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San Pedro de Jesus Maldonado celebrated its ground breaking ceremony for its new worship building early in March. The building is expected to open its doors in the coming year. Photo by Fernie Cenicerros.

Bi-National Congress for Life

40 Days for Life in El Paso

The Depth of Jesus' Mercy through his Passion

Sometimes Sunday mornings are reserved for sleeping in, especially when you went to a Saturday anticipation mass the night before, so on this first Sunday of spring break, my only plans included my pillow. Of course, the phone rang at 8:00 am this morning, disrupting my Sunday morning sleep. I'll never forget that phone call I didn't pick up. I thought, "Oh, it's just Montana, I'll call her back." For the purpose of this article I have changed Montana's name to protect her identity.

I heard the blip noise for a voicemail she left so I checked it. It was Montana's husband Ben, crying. He asked that I call him back. I immediately did, and he answered and informed me that my very dear friend Montana had taken her life the day before. My heart sank to the floor. I did not know what to do.

Montana was a beautiful person. She always found a way to make you smile. She was always willing to listen to

your problems. She may have not had all the answers, but her overall presence and demeanor

questions. What could I have done? What could I have done to save her? Why did she do

hardest I had ever experienced because of the burning confusion and sadness I had revolving

around my friend's sudden death.

During Holy Week, we hear the passion narrative twice. Once on Palm Sunday, and again on Good Friday.

This particular Holy Week, the Passion readings during those liturgies were difficult to hear. Maybe it was me in my mourning, but I felt Jesus' Passion in my heart in a way I had not felt it before.

I think for the first time in my life, there was a real sadness in my heart for Jesus' death. I felt the sadness our Most Holy Mother Mary felt in seeing and living her son's Passion.

And then something occurred to me; the word Pas-



Editor's Column
Fernie Cenicerros

sion. We very specifically use the word Passion, because that is what it was; Jesus had a deep Passion for us, for me, for Montana.

What resonated with me was that His Passion affirms His mercy of which I cannot completely know the exact breadth and depth. It is a comfort to me to know. Far be it for me to know what exactly happened to Montana's soul, but as we begin to move into Holy Week and Easter this year, Montana will be in my prayers. My prayers for her are that she can come to know the depth and breadth of Jesus' Passion and mercy.



was such that she made you feel like you were not alone. She was selfless and she cared and loved her friends deeply and with much empathy. Montana suffered from years of depression and bi-polar disorder. Immediately after I heard the news, I was left with many

that?

In the week following her funeral, the church celebrated Holy Week, which is by far one of my favorite liturgical times of the year. I love how we immerse ourselves in high liturgy and prayer. Holy Week of 2010 easily had to be one of the

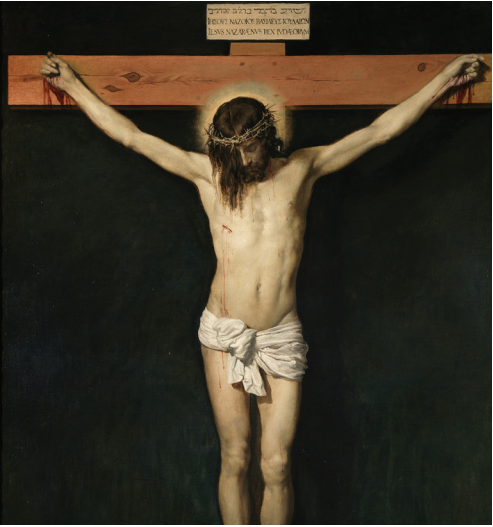
La Profundidad de la Misericordia de Jesús a través de su Pasión.

A veces los domingos por la mañana están reservados para dormir, especialmente cuando asistió a una misa de anticipación del sábado la noche anterior, por lo que este primer domingo de las vacaciones de primavera estaba reservado para dormir. Por supuesto, el teléfono sonaría a las 8:00 am de esta mañana. Nunca olvidaré esa llamada telefónica que no contesté. Pensé: "Oh, es solo Montana, la devolveré la llamada". A los efectos de este artículo, he cambiado el nombre de Montana para proteger su identidad.

Escuché el ruido de un mensaje de voz que dejó, así que lo revisé. Era el marido de Montana, Ben. Llorando, me pidió que le devolviera la llamada. De inmediato lo hice, él respondió y me informó que mi amiga muy querida Montana había tomado su vida el día anterior. Mi corazón se hundió en el suelo. No sabía qué hacer.

Montana era una persona hermosa. Ella siempre contrabala la manera de hacerte sonreír. Ella siempre estuvo dispuesta a escuchar tus problemas. Es posible que no haya tenido todas las respuestas, pero su presencia y comportamiento general fue tal que te hizo sentir como si no estuvieras sola. No era egoísta

y se preocupaba y amaba a sus amigos profundamente y con mucha empatía. Montana sufrió años de depresión y trastorno bipolar. Inmediatamente después de escuchar las noticias, me quedaron muchas



preguntas. ¿Qué podría haber hecho? ¿Qué podría haber hecho para salvarla? ¿Por qué hizo eso?

En la semana siguiente a su funeral, la iglesia celebra la Semana Santa, que es de lejos uno de mis tiempos litúrgicos más favoritos del año. Me encanta cómo nos sumergimos en la alta liturgia y la oración. La Semana Santa del 2010, fácilmente tenía que ser una de las más difíciles que había experimentado debido a la ardiente confusión y tristeza que tenía en torno a la repentina muerte de mi amiga.

Durante la Semana Santa, oímos la narración de la pasión en dos ocasiones. Una vez en el Domingo de Ramos, y otra vez el Viernes Santo. En esta Semana Santa en particu-

lar, las lecturas de la Pasión durante esas liturgias fueron difíciles de escuchar. Tal vez fui yo en mi luto, pero sentí la pasión de Jesús en mi corazón de una manera que no la había sentido antes. Creo que por primera vez en mi vida, había una verdadera tristeza en mi corazón por la muerte de Jesús. Sentí la tristeza que nuestra Santísima Madre María sintió al ver y vivir la

Pasión de su hijo.

Y entonces se me ocurrió algo; Esa era la palabra pasión. Usamos muy específicamente la palabra Pasión, porque eso es lo que era, Jesús tuvo una profunda Pasión por nosotros, por mí, por Montana.

Lo que me resonó fue que su pasión afirma su misericordia de la cual no puedo conocer completamente la amplitud y profundidad exactas. Es

un consuelo para mí saberlo. Lejos de mí para saber exactamente lo que pasó con el alma de Montana, pero al comenzar a moverse en la Semana Santa y la Pascua de este año, Montana estará en mis oraciones. Mis oraciones por ella son para que pueda conocer la profundidad y amplitud de la pasión y la misericordia de Jesús.

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How Deep is God's Mercy?

On the night of June 9th last year, I received a call from my brother-in-law in Green Bay, Wisconsin with the worst news a family member could ever hear: My 25 year old nephew had taken his own life! The call came only hours before I was to fly to the regular meeting of the US Bishops in Florida, but I quickly changed plans and found myself heading north to be with my sister and her family.

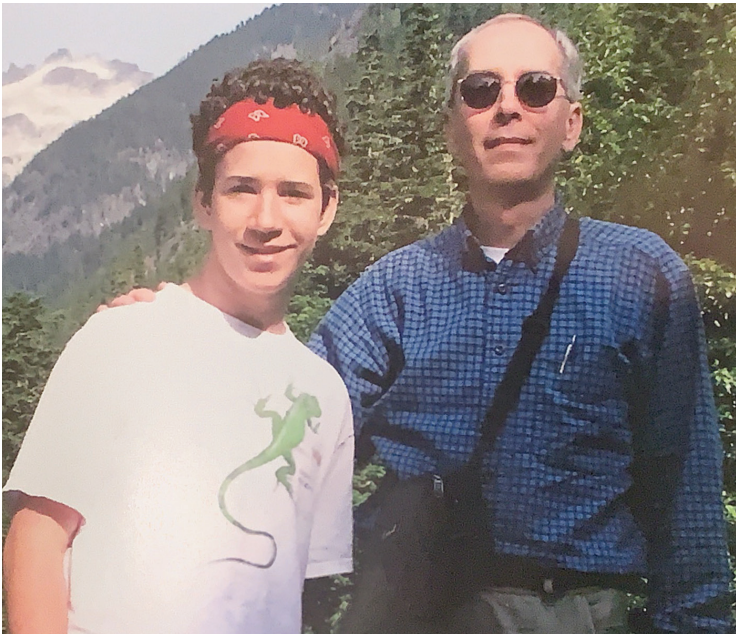
My nephew, Adam, was a very bright, very caring young man who could never reconcile how a loving God would allow there to be such evil and so much pain in the world. So he wrestled for years and searched for faith in God. We spoke about it often.

Adam also felt so deeply the pain and suffering of others that he would get lost in it, readily making their pain his own. At one point during adolescence he began to question his sexual identity and in college he became involved with the gay community. In a further step he began to identify as transgender. At that point he gave himself the name Phoenix, after the mythical bird that rose from the ashes to a new life.

Adam also suffered from anxiety, depression, and a number of other issues that made his cross very great. No amount of psychological help really seemed to make a difference.

Below I have included a letter I wrote to Adam which served as the homily at his funeral. I have decided to share this with

you with his family's permission because I know that many families are bearing a similar loss. Adam's short life and tragic death caused me to wrestle like never before with questions of God's mercy and how far it can





reach. Although I do not believe that God's plan for Adam included same sex relationships or transgender treatments, nothing would make me stop loving my nephew. I believe and deeply trust that God the Father's love and mercy toward Adam is far greater than mine. "But God proves his love for us in that while we were still sinners Christ died for us." (Romans 5:8)

Dear Adam,

Early in your gender identity struggle you called yourself by a new name. You called yourself "Phoenix" after the mythical bird that burned and yet miracu-

lously rose from the ashes. This name you ascribed to yourself describes perfectly my hope for you now. I trust in the God who first loved you into being, the God of mercy, the God who from the beginning destined you for life in union with Him, to grant you peace and joy in His presence.

My hope for your salvation is great despite the terrible choice you made. We just heard Jesus say, "Everything the Father gives me will come to me, and I will



InSeitz Into The Faith

Bishop Mark J. Seitz

not reject anyone who comes to me." (John 6:37) We have heard St. Paul assure us, "He who did not spare his own son but handed him over for us all, how will he not also give us everything besides?" (Romans 8:32)

I trust God's power to save you just as firmly as I hope to receive God's merciful forgiveness and to be united with God in glory myself. It is true that we have traveled very different paths. Faith has come relatively easily to me, but for you it was a lifelong struggle. Despite the innumerable blessings I have received from God I must still regrettably confess that I am a sinner utterly dependent upon God's mercy if I am to be saved.

You, Adam Chris, like the poor man, named Lazarus, of Jesus' parable felt that you were outside the mansion as you longed day by day for relief. You sought the truth whatever it would cost, but now I trust you see him whose name is also "Truth" as he told us, "I am the way, the truth and the life." (John 14:6)

Despite your pain, your unrelenting anxiety and your inner sense of alienation you were unfailingly kind, caring and respectful to everyone you encountered. You deeply felt the suffering of others and were willing to walk with them. How Christ-like in your actions even though you could feel no comfort in a conscious relationship with the One you imitated!

Now as you complete this long and difficult journey I picture you running into the welcoming arms of the One who has always longed to receive you into His embrace; the One you have always sought. Although you did not always know His name he always knew you! He promised, "I should not lose anything of what he gave me, but I should raise it up on the last day." (John 6: 37) Yes, Adam Chris, you are indeed Phoenix. I entrust you to God who can raise you from these ashes!

Love in Christ,

+Uncle Mark

¿Qué Tan Profunda es la Misericordia de Dios?

En la noche del 9 de junio del año pasado, recibí una llamada de mi cuñado, quien vive en Green Bay, Wisconsin, con las peores noticias que un miembro de la familia puede haber escuchado: ¡Mi sobrino de 25 años se había suicidado! La llamada se produjo solo unas horas antes de volar a la reunión regular de los obispos de los EE. UU. En Florida, pero rápidamente cambié de planes y me encontré rumbo al norte del país para estar con mi hermana y su familia.

