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Sacred Heart Statue Vandalized at St. Patrick Cathedral

By Christine Rousselle
Catholic News Agency

Washington, D.C. Newsroom, Sep 16, 2020 / 12:35 pm MT (CNA).- A vandal destroyed a statue of Jesus at St. Patrick Cathedral in El Paso, Texas on Tuesday, the latest in an ongoing series of attacks on churches across the United States.

According to the diocese, someone entered the sanctuary of St. Patrick's Cathedral Tuesday morning and destroyed a nearly 90-year-old statue of the Sacred Heart of Jesus. The statue had been placed behind the main altar of the church, which was open for prayer at the time of the vandalism.

According to the diocese, the statue is an "irreplaceable loss" and cannot be repaired.

"This statue is one of my favorite representations of Jesus—his arms open wide in welcome, his heart aflame with love for us. I would often take inspiration from this image as I prepared for Mass," said Bishop Mark Seitz of El Paso in a statement by the diocese. Seitz added that he was glad, however, that nobody was hurt by the vandal.

According to the diocese, a suspect has been detained and an investigation by the city's police is ongoing. Seitz urged people to pray for the vandal, as "he certainly must be a person who is greatly disturbed to have attacked this peaceful place in our city and this image of the King of Peace."

"I hope this might be the impetus for him to receive the help he needs. He will be in my prayers," he said.

"In this moment we will reach out in confidence to the One this statue represented and I know he will console us," said the bishop.

The attack in El Paso is the latest in months of vandalism and arson attacks on churches.

Earlier this week, a parish in Midvale, Utah, saw back to back attacks. St. Therese of the Child Jesus Catholic Church had its namesake statue beheaded followed by burglary on subsequent nights.

"Sometime last night our statue of St. Therese of the Child Jesus outside of the Main Church was broken and vandalized. We are currently in contact with the police," the parish wrote on its Facebook page on Monday, September 14. The statue was pushed off its pedestal and the head was broken off. A planter by the statue was also smashed.



The Cathedral of St. Patrick was vandalized on the September 15th in the morning at around 10:00am. A suspect came into the sanctuary at St. Patrick Cathedral and destroyed the almost 90-year-old statue of the Sacred Heart of Jesus, which was located in the center behind the main altar of the church. The church was open and available for prayer. *Photo by Rev. Michael Lewis, STL*

Estatua del Sagrado Corazón fue vandalizada en la Catedral

Por ACI Prensa

El hombre que destruyó la imagen del Sagrado Corazón de Jesús en la Catedral de St. Patrick en El Paso, Texas (Estados Unidos), dijo que realizó el acto de vandalismo porque el color de piel de la estatua "no era el correcto".

Este 15 de septiembre, un hombre ingresó a la Catedral de St. Patrick y destruyó la estatua del Sagrado Corazón de Jesús de 90 años de antigüedad que estaba detrás del altar principal.

Por medio de sus redes sociales, la Diócesis de El Paso lamentó el ataque a la iglesia e indicó que el Rector de la Catedral, P. Trini Fuentes, se encuentra conmocionado por el acto de vandalismo.

"Estoy en shock y en la Catedral estamos desconsolados por una situación tan inesperada", dijo el sacerdote.

A un día del incidente, la policía de El Paso arrestó a Isaiah Cantrell, de 30 años, quien fue acusado de actos criminales y posesión de marihuana.

Según indican medios locales, Cantrell dijo a la policía que destruyó la imagen porque "el color de piel de la estatua no era el color correcto" en una representación de una persona judía.

"Jesús era judío y por lo tanto debería tener un color de piel más oscuro", agregó.

Esta no es la primera vez que Cantrell ha sido arrestado por actos delictivos, a finales de agosto, el hombre fue detenido por robar un letrero de campaña

del presidente de los Estados Unidos, Donald Trump, y una bandera en una casa en el centro de El Paso.

El Vicario Parroquial de la Catedral de St. Patrick, P. Michael Lewis, indicó a ABC-7 que la estatua del Sagrado Corazón de Jesús "ha sido parte de la vida de fe de las personas desde el principio de la diócesis".

Esta imagen "es un símbolo de fe, un símbolo de sanación, es un símbolo del amor y misericordia de Dios", agregó.

El Obispo de El Paso, Mons. Mark Seitz, expresó su tristeza por el daño causado a la estatua y señaló que es posible que el responsable sea alguien con problemas, "por haber atacado este pacífico lugar de nuestra ciudad y esta imagen del Rey de

la Paz".
"Espero que este sea el impulso para que reciba la ayuda que necesita. Él estará en mis oraciones", concluyó.

La Diócesis de El Paso anunció que está recolectando fondos para reparar la estatua del Sagrado Corazón de Jesús, que está valorada en 25 mil dólares.

Además, indicó que el dinero también servirá para realizar mejoras a la seguridad de la Catedral y realizar renovaciones en la iglesia.

Para mayor información de cómo donar puede comunicarse con las oficinas de la Fundación de la Diócesis de El Paso al 915-872-8412

We Built This City on Rock and Roll

As I waited outside the delivery room that day almost three years ago, I had one thing on my mind. Of all songs to be stuck in my head, We Built This City by Jefferson Starship. I remember asking myself; How did I get this song stuck in my head? What I was fully aware of was the absolute wild ride I was about to take entering fatherhood. So why not have that song stuck in my head, its better than nothing. I thought, embrace it, this is going to be fun.

I took a nice deep breath as they called me into the delivery room. I'm not sure what I was expecting, but I don't think



Fernie Cenicerros

having the song Carpet Ride by Steppenwolf blaring was on the mental checklist as I walked in. Maybe God was trying to tell me then that fatherhood would not be as hard as I expected because, as far as I was concerned, this was a party. And why not; Annie would be with

us in a matter of minutes! While Carpet Ride was blaring on the speakers, Annie was born at 7:21 am on October 31st. The surreal party continued throughout the day. It was very comforting when I met our pediatrician dressed up as Clark Kent with his button-down open to reveal the Superman decal on his shirt. I couldn't help it; I had to grab a photo of him doing his check up on newborn Annie. How was it possible that I was so nervous the night before, that I slept very little?

I tossed and turned all night as thoughts of inadequacy ran through my mind. My first fear for sure; I would not be able to

change the first special diaper. To be very honest with all of you, fatherhood was not something I aspired to until right before I got married. I fully expected not to be a father at all back in 2007 at 29 years old. I guess I always assumed that God would call me back to discern the call to the priesthood. God had another plan, and it was a fulfilling plan for me!

Fast-forward to 2017, and I'm holding my newborn daughter while Dr. Clark Kent examined her. I had to take it all in. God's plan, fulfilled; what a day to be alive! This little person was my daughter! He weighed her in at 6lbs 4oz. I knew she was tiny because

she was a bit early, but I was a proud papa. "That's my girl!" I think I've lost count of the many special diapers I have changed at all hours of the day and night over the last three years. The many requests for songs sung over and over at bedtime, frequent requests for a new "poofy" dress, and demands for hot chocolate. I can't even begin to express my gratitude. God knows how to throw a party. The playlist has been very surprising, but I remind myself that God will always find a funny way to comfort us whenever I fret. So with that, I leave you with the lyric of the song that started it all - "We built this city on Rock and Roll."

