



THE VALLEY CATHOLIC

VOLUME 11, ISSUE 6

SERVING MORE THAN A MILLION CATHOLICS IN THE DIOCESE OF BROWNSVILLE

NOVEMBER 2019

THANKS for GIVING



Courtesy Photo

A child's wish to help the homeless makes new friends, new ministry

By **BRENDA NETTLES RIOJAS**
The Valley Catholic

Emily learned this lesson in kindergarten, she said, on the day before she saw a homeless person. "Our teacher taught us not to take anything for granted," she said. "And after I learned about the homeless, I wanted to help. I wanted to do something."

Because of the impact they make on the community, the Aguirre family was selected as one of the five finalists for the Disney Volunteer Family of the Year award. Nominated by Juan Diego Academy, the announcement was featured on the *Good Morning America* show Oct. 8.

Coni Aguirre, Emily's mother, said, "It has been inspiring to see this small group of people, who in February 2015 made a commitment to feed 40 people a day for the 40 days of Lent grow into the ministry we have today."

"We haven't stopped yet, and that's about 10,000 meals a year!" she said. "The success of Emily's meals is the individuals, families, churches, and businesses that put together meals and deliver them every day of the week. We are so thankful for the people who support this ministry."

The ministry continues to grow. They now have a trailer with a shower and needed toiletries.

» Please see **Child's wish** p.14



Courtesy Photo

The Aguirre family of McAllen, from left, Coni, Erika, Emily and Rick Aguirre, are finalists for the Disney and Points of Light Family of the Year award for their work with the homeless through Emily's Meals. Emily Aguirre, whose prompting spearheaded the work, was also recognized by the City of McAllen with their Community Service Award in April. At top, Emily poses with a friend.



Team Brownsville
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Volunteers cross border daily to minister at tent cities.

Those Who Serve
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Father
Joaquin
Zermeño



EN ESPAÑOL

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Historias sobre los nuevos santos, la marcha por la vida, y conferencia sobre temas de fin de vida

For video and more photos
Visit the Diocese of Brownsville on its social media pages.



La Gracia de la caridad, la gracia que nos salva

¿Qué es la gracia?

En sentido sencillo pero profundo en la experiencia humana, la gracia es algo que se da *sin tener que*. Es algo no merecido, no comprado, no contratado: un regalo libremente dado. No busca pago, ni se preocupa por reclamar deudas. La gracia es tan espontánea como una sonrisa, o un abrazo entre amigos. Todos hemos vivido la grandeza del regalo que es completamente gratuito, de la donación que se ofrece sin pedir nada. En el curso natural de la vida, el darnos cuenta que hemos recibido una gracia engendra dentro de nosotros un deseo espontáneo de querer responder de alguna manera: devolver la sonrisa, corresponder el abrazo, decir gracias. Por lo tanto, la gracia muestra su propia dinámica, tal como lo hace la amistad. La gracia engendra gracia.

Sin embargo, afrontados con la generosidad de otros, también hemos vivido la experiencia de preguntar subrepticamente: *¿Qué quiere esta persona de mí, dándome tanta cosa?* Aprendemos desde chiquillos que no todo lo que se presenta con cara de gracia es dado gratuitamente. Es el cinismo que entró con el pecado original que nos ha enseñado sospechar que lo que se presenta regalado, pronto nos puede convertir en seres endeudados. El diablo fue tan presumido que le ofreció a Jesús los reinos del mundo, pero la oferta ocultaba una deuda incurrida: *mañana me debes*.

No obstante la experiencia amarga de un negocio disimulado con cara de gracia, la invitación de la gracia auténtica conserva su propio esplendor, el cual nos llama a respirar de un aire más allá de ventas y pagos. Al reconocer que hemos recibido gratuitamente, la gracia nos ruega dar gratuitamente, como dice el Señor (Mt 10, 7-8).

Hablando de la gracia, el Papa Benedicto favorecía la palabra *gratuidad*, y el Papa Francisco habla incesantemente de la gracia como *entrega*. En sentido fuerte y teológico, pero no menos sencillo, la gracia es lo que nos salva a través de este dinamismo de generosidad engendrando la generosidad.

Gracia y Caridad

Para seguir este hilo de la gracia, quisiera destacar un texto de Santo Tomás tomado de la tercera parte de la *Suma Teológica*. En la pregunta 46, artículo 3, el Santo pregunta sobre el *porqué* de la pasión de Nuestro Señor. ¿Por qué quiso el Señor aceptar la Cruz para salvarnos? La pregunta presta ocasión para resumir la enseñanza de las Escrituras sobre la obra de Cristo y la gracia que nos salva.

Primero, por este medio conoce el hombre lo mucho que Dios le ama y con esto es provocado a amarle a Él, en lo cual consiste la perfección de la salvación humana. Por lo que dice el Apóstol en Rom 5,8-9: Dios prueba su amor para con nosotros en que, siendo todavía pecadores, Cristo murió por

»From our shepherd

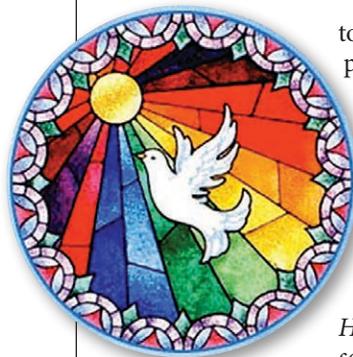


Most Reverend Daniel E. Flores

Bishop of Brownsville



The charity of Christ does not save us by being recognized, it saves us by being returned; it saves us through our charity put into play within history.*



What is grace?