Mi sobrino, Adam, era un joven muy brillante y muy cariñoso, quien nunca pudo conciliar cómo un Dios tan amoroso pud-

iese permitir que existiera tanta maldad y tanto dolor en el mundo. Así que luchó durante años y buscó la fe en Dios. Hablamos de ello a menudo.

Adam sentía el dolor y el sufrimiento de los demás tan profundamente que se perdía en él, haciéndolo muy fácilmente su propio dolor. En un momento durante la adolescencia, comenzó a cuestionar su identidad sexual y en la universidad, se involucró con la comunidad gay. Y más allá, comenzó a identificarse como una persona "transgénero" (Transgénero es un término general para las personas cuya identidad de género, expresión de género o compor-

tamiento no se ajusta a la que típicamente se asocia con el sexo al que fueron asignados al nacer). En ese momento se autotombró Phoenix, (Fénix), en honor al ave mítica que surgió de las cenizas a una nueva vida.

Adam también sufría de ansiedad, depresión y una serie de otros problemas, los cuales hicieron que su cruz fuera aún más grande. Ninguna cantidad de ayuda psicológica parecía hacer una diferencia, realmente.

A continuación, he incluido una carta que le escribí a Adam, la cual sirvió como homilía en su funeral. He decidido compartir esto con ustedes, con el permiso de su familia, porque sé que muchas familias están sufriendo una pérdida similar. La corta vida de Adam y su trágica muerte, me hicieron luchar como nunca antes con preguntas sobre la misericordia de Dios y hasta dónde puede llegar. A pesar de que no creo que el plan de Dios para Adam incluyera relaciones entre personas del mismo sexo o tratamientos para personas transgénero, nada me hará dejar de amar a mi sobrino. Creo y confío profundamente en que el amor y la misericordia de Dios, nuestro Padre hacia Adán, es mucho mayor que el mío. "Pero Dios demuestra su amor por nosotros, mientras que nosotros aún éramos pecadores, Cristo murió por nosotros" (Romanos 5, 8)

Querido Adam,

Al principio de tu lucha por

la identidad de género te llamaste a ti mismo con un nuevo nombre. Te llamaste a ti mismo "Fénix" por el ave mítica que ardió y se levantó milagrosamente de entre las cenizas. Este nombre que te atribuíste a ti mismo describe perfectamente mi esperanza para ti, ahora. Confío en el Dios que primero te amó para que existieras, el Dios de la misericordia, el Dios que desde el principio te destinó a la vida en unión con Él, para darte paz y gozo en Su presencia.

Mi esperanza para tu salvación es grande a pesar de la terrible elección que hiciste. Acabamos de escuchar a Jesús decir: "Todo lo que el Padre me da, vendrá a mí y no rechazaré a nadie que venga a mí". (Juan 6,37) Hemos escuchado a San Pablo asegurarnos: "El que no escatimó ni a su propio hijo sino que lo entregó por todos nosotros, ¿cómo no nos dará también todo lo demás?" (Romanos 8,32)

Confío tan firmemente en el poder de Dios para salvarte, como espero recibir el perdón misericordioso de Dios y unirme a Dios en gloria, yo mismo. Es cierto que hemos recorrido caminos muy diferentes. La fe me ha sido relativamente fácil, pero para ti fue una lucha de por vida. A pesar de las innumerables bendiciones que he recibido de Dios, debo confesar lamentablemente que soy un pecador quien depende totalmente de la misericordia de Dios, si es que debo ser salvo.

Tú, Adam Chris, como el pobre hombre llamado Lázaro de la parábola de Jesús, sentiste que estabas fuera de la mansión mientras anhelas el alivio día tras día. Buscaste la verdad a cualquier costo, pero ahora confío en que le verás, cuyo nombre también es "Verdad", como El mismo nos dijo: "Yo soy el camino, la verdad y la vida". (Juan 14, 6)

A pesar de tu dolor, tu implacable ansiedad y tu sentido interno de alienación, fuiste incansablemente amable, atento y respetuoso con todos los que te encontraste. Sentiste profundamente el sufrimiento de los demás y estuviste dispuesto a caminar con ellos. ¡Qué parecido a Cristo fuiste en tus acciones, aunque no pudiste sentir ningún consuelo en una relación consciente con Aquel que imitaste!

Ahora, al concluir este largo y difícil viaje, te imagino corriendo hacia los brazos acogedores de Aquel que siempre ha deseado recibirte entre Sus brazos; Al que siempre buscaste. Aunque no siempre supiste su nombre, ¡Él siempre te conoció! Y prometió: "No debería perder nada de lo que se me fue dado, pero debería levantarlo el último día". (Juan 6, 37) Sí, Adam Chris, ciertamente eres ese Phoenix. ¡Te encomiendo a Dios, quien te puede levantar de entre las cenizas!

Amor en Cristo,

Tu tío + Mark

Happy Birthday

Fr. Andres Sosa Medellin, OFM	4/12
Fr. Francisco Rodriguez Roman OFM	4/18
Fr. Antonio De Guzman, Jr.	4/22
Fr. Jorge M. Palacio	4/22
Fr. Leonides Rivero	4/22
Fr. Allan Alaka	4/25
Fr. Lazaro Gonzalez, OFM	4/26
Fr. Anthony Celino	4/29
Fr. Armando Reyes	4/29

Ordination Anniversaries

Fr. Esteban Sescon	4/3/77
Fr. Charles Rajan	4/2/08
Fr. John Paul Madanu	4/30/08

San Pedro de Jesus Maldonado Church Celebrates the Ground Breaking of the New Church



The San Pedro de Jesus Maldonado Mission Community Celebrated its groundbreaking and grounds blessing ceremony for its new chapel being built within the coming year. Photos by Fernie Cenicerros.

La comunidad misionera de San Pedro de Jesús Maldonado celebró su inauguración y la ceremonia de bendición de los terrenos de la nueva capilla que se construirá el próximo año. Photos por Fernie Cenicerros.

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Bi-National Congress for Life Held in the Borderland

The Third Binational Pro-Family Pro-life Congress took place March 2nd at Cathedral High School and St. Patrick's School. Over 750 people attended such an important conference for the times we are living in. We had the most amazing speakers from around the country and Mexico. They spoke about topics such as abortion, human sexuality, family life, homosexuality, evangelization and defense of our faith. Trent Horn, Timmerie Millington, Fr. Andres Lopez, Fr. Philip Bochanski and Alejandro Bermudez blessed our city with the knowledge they shared with us.

One of the exciting things that happened at this event was the 40 Days for Life Kick-off with Trent Horn! It was exciting, motivating and a lot of people signed up to pray at the abortion clinics. We are close to finishing up a very successful campaign! Several moms and babies have already been saved just by praying outside the abortion clinic. This is one of the major topics that were discussed. Father Andres Lopez was very encouraging inviting us to stand against the culture of death and spread a culture of life.

I spoke with one young woman who showed up to the Congreso out of curiosity to see what she can learn. She shared with me that her own parents

question her faith and ask why she goes to church. She expressed that she learned a lot



about her faith and that she had never heard the message of chastity in the way that Timmerie Millington presented. And it's true! It's difficult at times learning about a church teaching that makes you uncomfortable but once educated, you will understand the true meaning and compassion from the teachings of the Catholic Church. Daniel Flores, the President of the Binational Pro-Family Pro-Life League said, "It is self-ev-

ident what Our Lord says, 'the truth will set you free.' I see the faces of people when they listen

to the speakers. The conscience open to the truth, recognizes it when it hears it. And Christ is truth. This is something that I see in the expression of the participants in the Congress. An authentic encounter with The Truth, with Jesus." I believe that's exactly what happened with participants!

Some people that attended the Congreso shared that they appreciated the various topics that were presented focused on

the dignity of the human person and respect for life from conception to natural death, which

is one of the teachings of the Catholic Church. One of the Congreso's volunteers, Mariela, shared with me that she learned that if we want to impact the world, we have to work locally, starting with your own family. She also shared that she was encouraged to continue working to spread a culture of life and work to change hearts and minds of people. She said, "People deserve to know how much love God our creator has

for them." I believe Fr. Philip Bochanski, who is the director of COURAGE, a group that helps persons with same-sex attraction live chaste lives according to Catholic teaching, really encouraged the attendees to learn from the catechism, specifically the teachings on chastity and homosexuality, to know how to reach out to someone struggling with same-sex attractions, while evangelizing instead of shutting them out. The teachings are clear; there is no gray area there. Again, we learned how to be bold and compassionate when approaching someone with same-sex attractions or who believes in same-sex marriage.

The congreso ended with encouraging words from Alejandro Bermudez to live a holy family life. He shared with us all the current obstacles and attacks on the family unit. He also pled a call to action for all of us. He said, "The family is the only place where we truly can trust that values are implanted in our children."

We look forward to the next Congreso in 2021. Until then, let's continue to pray for our church, defend our church, and spread the truth. For more information or to get involved with the Binational League, call 915-308-3040 or email pro-life@binationalleague.org

Congreso binacional para la vida celebrado en la frontera

El Tercer Congreso Binacional Pro-Familia Pro-Vida se llevó a cabo el 2 de marzo en Cathedral High School y St. Patrick's School. Más de 750 personas asistieron esta conferencia tan importante para lo que estamos viviendo en nuestra sociedad. Tuvimos los presentadores más increíbles de todo el país y México. Hablaron sobre temas como el aborto, la sexualidad, la vida familiar, la homosexualidad, la evangelización y la defensa de nuestra fe. Trent Horn, Timmerie Millington, P. Andrés López, P. Philip Bochanski y Alejandro Bermúdez nos compartieron tanta sabiduría para nuestra ciudad.

¡Una de las cosas emocionantes que sucedieron en este evento fue el inicio de los 40 Días por la Vida con Trent Horn! Fue emocionante, motivador y muchas personas se inscribieron para orar en las clínicas de aborto. ¡Estamos cerca de terminar una campaña muy exitosa! Varias madres y bebés ya se han salvado solo por rezar fuera de las clínicas de aborto. Este es uno de los principales temas que se discutieron. El padre Andrés López nos animó mucho a invitarnos a enfrentar la cultura de la muerte y difundir una cultura de la vida.

Hablé con una joven que se presentó al Congreso por curiosidad para ver qué podía aprender. Ella compartió conmigo que sus propios padres cuestionan su fe y preguntan por qué va a la iglesia. Ella expresó que aprendió mucho sobre su fe y que

nunca había escuchado el mensaje de castidad en la forma en que Timmerie Millington lo presentó. ¡Y es verdad! A veces es difícil aprender acerca de una enseñanza de la iglesia que te



hace sentir incómodo, pero una vez educado, entenderás el verdadero significado y la compasión de las enseñanzas de la Iglesia Católica. Daniel Flores, el presidente de la Liga Binacional Pro-Familia Pro-Vida, dijo: "Es auto-evidente lo que dice Nuestro Señor: la verdad os hará libres. Lo veo los rostros de la gente cuando escuchan a los conferencistas. La conciencia abierta a la verdad, la reconoce al escucharla. Y Cristo es la verdad. Esto es algo que veo en la expresión de los participantes en el Congreso. Un auténtico encuentro con la Verdad, con Jesús." ¡Creo que eso es exactamente lo que sucedió con los participantes!

