to pause: once, I went to bring something to drink, then I went out and sat under a tree in the yard to enjoy the sun and fresh air. Sometimes small things help a lot. Jesus said in John 10:10 "The thief only comes to steal, destroy and kill; I have come that you may have life, and may have it in abundance."

Jesus came so that you and I could enjoy our lives. It's pretty

simple! In the hustle and bustle of the world, in the occupations of every day, despite the difficulties you may face no matter what circumstances you are in, no matter how much responsibility you carry God wants you to have a little fun! God's will is for you to enjoy life!

Where to start... Let me share some suggestions: Identify what you enjoy doing. The fact is that many people are so busy or preoccupied with their work, that they stopped having fun a long time ago... and they don't know how to start giving a new rhythm to their life. I was such a person and I had to learn how to enjoy life anew. Now I have several different things that I enjoy doing when I have some free time: I like to listen to music with a good message, watch a good movie, walk through some park where there is a lake, fish, ducks and trees... cooking, reading a good book, meeting with my good friends to dine and have some conversation. I'm a person with a very busy agenda and I can't always do these things, but I've learned that if I set aside time for the things I enjoy when

I do work I am more productive. It's about having balance. Somebody told me once, sometimes the best vacation is to have an hour each day to do something fun, rather than traveling every six months or every summer.

Many people have the attitude and mind-set that they will be truly happy and enjoy life when they go on vacation, when their children are grown, when they earn a better salary, when they get married, when they accumulate a large savings account and the list can go on and on... We will always have difficulties, but look for something good every day. Use your calendar as an ally instead of treating it as your enemy; plan and schedule time to do something good that you enjoy. Many times, it's the little details in life which bring greater joy: the laughter of a baby, a beautiful dawn; encountering a loved one; a good conversation or a joke or an interesting message on your cell phone. Be proactive and do something that can make your day better. You can and should be the person responsible for your own happiness. Enjoy!

Catholic Foundation Honors Vocations at 17th Annual Foundation Event

By **Tony Herrera**,
Major Gifts Officer



Fr. Chase Hilgenbrinck

The Catholic Foundation held its 17th Annual Foundation of Faith Event: Here I Am, Lord with guest speaker Father Chase Hilgenbrinck. The Catholic Foundation hosted three amazing events over a period of two days: a VIP event for sponsors, a special morning Mass at St. Patrick’s Cathedral, and the Foundation of Faith dinner at the Starlight Event Center. Fr. Chase, the Vocation Director for the Diocese of Peoria, Illinois and ex-professional soccer player, shared his vocation story: “From Pro-soccer to the Priesthood”.

Eugenio “Pacelli” and Cecilia Mesta hosted an exquisite VIP event for sponsors and their guests on September 6th in their beautiful home. Guests were able to share in a delightful evening where the presence of God was truly felt, enjoy an array of delectable appetizers, signature drinks, and an appearance by Bishop Mark Seitz and Father Chase Hilgenbrinck.

The Catholic Foundation continued the Foundation of Faith Event with Mass celebrated by Father Chase for the students of Cathedral High School on the morning of September 7, 2023 at St. Patrick Cathedral. Fr. Chase’s devotion to the priesthood was very obvious and his love for God was reflected in his homily. Fr. Chase shared that the greatest privilege of his entire life has been to become a priest and he invited the young men to find the

will of God in their lives and reminded them that God is always speaking to them.

That evening, the Foundation of Faith Dinner started with a cocktail reception and the program included the appreciation for those who support the mission of the Catholic Foundation and its efforts. The Catholic Foundation recognized the 2023 Steward of the Year. The Steward of the Year award is given in recognition of an exceptional individual who shared their gifts and talents to the fullest potential and generously helped those in great need in a parish, diocesan ministry, or a Catholic school. This year’s Steward of the Year was, Maria Guadalupe Gonzalez, from San Antonio de Padua Parish, who embodied all those qualifications and was nominated in the Mother Teresa Benedicta of the Cross (Edith Stein): Ministry of Bereavement category.