In a simple but profound sense, in the human experience grace is something that is given *without having to*. It is something not deserved, not bought, not contracted: it is a gift freely given. It does not seek payment, nor does it care about claiming debts. Grace is as spontaneous as a smile, or an embrace between friends. We have all lived the greatness of the completely free gift, of the donation given without requiring anything. In the natural course of life, realizing that we have received a grace generates within us a spontaneous desire to want to respond in some way: to return the smile, return the embrace, to say thank you. Thus, grace shows forth its own dynamic, much like friendship does. Grace engenders grace.

Nevertheless, confronted with the generosity of others, we have also lived the experience of surreptitiously asking: *What does this person want from me, giving me so much?* We learn as children that not everything that comes with the countenance of grace is given free of charge. It is the cynicism that entered with Original Sin that has taught us to suspect that what is presented as a gift, can soon turn into indebtedness. The devil was presumptuous enough to offer Jesus the kingdoms of the world, but the offer concealed a debt incurred: *tomorrow you owe me*.

Despite the bitter experience of a business deal hidden behind a face of grace, the invitation of authentic grace retains its own splendor, one which calls us to breathe an air beyond sales and payments. By recognizing that we have received freely, grace asks us to give freely, as the Lord Himself says (Mt 10: 7-8).

Speaking of grace, Pope Benedict favored the word *gratuitousness*, and Pope Francis speaks incessantly of grace as a *self-giving* (*entrega*). In a vigorous yet no less simple theological sense, grace is what saves us through this dynamism of generosity generating generosity.

Grace and charity

In order to follow this thread of grace, I would like to highlight a text of St. Thomas taken from the third part of the *Summa Theologiae*. In question 46, article 3, the saint asks about the why of the Passion of the Lord. Why did the Lord want to accept the Cross in order to save us? The question provides him an opportunity to summarize the teaching of the Scriptures on the work of Christ and the grace that saves us.

*In the first place, by this means man knows how much God loves him and by this he is provoked to love Him in return, in which consists the perfection of human salvation. Thus, the Apostle says in Rom 5, 8-9: God proves his love for us in this, that while we were yet sinners, Christ died for us.**

The passion of the Lord Jesus shows forth the love of God freely offered. According to St. Thomas, it is the effective sign of the gift that is the Incarnation and life of the Son of God. Through this sign we know the love of God the Father. Of course, the sign of the Cross admits of a variety of interpretations. Not everyone sees in it the extreme love of God directed towards us. It is a grace to be able to see the Cross and understand what we see.

Catholic anthropology presupposes that in the encounter with the Lord Jesus, grace insinuates itself as a light in the mind, giving us to perceive what we could

nosotros.

La pasión del Señor Jesús muestra el amor de Dios libremente ofrecido. Según Santo Tomás es la señal eficaz del regalo que es la Encarnación y vida del Hijo de Dios. A través de esta señal conocemos el amor de Dios Padre. Claro, la señal de la Cruz admite de una variedad de interpretaciones. No todos ven en ella el amor extremo de Dios dirigido hacia nosotros. Es una gracia poder ver la Cruz y poder entender lo que vemos.

La antropología católica presupone que en el encuentro con el Señor Jesús, la gracia se insinúa como luz en la mente, dándonos a percibir la intención del autor, podríamos decir, al ofrecerse de esta manera. Las Escrituras testifican sobre esta intención captada por los

primeros discípulos. La mente percibe por la gracia lo esencial de este gran despliegue de amor como manifestación del amor gratuito, la entrega completa, la caridad derramada. Como dice el dominico Olivier-Thomas Venard (The Poetic Christ: T&T Clark, 2019): *En la cruz, el Verbo encarnado habla el lenguaje más significativo que existe cuando se trata del amor: no el lenguaje de las palabras, ni el de los actos, sino el lenguaje del cuerpo*.

La gracia se manifiesta como algo dado a conocer a través del lenguaje de la carne crucificada del Señor. La fe cree en este amor, y es una presencia en el alma. Contiene dentro de sí el dinamismo mismo de la gracia. Engendra dentro de nosotros un deseo espontáneo

» Por favor lea **La gracia** p.13

The grace of charity, the grace that saves

call the author's intention while offering himself in this way. The Scriptures testify to this intention understood by the first disciples. The mind perceives by grace the essentials of this grand display as a manifestation of love freely given, of complete self-surrender, of charity poured-out. As the Dominican Olivier-Thomas Venard says (The Poetic Christ: T&T Clark, 2019): *On the cross the incarnate Word speaks the most meaningful language there is when it comes to love: not the language of words, nor that of acts, but the language of the body*.

Grace manifests itself as something given for us to understand through the language of the crucified flesh of the Lord. Faith believes in this love, and it is a presence in the soul. Faith contains within itself the dynamism of grace. It engenders within us a spontaneous and completely free desire to want to give love in return, *in which consists*, St. Thomas says, *the perfection of human salvation*. This desire is provoked through the charity manifested on the Cross and is identical with receiving the love of the Holy Spirit poured out into our hearts.