Construimos Esta Ciudad Sobre El Rock And Roll

Mientras esperaba fuera de la sala de partos ese día hace casi tres años, tenía una cosa en mente. De todas las canciones que se me quedaron grabadas en la cabeza, We Built This City de Jefferson Starship. Recuerdo que me pregunté: ¿Cómo se me quedó esta canción en la cabeza? De lo que era plenamente consciente era del salvaje viaje que estaba a punto de hacer para entrar en la paternidad. Así que por qué no tener esa canción pegada en mi cabeza, es mejor que nada. Pensé, abrázala, esto va a ser divertido. Respiré profundamente mientras me llamaban a la sala

de partos. No estoy seguro de lo que esperaba, pero no creo que tener la canción "Carpet Ride" de Steppenwolf a todo volumen esté en la lista de control mental cuando entré. Tal vez Dios estaba tratando de decirme entonces que la paternidad no sería tan difícil como esperaba porque, en lo que a mí respecta, esto era una fiesta. Y por qué no; ¡Annie estaría con nosotros en cuestión de minutos! Mientras que Carpet Ride sonaba en los altavoces, Annie nació a las 7:21 am del 31 de octubre. La fiesta surrealista continuó durante todo el día. Fue muy reconfortante cuando conocí a nuestro pediatra vestido como Clark Kent

con su botón abierto para revelar la calcomanía de Superman en su camisa. No pude evitarlo; tuve que tomar una foto de él haciendo el chequeo a la recién nacida Annie. ¿Cómo es posible que estuviera tan nerviosa la noche anterior, que durmiera tan poco? Me di la vuelta toda la noche mientras los pensamientos de insuficiencia corrían por mi mente. Mi primer temor seguro; no sería capaz de cambiar el primer pañal especial. Para ser muy honesto con todos ustedes, la paternidad no era algo a lo que aspiraba hasta justo antes de casarme. Esperaba no ser padre en absoluto en 2007 a los 29 años. Supongo que siem-

pre asumí que Dios me llamaría para discernir el llamado al sacerdocio. Dios tenía otro plan, ¡y era un plan satisfactorio para mí! Avancemos rápidamente hasta el 2017, y estoy sosteniendo a mi hija recién nacida mientras el Dr. Clark Kent la examina. Tuve que asimilarlo todo. El plan de Dios, cumplido; ¡qué día para estar vivo! ¡Esta pequeña persona era mi hija! La pesó en un peso de 6 libras y 4 onzas. Sabía que era pequeña porque era un poco prematura, pero era un papá orgulloso. "¡Esa es mi niña!" Creo que he perdido la cuenta de los muchos pañales especiales que he cambiado a todas horas del

día y de la noche en los últimos tres años. Las muchas peticiones de canciones cantadas una y otra vez a la hora de acostarse, las frecuentes peticiones de un nuevo vestido "poofy", y las demandas de chocolate caliente. Ni siquiera puedo empezar a expresar mi gratitud. Dios sabe cómo hacer una fiesta. La lista de canciones ha sido muy sorprendente, pero me recuerdo que Dios siempre encontrará una forma divertida de consolarnos cada vez que me inquiete. Así que con eso, los dejo con la letra de la canción que empezó todo - "Construimos esta ciudad sobre el Rock and Roll."

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INSEITZ INTO THE FAITH

Our Faithful Citizenship in an Election Year

This is the first part in a two-part series on voting and faithful citizenship. The first part addresses the responsibilities of Christians in public life and the national elections. The second part will explore the importance of getting engaged on local issues.

Bishop Seitz, people across the borderlands will soon be going to the polls or mailing in their ballots for the 2020 Election. What is the relationship between voting and faith?

Elections are a very important way of putting our faith into action and helping to shape a better world and build a society in which each one of us, and all of us together, can thrive. This is what Catholicism calls the common good. God calls all of us to work for the common good and a more just, more human society.

Many people say that faith and politics should be kept separate. What is the Church’s position on this?

It may sound surprising, but the Church has often said that politics is the highest expression of charity or love.

Pope Francis writes that ‘an authentic faith ... always involves a deep desire to change the world, to transmit values, to leave this earth somehow better that we found it’. Jesus inspires us with a vision of the Reign of God where every person can live up to their great calling and dignity as a child of God.

Working for justice transforms us and it transforms the world. Every Christian is called to live out her baptismal call to make this world a little more like the Reign of God and getting involved in public life is an important way of doing that.

What are the ways that Christians can get involved in public life?

We can all get involved in some way. Some of us will work to protect our desert open spaces, volunteer with our migrant shelters or help expectant mothers in need of support. We can write to our elected leaders and advocate for better laws. Families can support local food cooperatives and parents can get involved with their PTO or attend a neighborhood association meeting. We can join a community-oriented ministry or take action to help our homeless brothers and sisters, and, of course, vote. The invitations to participate in God’s Reign of justice and mercy are really all around us. And some of us might even consider running for office!

How do Christians decide which candidate to vote for?

Voting requires a well-formed conscience. How do we do that?

We should always try to be attentive to the needs, the suffering and the possibilities in our community and in our world. We need to inform ourselves by reading the news with a critical eye and listening to others, including those who may not think like we do. And we need to listen to the voice of God who speaks to us in prayer, in the Scriptures, in our experience of walking with the poor, and in the teaching of the Church.

The bishops of the United States publish a document, Forming Consciences for Faithful Citizenship, that covers many of the issues that should concern us as people of faith and it is well worth a good reading.

We also have to study the positions of the candidates, make sure we’re registered to vote, and research just what will be on the ballot, including ballot initiatives. And we can’t forget to take into account the character and

competence of candidates.

Only after careful and prayerful discernment of all the issues at stake in an election can we really say we’re ready to vote.

What are some of the issues that should concern people of faith during this election?

Pope Francis has asked us to think about the ways all of us have been impacted by the COVID-19 pandemic. The pandemic has affected us all, but especially the poor, Latinos and African Americans. Why were some of us more vulnerable to the impacts of the disease, economically and physically?

It seems we’ve built up a society where many have been locked out of the benefits of our nation’s economic, social and political life and haven’t been able to share equally in our nation’s blessings. We have to be honest and admit that racial prejudice has also contributed to that. Not every family in our community or in our country has equal access to a good job, to good health care, to good housing, to good education and to good opportunities. Not everyone can look at a police officer without feeling fear.

The pope has said that this is really a time when God is calling our world to greater solidarity, which is another virtue that Christians bring to public life. As he puts it, ‘none of us is saved alone’. We have to re-discover that my flourishing and your flourishing are interconnected. As Saint Paul says, if one of us suffers, we all suffer. And we need political leaders who will empower our communities to rebuild with that sense of interdependence.

Something else the Holy Father has asked to consider is our relationship to God’s creation. He’s asking us to recognize that



Bishop Mark J. Seitz



our exploitation of the earth and our exploitation of the poor are really related. We need to overcome the attitudes of harshness, competition, exclusion and lack of appreciation for the wonder of life that are at the root of so many of the challenges before us. We’re reaching a tipping point and we need to transcend the usual left-right, short-term political thinking in order to bring us back from the brink. It may be that this COVID-19 crisis is the opportunity to do just that.

On the topic of the presidential race, some Catholics say that we must vote for President Trump because of the issue of abortion. Others say that we ought to vote for Vice President Biden because he supports programs to help the poor, immigration reform and the environment. Is it true that a Catholic must support one candidate or the other this year?

This is a difficult situation for a Christian who wants to be coherent with her faith.

Society should defend and promote human life at all stages. Our pro-life commitment extends to to every human person and we should ensure that the poor, the vulnerable, migrants and the environment are at the center of our public policy concerns.

Our witness to life and our defense of the unborn reflect one of the Church’s most ancient

teachings. We must work for a world where abortion is truly unthinkable. And we also have to support policies, like access to healthcare and support for families, that make abortion never appear to be the only choice.