Algunas personas que asistieron al Congreso compartieron que apreciaron los diversos

temas presentados que se enfocaron en la dignidad de la persona humana y el respeto por la vida desde la concepción hasta la muerte natural, que es una de las enseñanzas de la Iglesia


Católica. Una de las voluntarias del Congreso, Mariela, compartió conmigo que ella aprendió que si queremos impactar el mundo, tenemos que trabajar

localmente, comenzando con nuestra propia familia. También compartió que se le alentó a continuar trabajando para difundir una cultura de la vida y trabajar para cambiar los corazones y las mentes de las personas. Ella dijo: "Las personas merecen saber cuánto amor les tiene Dios nuestro creador." Philip Bochanski, quien es el director de COURAGE, un grupo que ayuda a las personas con atracción del mismo sexo a vivir castas según la enseñanza católica, realmente animó a los asistentes a aprender del catecismo, específicamente las enseñanzas sobre castidad y homosexualidad para saber cómo llegar a alguien que batalla con atracciones del mismo sexo, mientras evangelizar en lugar de excluirlos. Las enseñanzas son claras; No hay materia gris allí. Y nuevamente, aprendimos a ser audaces y compasivos cuando nos acer-

camos a alguien con atracciones del mismo sexo o que cree en el matrimonio entre personas del mismo sexo.

El congreso terminó con palabras alentadoras de Alejandro Bermúdez para vivir una vida familiar santa. Compartió con nosotros acerca de todos los obstáculos y ataques actuales contra la unidad familiar. Y él hizo un llamado a la acción para todos nosotros. Él dijo: "La familia es el único lugar donde realmente podemos confiar que los valores sean insertados en nuestros hijos."

Esperamos el próximo Congreso en 2021, hasta entonces, continuemos orando por nuestra iglesia, defendiendo a nuestra iglesia y difundiendo la verdad. Para obtener más información o para participar en la Liga Binacional, llame al 915-308-3040 o envíe un correo electrónico pro-life@binationalleague.org



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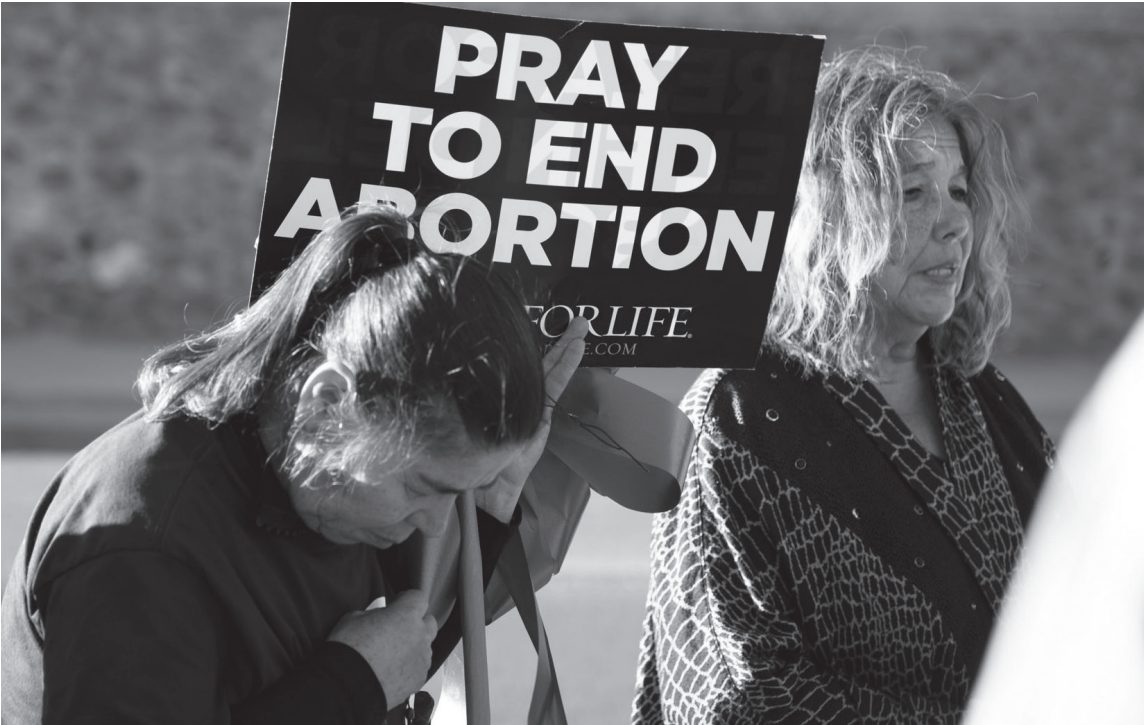
40 Days for Life observed in El Paso

162 years ago, the Supreme Court of the United States said, “The Negro is not a human being,” and 12.5 million Africans were kidnapped and transported to the Americas with millions more born into slavery, all of whom were treated as property and even killed under the law due to “safe and legal” slavery which was protected and enabled by the United States government, because an entire class of human beings had been dehumanized.

138 years ago, the American Law Review summarized referring to Native Americans, “An Indian is not a person within the meaning of the Constitution,” and hundreds of thousands of Native Americans were forcibly removed from their homes, expropriated, and even killed as in the Wounded Knee Massacre, because an entire class of human beings were dehumanized.

92 years ago, the Supreme Court of the United States said, referring to its own disabled citizens: “It is better for all the world... [if] society can prevent those who are manifestly unfit from continuing their kind ... Three generations of imbeciles is enough,” and 65,000 people were forcibly sterilized under American eugenic laws enacted

in more than 30 states, because an entire class of human beings were dehumanized.



74 years ago, the German government said, “The Jews are undoubtedly a race, but not human,” and over 6,000,000 people were killed by the Nazis in “safe and legal” exterminations, because an entire class of human beings were dehumanized.

46 years ago, the Supreme Court of the United States said,

“The word person ... does not include the unborn,” allowing and protecting the premeditated,

intentional, and violent destruction of more than 61,000,000 unborn children in the United States alone, more than all aforementioned injustices combined, because an entire class of human beings were dehumanized.

Historically, secular governments do not have a good track record when it comes to defin-

ing, legislating, and governing human life, especially in the United States. Yet abortions are not happening at the

New Mexico for a proven, biblical model of prayer and fasting during a peaceful and compassionate 40-day vigil to see God end the local violence of abortion. Taking one-hour shifts, groups of two or more volunteers create an unbroken chain of peaceful, legal, and loving prayer vigil in front of the local abortion centers.

This effective model, known as 40 Days for Life, has become a global movement of the Holy Spirit across 56 nations and all 50 United States, leading to over 15,000 babies saved that we know about, 186 abortion workers converting and leaving the abortion industry, and 99 abortion facilities closing their doors permanently.

Pope Francis said recently to 40 Days for Life volunteers in Croatia, “You are doing the best possible work! Save as many lives as possible! I encourage you and bless you with every blessing. There is no more important work from this one, be persistent and pray, pray, pray!”

The current 40-day vigil concludes on April 14, but it’s never too late to join. We will soon be launching a year-round prayer initiative. All are invited to a closing celebration on Sunday, April 14 at 6 PM at Las Alas Community Center, 501 E Paisano. You can learn more online at www.southwest.life or by calling 833-388-LIFE.

40 Días por la Vida observados en El Paso

Hace 162 años, la Corte Suprema de los Estados Unidos dijo: “El negro no es un ser humano”, y 12.5 millones de africanos fueron secuestrados y transportados a las Américas con millones más nacidos en la esclavitud, todos los cuales fueron tratados como propiedad e incluso asesinados bajo la ley debido a la esclavitud “segura y legal” que fue protegida y habilitada por el gobierno de los Estados Unidos, porque una clase entera de seres humanos había sido deshumanizada.

Hace 138 años, la American Law Review resumía las referencias a los nativos americanos: “Un indio no es una persona dentro del significado de la Constitución”, y cientos de miles de nativos americanos fueron expulsados por la fuerza de sus hogares, expropiados e incluso asesinados como en La Masacre de la Rodilla Herida, porque una clase entera de seres humanos fueron deshumanizados.

Hace 92 años, el Tribunal Supremo de los Estados Unidos dijo, refiriéndose a sus propios ciudadanos discapacitados: “Es mejor para todo el mundo

... [si] la sociedad puede evitar que aquellos que son manifestamente no aptos continúen con



su clase ... Tres generaciones de imbeciles es suficiente,” y 65,000 personas fueron esterilizadas por la fuerza bajo las leyes eugenésicas estadounidenses promulgadas en más de 30 estados, porque una clase entera de seres humanos fueron deshumanizados.

Hace 74 años, el gobierno alemán dijo: “Los judíos son indudablemente una raza, pero no

humanos”, y los nazis mataron a más de 6.000.000 de personas en exterminios “seguros y legales”,

porque una clase entera de seres humanos fueron deshumanizados.

Hace 46 años, la Corte Suprema de los Estados Unidos dijo: “La palabra ‘persona’ ... no incluye a los no nacidos,” permitiendo y protegiendo la destrucción premeditada, intencional y violenta de más de 61,000,000 niños no nacidos en los Estados Unidos, más de todas las injus-

ticias mencionadas se combinaron, porque una clase entera de seres humanos fueron deshumanizados.

Históricamente, los gobiernos seculares no tienen un buen historial a la hora de definir, legislar y gobernar la vida humana, especialmente en los Estados Unidos. Sin embargo, los abortos no están ocurriendo en la Casa Blanca o en la capital del estado; están sucediendo a solo minutos de donde vivimos, trabajamos y adoramos, justo en nuestro patio trasero y bajo nuestra vigilancia.

Puede ser parte de la solución local a este problema local. No es demasiado tarde para unirse a más de 600 voluntarios de la comunidad de fe de El Paso y el sur de Nuevo México para un modelo bíblico de oración y ayuno durante una vigilia pacífica y compasiva de 40 días para ver a Dios poner fin a la violencia local del aborto. Al tomar turnos de una hora, grupos de dos o más voluntarios crean una cadena inin-

terruptida de vigilia de oración pacífica, legal y amorosa frente a los centros locales de aborto.

Este modelo efectivo, conocido como 40 Días por la Vida, se ha convertido en un movimiento global del Espíritu Santo en 56 naciones y en los 50 Estados Unidos, y van más de 15,000 bebés salvados, 186 trabajadores del aborto que se convierten y abandonan la industria del aborto y 99 centros de aborto cerrando sus puertas de forma permanente.

El Papa Francisco dijo recientemente a los voluntarios de 40 Días por la Vida en Croacia: “¡Estás haciendo el mejor trabajo posible! ¡Salva tantas vidas como sea posible! Te ánimo y te bendigo con cada bendición. No hay trabajo más importante que este, sé persistente y reza, reza, reza!”

La vigilia actual de 40 días concluye el 14 de abril, pero nunca es tarde para unirse y pronto lanzaremos una iniciativa de oración durante todo el año. Todos están invitados a una celebración de clausura el domingo 14 de abril a las 6 PM en el Centro Comunitario de Las Alas, 501 E Paisano. Puede obtener más información en línea en www.southwest.life o llamando al 833-388-LIFE.

Damien A. Maureira, OFS, MSW

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657 Winn Road
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Fee Scale
Appointments: 858-3857

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 Victims Assistance Coordinator, Mrs. Susan Martinez, LCSW, at (915) 872-8465 or the Chancery, (915) 872-8407. The Church desires the healing of anyone that has been harmed.



La Diócesis ofrece asistencia a las víctimas de abuso sexual

El Obispo Mark J. Seitz invita a cualquier persona que haya sido víctima de abuso sexual por un sacerdote, diácono, religioso o ministro de la iglesia, para que se comuniquen con la Coordinadora de Asistencia a Víctimas, Sra. Susan Martínez, LCSW, al teléfono 872-8465 o con la Cancillería a 872-8407. La Iglesia desea sanar a toda persona que haya sido lastimada.

Bishop Seitz to Celebrate 4th Annual Mass of Atonement and Hope

Bishop Mark Seitz will celebrate the fourth annual Mass of Atonement and Hope on Saturday, April 6, 2019 at 10 am in St. Pius X Parish. The Mass of Atonement and Hope was initially offered for all the victims of sexual abuse by clergy. It was an acknowledgement that in the past the Church's response to reports of sexual abuse by members of the clergy and other religious communities was often lacking, inappropriate, or nonexistent. As a result, there was a failure to respond appropriately to the needs of victims. Recognizing that the sexual abuse exists in all areas of society, Bishop Seitz has chosen to offer this mass for all victims of sexual abuse by any perpetrator.