Grace saves us. God gives us his love by giving us his Son; faith captures the reality of this love under the sign of the Cross, and the Holy Spirit reaches the heart to save us. Grace saves us through an interior renewal which capacitates us to love Christ *as he has loved us*. This love, the culmination of God's grace, the participation in God's own life, is called charity.

Let us recall the words of Pope Francis in *Evangeli Gaudium*, 37, where the Holy Father, quoting St. Thomas, tells us: *The foundation of the New Law is in the grace of the Holy Spirit, who is manifested in the faith which works through love* (ST, 1-2, 108, 1).

The response of love

In the visible source of the Cross, Christ reveals in a way accessible to us that the love of God is a grace of love offered, recognized and returned: 1 Jn 4,16: *We have come to know and to believe in the love God has for us. God is love, and whoever remains in love remains in God and God in him*. Evangelization proposes to the human being the grace of Christ, inviting us to recognize in the Crucified One the manifestation of the charity of God, and in his resurrection our hope born of this charity. It is necessary to emphasize, especially today, that faith does not reach its end if it does not engender within us the same charity poured out: we respond to the Lord with grace and in grace. The charity of Christ does not save us by being recognized, it saves us by being returned; it saves us through our charity put into play within history. 1 Jn 3,16: *The way we came to know love was that he laid down his life for us; so we ought to lay down our lives for our brothers*.

The laying down of our lives, referenced by St. John gives concise expression of what the Lord commands and asks concerning the form of our response to him. On this point, Pope Benedict tells us in his social encyclical *Caritas in Veritate* 5: *As objects of God's love, men and women become subjects of charity, they are called to make themselves instruments of grace, so as to pour forth God's charity and to weave networks of charity*. And in *Evangeli Gaudium* 10 Pope Francis expresses himself in this way: *For here we discover a profound law of reality: that life is attained and matures in the measure it is offered up in order to give life to others. That is definitely the mission*.

THE VALLEY CATHOLIC

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Team Brownsville's mission of mercy

Volunteers help stranded asylum seekers

By R. DANIEL CAVAZOS
The Valley Catholic

BROWNSVILLE — Their first acts of kindness were assembling backpacks filled with snacks, toiletries, and toys for children and their parents from Central America journeying through the Rio Grande Valley to points north.

Juan David Liendo-Lucio and Melba Salazar-Lucio, a married couple from Brownsville, along with Andrea Morris Rudnik, also from Brownsville, were there in July 2018 at the downtown McAllen bus terminal as the first groups of Central Americans would arrive after claiming legal asylum and being processed by federal authorities.

"We just showed up over there, and said, 'What can we do to help?'" Liendo Lucio recalled.

The answer was plenty.

The assistance they would offer in McAllen would be brief because it soon became apparent there was plenty to do in Brownsville. At their own downtown bus terminal, the Lucios, Rudnik, Sergio Cordova, and other volunteers found Central Americans there as well, all going through the initial stages of the asylum process and ready to travel north, but not really knowing how.

"They (immigrants) were fresh out of detention, and we had to orient them as to where they were and show them on the map where they were headed and the (travel) changes they would have to make," Rudnik said. "We saw a need we had to meet. We opened our eyes to the needs of people who needed to be helped."

This was the beginning of Team Brownsville, an all-



Team Brownsville and their volunteers

From left, Team Brownsville volunteers dish out food in Matamoros, read to refugee children and occupy others with coloring books. At right, as viewed from the international bridge, fetching water from the Rio Grande for bathing.

Right Photo: Melba Salazar-Lucio/Team Brownsville



volunteer group of local residents from many faiths mixed in with the assistance of other Americans and Canadians as well, who have joined forces over the last 18 months to assist Central Americans. The organization has seen a succession of events that went from hundreds streaming over the border by the day, to only a select few, to the present, when team leaders say no immigrants are being allowed in – at all – to claim asylum.

The help formerly offered at the bus stations on the U.S. side

is now focused on assistance provided at tent cities like the one in Matamoros where Team Brownsville travels every day to provide meals, shelter, and most recently Escuelita de Banqueta, a weekly Sunday school focused on instruction for immigrant children where song, books and the love of learning, even under adverse conditions, is offered.

"The children feel the love," said Rudnik, an Episcopalian and retired instructor from New York who has lived in Brownsville since the 1980s. "We hope the



memories the (immigrant) children have of these times in their lives will not be just terrible ones."

The scope of assistance provided by Team Brownsville has become so expansive that Rudnik refers to it as "almost being a full-time ministry." Meals are prepared daily in Brownsville with many done by what Liendo-Lucio calls "the River Benders," a group of former Winter Texans who now live in Brownsville year-round and cook for the immigrants at their RV park.

Volunteers cross into Matamoros daily to deliver the meals and whatever other help can be provided at the tent city located at the foot of Gateway Bridge as immigrants gather, awaiting entry into the United States. Donations come in from all over the country and Canada and need to be tracked and coordinated. Team Brownsville regularly hosts visitors who come to offer their assistance, such as a group last week who came from West Virginia.