Her work and devotion to the ministry of bereavement demonstrated a Stewardship way of life of PRAY, SERVE, and GIVE.

Another blessed highlight of the evening, was the presentation of the 8th Annual Dei Gratia award. The Dei Gratia award, Latin for “By the Grace of God”, recognizes an individual, couple, or organization for their servant leadership, outstanding contribution to the Diocese of El Paso and our Catholic community, and their dedication to being good stewards of God’s graces. This year’s Dei Gratia award recipients were Dr. Jose Manuel “Manny” and Maureen de la Rosa. The de la Rosa’s story of their incredible commitment to their faith, family, and community was shared and they were presented with the beautiful Dei Gratia Award.

The night continued with professional auctioneer, Subyn Novelle, who conducted an energized auction of amazing packages to raise funds for the various needs in the Diocese of El Paso. The Catholic Foundation highlighted several special auction packages including a package to support the migrant shelter efforts of Our Lady of Assumption. Father Mark Salas, Pastor at Our Lady of Assumption Parish, delightfully offered to prepare a BBQ feast for 20 individuals with a customized menu; highlighting his cooking skills. The “Dine like a Disciple” auction package offered the opportunity to break bread and enjoy a meal with Bishop Mark

Seitz and Auxiliary Bishop Tony Celino. In addition, the CareFree Homes “Sign of Devotion” package was offered to two auction winners to honor a passed loved one’s memory on one of El Paso’s upcoming street signs. Other packages included golf outings, dinners, bible studies, a wine tasting, and a historic mission tour. All packages were paired with various priests and deacons of the diocese.

The highlight of the evening was the keynote address of Father Chase Hilgenbrinck who enlightened guests with his personal vocation story and discerning God’s call. Throughout his address he spoke the words of Pope Benedict XVI saying “You were not made for comfort...you were made for greatness.” Fr. Chase recalled “I was sitting in a small chapel in Chile and heard Jesus say, ‘BE MY PRIEST’”. His message was an uplifting celebration of our faith, God’s will, and how we are called to serve.

The Catholic Foundation whose mission is to the serve the Catholic Church in the Diocese of El Paso, raised over \$220,000 from its Foundation of Faith Event efforts. In addition to its own mission, proceeds from this year’s event, also helped to support fuel for West Texas priests serving the rural parishes of the Diocese of El Paso, St. Pius X Catholic School, allowance for current seminarians to assist with their daily expenses, Our Lady of Assumption migrant shelter, and various Catholic Foundation endowment funds including

Retired Priests Appreciation Fund, Permanent Diaconate Fund, On-Going Priest Formation Fund, Queen of Peace Parish Fund, Seminarian Education Fund, the Historic Mission Preservation Fund and the St. Joseph School Fund.

The Catholic Foundation would like to give special thanks to all of the Foundation of Faith Event Sponsors, who without their support and generosity, this event would not have been possible. Gold Sponsors: Bowling Family Charitable Foundation, Freeport McMoran, and Tigua Indians - Ysleta Del Sur Pueblo. Silver Sponsors: Chick-Fil-A Eastlake Marketplace & Rojas, Clara & Mike Miles, High Ridge Wealth Management, and Maureen & Manny de la Rosa M.D. Bronze Sponsors: ClearView Realty, Daw’s Home Furnishings, Doris Gurs, Exigo Architecture, Martha & Allen Stumbo, Salom Investments, Serra Club of El Paso, St. Raphael Catholic School, State Farm-Team Casillas, and Travel with Kerry. Thank you to ALL of the Guardian Angel table sponsors, Godparents, In-Kind, Silent and Live Auction Sponsors for making the Foundation of Faith Event an amazing success.

Don’t Forget to Make Yourself Count!

By Karina Sandoval,
Stewardship Coordinator

The Diocese of El Paso will conduct the annual Mass attendance count on the weekends of October 15-16 and 21-22 at all parishes, including seminaries, monasteries and UTEP campus ministry, also online Mass attendance will be included. Make sure you make yourself count because the Mass attendance count data means more than you think.