The Church teaches that Catholics cannot vote for a candidate because he or she supports the taking of human life in legalized abortion, as does the Democratic candidate. Nor can a Catholic vote for a candidate in order to close the door to refugees or to support the death penalty, which are things the Republican candidate supports. But given the circumstances and after sincere discernment, we may find ourselves voting for one or another candidate in spite of those things (or even neither candidate in a particular race). And so Catholics may arrive at different answers regarding whom to vote for.

The reality is that neither party and neither presidential candidate reflects in a consistent way the ethic of love and life expressed by Jesus in the Gospels. I share the pain, frustration and confusion facing Catholic voters this year at what feels like an untenable choice.

But however we vote, God will judge us by the authenticity of our commitment to continuing to stand with all those forced to the margins of our society, born and unborn, even after Election Day.

Nuestra Fiel Ciudadanía En Un Año De Elecciones

Esta es la primera parte de una serie de dos partes sobre el voto y la ciudadanía fiel. La primera parte trata de las responsabilidades de los cristianos en la vida pública y las elecciones nacionales. La segunda parte explorará la importancia de comprometerse con los asuntos locales.

Obispo Seitz, la gente del otro lado de la frontera pronto irá a las urnas o enviará por correo sus boletas para las elecciones de 2020. ¿Cuál es la relación entre el voto y la fe?

Las elecciones son una forma muy importante de poner nuestra fe en acción y ayudar a dar forma a un mundo mejor y construir una sociedad en la que cada uno de nosotros, y todos nosotros juntos, podamos prosperar. Esto es lo que el catolicismo llama el bien común. Dios nos llama a todos a trabajar por el bien común y una sociedad más justa y más humana.

Mucha gente dice que la fe y la política deben mantenerse

separadas. ¿Cuál es la posición de la Iglesia al respecto?

Puede sonar sorprendente, pero la Iglesia ha dicho a menudo que la política es la más alta expresión de caridad o amor.

El Papa Francisco escribe que “una fe auténtica... siempre implica un profundo deseo de cambiar el mundo, de transmitir valores, de dejar esta tierra de alguna manera mejor de lo que la encontramos”. Jesús nos inspira con una visión del Reino de Dios donde cada persona puede vivir a la altura de su gran vocación y dignidad como hijo de Dios.

Trabajar por la justicia nos transforma y transforma el mundo. Cada cristiano está llamado a vivir su llamado bautismal para hacer este mundo un poco más parecido al Reino de Dios y participar en la vida pública es una forma importante de hacerlo.

¿Cuáles son las formas en que los cristianos pueden involucrarse en la vida pública?

Todos podemos involucrarnos

de alguna manera. Algunos trabajaremos para proteger nuestros espacios abiertos en el desierto, seremos voluntarios en nuestros refugios para migrantes o ayudaremos a las mujeres embarazadas que necesitan apoyo. Podemos escribir a nuestros líderes electos y abogar por mejores leyes. Las familias pueden apoyar las cooperativas de alimentos locales y los padres pueden involucrarse con su PTO o asistir a una reunión de la asociación de vecinos. Podemos unirnos a un ministerio orientado a la comunidad o tomar medidas para ayudar a nuestros hermanos y hermanas sin hogar, y, por supuesto, votar. Las invitaciones para participar en el Reino de Dios de justicia y misericordia están realmente a nuestro alrededor. ¡Y algunos de nosotros incluso podríamos considerar presentarnos a las elecciones!

¿Cómo deciden los cristianos a qué candidato votar?

Votar requiere una conciencia bien formada. ¿Cómo lo

hacemos?

Siempre debemos tratar de estar atentos a las necesidades, el sufrimiento y las posibilidades en nuestra comunidad y en nuestro mundo. Debemos informarnos leyendo las noticias con un ojo crítico y escuchando a los demás, incluso a los que no piensan como nosotros. Y necesitamos escuchar la voz de Dios que nos habla en la oración, en las Escrituras, en nuestra experiencia de caminar con los pobres y en la enseñanza de la Iglesia.

Los obispos de los Estados Unidos publican un documento, Formando Conciencias para la Ciudadanía Fiel, que cubre muchos de los temas que deberían preocuparnos como personas de fe y que bien vale la pena leer.

También tenemos que estudiar las posiciones de los candidatos, asegurarnos de que estamos registrados para votar, e investigar lo que estará en la boleta, incluyendo las iniciativas de votación. Y no podemos olvidarnos de tener en

cuenta el carácter y la competencia de los candidatos.

Sólo después de un cuidadoso y orante discernimiento de todas las cuestiones en juego en una elección podemos decir que estamos listos para votar.

¿Cuáles son algunas de las cuestiones que deberían preocupar a la gente de fe durante esta elección?

El Papa Francis nos ha pedido que pensemos en las formas en que todos nosotros hemos sido impactados por la pandemia COVID-19. La pandemia nos ha afectado a todos, pero especialmente a los pobres, latinos y afroamericanos. ¿Por qué algunos de nosotros éramos más vulnerables a los impactos de la enfermedad, económica y físicamente?

Parece que hemos construido una sociedad en la que muchos han quedado excluidos de los beneficios de la vida económica, social y política de nuestra

Graffiti attacks on churches in US being investigated as hate crimes

By Jonah McKeown
Catholic News Agency

Denver Newsroom, Sep 28, 2020 / 04:31 pm MT (CNA).- Two Eastern Catholic churches in San Diego County suffered graffiti vandalism attacks over the weekend, and while authorities are treating the incidents as connected, they have not yet determined the perpetrators’ motives.

St. Peter Chaldean Catholic Cathedral in El Cajon, California on Sept. 25 was defaced with graffiti depicting “pentagrams, upside down crosses, white power, swastikas,” as well as slogans such as “Biden 2020,” and “BLM” (Black Lives Matter).

The cathedral is the seat of the Chaldean Eparchy of St. Peter the Apostle of San Diego.

The same evening, Our Mother of Perpetual Help Catholic Church, also in El Cajon, was similarly attacked, with the pastor discovering spray-painted swastikas on an exterior wall of the church the next day.

Our Mother of Perpetual Help is a Syriac Catholic church, part of the Syriac Eparchy of Our Lady of Deliverance of Newark.

The sheriff’s department has not officially announced any suspects, but is investigating the incidents as hate crimes.

Monsignor Emad Hanna Al-Shaikh, pastor of Our Mother of Perpetual Help, told CNA he alerted all the relevant authorities when he discovered the vandalism, and later painted over the graffiti.

Msgr. Al-Shaikh said he strongly suspects the same

perpetrators who hit St. Peter cathedral also defaced his church, though he does not yet have proof. The churches are located three miles apart.

He said he does not know of any reason why someone would vandalize his church, and does not know who might have carried out the attack.

“We’re friends with everybody, we love everybody, and we’re at peace with everybody,” he said.

Sargent Mike Hettinger, a detective investigating the incidents, told CNA that the Sheriff’s Department does currently have some “good leads” in the case, including surveillance video, tips from the community, and physical evidence collected that they do not yet want to make public.

The department does believe the two crimes are related, he said. There appear to have been five perpetrators, and based on the video evidence they appeared to be juveniles, he said.

The motive for the crimes remains unclear, especially since the messages of the graffiti—which included, for example, both swastikas and “BLM”—appear to be at odds with each other.

There were protests taking place in downtown San Diego that evening, so the graffiti could be related to that, he said, but investigators are not yet certain on that point.

The vandalism comes amid a spate of similar incidents at Catholic churches that has lasted for months. Earlier last week a man burned pews in an arson attack in a Florida Catholic church, and a man with a base-

ball bat damaged a crucifix and several doors in San Antonio.