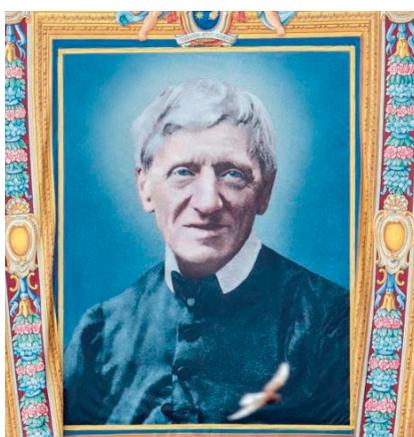
» Please see **Team Brownsville** p.14

Young adults give thanks for new saint



Rick Treviño/The Valley Catholic

In celebration of the Church's newest saint, St. John Henry Newman, Bishop Daniel E. Flores celebrated a Mass of Thanksgiving Oct. 20 at the Newman Catholic Student Center in Edinburg. Auxiliary Bishop Mario A. Avilés and Bishop Emeritus Raymundo J. Peña concelebrated the Mass for young adults. During the Mass, Bishop Flores said, "The Church in canonizing Cardinal Newman lifts up for us, not just his teaching and his mind, but most of all the example of his love, a true example of self-gift, of generosity, of perseverance in love and kindness, especially in most difficult times. "The university can make you smart, but only God can make you good. What the world needs is goodness in our smarts. "To cultivate this spirit of love, the best thing we can do is what Newman no doubt did every day of his life, that is, he read the Gospel."



Sharing Basket needs volunteers Nov. 26

The Valley Catholic Catholic Charities, the project's coordinator. "They come in and pick up their share, and they select families from their community that will be receiving these baskets." At least 100 volunteers are needed between 8 a.m. and 5 p.m. on that Tuesday, whether for one hour or several. Stronger volunteers are needed in the afternoon for lifting and loading. Volunteers under 18 must be accompanied by an adult, and lunch is provided.

The Basilica of Our Lady of San Juan Shrine Auditorium is located at 400 Nebraska Ave., in San Juan, across the parking lot from St. John the Baptist Church. To volunteer to help with Sharing Basket, call Catholic Charities at (956) 702-4088.

"We work very closely with the parishes," said Yesenia Guzman of

» **Women
en la
Frontera****Before our eyes:
The invisible made visible**

**Brenda
Nettles Riojas**
Editor of *The
Valley Catholic*

Do you find yourself in awe at times when light shines through a stained glass window, the way a kaleidoscope of colors — greens, yellows, blues, more, blend into dancing mosaics? Or when a beautiful image of Our Blessed Mother Mary helps you contemplate the great mystery of her son?

I am often mesmerized by the beauty of the paintings and sculptures in our churches, by the cut glass arranged into windows of art designed to tell a story. In October, God graced us with an entire day at St. Juan Diego Mission Church in Citrus City, where our communications team led a mobile journalism workshop.

Inspired by the stained glass windows and the paintings in the church, several of our participants featured them in their stories. Father Michael Montoya, a Missionary of Jesus priest who oversaw the construction of the church, said he hopes “when people see these stained glass windows, they can go deeply into a reflection, because these are God’s windows of light. As the light of God enters, we see the beauty.”

He adds, “Works of art have always been a part of the tradition and story of the Church. Art has a way of opening our imagination, our heart and our spirit to the most profound, to the most high of who we are and who we belong to. Art helps focus us and brings our thoughts, our imagination, our sentiments to the most sacred.”

Indeed, the invisible is made visible through art. St. John Paul II in his beautiful *Letter to Artists*, issued during his papacy on Easter Sunday 1999, reminds us art has served as a “mode of catechesis.” He notes, “The works of art inspired by Scripture remain a reflection of the unfathomable mystery which engulfs and inhabits the world.”

“In order to communicate the message entrusted to her by Christ, the Church needs art,” St. John Paul II tells us. “Art must make perceptible, and as far as possible attractive, the world of the spirit, of the invisible, of God. It must therefore translate into meaningful terms that which is in itself ineffable. Art has a unique capacity to take one or other facet of the message and translate it into colors, shapes and sounds which nourish the intuition of those who look or listen.”

St. John Paul II invites us to “rediscover the depth of the spiritual and religious dimension which has

been typical of art in its noblest forms in every age.”

Each time I read the letter, his words inspire me. As he addressed the letter to “all who are passionately dedicated to search for new ‘epiphanies’ of beauty so that through their creative work as artists they may offer these gifts to the world,” I think of the artists behind each created piece. I think too of the time and patience it takes to complete their work, or in some instances to restore a piece, whom is the case for local restoration artist Sonia Ollervides, which we will write about next month.

Our churches stand infused with beautiful pieces of art — the architecture, the music, the paintings, the windows, the sculptures, the liturgy itself, are all imbued with the sacred. The different works of art can serve as prayer aids, helping us remain focused, helping us to listen to what the Lord is trying to tell us, what he wants us to see.

This month as we celebrate the Feast of All Saints and the Feast of All Souls, some will decorate altars in memory of the dead with Mexican folk art, painted skeletons and *calaveras*, visual reminders, our transience signifiers, our *momento mori* of our temporal selves — we are just pilgrims passing.

In our day-to-day rush, we need to be careful not to grow blind to the beauty before us. Take some time to look at your church with new eyes, to discover a piece of artwork that you may have overlooked, or visit a different parish and explore what awaits inside churches.

If you have not visited San Juan Diego Mission Church, it certainly is worth a drive northwest of Mission to find it. The 14 stained glass windows, donated by the Archdiocese of Boston, came from St. Peter and Paul Church in south Boston, a church built in 1844 that closed in 1996. Also, the paintings by Artemio Coanqui, an indigenous Peruvian artist, may surprise you. My favorite is the painting of God, Son and Holy Spirit, painting the *tilma* with the image of Nuestra Señora de Guadalupe.