It is hoped that the Mass of Atonement and Hope will



be a source of healing for the victims and will demonstrate the Church's concern for their well-being. At times, experiencing sexual abuse may cause

the victim to become separated from his faith in God and his Church, which could provide him/her with comfort and solace. The Mass may provide a

reminder to the victims that they have a place where they belong and where they can experience God's love and mercy.

All victims, family members, those who provide assistance and support to victims and any others who feel that the issue of sexual abuse is of great importance are invited to attend the Mass of Atonement and Hope. We hope to see you there.

If you have been a victim of sexual abuse by a member of the clergy, please contact Susan Martinez, Victims Assistance Coordinator for the Diocese of El Paso, at 872-8465

If you wish to participate in ministry or as a volunteer in your parish, please contact your parish Safe Environment Coordinator or Diana Bulko, Safe Environment Coordinator for the Diocese of El Paso, at 872-8427.

El obispo Seitz Celebrará la 4ta Misa Anual de Expiación y Esperanza

El obispo Mark Seitz celebrará la cuarta misa anual de expiación y esperanza el sábado 6 de abril de 2019 a las 10 am en la parroquia de St. Pius X. La misa de expiación y esperanza fue ofrecida inicialmente por todas las víctimas de abuso sexual por parte del clero. Fue un reconocimiento de que en el pasado la respuesta de la Iglesia a los informes de abuso sexual por parte de miembros del clero

y otras comunidades religiosas a menudo era deficiente, inadecuada o inexistente. Como resultado, no se respondió adecuadamente a las necesidades de las víctimas. Reconociendo que el abuso sexual existe en todas las áreas de la sociedad, el Obispo Seitz ha elegido ofrecer esta misa para todas las víctimas de abuso sexual por parte de cualquier autor.

Se espera que la Misa de

Expiación y Esperanza sea una fuente de curación para las víctimas y demuestre la preocupación de la Iglesia por su bienestar. A veces, experimentar abuso sexual puede hacer que la víctima se separe de su fe en Dios y en su Iglesia, lo que podría proporcionarle consuelo y consuelo. La misa puede proporcionar un recordatorio a las víctimas de que tienen un lugar al que pertenecen y donde pu-

eden experimentar el amor y la misericordia de Dios.

Todas las víctimas, miembros de la familia, aquellos que brindan asistencia y apoyo a las víctimas y cualquier otra persona que sienta que el tema del abuso sexual es de gran importancia, están invitados a asistir a la Misa de Expiación y Esperanza. Esperamos contar con tu presencia.

Si ha sido víctima de abuso sexual por parte de un miembro

del clero, comuníquese con Susan Martinez, Coordinadora de Asistencia a las Víctimas de la Diócesis de El Paso, al 872-8465

Si desea participar en el ministerio o como voluntario en su parroquia, comuníquese con la Coordinadora de Ambiente Seguro de su parroquia o con Diana Bulko, Coordinadora de Ambiente Seguro para la Diócesis de El Paso, al 872-8427.

MASS OF ATONEMENT & HOPE

Bishop Mark Seitz will celebrate a Mass of Atonement and Hope for the victims of abuse of any kind, whether the abuse occurred within the church, in the family, or society.

Saturday, April 6, 2019 at 10:00 a.m. at St. Pius X

For more information:
Safe Environment Office
915-872-8427



THE CATHOLIC DIOCESE OF
EL PASO



Sister Helen Santamaria

Sacred Heart School – Sr Mary Basil 1907



Sister Mary Helen Denvir with Father Rahm (2nd from right) enjoy a meal with the Boys Club. Photo credit: Jose Andow

SISTERS of Loretto

The remarkable story of the Sisters of Loretto...

A religious order founded in Kentucky in 1812 by Mary Rhodes, Christine Stuart, and Nancy Havern and Father Charles Nerinckx, with a focus from its beginning on teaching. The sisters moved west in 1852, four years after the Treaty of Guadalupe Hidalgo, which ceded the Southwest to the United States.

Sacred Heart Parish: circa 1963



The first Lorette school in Texas, St. Joseph's Academy in San Elizario, was opened in 1879. This academy was a boarding and day school for girls from the Rio Grande valley, and from nearby Mexico. In September 1892 the Sisters of

Loretto relocated St. Joseph Academy in El Paso, in the building formerly occupied by a school operated by the Sisters of Mercy. In October of the same year **Sacred Heart School**, the first Lorette-taught parochial school in Texas, began operations on South Oregon Street in El Paso. Subsequent parochial schools were opened and operated in El Paso by the sisters: **St. Mary's at Immaculate Conception** (1903–66), **St. Ignatius** (1905–57), **Guardian Angel** (1912–73), **Holy Family** (1922–25), **St. Joseph** (1923–77), **St. Patrick** (1923–79), and **Assumption** (1960–64).

In 1921, Mother Praxades bought 19½ acres of desert land in Austin Terrace where the current building was completed in 1923 on a seven acre campus. Besides the schools, the Sisters of Loretto administered Nazareth Hall in El Paso, a nursing home built in 1962 for the retired and infirm Sisters of Loretto.



Sacred Heart Jesuit Parish
2019 SEGUNDO BARRIO
Person of the Year



EVENT SCHEDULE:

Thursday, April 25, 2019

Dinner: Epic Railyard Event Center

2201 E. Mills Ave • El Paso, TX 79901

Cocktails at 5:30 pm and Dinner at 7:00 pm

• Tickets: \$100... Tables: \$1000

Saturday, April 27, 2019

**Parade followed by Celebration
at Sacred Heart Church**

9:00 am starting at St. Ignatius Church: 408 Park St

Sunday, April 28, 2019

Mariachi Mass: 12:00 pm at Sacred Heart Church



For more information, call 915 999-1781 • www.sacredheartelpaso.org • 602 S. Oregon • El Paso, Texas 79901 

The Shepherd's Corner Gifts & Books

Hours of Operation:

Monday & Tuesday 5:00 pm to 7:00 pm

Wednesday - Friday 9 am -12 pm

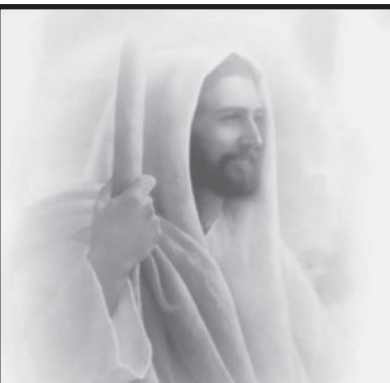
Saturday 3rd and 4th Saturday 10 am -1pm

Saturday 5 - 6

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

St. Luke Catholic Church

930 E. Redd Road, El Paso Texas 79912



Collection for Jerusalem and the Holy Land

There will be a Special Offering on Good Friday, April 19, 2019 for Jerusalem and the Holy Land.

This annual appeal, which is the oldest collection in the Church's history, is to support Holy Places, but above all

Greece, and Asia Minor to assist the Mother Church of Jerusalem, several Roman Pontiffs over the centuries have recalled this important duty. Pope Paul VI called upon the faithful of all countries to give proof of continued solidarity with the



for those pastoral, charitable, educational, and social works which the church supports in the Holy Land for the welfare of their Christian brethren and of the local communities in Syria, Jordan, Lebanon, Cyprus, Rhodes, Israel, and Egypt.

Imitating the Apostle Paul's invitation to the communities founded by him in Macedonia,

Christians in the Holy Land. Pope John Paul II renewed this appeal, as did his holiness Pope Benedict XVI.

On Good Friday, April 19, please be as generous as possible. Your support can make a great difference in the world. Thank you.

Colección para Jerusalén y la Tierra Santa.

Habr  una Ofrenda Especial Anual el viernes santo, 19 de abril 2019 para Jerusal n y la Tierra Santa.

Este llamado anual, que es la

idades fundadas por  l en Macedonia, Grecia y Asia Menor de ayudar a la Iglesia Principal de Jerusal n, varios Pont fices Romanos por siglos han recor-



mas antigua de las Colectas en la historia de la Iglesia, ayuda en el cuidado y la conversi n de sitios santos as  como el cuidado pastoral, caritativo, educativo y trabajos sociales para el bienestar de los Cristianos y a las comunidades en Siria, en Jordania, en L bano, en Chipre, en los Rodas, en Israel, y en Egipto.

Imitando la invitaci n del Ap stol San Pablo a las comun-

dado este importante deber. El Papa Pablo VI dio inicio a una resonante camp a para todos los fieles de todos los pa ses llam ndoles a dar testimonio de su solidaridad con los Cristianos de la Tierra Santa. Esta camp a fue renovada por el Papa Juan Pablo II y luego por el Papa Benedicto XVI.

Gracias por su apoyo.

SI USTED (O ALG N SER QUERIDO) SUFRE A CAUSA DE UN ABORTO

El Vi edo de Raquel

ES PARA USTED. LA ESPERANZA, AYUDA, Y SANACI N EST N DISPONIBLES A TRAV S DE ESTE RETIRO. SIENTA EL PERDON, Y LA MISERICORDIA DE DIOS (PARA HOMBRES, MUJERES O PAREJAS).

PR XIMO RETIRO EN EL PASO, TX SER  ABRIL 26-28, 2019

PARA MAS INFORMACI N SOBRE LUGAR/ COSTO O PARA REGISTRARSE LLAME A SILVIA 915-383-4602 O ESCRIBA A ELVINEDODERAQUEL915@GMAIL.COM

 TODA PREGUNTA ES CONFIDENCIAL!



THE CATHOLIC DIOCESE OF
EL PASO

Our Lady of Mount Carmel

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

Cementerio de Nuestra Se ora de Monte Carmelo


El cementerio de Nuestra Se ora de Monte Carmelo es el  nico cementerio en El Paso establecido espec ficamente para servir a la comunidad Cat lica. Cuando usted m s lo necesite, el Cementerio de Monte Carmelo es una extensi n de la familia parroquial que proporciona servicios y apoyo para ayudarle a tomar las decisiones dif ciles y detalles de los arreglos pr cticos que vienen al final de la vida.

Facilities and Services

Our Lady of Mount Carmel offers a full range of options:

- * Intimate chapel for on-site services
- * Tradicional burials, in-ground or in a mausoleum
- * Interment of cremated remains in the columbarium or the chapel
- * Peaceful, well-kept grounds maintained with environmentally-responsible reclaimed water

Aside from the immediate need services available at Our Lady of Mount Carmel, staff members can provide assistance with arrangements for future needs



401 S. Zaragoza Rd * Ph. 860-0606

One in a series of informational presentations

A Great Tepeyac Adventure

By Deacon Jesus Cardenas,
Director of the Tepeyac Institute

In March, we had the good fortune of going on a pilgrimage to some of the most important places to understand the indigenous and colonial Christian community. We started our journey in the beautiful city of Puebla where we were able to contemplate the incredible structure with Spanish influence, and another one totally built by the indigenous people showing the details of the growing faith within their culture. At Cholula we witnessed the magnificence of the indigenous temples in the pyramid with the largest base in the world, which shows what the Cholultecos constructed to praise their gods who seemed to abandon them when they were conquered by the Aztecs and later by the Spaniards. The church of Santa María Tonantzintla is a reflection of the theological details and the cosmovision that converged in the new Christian faith of the indigenous peoples.

The Chapel of the Rosary is a spectacular masterpiece dedicated to the Virgin of the Rosary, who was the Saint Patroness of the naval Spaniards who came to the New Spain. All the details are made out of the most pure and precious gold you can find,

because the Spaniards wanted to

We continued our pilgrimage



thank God for his favor in arriving to this unknown land. We had the joy of celebrating mass inside this beautiful chapel, where we seemed to listen to the echoes of a past where people praised God with all their beings and belongings.

to the city of Taxco, where we celebrated mass in the Church of Santa Prisca, a beautiful colonial masterpiece that shows the mixture of the best of two cultures that merged together in a beautiful way. Unfortunately, thiws building was damaged in

the earthquakes of 2017. The magic town of Taxco is an integral magnificent experience of what trained indigneous labor can accomplish while working with silver. This is an essential part of their economy. To go to our hotel, we had to take a tram that took us carefully to the top of the mountain where our rooms had the most beautiful view of the city with all its white houses with red roofs and black ironwork. At sunset, the lights of the city turned on and it seemed like we were looking at the panoramic view of a little town inside a Christmas scene.