Last week a statue of the Sacred Heart of Jesus was destroyed in the El Paso Cathedral.

Also last week, a parish in Midvale, Utah, saw back-to-back attacks. St. Therese of the Child Jesus Catholic Church had its namesake statue beheaded followed by burglary on subsequent nights.

A historic church built by St. Junipero Serra was burned in California this summer, in a fire being investigated as arson. A Florida man was arrested for setting flame to a parish church in the Orlando diocese.

Fires have been started and statues of Christ, Mary, and saints have been beheaded or destroyed at parishes across the country, while in California numerous public statues of St. Junipero Serra have been torn down, defaced, and destroyed.

While some attacks on statues have been committed by large groups with clear political affiliations, the perpetrators of other acts have not been identified.

A poll conducted at the end of August by RealClear Opinion Research in partnership with EWTN News found that 83 percent of Catholic likely voters are concerned about attacks on churches in recent months.

At Catholic News Agency, our team is committed to reporting the truth with courage, integrity, and fidelity to our faith. We provide news about the Church and the world, as seen through the teachings of the Catholic Church.

- Sacred Heart from Page 1



St. Patrick’s Cathedral was vandalized on the morning of September 15, around 10:00. A suspect entered and destroyed the nearly 90-year-old statue of the Sacred Heart of Jesus. The church was open and available for prayer. **Photo by Rev. Michael Lewis, STL**

The parish urged people to “pray for the person who did this, that they may get the help they need,” and said the vandalism was an “unfortunate situation.”

On Tuesday, the parish once again reported vandalism.

“As an update to our parishioners, we are upset to report that one of the houses on our parish

property was vandalized and broken into last night,” said the parish in a Tuesday post to its Facebook page.

“We have contacted the police and they are forming an investigation. We are planning on taking new measures to keep our parish safe. St. Therese, pray for us!”



HAPPY BIRTHDAY, FATHER!

Fr. Raul Trigueros	10/5
Fr. Ronald Sibugan, AA	10/6
Fr. Joe Molina	10/9
Fr. Frank R. Lopez	10/10
Fr. Peter Koo IL-MO (Extern)	10/15
Fr. Pablo Matta	10/15
Fr. Mark N.P. Salas	10/16
Fr. Miguel Briseno, OFM Conv.	10/23
Fr. Robert Edward Mosher, SSC	10/30

HAPPY BIRTHDAY, FATHER! (RETIRED)

Fr. Robert S. Kobe	10/13
Fr. Richard Waiwood	10/16



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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- Obispo de la Pagina 3

nación y no han podido compartir equitativamente las bendiciones de nuestra nación. Tenemos que ser honestos y admitir que los prejuicios raciales también han contribuido a ello. No todas las familias de nuestra comunidad o de nuestro país tienen igual acceso a un buen trabajo, a una buena atención médica, a una buena vivienda, a una buena educación y a buenas oportunidades. No todo el mundo puede mirar a un oficial de policía sin sentir miedo.

El Papa ha dicho que este es realmente un tiempo en el que Dios está llamando a nuestro mundo a una mayor solidaridad, que es otra virtud que los cristianos traen a la vida pública. Como él dice, “ninguno de nosotros se salva solo”. Tenemos que re-descubrir que mi florecimiento y el tuyo están interconectados. Como dice San Pablo, si uno de nosotros sufre, todos sufrimos. Y necesitamos líderes políticos que capaciten a nuestras comunidades para reconstruir con ese sentido de interdependencia.

Otra cosa que el Santo Padre ha pedido considerar es nuestra relación con la creación de Dios. Nos pide que reconozcamos que nuestra explotación de la tierra y nuestra explotación de los pobres están realmente relacionadas. Necesitamos superar las actitudes de dureza, competencia, exclusión y falta de aprecio por la maravilla de la vida que están en la raíz de tantos de los desafíos

que tenemos por delante. Estamos llegando a un punto de inflexión y necesitamos trascender el habitual pensamiento político de izquierda-derecha y a corto plazo para poder volver al borde del abismo. Puede ser que esta crisis de COVID-19 sea la oportunidad para hacer justamente eso.

En el tema de la carrera presidencial, algunos católicos dicen que debemos votar por el Presidente Trump por el tema del aborto. Otros dicen que debemos votar por el Vicepresidente Biden porque apoya programas de ayuda a los pobres, la reforma de la inmigración y el medio ambiente. **¿Es cierto que un católico debe apoyar a uno u otro candidato este año?**

Esta es una situación difícil para un cristiano que quiere ser coherente con su fe.

La sociedad debe defender y promover la vida humana en todas las etapas. Nuestro compromiso pro-vida se extiende a cada persona humana y debemos asegurarnos de que los pobres, los vulnerables, los migrantes y el medio ambiente estén en el centro de nuestras preocupaciones de política pública.

Nuestro testimonio de vida y nuestra defensa de los no nacidos reflejan una de las más antiguas enseñanzas de la Iglesia. Debemos trabajar por un mundo en el que el aborto es verdaderamente impensable. Y también tenemos que apoyar políticas, como el acceso a la atención sanitaria y el apoyo a las familias, que hagan que el



aborto nunca parezca ser la única opción.

La Iglesia Católica enseña que los católicos no pueden votar por un candidato porque apoya la toma de vidas humanas en un aborto legalizado, como lo hace el candidato demócrata. Tampoco puede un católico votar por un candidato para cerrar la puerta a los refugiados o para apoyar la pena de muerte, que son cosas que el candidato republicano apoya. Pero dadas las circun-

stancias y después de un sincero discernimiento, podemos encontrarnos votando por uno u otro candidato a pesar de esas cosas (o incluso ninguno de los dos candidatos en una carrera en particular). Y así los católicos pueden llegar a diferentes respuestas sobre por quién votar.

La realidad es que ninguno de los dos partidos y ninguno de los candidatos presidenciales refleja de manera consistente la ética del amor y la vida expresada por Jesús

en los Evangelios. Comparto el dolor, la frustración y la confusión que enfrentan los votantes católicos este año en lo que se siente como una elección insostenible.


Pero como sea que votemos, Dios nos juzgará por la autenticidad de nuestro compromiso de seguir apoyando a todos aquellos forzados a los márgenes de nuestra sociedad, nacidos y no nacidos, incluso después del día de las elecciones.



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Progress Ministry Highlight: Diocesan Migrant and Refugee Services

By **Martha Marmolejo**
Progress Coordinator

DMRS has been representing the mercy of God on the border of El Paso, TX and Ciudad Juárez, México since 1986. Meet a few key members of the team: Melissa Lopez, Executive Director/Attorney at Law, Father Antonio Martinez, Parochial Vicar, Corpus Christi, and Anna Hey, Deputy Executive Director. “...For I was a stranger and you welcomed me. — Matthew 25:35

DMRS Executive Director Melissa M. Lopez, a graduate of the University of Texas School of Law, says that since 2019, her staff has helped more than 29,000 individuals resolve their immigration legal issues with representation in family-based immigration matters, survivors of domestic violence, citizenship and naturalization, services for adults and unaccompanied immigrant children, and religious workers, including foreign born priests.