The Mass attendance count has been conducted since 2016 in the Diocese of El Paso, providing insightful data to Bishop Mark

Seitz, diocesan clergy, religious and parish administrators, this data has helped to analyze Mass attendance trends and how the diocese is able improve Mass attendance in our local community. This data also assists the Catholic Church in the United States to track Mass attendance in the nation. The USCCB (United States Conference of Catholic Bishops) created in 2022 a Eucharist Revival Movement that invites everyone to a personal encounter with Jesus in the Eucharist to renew the Church, and inspire a movement across the United States. If you are interested to learn more about

the Eucharist Revival please visit www.eucharistrevival.org.

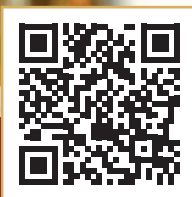
The Catholic Foundation for the Diocese of El Paso coordinates the Mass attendance count under the direction of Karina Sandoval, Stewardship Coordinator. Sandoval, mentions that “The Mass attendance count data is vital in the Diocese of El Paso to plan accordingly the efforts of evangelization in our local community.” This data helped the Stewardship program create a bilingual social media communications campaign inviting everyone to the Eucharist. The campaign was called “Take your Place at the Table of the Lord”

or “Toma Tu Lugar en La Mesa del Señor.” Using graphics that included Jesus Christ inviting EVERYONE to the table.

The Mass attendance count report will be released in December in the Rio Grande Catholic and will be published in the Catholic Foundation website and social media for the general public in November. This report will include the Mass attendance in the languages of English, Spanish, bilingual and other languages, also online attendance viewership in Facebook social media and YouTube will be included.

If you are interested to assist

your Pastor in this year’s Mass attendance count, please contact Karina Sandoval, Stewardship Coordinator at the Catholic Foundation at 915-872-8412 or at ksandoval@catholicfoundationelpaso.org. If you need to view the Diocesan Mass schedule, please visit www.elpasodocese.org for more information Remember make yourself count because every year data is vital to continue the efforts of evangelization in the Diocese of el Paso.



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LOOK AT WHAT 2024 HAS FOR YOU!