Beyond the beauty and the prayer focus, art gives us, we can also try to discover our own creative talents. St. John Paul II tells us in his letter: “Not all are called to be artists in the specific sense of the term. Yet, as Genesis has it, all men and women are entrusted with the task of crafting their own life; in a certain sense, they are to make of it a work of art, a masterpiece.”

» **Family Life****Visiting the living and the dead**

Visiting with friends and loved ones can be one of the most precious moments in our lives. When we sit with someone, especially around a kitchen table with a cup of coffee (and perhaps *pan dulce*) and just talk about our lives and enjoy laughter and reminiscing, we connect with one another “soul to soul.” In generations past, when homes did not have air conditioning, many people sat outside in the evening and were more likely to talk to their neighbors because they too were also outside enjoying the evening breeze. In today’s fast paced world, it is more necessary perhaps to be deliberate about going out to visit family and friends.

In the Gospel of Matthew, we hear that when the Son of Man comes in his glory ... he will say “Come you who are blessed by my Father. Inherit the Kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me *something* to eat; I was thirsty, and you gave me *something* to drink; I was a stranger, and you invited me in; naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.” Then the righteous will answer Him, “Lord, when did we see You hungry, and feed You, or thirsty, and give You *something* to drink?” “Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.”

Each of us, as beloved children of God, are called to serve our Heavenly Father by serving others through visiting and providing food and drink that nourishes the body and the soul. Women and men in religious communities do these primarily through their community’s charisms. According to Vocation Network, “A charism is a gift that comes from the Holy Spirit. Its purpose is to serve others, and especially to build up and renew the Body of Christ, the Church. When religious communities use the word charism, they mean the particular gift of the Spirit that inspired their founder — a man or woman of bold vision, who gathered other people to

help turn that vision into action. The story of a community’s founder will reveal a charism in action.”

At our Diocesan Pastoral Center in San Juan, we are blessed to have three religious sisters on staff: all Sisters of St. Dorothy. Their community was founded by St. Paula Frassinetti, whose charism was spreading the Gospel through education in schools, religious instruction, retreats, mission work, and many forms of social work to help the poor and less fortunate. Sister Cindy Mello serves as Superintendent of Catholic Schools and parish catechist, Sister Collen also serves through Catholic Schools and parish catechesis; and Sister Maureen Cosby coordinates the Media Resource Center and visits families in two impoverished communities across the Mexican border twice weekly. She provides food, clothing and an education program funded through sponsors. And most importantly, she visits with the families; shares their sorrows and celebrates with their joys. She spends time with them and offers her presence.

I have long been in admiration of religious communities because they often speak of their “charisms.” I believe that as married couples and as individual families, we too perhaps have specific charisms. Mauri and I, like other married couples, are called to visit family, friends, and in a special way, the elderly, as a way of sharing God’s love. We love to visit. We visited my baptismal godparents in San Benito until they passed; we visit aunts and uncles that don’t mind us just dropping by unannounced. We took our grandson to visit my mom’s eldest sister in a nursing home almost weekly until her death. We visit my sisters-in-law often, sometimes weekly. Mauri accompanies me to our almost every weekend training programs and marriage preparation courses and retreats, but we still make time during the weekend to visit and it nourishes us profoundly. What we receive from visiting strength-

» Please see **Visiting** p. 7



Lydia Pesina
Director,
Family Life Office

» **Sunday
Readings**

*The Word of God in the Life and
Mission of the Church*

NOV. 3

*Thirty-first Sunday in
Ordinary Time*

Reading 1
WIS 11:22-12:2

Responsorial Psalm
PS 145:1-2, 8-9, 10-11, 13, 14

Reading 2
2 THES 1:11-2:2

Alleluia
JN 3:16

Gospel
LK 19:1-10

NOV. 10

*Thirty-second Sunday in
Ordinary Time*

Reading 1
2 MC 7:1-2, 9-14

Responsorial Psalm
PS 17:1, 5-6, 8, 15

Reading 2
2 THES 2:16-3:5

Alleluia
RV 1:5A, 6B

Gospel
LK 20:27-38 or
LK 20:27, 34-38

NOV. 17

*Thirty-third Sunday in
Ordinary Time*

Reading 1
MAL 3:19-20A

Responsorial Psalm
PS 98:5-6, 7-8, 9

Reading 2
2 THES 3:7-12

Alleluia
LK 21:28

Gospel
LK 21:5-19

NOV. 25

*The Solemnity of Our Lord
Jesus Christ, King of the Universe*

Reading 1
2 SM 5:1-3

Responsorial Psalm
PS 122:1-2, 3-4, 4-5

Reading 2
COL 1:12-20

Alleluia
MK 11:9, 10

Gospel
LK 23:35-43

**End of life
issues focus of
conference Nov. 9**

Catholic News Service

The Respect Life Apostolate of the Diocese of Brownsville is hosting an End of Life Issues Conference from 9 a.m. to 1 p.m. Saturday, Nov. 9 at Sacred Heart Church in Roma.

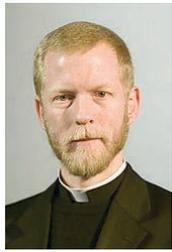
Father Derlis Garcia, director of the Pro-Life Office, and Yolanda Carrillo, director of Health Ministries, will lead a panel of hospital chaplains as they share their experiences of helping individuals face end-of-life decisions. Also, a medical doctor will speak about making end-of-life decisions.