The uniqueness of DMRS is its commitment to providing free and low-cost services to those who don’t have the means to resolve their current immigration issues. DMRS does not charge for their legal services and their legal representation is made of nine attor-



Melissa Lopez, Executive Director/Attorney at Law, Father Antonio Martinez, Parochial Vicar, Corpus Christi, and Anna Hey, Deputy Executive Director. *Photo Courtesy of The Foundation for the Diocese of El Paso.*

neys and accredited representatives. Melissa said the DMRS team is currently working virtually due to the pandemic but that it has not impacted their ability or eagerness to help the community. DMRS has seen a rise in the number of people in need due to the current political situation and in need

of financial resources, desktop computers and scanners for staff working remotely. Progress, the Catholic Ministry Appeal provides operational funds on an annual basis for diocesan ministries like DMRS. Money raised through Progress represents 40% of all operating funds supporting the pasto-

ral, spiritual, educational and human service programs that benefit thousands of individuals throughout the 10 counties of the Diocese of El Paso. You can help DMRS with a contribution to the Catholic Ministry Appeal. *To learn more and to give, visit 2020progress.org or*

contact Progress Coordinator Martha Marmolejo at mmarmolejo@elpasodiocese.org or 915-872-8412. “For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me.” — Matthew 25:35

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Únase a nosotros como “**Amigo de la Fundación**”, un programa de donaciones recurrentes que le permite contribuir automáticamente a nuestros Ministerios Católicos, Parroquias y Escuelas a través de su cuenta bancaria o tarjeta de crédito / débito. No más recordatorios, se renovará automáticamente cada año mientras sea usted miembro y la cual hará que su contribución llegue más lejos. **Puede cambiar su promesa o renunciar en cualquier momento. Llámenos al (915) 872-8412 o ingrese a www.elpasodiocesefoundation.org.**

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Catholic Foundation Raises \$192,530 at 13th Annual Foundation of Faith Event

By Sofia Larkin
Major Gifts Officer

The Catholic Foundation raised \$101,860 during the 14th Annual Foundation Event: Come and See with Bishop Robert Barron and Catholic singer songwriter Matt Maher through sponsorships, registrations, a live auction, and donations. KVIA ABC-7 Anchor Stephanie Valle did an outstanding job as Emcee and made it a night to remember. You can watch the whole event on the Foundation’s YouTube page.

Guests enjoyed a Virtual Happy Hour sponsored by Nora & Ernie Herrera with The Herrera Group and The Manor at Ten Eleven, a newly launched venue located at 1011 N. Mesa, an historic Trost design built by the Ainsa Family in 1910 and later occupied by Malcolm McGregor. Registrants and sponsors received hand delivered swag bags with goodies featuring face coverings from the Office of Religious Formation, margarita mix from So El Paso, and custom The Manor at Ten Eleven shot glasses, and the chance to win raffle prizes donated by Chick-fil-A Rojas, Dorsey’s Gift Shop, Wine Attitude, and a fall basket donated by a private donor.

Proceeds from the annual Foundation of Faith Event benefit the Foundation whose only purpose is to serve the Catholic community in the Diocese of El Paso. 100% of the proceeds from all needs packages—fuel for priests traveling to serve in West Texas and scholarship funds for students attending Most Holy Trinity Catholic School—benefit the designated need and school. Different needs are highlighted each year at the Foundation of Faith Event. It’s through the cooperative efforts of the churches, schools, parishioners, and diocesan ministries that the Foundation has flourished.

We give special thanks to all



The Catholic Foundation raised \$101,860 during the 14th Annual Foundation Event: Come and See with Bishop Robert Barron and Catholic singer songwriter Matt Maher through sponsorships, registrations, a live auction, and donations. KVIA ABC-7 Anchor Stephanie Valle served as Emcee and made it a night to remember. *Photo by Alé Saldaña.*

of our Foundation of Faith Event Sponsors. Without their support and generosity, this event would not have been possible: Happy Hour Co-Sponsors The Herrera Group and The Manor at Ten Eleven, Silver Co-Sponsors The Glass House and Performance Glass & Aluminum, and Anonymous, Bronze Sponsors, Allen & Martha Stumbo, Anonymous, Chick-fil-A North Hills

Rojas, Farrish, Halter, Butler Wealth Management Group, Freeport-McMoran, The Garick Group, Mike & Clara Miles, Tom & Elvia Doyle, and Ysleta del Sur Pueblo Tigua Indians, and our twenty-five Guardian Angels!

Our deepest gratitude to committee chair, Andrea “Andi” Meece, and to committee members, Aurora “Boris” Salazar,

Cecilia Mesta, Karen Martino, Mabelle Vanecek for their hard work and prayers to ensure another successful, faith-filled, and inspiring, virtual 14th Annual Foundation of Faith Event.

Thank you to everyone who generously helped us make this event come together to become a success. We may be apart but we can still come together. #TogetherApart #TogetherStronger. Mark

your calendar for the 15th Annual Foundation of Faith Event on Thursday, September 23, 2021!

You can reach Major Gifts Officer Sofia Larkin at slarkin@elpasodiocese.org or 915.872.8412. The Foundation for the Diocese of El Paso is located at 499 St. Matthews Street and office hours are Monday – Friday, 9-12, 1-5, and by appointment.

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Collection for the Propagation of the Faith (Mission Sunday)

There will be a Special Offering on Saturday, October 17 and Sunday, October 18, 2020 for the Propagation of the Faith.

In 1926 Pope Pius XI instituted Mission Sunday for the whole Church with the first worldwide Mission Sunday collection taking place in October 1927.

The Mission Sunday collection is always taken on the next to last Sunday during the month of October. That day is celebrated in all the local Churches as the feast of catholicity and universal solidarity so Christians the world over will recognize their common responsibility with regard to the evangelization of the world.

On the weekend of October 17 and 18, 2020, please take the opportunity to contribute to this worthy cause. Thank you for your support.

Habr  una Ofrenda Especial Anual el s bado, 17 de octubre y el domingo, 18 de octubre del 2020 para las Propagaci n de la Fe/el Domingo Mundial de las Misiones

En 1926 el Papa P o XI instituy  el Domingo Mundial para toda la Iglesia con la primera colecta mundial recaudada en octubre de 1927. La colecta del Domingo Mundial se lleva a cabo el pen ltimo domingo del mes de octubre. Este d a se aclama la celebraci n religiosa del catolicismo y de la solidaridad universal para que todos los cristianos cat licos reconozcamos nuestra responsabilidad con el deber de evangelizaci n del mundo entero.

En el fin de semana del 17 y 18 de octubre del 2020, por favor d  se la oportunidad de contribuir a esta digna causa. Gracias por su apoyo.

Special Collection for Retirement Fund for Priests



This is reminder of the Special Offering to be held on Saturday, October 10 and Sunday, October 11, 2020 for the Retirement Fund for Priests.

The Clergy Retirement Program provides financial support to those members of the clergy who are over age 65. The Diocese of El Paso faces three challenges with respect to its diocesan clergy. First, we must insure the recruitment and training of new clergy to meet the future needs of the Church. Second, we must provide for our clergy in need of assistance during emergencies, such as medical crises. Third, we must provide for the retirement of our priests, particularly for the very aged with special needs.

Thank you for your support.

Este es un recordatorio de la Ofrenda Especial Anual que se llevar  a cabo el s bado 10 de octubre y el domingo, 11 de octubre del 2020 para el fondo de la Jubilaci n de Sacerdotes.

El fondo de la jubilaci n de sacerdotes provee ayuda financiera a los sacerdotes que tienen m s de 65 a os de edad. Este esfuerzo ayuda a sus hermanos sacerdotes, quienes son ancianos, est n enfermos y est n jubilados. La Di cesis de El Paso enfrenta tres retos con respeto al clero diocesano. Primeramente, debemos asegurar el reclutamiento y educaci n de nuestros seminaristas, as  cumpliremos con las futuras necesidades de la Iglesia. Segundo, el poder ayudar a nuestros sacerdotes en caso de una emergencia, por ejemplo, como una crisis m dica y por ultimo proveer un fondo de jubilaci n para nuestros sacerdotes, especialmente para los de tercera edad con padecimientos m dicos.