Before arriving in Mexico City, we stopped in the city of Chalma where the tradition says that the indigenous people used to go to a cave to worship their god Oxtoteotl before whom they covered their heads with flowers, bathed in the holy waters surging from below an old tree (ahuehuete), and then arrived to the cave to make human sacrifices. Approximately in

the year 1537, the Augustinians arrived at those lands and invited the locals to destroy that image they worshipped, but one day, entering into the cave, they found a dark color image of Christ severely wounded. The the statue Oxtoteotl was completely destroyed. In that particular place, the monks built the temple of the Black Christ, where pilgrims, us included, make the pilgrimage wearing a crown of flowers on their heads to go to the waters of the ancient tree and visit the triumphant Christ. We entered into the cave where a big stone has the miracle scene carved to remind us who was triumphant in this battle that concluded the human sacrifices.

In our last day of pilgrimage, we visited the Sanctuary of the Fifth Apparition at the small town of Tulpetlac where the Virgin de Guadalupe appeared to Juan Diego’s uncle Juan Bernardino and healed him of his imminent death and later, she told him her name: “Guadalupe”. This is a place for healing, so we had the Sacrament of anointing of the sick under the perspective of a painting of the Virgin of Guadalupe healing the ill man. Next, we rode for around 13 miles to the Tepeyac where we celebrated Holy Mass at 1pm under the beautiful sight of Our Morenita that reminds us that she is there; she who is our mother.

Una Gran Aventura Tepeyac

Por Deacono Jesus Cardenas,
Director de el Instituto de Tepeyac

Este mes de Marzo tuvimos la fortuna de ir en peregrinación a algunos de los lugares mas importantes para entender la fe de la comunidad Cristiana indígena y colonial. Iniciamos nuestro recorrido hacia la ciudad de Puebla donde pudimos contemplar las hermosas construcciones con influencia española y una hecha completamente por la mano indígena que con sus detalles muestra la fe creciente en su cultura. En Cholula fuimos testigos de la magnificencia de los templos indígenas en la pirámide con la base mas grande del mundo, la cual muestra lo que los Cholultecos hicieron para alabanza a sus dioses que parecieron abandonarlos cuando primeramente los aztecas y luego los españoles los conquistaron. La Iglesia de Santa María Tonantzintla es el reflejo de los detalles teológicos y la cosmovisión que convergieron en la nueva fe cristiana del pueblo indígena. La Capilla del Rosario es una obra espectacular dedicada a la Virgen del Rosario, Santa Patrona de los españoles marinos que vinieron a la Nueva España. Todos sus detalles son del oro mas puro que se pueda encontrar, ya que los españoles querían agradecer el favor de llegar con bien hasta esta tierra desconocida. Tuvimos la dicha de celebrar misa en esta hermosísima capilla, donde parecíamos escuchar los ecos de un pasado que alaba a Dios con todo su ser y pertenencia.

Seguimos nuestro viaje a la ciudad de Taxco, donde celebramos la misa en la Iglesia

hermosa iglesia, que desgraciadamente fue dañada en los terremotos del 2017. El pueblo

ya que ese es el principal rubro de su economía. Para llegar a nuestro hotel hicimos un recorrido en un teleférico que nos llevo cuidadosamente a la punta de la montana donde nuestras habitaciones tenían una hermosa vista a la ciudad de casas blancas con techos rojos y rejas negras. Al caer el sol, se encendieron las luces de lo que parecía una hermosa panorámica de un pueblo dentro de un nacimiento.

Antes de llegar a la ciudad de México hicimos una parada en la ciudad de Chalma donde la tradición dice que los indígenas iban a una cueva a adorar al dios Oxtoteotl ante quien llevaban la cabeza cubierta con flores, se bañaban en las aguas que brotan de bajo de un antiguo

ahuehuete, y luego llegaban a la cueva a hacer sacrificios humanos. Aproximadamente en el año 1537 los Agustinos llegaron a esas tierras y los invitaban a que destruyeran a esa imagen que adoraban, pero un día, al entrar en la cueva encontraron un Cristo de color oscuro severamente lastimado, pero la estatua de Oxtoteotl estaba completamente destruida. Así pues, construyeron allí el templo del Cristo negro, donde los peregrinos, nosotros incluidos, hacen el recorrido usando una corona de flores en la cabeza para ir a las aguas del ahuehuete y luego al templo a visitar al Cristo vencedor. Pudimos entrar a la cueva donde en una gran roca esta esculpido el milagro para recordar quien venció en esa batalla que termino con los sacrificios humanos.

En nuestro ultimo día de peregrinación visitamos el Santuario de la Quinta Aparición localizado en el pueblo de Tulpetlac donde la Virgen de Guadalupe se apareció al tío de San Juan Diego: Juan Bernardino, a quien sano de su inminente muerte y luego le dijo su nombre: “Guadalupe”. En ese lugar no podía faltar la sanación, por lo que tuvimos el Sacramento de unción de los enfermos bajo el hermoso cuadro de la Virgen de Guadalupe sanando al enfermo. Recorrimos entonces los 20 kilómetros de distancia al cerro del Tepeyac donde a la 1pm celebramos la Santa Misa bajo la hermosa mirada de nuestra Morenita que nos recuerda que esta allí, ella que es nuestra madre.



de Santa Prisca, hermosa obra colonial que muestra la mezcla de lo mejor de las dos culturas que se fusionaron en una

mágico de Taxco es toda una hermosa experiencia de lo que la mano de obra entrenada puede hacer al trabajar la plata,

It's Not Just About the Frozen Embryos

I remember a conversation I had with a married Catholic couple a few years ago. They were feeling lost and desperate over their inability to conceive a child. They were casting about for options. They understood there were moral concerns with doing in vitro fertilization (IVF), though they weren't sure about the specifics, so they asked: "Would it be OK for us to do IVF as long as we don't make any extra embryos and we're careful to implant all the ones we make?" The thinking behind their question was understandable and they clearly recognized it would be wrong to produce and then store their embryonic sons and daughters in the deep freeze. It's important to note, however, that the possibility of "spare" embryos ending up in "frozen orphanages" would not be the only reason, or even the main reason, that IVF is morally unacceptable. The immorality of IVF is primarily due to the fact that the process turns human procreation into a method of production in which children are made, not begotten.

Embryos certainly face grave risks whenever they are cryopreserved, and a signifi-

cant percentage of them do not survive the steps of freezing and thawing. The cryostorage of embryos is a form of "collateral damage" that routinely occurs when IVF is done. Ethically speaking, doing IVF and making extra embryos would be more offensive than doing IVF without making extra embryos, in the same way that stealing jewels out of the bank vault and shooting the guards on the way out would be more objectionable than stealing the jewels nonviolently. Yet the action of absconding with the jewels remains seriously wrong in either case, apart from any considerations about whether the guards are harmed. Similarly, IVF does not become morally acceptable merely by eliminating the collateral damage associated with the process, whether it's the freezing of embryos, the "selective reductions" of twins and triplets, or any of the other objectionable practices that tend to be part of the process.

The heart of the IVF process itself, the practice of joining sperm and egg together in the fertility clinic, remains an intrinsic evil, flowing from the decision to allow our offspring

to be "manufactured." The domain of procreation is a delicate arena, one in which our human vulnerability is uniquely laid bare. We have a particular responsibility to safeguard our own sexuality and the origins of our children from damaging forces in this arena, which implies a duty to respect the marital act as the unique locus and setting for the engendering of new human life.

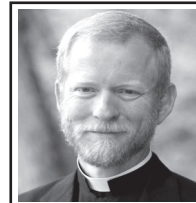
IVF is not really a "treatment" for infertility, given that the couple remains as infertile after doing IVF as they were before they started the process, with the underlying cause of their sterility remaining unaddressed and unresolved. The procedure offers little more than a workaround to completely bypass the marital act — an expensive, complex, unwieldy substitute, not a genuine therapy.

Through IVF, husband and wife use their own (or even another person's) sex cells to become "donors", while constructing their own offspring through a kind of programmed project, with the marital act no longer a part of the equation. In the final analysis, however, only when the bodies of our

children arise as the immediate fruit of our own bodily and spousal self-surrender can we say they have been freely and unconditionally received as gifts, rather than coerced into being as the result of human willfulness, financial planning, and scripted biological technologies. Only then can we say that we have not dominated the process of procreation nor preponderated over the origins of our offspring.

By yielding to the project of fabricating our children in the cold, clinical, and commercial venture that is in vitro fertilization, we act against the human dignity of our offspring by sanctioning inequality and setting up a subclass of those who originate in petri dishes and test tubes rather than in the intimacy of the mutual spousal donation that receives life within the protective maternal hearth.

These various explanations of the wrongness of IVF can seem distant and hard for infertile couples to accept. They yearn intensely for a child. The infertility industry appeals to their desire to be in control in an arena where control has



Making Sense out of Bioethics

Fr. Tad Pacholczyk

been elusive, and part of the allure is also the carefully choreographed assembling of babies who have been planned, screened, and quality controlled.

It is a tragic step when spouses opt for the production of their own offspring in glassware, because they move forward and violate the deepest meaning of their marital union, rather than holding firmly to the truth that their one-flesh communion is the unique and privileged interpersonal sanctuary in which a new and unrepeatable person appears by a Power and a Will that is not their own.

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

What she saw changed everything

Veronica stood along the side of the dusty road, waiting. Tears flowed down her face. Some in the crowd jeered and mocked the man who came toward them. Others tried to wipe away the tears, like Veronica's, that sprang from their eyes and their broken hearts.

Trails of blood from the wounds on his head mixed with perspiration, streaking down his face, and stinging his eyes. As she watched his painful journey along the dusty, crowded path, Veronica's heart ached with sadness. How could she help this innocent man, condemned to a death he did not deserve? His enemies were too strong for her to fight, but how could she just stand by and let him suffer?

As he approached the spot where Veronica stood, his agony and torment were clear for all to see. Veronica couldn't bear to see his pain, to witness such a barbaric act against an innocent person. She wanted to turn away, to hide her eyes from his anguish, but she knew that too many had already turned their backs on his suffering, unwilling to step forward to help him, thus, abandoning him to a death that he did not deserve.

Veronica hesitated out of fear but quickly overcame her own distress and reached out her hand to offer a cloth, a simple cloth stained with her own tears. Others tried to slap away her compassionate gesture, but from some inner strength Veronica stood firm in the knowledge that what she was doing was right. Using the cloth, she wiped some of the dirt and blood from his eyes and his face, and she knew that even such a small gesture of kindness would help him; would show him that he was not alone.

Veronica has always been

my hero. She was not wealthy or strong. She could have been instantly killed for her small act of kindness. Over the centuries, she has inspired many to stand firm in doing what is right to help others who are in need. My heart throbs with admiration as well as sadness when I meditate on Veronica's story in the Way of the Cross because I wonder if I would have been strong enough to step out of the jeering crowd and offer our Lord some small act of kindness.

This isn't just a story that happened long ago. In many ways it happens over and over again every day, especially today. What would it take to go against the crowd, to stand up for what is right? One woman, here in Texas, did just that. Abby Johnson had been a successful abortion clinic director until the day her own eyes had been wiped clear of the blinders that had prevented her from seeing the truth. On that day, she recognized how her own actions had not been as noble as she had believed. Suddenly, she clearly saw how she had been complicit in the deaths of thousands of living, innocent babies.

That day, Abby Johnson left the abortion industry and her well-paying job as director of a successful Texas Planned Parenthood facility. Her story has the power to wipe the lies from the eyes of all who hide from the truth of abortion. A decade later, the movie *Unplanned* has been produced to share her story about her experiences with Planned Parenthood and her wake-up call to leave the culture of death.

"Unplanned is the inspiring true story of one woman's journey of transformation." "Unplanned is the most important movie you'll ever see on the most controversial issue of our time."