Topics include assisted suicide, euthanasia, ordinary and extraordinary means of sustaining life, nutrition and hydration.

To register call the Diocese of Brownsville Pro-Life Office at (956) 784-5035 or register online at www.cdob.org/prolife. A T-shirt and conference materials are included in the conference cost of \$10.

»Making Sense of Bioethics

Palliative sedation while approaching death



Father Tadeusz Pacholczyk

Priest of the Diocese of Fall River, Mass.
Director of Education at The National Catholic Bioethics Center in Philadelphia.
See www.ncbcenter.org

Because suffering almost always imposes itself on us during life, and especially at the end of life, it can be helpful to reflect on the need to accept some personal suffering as we die, even as we recognize the importance of palliative steps and other comfort measures.

In the last week of life, more than 90 percent of patients require medical management of symptoms such as pain, nausea, delirium, spasmodic contractions of muscles, vomiting, hallucinations, or generalized agitation.

Many of these symptoms can be addressed with medication, and serious pain can often be managed with powerful opioids like morphine or fentanyl. These remarkable drugs, however, call for discernment in their use because at higher dosages, they can limit mental clarity and induce an extended semi-dreamland state as death approaches.

The U.S. Catholic bishops offer an important observation about participating in our own dying process in their *Ethical and Religious Directives*. "Since a person has the right to prepare for his or her death while fully conscious," it says, "he or she should not be deprived of consciousness without a compelling reason."

In some cases, the harsh symptoms associated with dying may prove refractory to treatments, prompting physicians to consider, during a patient's final stretch of days, the possibility of a globalized form of sedation known as "palliative sedation." This approach, which relies on the monitored use of sedatives, barbiturates, neuroleptics, benzodiazepines or other anesthetic medications, entirely deprives the patient of consciousness as he or she enters into a deep comatose state until death. One concern is that the reception of the sacraments, whether confession, the anointing of the sick or the Eucharist/Viaticum becomes problematic for an unconscious person.

This purposeful and complete shutting down of consciousness also raises broader ethical and spiritual concerns about categorically precluding

participation in one's death, as well as the last days of life.

While for some dying patients, severe pain can almost entirely preclude their ability to think, once the intensity of their pain has been moderated, the possibility of reflection returns, as the mind no longer focuses on mere survival. Medications can thus be helpful to dying patients by keeping the harmful effects of pain within narrower limits. The decision, however, definitively to shut down, through palliative sedation, that very faculty by which we exercise the conscious "parenting of our actions" surely requires the gravest of motives.

St. John Paul II once remarked that the meaning of suffering has been revealed to man in the cross of Jesus Christ. The Church has indeed ascribed a certain primacy to the way he endured and sanctified the sorrowful and painful events surrounding his crucifixion, even before his preaching and teaching, or his healing and forgiving. Through those final sufferings, Jesus brought about the redemption of humanity and the entirety of creation.

Paradoxically, his redemptive activity upon the gibbet of the Cross was pre-eminently an inward, internalized movement of his will. Since he could not so much as budge a limb, his chief action and motion upon the Cross was the surrender of his innermost being, embracing and assenting fully to God the Father's designs. His example reminds us how the movement from external activity to the acceptance of God's will, from outward action in the world to inward activity of the soul, is one the most important movements during our life's journey.

When Christians speak of "the value of redemptive suffering," they are hinting at how, even in the midst of great personal suffering, human activity can be reoriented from that corporal, outward-looking glance to an inward, spiritually-directed transcendence.

The inward movement of our being in our final days and hours can involve a kind of transformation

» Please see **Bioethics** p.7



Courtesy photo

St. Rose Philippine Duchesne endured tremendous hardships on the American frontier in pursuit of her goal to bring Christ to Native Americans.

»Feast Day
Nov. 18

Spotlight on St. Rose Philippine Duchesne

Born in Grenoble, France, into a prosperous family, Rose learned political skills from her father and a love of the poor from her mother. The dominant feature of her temperament was a strong and dauntless will, which became the material — and the battlefield — of her holiness.

She entered a convent at 19, and during the French Revolution she began taking care of the poor and sick, opened a school for homeless children, and risked her life helping priests.

Later, she went to America hoping to work among Native Americans. With four nuns, she spent 11 weeks at sea en route to New Orleans, and seven weeks more on the Mississippi to St. Louis. But the bishop there instead sent her to what she sadly called "the remotest village in the U.S.," St. Charles, Missouri, where she founded the first free school for girls west of the Mississippi. Although that mission failed, she next went to Florissant, Missouri, where she founded the first Catholic Indian school.

"In her first decade in America, Mother Duchesne suffered practically every hardship the frontier had to offer ... poor lodging, shortages of food, drinking water, fuel and money, forest fires and blazing chimneys, the vagaries of the Missouri climate, cramped living quarters and the privation of all privacy, and the crude manners of children reared in rough surroundings and with only the slightest training in courtesy" (Louise Callan, R.S.C.J., *Philippine Duchesne*).