Gracias por su apoyo.



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COVID-19 Vaccine Myths



Fr. Tad Pacholczyk

Several popular myths about COVID-19 vaccines have been gaining traction on social media in recent months, particularly in regard to messenger RNA (mRNA) vaccines being developed by Moderna, Sanofi, Pfizer and a handful of other companies. I would like to consider five of these myths.

Myth 1: For vaccines that rely on injecting patients with mRNA, the possible incorporation of these genes into our genetic makeup will fundamentally alter who we are as humans, moving us into a project of Transhumanism, the production of a “Human 2.0,” etc.

Reply: Any incorporation of new genes into our chromosomes from a COVID-19 mRNA vaccine would be an exceedingly rare occurrence, if it were to occur at all. It is actually very difficult to get the genetic information of mRNA to integrate into

our chromosomes, partly because this would mean a reverse directional flow of the so-called Central Dogma of Molecular Biology: our DNA or chromosomes are read (“transcribed”) to produce mRNA, which is then read (“translated”) to make proteins. Even if the accidental and unintentional incorporation of an mRNA message into our chromosomes were somehow to occur following vaccination, this would not mean that we were creating “Human 2.0,” since those genetic changes would not be expected to affect our sex cells, and therefore would not be transmitted to the next generation. Vaccinating people with an mRNA vaccine for COVID-19, therefore, does not imply that we are “remaking man” or heading down the path of Transhumanism.

Myth 2: The rapid pace of clinical trials means that vaccines will be unsafe and/or ineffective.

Reply: This could be a legitimate concern, if proper testing were to be curtailed, or approval for public vaccination campaigns were to be granted ahead of conclusive safety and efficacy testing. Such approval, however, appears highly unlikely when it comes to any of the major national regulatory agencies like the US Food and Drug Administration,

the European Medicines Agency, or Australia’s Therapeutic Goods Administration (with the possible exception of regulatory agencies in China and/or Russia).

Myth 3: Luciferase is the name of the bioluminescent enzyme contained in the vaccine, which seems connected to the “forces of evil.”

Reply: Luciferase, an enzyme involved in firefly illumination, is being used in various testing and development stages ahead of the production of a COVID-19 vaccine, but is not itself part of the injected material included in human vaccinations. Luciferase is a commonly used biomedical research tool, and has been used, for example, in lab animals to study the most effective way to deliver mRNA vaccines, whether by an injection into the skin, muscle or a vein.

Myth 4: Vaccine manufacturers have no legal repercussions for any bad effects from their vaccines.

Reply: Dr. John Grabenstein, retired Global Executive Director of Medical Affairs for Merck Vaccines, offers the following corrective: “Manufacturers are indemnified for unforeseeable adverse events. They are not indemnified for negligence. This is standard practice.” With pharma-

ceutical companies’ getting ready to immunize hundreds of millions of people, the question of who will cover claims for damages in case of unanticipated future side effects is quite important. Ruud Dobber, a member of the senior executive team at the pharmaceutical giant AstraZeneca, recently argued: “This is a unique situation where we as a company simply cannot take the risk if in ... four years the vaccine is showing side effects... In the contracts we have in place, we are asking for indemnification. For most countries it is acceptable to take that risk on their shoulders because it is in their national interest.” In the USA, for example, a 2005 law, known as the Public Readiness and Emergency Preparedness, or PREP Act, provides immunity from liability, apart from any willful misconduct, for products like vaccines that are developed to address a public-health emergency.

Myth 5: Using hydrogel nanotechnology to deliver an mRNA vaccine means there will be “big brother” monitoring and the introduction of microchips into the human body.

Reply: No microchips are present in vaccines. Hydrogel nanotechnology refers to the “lipid nanoparticles” which encase

the mRNA. This is a glorified way of saying “very small oil droplet.” Lipids are what our cell membranes are composed of, so when the mRNA vaccine is injected, the lipid of the vaccine particle merges with the lipid of the cell (like two oil droplets merging) and the piece of mRNA is delivered to the inside of the cell (“transfection”). These “lipid nanoparticles” could theoretically be misused to deliver other controversial substances into the body like microchips, but this does not mean they should not be used for valid purposes, like delivering life-saving mRNA vaccines during a pandemic.

Debunking these various myths does not mean that there aren’t still questions and concerns about proposed COVID-19 vaccines. But we shouldn’t argue against vaccines in ways that make neither ethical nor scientific sense.

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

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- Saint Augustine

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Seeds Of Hope Sprout In The Borderland



Janet M. Crowe

Planting seeds in a backyard garden with our children was always fun. We dug in the soil and scattered plenty of tiny seeds so that no spots were missed. Although we couldn't see what was happening beneath the surface, we had faith that many of the seeds would burst out of their shells to grow and become healthy plants. Of course, we didn't abandon the seeds. We watered the hidden treasures and even talked to them to encourage their growth. Still, waiting for results was hard for little ones and for us not so little ones too.

Eventually, many seeds took root, pushing against the dirt that shrouded them. Much rejoicing met each teeny green plant that lifted itself up to reach the sunlight. We continued assisting their growth by removing rocks that appeared out of nowhere or weeds that the wind spread across our garden. Growing things from tiny seeds was definitely a terrific experience.

Planting seeds of truth can be even more heartwarming. Life-changing events can begin with the planting of a seed. What types of results do we expect from those little seeds?

Sometimes beautiful ones! Tiny seeds of truth and love that were peacefully, prayerfully, and persistently planted have produced wondrous life-giving fruit in our Borderland region. Recently, Southwest Coalition for Life joyfully announced the permanent closure of an El Paso abortion clinic, one of the most infamous in the state of Texas.

After 36 years of committing abortions, Hill Top Women's Reproductive Services, in central El Paso, officially closed its doors in September.

Women saved from a lifetime of regret; preborn babies rescued from horrible deaths. No flower on earth could be more beautiful than a baby safe in his mother's arms. No delicious fruit can compare with a mother's kiss upon her precious child's forehead.

However, such wondrous results don't just happen overnight. It takes persistence and patience which were shown by Southwest Coalition for Life's adult and teenaged volunteers continuously showing up at Hill Top abortion facility to pray, silently sowing seeds of God's sanctity of life in the hearts of women who felt their only option was the death of their preborn child. Trained sidewalk counselors nurtured those seeds of life by gently and lovingly offering assistance to the women who reluctantly approached the abortion clinic. Pregnancy assistance centers,



Mark Cavaliere of Southwest Coalition for Life announced a new goal to use its successful 40 Days for Life campaigns to shut down the remaining two abortion facilities in the Borderland area in the next two years. *Photo Courtesy by The Southwest Coalition for Life.*

such as Guiding Star, cast warm and loving sunshine upon the hesitant mothers to highlight the truth that a baby is never a crisis. Problems and difficulties are just stumbling blocks – rocks and weeds – to be removed and overcome with proper help that will never end a child's life nor cast a woman into a lifetime of regret. Rather than abandoning women to the abortionists' dirt and deceit, God expects followers of Christ to help women lift themselves up and allow them to blossom and grow in His sacred light of love.

We are called to plant seeds of life-giving truth. To nurture and water those seeds with tangible assistance to overcome any crisis, weed, or rock that would block a woman's search for help to rescue herself and her child. To rejoice with women and their precious children when the life God has given them is valued and allowed to blossom and continue growing to their full potential. These are the joys of gardening in God's garden of life.