So say the movie trailers but it is more than that. As Abby Johnson herself says, "My story is one of conversion." And isn't that what Lent has been about and what leads us to Easter?

In the strongly pro-abortion culture of Hollywood, a pro-life movie — especially one that tells the truth about the multi-million-dollar abortion giant Planned Parenthood — has been met with more jeers than cheers. The lead actress admits that her acting coach, her agent and many others told her not to accept the part in the movie or she would probably never act again. Ashley Bratcher read the script and stepped forward away from the jeering crowd to say that this story must be told and she wanted to tell it.

Producers of *Unplanned* have not hesitated in their conviction that this film should be shown, but they admit that it has been a struggle to fight the pro-abortion mindset of the movie industry that has tried to thwart the ability of the movie becoming a success. That is where we Catholic Christians can step up and emulate Veronica in offering a gesture of assistance because that's what Jesus would want us to do. *Unplanned* is already in theaters here in El Paso, with its opening night on March 29. Theaters, like most businesses, are interested in the bottom line, their profits. If this movie doesn't make a profit in their theaters, it will have a short run which means it will not have the opportunity to change hearts.

"This movie is funny. It is dramatic," Ashley Bratcher said in an internet interview posted on *Unplanned.com*. "It is not for a particular group or genre, it is for everyone throughout the nation. Its message is one of hope, mercy, grace. It is non-judgmental."

"Hollywood does not want or like us, but we can't just sit back and let them sabotage us," said Ryan Wallace, of the promotional team on *Unplanned*, at the movie's pre-screening in El Paso. "We have all heard people say that we wish there was something someone could or would do to make a difference. Well, here it is."

We can make a difference. We can be Veronica to offer God's children their chance at life, to change the minds and hearts of those whose sole goal is to make money off the misery of women who do not know where to turn for help. We can offer that help by promoting the movie *Unplanned*.

Youth groups, Knights of Columbus, Legions of Mary, Blue Armies, Lay Carmelites, confirmation classes, Bible study groups, individual Catholics — the list is endless. How can we, the person sitting in our seat, stand up and offer our help to the innocent victims who are being led to his and her executions? How can we change the minds and hearts of those who have been deceived with lies — wiping away the deceit from their eyes and opening them to the truth of Christ?

Each of us can help by attending the movie ourselves. This will show the theaters that there are audiences who are willing to put their faith in action. Grass-roots promotion through word of mouth, emails, social media, and, of course, our personal contacts to reach out to others will encourage them to step out of their comfort zone for a moment to be shown the truth. How many of us have a secret desire to be a part of those red carpet award ceremonies? This is our chance.



Sidewalk Jesus

Janet M. Crowe

Make a commitment yourself or collaborate with friends to co-host a showing of the movie at a local theater. The *Unplanned* promotional team will do all the legwork involved to reserve a theater for one showing. All we need to do is take the tickets and give them away, sell them for a small donation, or even make it a fundraiser for our group and make a difference at the same time. That's a double whammy!

Don't sit back and listen to the jeering crowd. Step forward to do what is right. All the details on how each one of us can make a difference are at *Unplanned.com* or you can contact Ryan Wallace of the movie's promotional team at RymurphWall@gmail.com or 818-404-3977.

Mark Cavaliere of Southwest Coalition for Life said that he had been told that only pro-life Christians would attend the movie. He responded, "Good! If Christians would actually do what they are called to do, abortion would end."

"People rarely choose death over life for their own lives," Abby Johnson said to a gathering in California. "We are fighting ignorance. This battle will be won because of love, because of truth."

How will we explain to God that we had the chance to end the senseless deaths of innocent children but we sat back and waited for someone else to step forward and wipe the tears from the mothers' faces and clean away the lies and deceit that rob our teenagers and our neighbors from knowing the truth that was revealed in Christ's sacrifice for us?

Una Gran Diferencia!

En la revista “Your Life” se publicó la historia de dos niñas que estuvieron en peligro de llegar tarde a la escuela. “Detengámonos y roguemos a Dios para llegar a tiempo”, dijo una de ellas. “No”, dijo la otra, “corramos con todas nuestras fuerzas y mientras corremos recemos”. Para rezar de veras debemos tener la intención de hacer lo que decimos. Es evidente que el mejor modo de mostrar nuestra intención es hacer un esfuerzo en la dirección correcta. Si lo intentamos, la ayuda de Dios no nos faltará. Su bondad es infinita y siempre a nuestra disposición, pero debemos mostrar nuestra buena voluntad y ponerla en práctica. (1 Corintios 9, 24).

En muchas circunstancias de la vida nos damos por vencidos cuando la situación que enfrentamos parece exceder nuestras posibilidades limitadas! Y sin embargo, no podemos apreciar nuestra capacidad apropiamiento, hasta que no incluimos los recursos inmensos a nuestra disposición cuando contamos con la ayuda de Dios. Cuando intentamos una obra, grande o pequeña, haríamos bien en detenernos por un momento a rezar, con toda humildad, para que Dios nos ayude. Es un recordatorio de nuestra dependencia de Dios, al mismo tiempo que una seguridad de su ayuda, para sortear dificultades o emprender una buena obra, que solos no podríamos afrontar. (Ezequiel 3, 14).

Una gran diferencia entre las personas, la podemos comprender desde esta pregunta: “Usted hace lo que dice o solo lo dice?” Quienes pretenden marginarnos de la eficacia de lo que es ser

un buen cristiano, se esfuerzan para tentar al buen cristiano: “la gran cosa es evitarle hacer algo bueno. Mientras no lo ponga en acción no importa lo mucho que piense sobre este nuevo arrepentimiento. Cuanto más sienta que no actúa, menos estará capacitado para hacerlo, y al pasar



el tiempo menos lo sentirá” **HABLAR SIN ACTUAR ES EVIDENCIA DE FALTA DE SINCERIDAD.** Uno de los medios más fáciles de ser buenos es hacer el bien. Como dice el Apóstol Santiago, la fe sin obras esta muerta. “Obras son amores y no buenas razones” (Santiago 2,26).

Muchas veces por un excesivo cuidado en normas religiosas, nos volvemos intransigentes. Una niña dedico una noche más tiempo que de costumbre en sus oraciones. Al preguntarle su mama el motivo, le respondió: “Estaba pidiendo que los malos se hagan buenos y que todos los buenos se hagan simpáticos”.

Las peores ofensas a la religión provienen de unos cuantos de sus más fieles adictos, quienes hacen todo bien, salvo una cosa. Persisten en ser desagradables cuando sería tan fácil ser simpáticos, aun cuando no estén de acuerdo con los demás. La máxima forma de evangelizar es mantener una actitud lo más agradable. Es muy importante ser agradablemente firmes cuan-

do es necesario ser firmes. Pero ser desagradables es un signo de debilidad. **CON FRECUENCIA NOS DISGUSTA ALGUNA PERSONA, NO POR LO QUE ES, SINO POR LO QUE NOSOTROS SOMOS.** (Reflexión para quienes tienen poder religioso o en las parroquias). Si todos tratáramos de ser lo que quisiéramos que fueran los demás, estaríamos mejor...

La religión cristiana no es una amplia **SALA DE ESPERA** con música ambiental y como dos sillones, disfrutando de botanitas y bebidas finas, donde se va dejando pasar el tiempo hasta que llegue la aeronave que ha de conducirnos a la eter-

nidad. Para el verdadero creyente la religión cristiana, lejos de ser un como refugio, es una tajante alternativa entre aceptar o rechazar a Cristo con todas sus consecuencias. El cristianismo otoñado en serio constituye una verdadera aventura osadía, donde la tibieza no es tolerable, donde la vacilación es insoportable, donde la pereza es una traición. La religión cristiana constituye la mayor gloria del ser humano, porque al practicarla se convierte en el fiel discípulo y en aliado de Jesucristo, el más sabio, más santo y poderosos que jamás haya existido en el universo.

Hay quienes admiran el tesoro de nuestra religión cristiana pero no así a los cristianos. Mahatma Gandhi, supo apreciar la belleza del Cristianismo y con frecuencia expreso la creencia de que el Cristianismo podía desempeñar de gran importancia en el mejoramiento de la India y del mundo. Hizo algunas consideraciones para facilitar el trabajo de los cristianos, las cual creo que nos podría servir para un buen examen de conciencia y una fuerte motivación para un nuevo comienzo en esta Pascua. Primero: Sugiero que todos ustedes, cristianos, comiencen a vivir como vivió Cristo. Se-



Vida del Espiritu Padre Wilson Cuevas

gundo: Sugiero que practiquen su religión sin adulterarla ni atenuarla. Tercero: deben tener el amor como centro de su vida, pues el amor es el centro del cristianismo.

En una ocasión que le preguntaron a Mahatma Gandhi: Cuales son los factores que destruyen al ser humano. El respondió así: - La Política sin principios, el Placer sin compromiso, la Riqueza sin trabajo, la Sabiduría sin carácter, los Negocios sin moral, la Ciencia sin humanidad y la Oración sin caridad. La vida me ha enseñado que la gente es amable si yo soy amable; que las personas están tristes, si estoy triste; que todos me quieren, si yo los quiero; que todos son malos si yo los odio; que hay caras sonrientes si yo les sonrió; que hay caras amargas, si estoy amargado; que el mundo está feliz, soy feliz; que la gente se enoja, si yo soy enojón; que las personas son agradecidas, si yo soy agradecido. La vida es como un espejo. Si sonrió el espejo me devuelve la sonrisa. La actitud que tome frente a la vida, es la misma que la vida tomara ante mí. El que quiera ser amado, que ame.”

Estas son buenas consideraciones que nos ayudan a vivir mejor esta Cuaresma y entrar en la Pascua renovados. Saber que la vida es un intercambio continuo consigo mismo, con los otros, con la naturaleza y con Dios. Como se cultiva se cosecha! lo que das recibes, lo que buscas encuentras. Tu decídet!

A Big Difference!

In the magazine “Your Life” there was a story published of two little girls who were at risk of being late to school. “Let’s stop and pray to God that we may get there on time,” said one of them. “No,” said the other, “Let’s run with all our might and while we run let us pray.” To truly pray we must have the intention of doing what we are saying. It is obvious that the best way to show our intention is to make an effort the correct way. If we try, God’s help will be there for us. His kindness is infinite and always at our disposal, but we must show our good will and put it into practice. (1 Corinthians 9, 24)

In many of life’s circumstances we tend to give up when the situation we face seems to exceed our limited possibilities! And yet, we do not appreciate our capacity for appropriation, until we include the immense resources at our disposal when we count on God’s help. When we do a job, big or small, we would do well to stop for a moment to pray, with all humility, for God to help us. It is a reminder of our dependence on God, and at the same

time an assurance of His help, to overcome difficulties or do a good job, which we just could not face by ourselves. (Ezekiel 3, 14)

We can understand from this question a big difference between people, “Do you do what you say or do you just say it?” Those who pretend to marginalize us from the effectiveness of what it means to be a good Christian, strive to tempt the good Christian: The main thing is to avoid doing something good. As long as you do not put it into action it does not matter how much you think about this new repentance. The more you feel that you are not acting, the better you will be able to do it, and as time goes by, you will find it easier. **TALK WITHOUT ACTION IS EVIDENCE OF A LACK OF SINCERITY.** One of the easiest ways to be good is to do well. As the Apostle James says, “Faith without works is dead. Actions speak louder than words” (James 2:26).

Many times due to excessiveness in religious norms, we become uncompromising. One girl spent more time than usual in her night time prayers.

When asked by her mother the reason, she replied, “I was asking for the bad guys to become good and for all good people to become likeable”. The worst offenses to religion come from a few of its most faithful devotees, who do everything well, except one thing. They persist in being unpleasant when it would be so easy to be kind and agreeable, even when they disagree with others. The best way to evangelize is to maintain an attitude that is pleasant. It is very important to be pleasantly firm when it is necessary to be firm. But being unpleasant is a sign of weakness. **WE OFTEN DISLIKE PEOPLE, NOT FOR HOW THEY ARE, BUT FOR HOW WE ARE.** (A Reflection for those who have religious power or are out in the parishes). If we all tried to be what we wanted others to be, we would be better...