Finally at age 72, retired and in poor health, Rose got her lifelong wish. A mission was founded among the Potawatomi at Sugar Creek, Kansas, and she was taken along. Though she could not learn their language, they soon named her "Woman-Who-Prays-Always." While others taught, she prayed. Legend has it that the children sneaked behind her as she knelt and sprinkled bits of paper on her habit, and came back hours later to find them undisturbed. Rose Philippine died in 1852, at the age of 83, and was canonized in 1988. The Liturgical Feast of St. Rose Philippine Duchesne is Nov. 18.

»Formation for Ministry

We are all on our way to heaven

In November we celebrate the Solemnity of All Saints (a holy day of obligation) and All Souls day (not a holy day of obligation).

Catholic theology teaches that the Church, the Mystical Body, exists on earth, and is called the "Church militant," since its members live and struggle against the world, the flesh and evil. The "Church suffering" refers to the souls in purgatory being purified. The "Church triumphant" is the Church in heaven. The unity and cooperation of the members of the Church on earth, in purgatory, in heaven are called the "Communion of Saints."

Both All Saints day and All Souls day remind us that "we are all on our way to heaven." The reality is that one day we are all going to die, even if you volunteer the deacon to go first. That's OK, we are all on our way to heaven. Saint Therese of Lisieux said it best: "The world's thy ship and not thy home."

During this time of year, I always remember the song from the movie *Coco*: "Remember me, for I will soon be gone. Remember me, and let the love we have live on. And know that I'm with you the only way that I can be. So, until you're in my arms again, remember me."

We remember our loved ones in heaven and we live in the hope we will see them again. We go and visit their tombs, place flowers and light candles to keep them alive in our hearts.

As long as we remember them, they live in our memories. "The spirit of the dead will survive in the memory of the living" (The movie *The Mission* comes to mind). It's said that real death is when no one remembers us.

The Catechism of the Catholic Church reminds us about communion with the saints: "It is not merely by the title of example that we cherish the memory of those in heaven; we seek, rather, that by this devotion to the exercise of fraternal charity the union of the whole Church in the Spirit may be strengthened. Exactly as Christian communion among our fellow pilgrims brings us closer to Christ, so our communion with the saints joins us to Christ, from whom as from its fountain and head

issues all grace, and the life of the People of God itself" (CCC#957).

I think it's awesome that the Church takes a day to honor and remember the saints, the great giants of faith and the martyrs who gave their lives living the faith. I often remember my mother Maria del Refugio "Cuca" and grandmother Carolina "Carito." For me, they were like saints who were good role models in the faith and lived by example.

The Catechism of the Catholic Church also reminds us about "Communion with the dead." "In full consciousness of this communion of the whole Mystical Body of Jesus Christ, the Church in its pilgrim members, from the very earliest days of the Christian religion, has honored with great respect the memory of the dead; and because it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins, she offers her suffrages for them. Our prayer for them is capable not only of helping them, but also of making their intercession for us effective." (CCC#958).

Praying for our loved ones by name during Holy Mass makes our prayer more personal. It allows our remembrance of them to remain alive in our prayers even after they have passed from this life to the next.

In Eucharistic Prayer 2, the celebrant at Holy Mass prays expressing our Christian hope. "Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection, and all who have died in your mercy: welcome them into the light of your face."

I always remember by name and pray in particular for those who are dear to me: my mother and grandmother, my aunts, uncles and cousins. In particular, I remember Father Tom Billimek, Father Eduardo Yañez, Father Ricardo Garcia, Msgr. Maher, Msgr. Doherty, Father Nacho Luna, Bishop Fitzpatrick and Bishop San Pedro.

May we be ever mindful of the saints who inspire us to imitate daily Christ Jesus our Lord. May our dearly beloved departed live in our memories and hearts as we honor and remember them in our prayers this month.



Deacon Luis Zuniga

Director, Office for Pastoral Life & San Juan Diego Ministry Institute

CATECHISM POP QUIZ

Check your knowledge. The following questions are derived from the Catechism of the Catholic Church. In parentheses is the number that refers to the paragraphs in the Catechism.

93. Which of the following is/are false (948-948):

- a. It is not correct to say that the communion of saints is the Church.
- b. The good or evil of the members of Christ's Body is communicated to the others.
- c. The riches of Christ are communicated to the members through the sacraments.
- d. none of the above

94. Which of the following is/are true (949-952):

- a. Faith is a treasure that is enriched primarily by study of the faith.
- b. The communion of saints is distinct from the communion of the sacraments, but is enriched by the sacraments.
- c. The charisms are given for the common good.
- d. Only the spiritual gifts and graces of Christ and the Holy Spirit are to be possessed in common.

95. Which of the following is/are false (953-957):

- a. If one member suffers, all suffer.
- b. There are three stages of the Church.
- c. The purification after death is a temporary interruption of union of the Church.
- d. The intercession of the saints is affirmed in Sacred Scripture, and it is rooted in the one mediation of Christ.
- e. Our union with the saints of heaven primarily consists in the cherished memory of their example and their intercession for us.

96. Which of the following is/are true (958-959):

- a. We remain in communion with the dead.
- b. The prayers of those on earth can diminish the suffering of the dead.
- c. In the New Covenant we become the one family of God.
- d. Mary is metaphorically titled the Mother of the Church, but she is only the real mother of Jesus.

Source: Jim Seghers' Totus Tuus Ministries, <http://www.totustuus.com>

For answer key see page 15.

Living Our Faith

How do you witness your faith in the world today?