How does planting seeds of truth bear fruit near death's doors at abortion clinics? Patiently, persistently, and lovingly. It is a process, hidden like the seed under layers of dirt, which eventually takes root and breaks through the dirt to grow in the light of Christ.

Seeds of love reaching fruition!

Joyfully, Hill Top is not the only regional abortion facility to shut down due to the planting of seeds of prayerful public witness to God's gift of life. In early 2017, the Las Cruces abortion facility closed after Coalition for Life began conducting regular 40 Days for Life campaigns. In early fall of 2018, Reproductive Services, located on East Missouri Street, also shut its doors. Again, 40 Days for Life campaigns had been instrumental in closing another abortion facility in the Borderland and positively assisting women with the help they truly needed. Now, with Hill Top's closure, our region has been

blessed with its third abortion facility closure!

Shutting down three abortion facilities in three years is a wonderful success rate. Sadly, darkness continues trying to smother the light of God's love. Last fall, Planned Parenthood moved into the building formerly occupied by Reproductive Services. Additionally, the abortionist who owns the now closed Hill Top facility, also has an abortion clinic in Santa Teresa where he works under New Mexico's lenient abortion laws.

Obviously, there is still a lot of work to be done to clear the Borderland of the weeds that choke the life out of our vulnerable mothers and babies. Mark

Cavaliere of Southwest Coalition for Life announced a new goal to use its successful 40 Days for Life campaigns to shut down the remaining two abortion facilities in the Borderland area in the next two years. That would result in the closure of five abortion clinics in five years! It would also declare El Paso to be a life-affirming community, assisting women and babies with love. Light will prevail over darkness.

Let's shine the light of Christ upon our community. What kinds of seeds will you plant today? Will you plant seeds of life and love? Will you become one of God's gardeners in sowing hope and life?



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Las Nuevas Medidas



Padre Wilson Cuevas

En este tiempo de la pandemia, muchos hemos tenido que acudir a los sastres, para que nos tomen nuevas medidas, por si hemos engordado o adelgazados. Los demás siguen con sus medidas viejas y quieren que nos ajusten bien. La mayoría de la gente se hace un “cliché” unos de otros y difícilmente aceptamos introducir en el modificaciones. No digo que sea útil e incluso acertado lo que la primera impresión que te produce una persona concreta; lo que me parece exagerado es no querer dar a los demás las mismas oportunidades que reclamamos para nosotros mismos y negarles el derecho a que puedan mejorar, rectificar y arrepentirse. Porque el problema ha sido siempre la hipocresía. Nos movemos, una vez más en la doble moral a la que estamos acostumbrados: aplicamos al prójimo unas medidas distintas de las que reclamamos para nosotros mismos. No conozco a nadie que no haya ido evolucionando a lo largo de su vida; no conozco a nadie que sea mínimamente inteligente y honesto que no acepte que algunas cosas que

hizo de joven eran exageradas o podrían haberse hecho de otra manera; todos aceptamos que en algún momento nos hemos equivocado y todos reclamamos nuevas oportunidades para que no nos juzguen permanentemente por los errores que cometimos. En cambio, ese mismo criterio no lo empleamos para los demás o al menos no lo empleamos con la misma intensidad. No digo que toda la gente quiera cambiar o cambie, lo que digo es que algunos si desean hacerlo y lo desean sinceramente y que la hostilidad con que se encuentra a su alrededor puede ser un obstáculo para lograrlo. También es verdad que detrás de las promesas de cambio se esconde, en no pocos casos, el interés y el abuso. También es cierto, por eso, que el defraudado y engañado una vez, tiene derecho a estar a la defensiva y no bajar la guardia ante las promesas que pueden ser caballos de troya de nuevas traiciones y nuevos abusos. Sera necesario llegar a un equilibrio entre “una nueva oportunidad” y también la necesaria actitud de confianza sin la cual te convierte en alguien permanentemente a la defensiva e incapaz de aceptar al otro como es. No sé si convendría hacer como el sastre, tomar en cada ocasión de nuevo las medidas al cliente, que desde el último traje a podido engordar o adelgazar. Es un ejemplo útil e ingenioso, aunque mucho más interesante y sabio es el consejo que da Nues-

tro Señor Jesucristo: “Con la medida que midas serás medido; no juzguen y no serán juzgado; no condenen y no serán condenados; den y se les dará”. Olvida el ayer que ya paso. Olvidalo no para convertirte en el ingenuo que se autoengaña; sino como el ser de verdad libre y no vivir envenenado por el rencor, amargado por el deseo de venganza. Defiende tus derechos, sobre todo cuando no son solo tuyos sino también de los tuyos, pero hazlo con paz y sabiendo que tu también necesitas nuevas oportunidades. Mas aun atrévete a rezar por tus enemigos, por los que no te quieren, por los que hablan mal de ti, te levantan falsos... hazles, incluso, el bien, aunque te cueste. Podemos decir, si queremos, que lo que nos gusta es bueno y lo que nos molesta es malo. Pero nos engañamos miserablemente y hacemos daño a la convivencia cívica si decimos que hay legítimas cosas que van contra la naturaleza humana, por conseguir votos o popularidad; en función de lo que opine la mayoría porque lo verdadero y lo bueno es lo que esta decida. Quizás algún día nosotros mismos seremos las víctimas de esa mayoría que frágil y manipulable, habrá sido dirigida contra nuestros intereses y principios fundamentales. Y si no se cree, ahí está la historia para demostrarlo. (Ver encíclica del Papa Juan Pablo II, Veritatis Splendor, se ha referido a este

peligro). El hombre necesita continuamente justificarse, incluso más ante sí mismo que ante los demás. Ante esto nada mejor que encontrar en otros una sobra de las faltas propias. Y la comparación resulta perfecta si esos que se miran son, por otros motivos, tomados como modelos. Sociólogos especializados han dicho, que “El papel de las telenovelas y de las revistas del corazón ha sido desastroso para la moral del pueblo. Al poner ante los ojos de la gente las sencillas pautas de comportamiento inmoral, ostentadas por personajes públicos y famosos, se ha ido difundiendo la idea de que esos no deben ser tan malos o que las consecuencias no deben ser tan graves. Poco importa que la diva de turno o la superestrella lleve una vida miserable, con una larga lista de divorcios o escándalos por excesos en alcohol, drogas... eso no se ve o no se ve tanto; lo que se destaca es que es millonario, famoso, que viste bien, se divierte y nos divierte mucho y hacen lo que quieren, siendo dueños absolutos de su conciencia, e incluso modelo para los demás. ¿La propia iglesia ha rendido tributo, cuando no? a su condición humana. La secularización religiosa de clérigos y religiosas ha sacudido la conciencia y la confianza del pueblo fiel. Por mucho que la gente haya logrado distinguir entre el representante y el representado, la herida ha sido

hecha y muchos han aprovechado el mal ejemplo de algunos para disentir y atacar y cerrar los ojos a la fidelidad a veces heroica de otros muchos. Por eso creo que en esta época de la historia habría que recuperar, incluso como método de eficaz acción pastoral, LA HUMILDAD PERDIDA. Resultan inútil tantas explicaciones y justificaciones en una iglesia que se muestra en no pocas ocasiones demasiado “humana” y muy poco “divina”. Es preciso mostrar lo único de lo que podemos enorgullecernos: “El Rostro herido de Cristo Crucificado, el Rostro hermoso de Cristo Resucitado”. Que mis errores y los de los otros nos frenen y nos lleven a mirar a Cristo que nos atrae y que jamás nos ha decepcionado. No se trata de un problema pequeño, en el fondo es el problema del cristianismo en medio del mundo, y del cristiano en particular, en el contexto de una sociedad ajena y a veces hostil a los valores del Evangelio. Tampoco es un problema nuevo. Cristo mismo se refirió a el al pedir a los suyos: “Sean sencillos como las palomas y a la vez astutos como la serpiente,” y al advertirles que les enviaba como ovejas en medio de lobos. San Juan Crisóstomo, en una de sus homilias decía: “mientras seamos ovejas, vencemos y superamos a los lobos aun sean más numerosos; si nos convertimos en lobos somos vencidos, porque nos vemos privados de la protección de Dios”!