<p>NEW! PILGRIMAGE</p> <p><u>MARIAN SHRINES</u> BARCELONA - MONTSERRAT - ZARAGOZA LOURDES - LOYOLA - BURGOS SANTIAGO DE COMPOSTELA FATIMA - LISBON</p> <p><i>Bishop Tony Celino & Fr. Marcus McFadin</i></p> <p>\$5,399 Includes R/T Air from El Paso</p> <p>Based on Double Occupancy September 5 - 16, 2024</p> <p>EXPERIENCE THE HEALING WATERS OF LOURDES. TOUR THE AMAZING SAGRADA FAMILIA. PARTICIPATE IN THE PROCESSION OF FATIMA. PRAY AT THE BLACK MADONNA OF MONTSERRAT.</p> 	<p>NEW! PILGRIMAGE</p> <p><u>STEPS OF ST. PAUL GREECE</u></p> <p><i>Includes a 3 Day Aegean Sea Cruise</i></p> <p><i>Fr. Beto Lopez</i></p> <p>ATHENS - THESSALONIKI - PHILIPPI - DELPHI METEORA - CORINTH - MYKONOS - CRETE EPHEBUS (HOUSE OF MARY) - SANTORINI +</p> <p><i>Walk in the footsteps of St. Paul as we explore the treasures and beauty of this magical country.</i></p> <p>October 4 - 14, 2024</p> <p>\$5,299 Includes R/T Air from El Paso</p> <p>Based on Double Occupancy</p> 	<p>NEW! PILGRIMAGE</p> <p><u>SHRINES OF NORTHERN FRANCE</u></p> <p>PARIS - CHARTRES - LISIEUX MONT SAINT MICHEL - ORLEANS CHAMBORD - LYON - ARS - NEVERS VERSAILLES - PARIS</p> <p><i>Fr. Mariano Lopez</i> October 8 - 18, 2024</p> <p>\$5,499 Includes R/T Air from El Paso</p> <p>Based on Double Occupancy</p> <p>EXPERIENCE THE SITES OF PARIS. WALK ALONG THE SANDS OF NORMANDY BEACH. VISIT THE AMAZING MONT SAINT MICHEL. VIEW THE CORRUPT BODY OF ST. BERNADETTE. SEE THE PALACE OF FRENCH KING (VERSAILLES)</p> 
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<p>LAST CALL! RIVER CRUISE LAST CALL!</p> <p><u>PARIS - NORMANDY - SEINE RIVER</u></p> <p>PARIS - MONET'S HOME & GARDEN - HONFLEUF, AND MORE</p> <p>Starting at \$3,299 per person</p> <p>April 14 - 25, 2024</p> <p>Very Limited Space Free DVD & Detailed Brochure Available</p>  	<p>NEW! OCEAN CRUISE</p> <p><u>AN AMAZING 14-DAY MEDITERRANEAN, GREEK ISLES, FRANCE & TURKEY CRUISE!!!</u></p> <p>BARCELONA - GIBRALTAR - MARSEILLE - FLORENCE - ROME - NAPLES SANTORINI - ISTANBUL - ATHENS - AND MORE!!</p> <p>August 3-17, 2024 - Starting at \$2,899 Per Person</p> <p><i>Fr. Ben Flores - Mother Cabrini</i></p> <p>SUN PRINCESS - THE NEWEST LUXURY SHIP IN THE PRINCESS CRUISES FLEET! THIS SHIP WILL SELL OUT QUICKLY! CALL TODAY FOR FURTHER DETAILS.</p>  
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<p>NEW! PILGRIMAGE</p> <p><u>The Ultimate Holy Land 11 Day Pilgrimage</u></p> <p>April 10-20, 2024</p> <p><i>Fr. Nathan Mamo</i></p> <p>JERUSALEM - BETHLEHEM - MT. TABOR - MOUNT OF OLIVES RENEW YOUR BAPTISM IN THE JORDAN RENEW YOUR WEDDING VOWS IN CANA PRAY IN THE HOLY SEPULCHER, +.</p> <p>\$5,599 Includes Round Trip Air from El Paso.</p> <p>Based on Double Occupancy The Holy Land remains the #1 destination for Catholics!</p>	<p>OCEAN CRUISE</p> <p>2 Oceans & 1 Canal! PANAMA CANAL CRUISE</p> <p>Ft. Lauderdale to Los Angeles 8 Ports in 15 Days Colombia - Panama - Costa Rica Nicaragua - Huatulco & Puerto Vallarta, Mexico</p> <p>March 6 - 21, 2024 (16 Days) From \$1,419 Per Person</p>  	<p>NEW! OCEAN CRUISE</p> <p><u>HOW WILL YOU RING IN 2025???</u></p> <p><u>New Year's Eve Cruise</u></p> <p>Round trip from Galveston 3 Ports in 7 Days Cozumel - Costa Maya and Roatan, Honduras</p> <p>Dec. 29 - Jan 4, 2024/2025 From \$777.00 Per Person Cruise Only - Air Not Included</p>  
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SPECIAL ANNOUNCEMENT! - LIMITED OPPORTUNITY!

<p>FINAL DATE TO BOOK! DEC. 15, 2023</p> 	<p align="center"><i>Best of Britain - England - Wales - Scotland Featuring the Famous Edenburg Castle Military Tattoo!</i></p> <p align="center"><i>Fr. Frank Lopez - St. Matthew Parish</i></p> <p align="center">AUGUST 10 - 20, 2024 - \$3,799</p>   	<p>FINAL DATE TO BOOK! DEC. 15, 2023</p>
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Spreading the Gospel through the Catholic Campus Ministry

By Tina Edwards – Milam,
Annual Appeal Director

Throughout our lives, the Lord challenges us with different paths to follow. We often do not understand “the why” behind His plans, but one thing is clear. He does not make mistakes! He knows better than we know what we need and when we need it.