The Christian religion is not a comfortable **WAITING ROOM** with ambient music and two armchairs, enjoying snacks and fine drinks, waiting there until the aircraft arrives that will lead us to eternity. For the true believer, the Christian religion, far from being a refuge, is a sharp alternative between accepting and rejecting Christ with all its consequences. Se-

rious Christianity constitutes a true daring adventure, where being lukewarm is not tolerable, where hesitation is unbearable, where laziness is a betrayal. The Christian religion constitutes the greatest glory of the human being because by practicing it, it becomes the faithful disciple and ally of Jesus Christ, the wisest, holiest, and most powerful one that has ever existed in the universe.

There are those who admire the treasure of our Christian religion but not Christians. Mahatma Gandhi appreciated the beauty of Christianity and often expressed the belief that Christianity could play a very important role in the improvement of India and the world. He made some considerations to facilitate the work of Christians, which I think could be useful for a good examination of conscience and a strong motivation for a new beginning this Easter. First, I suggest that all of you, Christians, begin to live as Christ lived. Second, I suggest that you practice your religion without debasing or mitigating it. Third, you must have love as the center of your life, for love is the center of Christianity.

On one occasion Mahatma Gandhi was asked, “What are some factors that destroy the

human being?” He answered, “Politics without principles; Pleasure without commitment; Wealth without work; Wisdom without character; Business without morals; Science without humanity, and Prayer without charity.” Life has taught me that people are kind if I am kind; that people are sad, if I am sad; that everyone loves me, if I love them; that all are bad if I hate them; that there are smiling faces if I smile at them first; that there are bitter faces, if I am bitter; that the world is happy, when I am happy; that people get angry, if I am angry; that people are grateful, if I show gratitude.

Life is like a mirror. If I smile, the mirror returns my smile. The attitude I confront life with, is the same one that life will put before me. Whoever wants to be loved, must love.

These are good considerations that help us to live this Lent better and enter into Easter renewed... knowing that life is a continuous exchange with oneself, with others, with nature and with God. As you sow, you shall harvest! What you give, you will receive, and what you are looking for, you will find. It’s up to you!

The Sacrament of the Anointing of the Sick

By Rev. Marcus McFadin,
Director Office of Worship

What happened to Last Rites? It died as a result of the liturgical renewal of the Second Vatican Council. Vatican II called for the renewal of the Church's rites for the celebration of the sacraments in light of a better understanding of their historical and theological development. In the United States, there are two resources that focus on healing to address the needs of the patient, the patient's family and caregivers. The first is the Pastoral Care of the Sick which has the rites of anointing used by priests and prayers that can be used by deacons and lay ministers. There is also the Book of Blessing which can be used by clergy and laity for various forms of sickness not requiring anointing such as addiction.

In the early Church the anointing of the sick was seen as a communal celebration expressing the community's re-

sponsibility to care for its members. By the Middle Ages, and the rise of Scholasticism, anointing was understood primarily as



a preparation for death. Today, the sacrament of anointing and the various rites for healing envision pastoral care taking place in the context of community and anointing as a healing of mind, soul and body. When a person is anointed, his or her family should be present. Anointing is an act of the Church as commu-

nity, not a private act of faith. In addition, there is a need to understand healing which is distinct from a physical cure. Heal-

ing is for the mind, body, and the spirit. At times we accept a person will never be physically cured because of a chronic or terminal illness, but his or her mind and soul can experience spiritual healing which can provide acceptance when a physical cure is not possible.

The sacrament of anointing

is for those who are: baptized (including non-Catholics); must have reached the age of reason (7); and have a serious illness, or impaired by old age, along with some probability of death. What is to be avoided are communal anointing Masses where anyone is invited to be anointed. The sacrament requires serious illness, not "I don't feel well." When announcing and preparing for a communal celebration of the sacrament, the priest/pastor is to interview beforehand those who wish to be anointed to ensure the sacrament is administered to a person who truly is in need. The Book of Blessings could be incorporated for the blessing of those not seriously ill, when there is no threat of death. It must also be noted that only a bishop or priest can anoint with blessed oil. The Oil of the Sick is blessed by the bishop at the annual Chrism Mass. A priest can bless oil in case of an emergency. When laity ask for oil to

be blessed, the request is not to be granted, but it should be politely explained that laity may not anoint.

The role of the priest is important as a representative of the Church. The role of deacons and lay ministers is also important as they may use blessings and prayers from both the Book of Blessing and Pastoral Care of the Sick. The Pastoral Care of the Sick provides visits to the sick as well as the giving of Viaticum by priests or lay ministers as a person nears death. Adaptations may be made according to circumstances. Viaticum assumes the person has been anointed at the onset of a serious illness. Anointing should not be delayed until the person nears death. The Pastoral Care of the Sick emphasizes the reception of Holy Communion, Viaticum, near the time of death, not anointing. This emphasizes the importance of parishes having properly trained ministers to visit the sick in order to pray with them and to help those who are still able to share in Holy Communion.

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Hope and Resistance at the Border

The HOPE Border Institute's new report, Border Observatory 2019: Hope and Resistance at the Border, documents the response of communities of faith in El Paso to the intensification of immigration enforcement in our region during 2018. This includes family separation, the denial of the right to asylum, the militarization of the border and the Tornillo child detention center.

This community-based response included the mobilization of direct humanitarian aid for migrants through shelters and legal assistance at key moments of crisis, a diocesan "Weekend of Solidarity" in July in response to family separation, the engagement and presence of interfaith groups from throughout the country, vigils and protests



at the Tornillo "tent city" site, advocacy against new border wall construction and demands for a shift towards a just immigration policy.

The report also high-

lights the impact and implications of the deaths of Jakelin Caal Maquin and Felipe Gómez Alonzo, two Guatemalan indigenous migrant children who came to embody the suffering

of migrants as a result of unjust policies throughout the past year. Additional

Social Teaching and perspectives grounded in internationally recognized human rights standards.

The report will be presented in parishes throughout the diocese, as a way to share its call for reflection and engagement in defense of the full recognition of the humanity, dignity and rights of migrants here in our region and throughout the world. Contact Diego Adame at the HOPE Border Institute to schedule your parish presentation. dadame@hopeborder.org

Read the report in full in English or Spanish at our website – www.hopeborder.org.

La Esperanza y La Resistencia en la frontera

El nuevo informe del HOPE Border Institute, observatorio de la frontera de 2019: La esperanza y la resistencia en la frontera, documenta la respuesta de las comunidades de fe en El Paso a la intensificación del control de la inmigración en nuestra región durante 2018. Esto incluye la separación familiar, la negación del derecho al asilo, a la militarización de la frontera y al centro de detención infantil Tornillo.

Esta respuesta basada en la comunidad incluyó la movilización de la ayuda humanitaria directa a los migrantes a través de centros de acogida y asistencia legal en los momentos clave de crisis, un diocesana "Fin de semana de la solidaridad" en ju-



lio en respuesta a la separación de la familia, el compromiso y la presencia de grupos interreli-

giosos de todo el país, vigili-
as y protestas en el sitio de la "ciudad
carpa" de Tornillo, defensa con-

tra la construcción de un nuevo muro fronterizo y demandas para un cambio hacia una política de inmigración justa.

El informe también pone de relieve el impacto y las consecuencias de la muerte de Jakelin Caal Maquin y Felipe Gómez Alonzo, dos guatemaltecos niños migrantes indígenas que vinieron a encarnar el sufrimiento de los migrantes, como resultado de las políticas injustas durante todo el año pasado. Las dimensiones adicionales del informe incluyen su exploración de la relación entre el reconocimiento del derecho a

migrar y el derecho a una vida digna en la enseñanza social católica y las perspectivas basadas en estándares de derechos humanos reconocidos internacionalmente.

El informe se presentará en las parroquias de toda la diócesis, como una forma de compartir su llamado a la reflexión y el compromiso en defensa del pleno reconocimiento de la humanidad, la dignidad y los derechos de los migrantes aquí en nuestra región y en todo el mundo. Póngase en contacto con Diego Adame en el Instituto Fronterizo HOPE para programar su presentación parroquial. dadame@hopeborder.org

Lea el informe completo en inglés o español en nuestro sitio web: www.hopeborder.org.



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**THE CATHOLIC DIOCESE OF
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Spring is in the Air

The Foundation for the Diocese of El Paso is happy to see that the Progress- Catholic Ministry Appeal is blooming with the gifts of new donors and abundant blessings from our faithful donors who continue to support the ministries of our growing Diocese.

We are blessed to have ministries that serve the people in our parishes through outreach, evangelization, education, and

dedication to serving God and we pray that they can continue to provide the much needed programs that strengthen our Diocese.

The Progress- Catholic Ministry Appeal funds 15 ministries and is done 100% through donations. If you have not made your donation to Progress, we ask that you please do so by visiting www.2019progress.org.

La primavera está en el aire

La Fundación para la Diócesis de El Paso está feliz de ver que la Campaña de Progreso – para los Ministerios Católicos está floreciendo con los donativos de nuevos donantes y abundantes bendiciones de nuestros fieles donantes, los cuales continúan apoyando a los ministerios de nuestra creciente Diócesis.

Tenemos la bendición de tener ministerios que sirven a las personas en nuestras parroquias, a través de la divulgación, la evangelización, la educación y la dedicación al servicio de Dios y oramos para que ellos puedan continuar brindando los tan necesarios programas que fortalecen a nuestra Diócesis.

La Campaña de Progreso para los Ministerios Católicos financia a los 15 ministerios y esto es solo posible debido al 100% de las donaciones. Si no ha hecho su donación a Progreso todavía, pedimos que por favor lo haga visitándonos en: www.2019progress.org.

The Foundation is looking for the Steward of the Year 2019

By Karina Sandoval
Stewardship Coordinator

The Foundation for the Diocese of El Paso is looking for someone who actively demonstrates a life of exemplary service, prayer, and giving to their parish. The 2019 Steward of the Year will receive two complimentary tickets to the 13th Annual Foundation of Faith Dinner: An Intimate Evening with Matt Maher on Thursday, September 19, 2019 at the El Paso Convention Center.

The winning parish will win a cash prize of \$1,000. This is the second time the Foundation asks

pastors and parish administrators to nominate their exemplary steward. Last year Lynn Sanchez from Holy Spirit Parish was the Steward of the Year 2018. Nominations forms will be sent to Pastors and parish administrators after Holy week celebrations.

For more information, please contact Karina Sandoval, Stewardship Coordinator for the Foundation for the Diocese of El Paso at 915-872-8412 or at ksandoval@elpasodiocese.org



Lynn Sanchez with 2018 Foundation of Faith Dinner guest speaker Colleen Carroll Campbell

The Foundation is looking for the Steward of the Year 2019

La Fundación para la Diócesis de El Paso está buscando a una persona que demuestre una vida ejemplar de servicio, oración y donación a su parroquia. El Corresponsable del Año 2019 recibirá dos boletos complementarios para la Cena de la Fundación: Una Noche con Matt Maher el 19 de septiembre del 2019 en el Centro de Convenciones de El Paso,

la parroquia ganadora recibirá \$1,000 en efectivo. Esta es la segunda vez que la Fundación le pide a los pastores y administradores parroquiales a nominar a su corresponsable ejemplar. El año pasado, Lynn Sanchez de la parroquia de Holy Spirit fue la ganadora y recibidora del título Corresponsable del Año 2018. Las formas de nominación serán enviadas a los Pastores

y administradores parroquiales después de las celebraciones de semana Santa.

Para más información, favor de contactar a Karina Sandoval, Coordinadora en Corresponsabilidad para la Fundación para la Diócesis de El Paso al 915-872-8412 o a ksandoval@elpasodiocese.org

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Perfect Night Out During Lent

By Sofia Larkin,
Major Gifts Officer

The Foundation presents Paul, Apostle of Christ on 4 Screens at Alamo Drafthouse Cinema West on Wednesday, April 10 from 6-9pm. Tickets are \$12 per person and seating is first-come, first-served. Each guest will receive 1 raffle ticket and a chance to win fun prizes from Alamo Drafthouse Cinema and more!