The New Measures

In this time of the pandemic, many of us have had to go to a seamstress or tailor, so that they can take new measurements from us, in case we’ve put on weight or slimmed down. Others continue with their same measurements and they want them to fit well. With most people it becomes a “cliché” for others and we hardly agree to accept the modifications. I’m not saying that it’s not useful or even right what the first impression of a particular person makes on you; but what I find to be overstated is not wanting to give others the same opportunities that we demand for ourselves and deny them the right to improve, correct and repent. Because the problem has always been hypocrisy. We move, once again in the double standards to which we are accustomed: we apply one rule to our neighbors and another one for ourselves. I do not know anyone who has not evolved throughout his life; I don’t know anyone who is minimally intelligent and honest who doesn’t accept that some things he did as a young man were exaggerated or could have been done differently; we all accept that at some point we have made mistakes but we demand new opportunities so that we are not permanently judged by the mistakes we made. On the other hand, we do not use that same criterion for others or at

least do not use it with the same intensity. I’m not saying that all people want to change, what I’m saying is that some want do so and sincerely desire it but the hostility around them can be an obstacle to achieving this. It is also true that behind the promise of change hides, in not a few cases, self-interest and abuse. It’s also true, that once defrauded and deceived you have the right to be defensive and not lower your guard at promises that may be Trojan horses for new betrayals and new abuse. It will be necessary to strike a balance between “a new opportunities” and also have the necessary attitude of trust which without it makes you permanently someone defensive and incapable of accepting the other as he is. I don’t know if it would be appropriate to do like the seamstress who on each occasion takes the measurements of the customer, who from the last fitting could have gained or lost weight. It is a useful and ingenious example, although much more useful and wise is the counsel given by our Lord Jesus Christ: “As you measure you will be measured; do not judge and you will not be judged; do not condemn and you will not be condemned; give and it will be given to you.” Forget yesterday, it’s gone. Forget it not to become a naïve one who deceives

himself; but as one living in free truth and not poisoned by spite and bitterness by the desire for vengeance. Defend your rights, especially when they are not only yours, but those of your loved ones as well, but do it peacefully, knowing that you too need new opportunities. Even more so, dare to pray for your enemies, for those who do not love you, for those who speak ill of you... treat them with kindness, even if it costs you. We can say, if we want, that what we like is good and what bothers us is evil. But we deceive ourselves miserably and hurt civic coexistence if we say that we must legitimize things that go against human nature in order to get votes or gain popularity; depending on what most people think because this majority decides what is real and true. Maybe someday we’ll be the victims ourselves, of that fragile and manipulative majority. We will have been directed against our fundamental interests and principles. And if you don’t believe it, there’s history to demonstrate it. (See Pope John Paul II’s encyclical, Veritatis Splendor, referred to this danger). Man continually needs to justify himself, even more to himself than to others. In the face of this nothing is better than finding in others an excess of one’s faults. And the comparison is perfect if

those you look at are, for other reasons, being taken as models. Specialized sociologists have said that “The role of soap operas and of lovelorn magazines has been disastrous for the moral of the people. By putting in front of people’s eyes the simple patterns of immoral behavior, put forth by public and famous characters, these have spread the idea that they can’t be so bad or that the consequences may not be so serious. It doesn’t matter that the diva on duty or the superstar leads a miserable life, with a long list of divorces or scandals, excess alcohol, drugs... you don’t see that side because what stands out is that he/she is a millionaire, famous, who dresses well, has fun and entertains us a lot, and they can do what they want, being absolute owners of their conscience, but sadly, models for others. Has the church itself paid tribute to its human condition, when? The religious secularization of clerics and religious orders have shaken the conscience and trust of the faithful people. As much as people have managed to distinguish between the representative and the representative, the wound has been inflicted and many have taken advantage of the bad example of some to dissent and attack and close their eyes to the sometimes heroic fidelity of many others. That is

why I believe that at this time in history, THE LOST HUMILITY should be recovered, perhaps through a method of effective pastoral action. It is useless to have so many explanations and justifications in a church which on a few occasions seems too “human” and too little “divine”. We must show the only thing we can be proud of: “The Wounded Face of the Crucified Christ, the Beautiful Face of the Risen Christ.” May my mistakes and those of others stop us and lead us to look at Christ who attracts us and who has never deceived us. This is not a minor problem. Deep down it is the problem of Christianity in the midst of the world, and the Christian in particular, in the context of a distant society that is sometimes hostile to the values of the Gospel. It’s not a new problem either. Christ Himself referred to it in telling his own, “Be simple as doves and at the same time cunning as the serpent,” and by warning them that he was sending them as sheep in the midst of wolves. St. John Chrysostom, in one of his homilies said: “As long as we are sheep, we overcome and, though surrounded by countless wolves, we emerge victorious; but if we turn into wolves, we are overcome, and are thus deprived of the protection of God.”



ELECTION INFORMATION

PON TU FE EN ACCIÓN VOTANDO EN ESTAS DE ELECCIONES

Participar en la vida cívica, incluyendo el voto, es una expresión importante de nuestra fe católica. El Departamento de Elecciones del Condado de El Paso ha realizado muchos cambios a las votaciones esta elecciones. Recorta esta información y ponla en tu refrigerador para tenerla en mente.

¡NUEVO!

- Vota en más de 100 centros de votación durante la votación anticipada y el día de las elecciones.
- La votación temprana tendrá una duración de tres semanas este año.
- Algunos lugares de votación temprana estarán abiertos hasta las 10 pm.
- La votación en la banqueta estará disponible en todos los lugares de votación y algunos espacios se establecerán exclusivamente para la votación en la banqueta, una opción segura durante la pandemia.

FECHAS PARA RECORDAR | FECHAS IMPORTANTES

Votación temprana | Martes 13 de octubre - Viernes 30 de octubre
Día de las elecciones | Martes 3 de noviembre

PARA MÁS INFORMACIÓN

Visita epcountyvotes.com y siga a Hope Border Institute en Facebook, Instagram y Twitter

PUT YOUR FAITH INTO ACTION AT THE POLLS THIS ELECTION SEASON

Participating in civic life, including voting, is an important expression of our Catholic faith. The El Paso County Elections Department has made many changes to voting this election season. Cut out this info and put it on your refrigerator to keep this info top of mind.

NEW!

- Vote at over 100 voting centers during early voting AND on Election Day.
- Early voting will be three weeks long this year. Some early voting locations will be open until 10 pm.
- Curbside voting will be available at every polling location and some spaces will be set up exclusively for curbside voting - a safe and secure option during the pandemic.

DATES TO REMEMBER | FECHAS IMPORTANTES

Early voting | Tuesday, Oct. 13 - Friday, Oct. 30
Election Day | Tuesday, Nov. 3

FOR MORE INFORMATION

Visit epcountyvotes.com and follow Hope Border Institute on Facebook, Instagram and Twitter