That said, I am blessed to have the opportunity to work with so many exceptional individuals daily. By the Grace of God, He has given me the gift of continuing His mission of spreading His Gospel through the work of the Catholic Foundation in collaboration with the 15 ministries and the 71 parishes and missions throughout the Diocese of El Paso that we serve.

Each month, I take an opportunity to focus on a different ministry and highlight their good works. In support of these ministries, when you give to the Progress Catholic Ministry Appeal, you support operational and program needs for 15 diocesan ministries and charities that help those in need, inspire youth, minister to families, and help spread the Good News of Jesus Christ.

This month, the Progress Catholic Ministry Appeal highlights the UTEP Catholic Campus Ministry (CCM). The Catholic Campus Ministry in the Diocese of El Paso ministers to

over 3,000 students in El Paso and at Sul Ross State University.

The University students established the Newman Club in 1927 on the University Texas El Paso campus. The Newman Club was founded at the Texas College of Mines and Metallurgy, the predecessor of the University of Texas at El Paso. The University Ministry Centers, also known as Newman or Campus Ministry Centers, are dedicated to the faith life of university students, staff, and faculty and are located near non-Catholic universities worldwide. What was once the Newman Club, Newman Center, and UTEP Catholic Campus Ministry is now the San Romero University Ministry Student Center.

By God’s will, I could sit and have an in-depth conversation with Friar Rijo Polachan, Director of Catholic Campus Ministry, and Kristy Marroquin, Administrative Assistant. I asked them to tell me a little more about their backgrounds, experience, and vision for CCM.

Upon arriving at CCM and walking through the front door, the atmosphere is warm, welcoming, and feels like home. The sitting area was full of students gathered in the community, laughing, breaking bread, and sharing the Word. Then Kristy came out to meet me with her warm, welcoming smile and

cheerful demeanor, making me feel immediately and genuinely at home.

Friar Rijo and Kristy have an “open door” policy, making themselves readily available to students whenever they need an alternate opinion, get a fresh perspective, vent, or just want to converse.

Kristy begins by telling me how “blessed she feels to be a part of this Ministry and how the Diocese of El Paso has been extremely supportive, especially the Finance Office staff.” Kristy then says, “The ministry welcomes, on average, 20 – 30 students daily. The students gather in the community, do homework, have Mass, (recently adding an additional Mass to the schedule), break bread (enjoying a free lunch), participate in Adoration, and even enjoy playing video games. Students understand they have a pertinent role by building a solid foundation today for tomorrow’s future youth. Here, they have a positive atmosphere and know they are not alone in their faith. By the student’s word of mouth, this ministry is growing substantially,” said Kristy.

Friar Rijo added, “Students want to learn and are very engaged, and I am open to their ideas and opinions. The students here know that you can live your faith and still have fun, which is what this beautiful ministry does.

I am always looking for creative ways to grow and give access to the students, growing ministry teams, and recently creating a Student Council and several mini Ministry Committees. For example, an Evangelization Committee, Social Recreation Committee, a Music Liturgy Committee, and most recently a Stewardship and Development Committee, after attending a Catholic Foundation lead Stewardship Conference held at San Antonio de Padua earlier this year,” said Friar Rijo. “We see different faces every day, and I want to promote and reach out to more students. When I came to El Paso, Bishop Mark Seitz spoke to me about the ministry of presence and spiritual guidance for the students; this was his vision. To be with them in continuity and consistency, which I will continue to do.” Friar Rijo said, “The youth have many ideas; they bring many creative ideas to the table. How can we incorporate our spirituality into those ideas, keeping tradition and creating something that appeals to them? Bishop Mark Seitz has entrusted me to continue this vision,” said Friar.

Through accompaniment, university students are empowered to become leaders in their faith and lead other university students to an encounter with the Gospel. The Mission Statement

speaks for itself: We want to shepherd students by creating a space of Encounter, Belong, and Mission through the Church’s sacred traditions, prayer, and fellowship. I left feeling inspired (as usual), wanting to spread the Good News of this Ministry. God definitely had big plans when He brought Friar Rijo to El Paso!