Special Guests Fr. Tony Celino, Pastor of St. Raphael (Theater 7), Fr. Frank Hernandez, Parochial Vicar at St. Mark (Theater 5), Fr. Mariano H. López, Rector of St. Charles Seminary (Theater 6), and Fr. Marcus McFadin, Pastor of St. Luke (Theater 8), will provide introductions and an opening prayer prior to the viewing of the film and seminarians will join us in each theater to introduce

themselves.

Tickets can be purchased online at Pray4Priests.org or by phone at 915.872.8412,

and must be picked up at the Foundation at 499 St. Matthews Street, Building G by Monday, April 8. You can

make arrangements for the Foundation to mail you tickets by Friday, April 5. Tickets will not be sold at the theater and there is no Will Call. For the Fr. Tony Theater, please purchase tickets at the St. Ra-

phael Parish office.

For more information, contact Julie Ruiz at 915.872.8412 or jruiz@elpasodiocese.org.

You can reach Major Gifts Officer Sofia Larkin at 915.872.8412 or slarkin@elpasodiocese.org. The Foundation for the Diocese of El Paso is an independent 501 c 3 nonprofit located at 499 St. Matthews Street. Office hours are Monday – Friday, 9-12, 1-5, and by appointment.

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Priest Hosts Small Birthday Fundraiser, Gets Big Surprise

By Sofia Larkin,
Major Gifts Officer

Fr. Mariano H. López, a millennial, is no stranger to social media so when Facebook suggested he host a fundraiser in honor of his birthday, he gave it a try. He had seen many people throw fundraisers for different causes and he started to think about the greater financial needs



for seminarians. His brother priest, Fr. Ben Flores, VG, suggested he try it for St. Charles Seminary because Diocesan Migrant & Refugee Services had done something similar with success. But Fr. Mariano, the rector of St. Charles Seminary, felt that giving to the Foundation’s endowment program was key because the gifts are permanent and perpetual. Rather than focus on the monetary gifts, although fundraising is essential to the mission, Fr. Mariano decided to put on a fundraiser for the Seminarian Education Endowment Fund as a symbolic gesture to create awareness. Fr. Mariano said, “I think we need to think long term. Whatever needs we have right now will be greater in the future if we don’t prepare. Foundation gifts keep on giving.”

Fr. Mariano set the fundraising goal at \$200 based on the suggestion made by Facebook and thought that was a stretch. Again, he just wanted to remind people about an important cause. In the end, Fr. Mariano raised \$42,298 for the Seminarian Education Endowment Fund. He said he never even expected to make his goal and that the end result was both surprising and



Seminarian Eric Monsivai, Fr. Mariano H. López, Seminarian Rodrigo Arroy at the movie night for Priests in 2018.

inspiring. “I think people were happy to support seminarians and to support me in that effort. I have been blessed in meeting so many awesome people and they

Many of our benefactors have gotten to know seminarians and they know that to help the Foundation is to help these guys and others who will follow.”



Fr. Mariano Lopez on retreat in 2018.

were excited to walk with me on this journey to help vocation efforts and seminary formation.

Seminarian Education Endowment Fund is \$2 million and the short-term goal is to get

that to \$5 million to generate a \$200,000 annual distribution to educate the future leadership of the Diocese of El Paso.

Fr. Mariano asks that you pray for seminarians, help sponsor their education through different fundraising efforts, whatever and wherever the Lord inspires you, get to know the men in formation, and visit St. Charles Seminary for the monthly Mass with the Friends of St. Charles. Upcoming Masses will be held in the St. Charles Chapel at 9am on March 30, April 27, and June 29. Mass is followed by breakfast and fellowship. The Mass on May 17 will be celebrated in the evening at 6pm. Join St. Charles Seminary for San Pedro de Jesus Maldonado Vocation Mass & Eucharistic Adoration at St. Patrick Cathedral at 6:30pm on April 5, May 3, June 7, and July 5.

“I am grateful to God for helping me serve His people, as

I know that the men that I work with may eventually work with God’s people as priests. I can remind the guys of certain values that are important to always keep in mind as they prepare to serve His people. In the end, I know the seminarians will take their own path, but I have a chance to speak to them on behalf of the Church, including our laity from all walks of life.”

You can reach Major Gifts Officer Sofia Larkin at 915.872.8412 or slarkin@elpasodiocese.org. The Foundation for the Diocese of El Paso is an independent 501 c 3 nonprofit located at 499 St. Matthews Street. Office hours are Monday – Friday, 9-12, 1-5, and by appointment.

Lenten Campaign for Vocations: An Opportunity to be a Part of God’s Calling for Others

By Fr. Mariano Lopez,
Vocations Director

This Lenten Season the Diocesan Vocation Office began its annual Lenten Campaign for Vocations. The campaign is an opportunity to acknowledge that God is actively pursuing the hearts of our children and youth in a specific way as he calls them to be holy as priests, sisters, brothers, married people or single people one day.

God’s calling is discovered often in adulthood and steps are taken in adulthood to respond to the calling of God, yet the calling of God begins the moment we come into the world. He has made each person with a special charism, or gift. He calls each person to discover their giftedness in life. As the baptized discover their giftedness, they also discover the way in which God is asking them to serve the Church and the world. The gift of the Vocation Office is that we are dedicated to helping the baptized respond to a divine calling that comes from beyond this world and will give fruits in eternity.

People who participate in the Lenten Campaign unite themselves to the Vocation’s Office work of acknowledg-

ing this transcendental giftedness and calling of God’s holy

narian of our diocese, and some additional prayer intentions for

envelope (they may do this by depositing the sealed envelope



Saint Charles Seminarians attend guests to the monthly Mass with the Friends of Saint Charles.

people. In past years, the Vocation Office distributed folders in which people were invited to insert coins each day of Lent and to offer a prayer for vocations each day of Lent. This year, the vocation office distributed calendars inside offering envelopes. The calendars contain a picture of each semi-

vocations, for each day of Lent. The faithful are invited to see the seminarians they are praying for and to place the vocation calendar on their refrigerators, prayer spaces or bibles. At the end of Lent they may keep the calendars and send their generous offering to the Vocation Office in the offering

in their collection basket at the parish they attend or by mailing it directly to the Vocation Office. If you would like to access the calendar electronically, it is also available on the Vocation Office social media pages on Twitter, Facebook and Instagram (the name of the pages is “epvocations”). These contri-

butions, and prayers, are dedicated especially to the efforts of promoting vocation awareness, receiving new seminarians, and sustaining the Vocation Office. We are also grateful for your contributions to the Progress Campaign; the portion of funds we receive is mostly dedicated to paying for the tuition of our seminarians.

The Vocation Office has been blessed this year to plant many seeds in our children and youth. The Children’s Vocation Mass this past September was a joyful time in which many children heard the message of how God is calling them to live with him as either priests, religious, married or single people. The altar server mass, this past February at Most Holy Trinity Parish, was attended by 250 altar servers who want to serve God at this point in their life. They were invited to keep this desire in their hearts for their entire life. At the moment there are several candidates who are applying for seminary with the Diocese of El Paso and several more who are interested. The numerous visits to parishes, youth groups talks, and vocation masses that are celebrated by the Vocation Office are inviting many to approach the Lord with humility and to seek to follow his ways. Thank you for supporting all of these and many more efforts. We look forward to many more blessings!

Campana Cuaresmal por Vocaciones: Una Oportunidad Para Ser Parte del Llamado De Dios Para Los Demás

Por Fr. Mariano Lopez,
Director de Vocaciones

Esta Temporada de Cuaresma la Oficina Diocesana Por Vocaciones comienza su Campaña Anual por Vocaciones. La campana es una oportunidad para reconocer que Dios esta activamente buscando los corazones de nuestros niños y jóvenes al llamarlos de una manera particular a ser santos, ya sea en el sacerdocio, vida consagrada, matrimonio o vida soltera.

El llamado de Dios se descubre frecuentemente cuando la persona llega a ser adulto y entonces se toman pasos para responder, sin embargo, el llamado de Dios comienza desde que venimos a este mundo. Él nos ha hecho con un carisma (don) especial. Cada persona debe descubrir su carisma en la vida. Al descubrir su carisma, los fieles descubren la manera en que Dios les llama a servir en la Iglesia y en el mundo. Es un privilegio para la Oficina de Vocaciones estar dedicada a ayudarle a los bautizados a responder a un llamado divino que viene desde más allá de este mundo y que dará frutos para la eternidad.

Las personas que desean participar en la Campana Cuaresmal por Vocaciones se unen a la labor de la Oficina de Vocaciones al reconocer estos dones trascendentales y el llamado de Dios en la vida de su Pueblo Santo. En los años pasados, la Oficina de Vocacio-

nes ha distribuido carpetas en las cuales se les invitaba a colocar una moneda cada día de la Cuaresma y orar por vocaciones cada día. Este año, la oficina de vocaciones distribuyó calendarios cuaresmales den-

fieles pueden ver la imagen del seminarista por el que rezan y pueden colocar los calendarios en sus refrigeradores, espacios de oración, o biblias. Al final de la Cuaresma se pueden quedar con el calendario y mandar

Oficina de Vocaciones. Si gusta tener acceso electrónico al calendario, está disponible en las redes sociales de la Oficina de Vocaciones en Twitter, Facebook e Instagram (el nombre de las paginas es “epvocations”).

También, estamos muy agradecidos por sus contribuciones a la Campana de Progreso; la porción de estos fondos que recibimos esta principalmente dedicada a cubrir la colegiatura de nuestros seminaristas.

La Oficina de Vocaciones ha tenido la bendición de sembrar semillas vocacionales en nuestros niños y jóvenes. La Misa Vocacional para Niños este pasado septiembre fue un

tiempo gozoso en que los niños escucharon sobre como Dios los está llamando a vivir con el como sacerdotes, religiosos, matrimonios o en la vida soltera. La misa de monaguillos, este pasado febrero en la Santísima Trinidad, contó con la participación de 250 monaguillos que desean servirle a Dios en este momento de sus vidas. Se les invito a guardar este deseo en sus corazones para siempre. En este momento hay varios candidatos que están aplicando para entrar al seminario con la Diócesis de El Paso y varios otros que expresan un interés. Las numerosas visitas a parroquias, charlas a grupos de jóvenes, y misas vocacionales que celebra la Oficina de Vocaciones están invitando a muchos a acercarse al Señor con humildad y a buscar seguir sus sendas. Gracias por apoyar todos estos, y muchos otros esfuerzos. ¡Anticipamos muchas bendiciones más!



La Oficina de Vocaciones celebra el Llamado a la Candidatura del seminarista Loyd Divinagracia en la parroquia de St. Pius X en enero de 2019.

tro de sobres de ofrenda. Los calendarios contienen una foto de cada seminarista de nuestra diócesis y algunas intenciones especiales por vocaciones, para cada día de la Cuaresma. Los

su generosa ofrenda a la Oficina de Vocaciones en el sobre de ofrenda (pueden hacer esto al depositar el sobre sellado en la colecta parroquial o al enviarlos por correo directamente a la

Estas contribuciones, y oraciones, son dedicadas de manera especial por la concientización vocacional, para recibir nuevos seminaristas y para patrocinar la Oficina de Vocaciones.

The Community Gathers to Pray for Migrants During the Migrant Way of the Cross





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Border Observatory 2019: Hope and Resistance at the Border



The **HOPE Border Institute** is proud to announce the release of its latest body of original research - *Border Observatory 2019: Hope and Resistance at the Border*. The report documents our local communities response to the tumultuous year that was 2018.

You are invited to attend a parish presentation featuring the report and reflections about HOPE's recent trip to Guatemala including commentary from Monsignor Arturo Bañuelas, Father Tony Celino and Father José Morales.

Download your copy of the report today at www.hopeborder.org and schedule a parish presentation by contacting Diego Adame at dadame@hopeborder.org.