We are truly blessed to house a variety of abundant precious gems in the Diocese of El Paso. Please take some time to visit the UTEP Catholic Campus Ministry located at 2230 N. Oregon, El Paso, TX 79902. This Ministry is open to all college students!

Mass Times: Tuesday, 12:30 p.m. Wednesday, 12:30 p.m. Sunday, 12:30 p.m., Adoration Times: Tuesday, 7 p.m. Thursday, 7 p.m., Confession Times: Tuesday-Friday 3 p.m. – 4 p.m. (Walk in or by Appointment), Center Hours: Mon-Fri 9:00 a.m. – 5:00 p.m.

When you give to the Progress Catholic Ministry Appeal, your gift makes a huge difference. Be that inspiration today! For more information or to donate, don’t hesitate to get in touch with Tina Edwards-Milam, Annual Appeal Director, at 915-872-8412, tedwards-milam@catholicfoundationelpaso.org or visit 2023progress-cma.org.

Difundiendo la Buena Nueva a través del Ministerio Católico Universitario

Por Tina Edwards - Milam,
Directora de la Campaña Anual

A lo largo de nuestras vidas, el Señor nos desafía con diferentes caminos a seguir. Muchas veces no entendemos “el por qué” de sus planes, pero una cosa está clara. Él no comete errores. Él sabe mejor que nosotros lo que necesitamos y cuándo lo necesitamos.

Dicho esto, tengo la bendición de tener la oportunidad de trabajar diariamente con tantas personas excepcionales. Por la Gracia de Dios, Él me ha dado el don de continuar Su misión de difundir Su Evangelio a través del trabajo de la Fundación Católica en colaboración con los 15 ministerios y las 71 parroquias y misiones en toda la Diócesis de El Paso a las que servimos.

Cada mes, aprovecho la oportunidad para centrarme en un ministerio diferente y compartir sus buenas obras. En apoyo a estos ministerios, cuando usted dona a Progreso: Campaña Católica para los Ministerios, apoya las necesidades operativas y de programas de 15 ministerios diocesanos y organizaciones benéficas que ayudan a los necesitados, inspiran a los jóvenes, atienden a las familias y ayudan a difundir la Buena Nueva de Jesucristo.

Este mes, Progreso: Campaña Católica para los Ministerios se concentra en el UTEP Ministerio Católico Universitario (CCM). El Ministerio Católico del Campus en la Diócesis de

El Paso atiende a más de 3.000 estudiantes en El Paso y en Sul Ross Universitario.

Los estudiantes universitarios establecieron el Club Newman en 1927 en el campus de la Universidad de Texas El Paso. El Club Newman se fundó en el Texas Colegio of Mines and Metalurgo, predecesor de la Universidad de Texas en El Paso. Los Centros de Pastoral Universitaria, también conocidos como Centros Newman o Centros de Pastoral Universitaria, se dedican a la vida de fe de los estudiantes universitarios, el personal y el profesorado, y están situados cerca de universidades no católicas de todo el mundo. Lo que una vez fue el Club Newman, el Centro Newman y el Ministerio Católico de Campus de UTEP es ahora el Centro Estudiantil de Ministerio Universitario San Romero.

Por voluntad de Dios, pude sentarme y tener una conversación en profundidad con Fray Rijo Polachan, director de la Pastoral Universitaria Católica, y Kristy Marroquín, Asistente Administrativa. Les pedí que me contaran un poco más sobre sus antecedentes, experiencia y visión de CCM.

Al llegar a CCM y caminar a través de la puerta principal, el ambiente es cálido, acogedor, y se siente como en casa. La sala de estar estaba llena de estudiantes reunidos en la comunidad, riendo, compartiendo el pan y la Palabra. Entonces Kristy salió a recibirme con su sonrisa cálida

y acogedora y su comportamiento alegre, haciéndome sentir inmediatamente y genuinamente en casa.

Fray Rijo y Kristy tienen una política de “puertas abiertas”, poniéndose a disposición de los estudiantes siempre que necesitan una opinión alternativa, una nueva perspectiva, desahogarse, o simplemente quieren conversar.

Kristy comienza diciéndome lo “benedicida que se siente por ser parte de este Ministerio y cómo la Diócesis de El Paso ha sido de gran apoyo, especialmente el personal de la Oficina de Finanzas”. Kristy luego dice, “El ministerio recibe, en promedio, de 20 a 30 estudiantes diariamente. Los estudiantes se reúnen en la comunidad, hacen sus tareas, tienen Misa, (recientemente añadiendo una Misa adicional al horario), parten el pan (disfrutando de una comida gratis), participan en la Adoración, e incluso disfrutan jugando videojuegos. Los estudiantes entienden que tienen una función vital pertinente al construir hoy una base sólida para la futura juventud de mañana. Aquí, tienen un ambiente positivo y saben que no están solos en su fe. Por el boca a boca de los estudiantes, este ministerio está creciendo sustancialmente”, dijo Kristy.

Fray Rijo añadió: “Los alumnos quieren aprender y están muy comprometidos, y yo estoy abierto a sus ideas y opiniones. Los estudiantes de aquí saben que se puede vivir la fe sin dejar de divertirse, que es lo que hace

este hermoso ministerio. Siempre estoy buscando formas creativas de crecer y dar acceso a los estudiantes, haciendo crecer los equipos ministeriales, y recientemente creando un Consejo Estudiantil y varios mini Comités Ministeriales. Por ejemplo, un Comité de Evangelización, un Comité de Recreación Social, un Comité de Liturgia Musical, y más recientemente un Comité de Corresponsabilidad y Desarrollo, después de asistir a una Conferencia de Corresponsabilidad liderada por la Fundación Católica celebrada en San Antonio de Padua a principios de este año”, dijo Fray Rijo. “Vemos caras diferentes todos los días, y quiero promover y llegar a más estudiantes. Cuando llegué a El Paso, el Obispo Mark Seitz me habló del ministerio de presencia y guía espiritual para los estudiantes; ésta era su visión. Estar con ellos en continuidad y coherencia, cosa que seguiré haciendo”. Fray Rijo dijo: “Los jóvenes tienen muchas ideas; aportan muchas ideas creativas. ¿Cómo podemos incorporar nuestra espiritualidad a esas ideas, manteniendo la tradición y creando algo que les atraiga? El Obispo Mark Seitz me ha encomendado continuar esta visión”, dijo Fray Rijo.

A través del acompañamiento, se capacita a los universitarios para que se conviertan en líderes de su fe y lleven a otros universitarios a un encuentro con el Evangelio. La Declaración de Misión habla por sí misma: Queremos pastorear a los es-

tudiantes creando un espacio de encuentro, pertenencia y misión a través de las tradiciones sagradas de la Iglesia, la oración y el compañerismo. Me fui sintiéndome inspirada (como siempre), con ganas de compartir la Buena Nueva de este Ministerio. Definitivamente, Dios tenía grandes planes cuando trajo a Fray Rijo a El Paso.

Estamos verdaderamente bendecidos de albergar una variedad de abundantes gemas preciosas en la Diócesis de El Paso. Por favor tomen un tiempo para visitar el Ministerio Católico Universitario de UTEP ubicado en 2230 N. Oregon, El Paso, TX 79902. ¡Este Ministerio está abierto a todos los estudiantes universitarios!

Horario de Misas: Martes, 12:30 p.m. Miércoles, 12:30 p.m. Domingo, 12:30 p.m., Horario de Adoración: Martes, 19.00 h. Jueves, 19.00 h., Confesión: Martes-Viernes 15.00-16.00 (sin cita previa o con cita previa), Horario del Centro: Lun-Vie 9:00 a.m. - 5:00 p.m.

Cuando usted desea compartir un regalo a Progreso: Campaña Católica para los Ministerios, su donación hace una gran diferencia. ¡Sea esa inspiración hoy! Para obtener más información o para donar, no dude en ponerse en contacto con Tina Edwards-Milam, directora de la Campaña Anual, al 915-872-8412, tedwards-milam@catholicfoundationelpaso.org o visite 2023progress-cma.org.