Amaury Lozano
Our Lady of the Holy Rosary Church, Mission

My name is Amaury Lozano. I am 23 years old. How I live my faith daily is by listening to

other people and trying to help them by giving them advice or by my actions. Also, my personal prayer is a must-do; it is something necessary for my spiritual guidance and growth. This is something I do daily before going to bed, or by going to Holy Hour so that I may have a personal moment with the Lord.

My family has always been helping the Church in every way, and that is something I took for myself. To always be available for my Church and for those who need it most, just by giving a simple smile or advice, because serving God is not an obligation, it is a privilege.



Aylen Leal
Volunteer
Catedral de la Inmaculada Concepción, Brownsville, TX

paso horas allí escuchando la palabra de Dios, leyendo Su palabra y haciendo oración.

Desde que estaba chiquita mi mamá siempre me enseñó la importancia del servicio y de la oración. Ahora a mis 24 años trato de practicarla día con día especialmente el servicio a los pobres y a los más necesitados.

Por ejemplo en la Inmaculada vamos a darle de comer a los pobres, a los que no tienen en dónde vivir. Esta es una gran experiencia donde puedo compartir mi amor y mi fe con ellos.

La oración es una parte muy importante de mi vida. Yo trato de ir todos los días a la adoración, a la capilla donde esta el Santísimo expuesto. Me

Thanksgiving TABLE Prayer

O Gracious God, we give you thanks for your overflowing generosity to us. Thank you for the blessings of the food we eat and especially for this feast today. Thank you for our home and family and friends, especially for the presence of those gathered here. Thank you for our health, our work and our play.

Please send help to those who are hungry, alone, sick and suffering war and violence. Open our hearts to your love.

We ask your blessing through Christ your son. Amen

by Mary Cronk Farrell

Faith in the Valley

THEN CAME YEARS OF CHANGE AND UPHEAVAL. IN 1845, TEXAS BECAME THE 28TH STATE IN THE UNION. THE RIO GRANDE VALLEY BECAME A BATTLEGROUND.

PRESSED AND FORCED INTO WAR, WE ENTER A STRUGGLE THAT CANNOT BE AVOIDED.

THE MEXICANS HAVE FAR MORE TROOPS, BUT WE HAVE THESE NEW LIGHTWEIGHT CANNONS.

YES, WE CALL THEM THE FLYING ARTILLERY BECAUSE...

... THEY CAN EASILY MOVE WITH THE TROOPS.

BOOM BOOM

TWO JESUIT PRIESTS WERE ON THE BATTLEFIELD, TENDING TO THE DEAD AND DYING ON BOTH SIDES.

I HAVE NEVER SEEN WOUNDS LIKE THESE.

THE NEW FLYING ARTILLERY IS DEADLY.

WHAT HAVE WE DONE?

THE WAR WOULD DRAG ON FOR MANY MORE MONTHS. IT ENDED WITH THE TREATY OF GUADALUPE HIDALGO, WHICH OFFICIALLY MADE THE RIO GRANDE THE BORDER BETWEEN THE TWO NATIONS.

YOU WILL NOT ALWAYS FIND SOMETHING TO EAT OR DRINK. IN TEXAS, THE DISTANCES ARE IMMENSE, THE PLAINS BOUNDLESS, THE FORESTS OF VAST EXTENT. YOU WILL PASS NIGHTS ON THE MOIST EARTH AND DAYS UNDER BURNING SUN. YOU WILL ENCOUNTER PERILS OF EVERY KIND, AND YOU WILL HAVE NEED OF ALL YOUR COURAGE AND ENERGY.

WE CANNOT HOPE TO MINISTER TO THIS VAST TERRITORY ON OUR OWN. WE NEED HELP. I WILL GO TO MONTREAL TO SEE IF I CAN FIND SOME PRIESTS WILLING TO HELP US.

THOUSANDS ARE HEADED TO CALIFORNIA IN A MAD SEARCH FOR GOLD.

BUT WE WILL HEAD SOUTH FOR CHRIST!

FATHER TELMON AND HIS COMPANIONS WERE MEMBERS OF A NEW RELIGIOUS ORDER, THE OBLATES OF MARY IMMACULATE, FOUNDED BY SAINT EUGENE DE MAZENOD IN FRANCE IN 1816.

THE FIRST OBLATES ARRIVE IN THE DIOCESE ON DECEMBER 3, 1849.

WELCOME, PADRES! DO YOU HAVE ANY IDEA WHAT YOU'RE IN FOR HERE? I RECKON THERE ARE MORE DESPERATE CHARACTERS GATHERED IN BROWNSVILLE THAN EVER GOT TOGETHER IN ONE PLACE BEFORE.

YOUR PREACHING WON'T MAKE MUCH DIFFERENCE TO HARDENED CHARACTERS LIKE MYSELF...

TO BE CONTINUED

From Faith in the Valley: An Illustrated History of the Diocese of Brownsville

STEWARD'S ADVENTURES

LEARNING THE THREE THEOLOGICAL VIRTUES

Hi Stacy! And hi Steward!

Hi Olive! We have many many questions for you today!

Is that right? Yep.

There she is! You found her Steward. Hey Olive!

Actually, we have only three questions. Olive, can you share with Steward what you shared with me about the three theological virtues?

Oh yes... theological virtues... BIG word, but don't let that scare you Steward.

You can remember it's meaning by thinking of a gift, or a treasure from God placed in our souls! He gives us three treasures called: Faith, Hope and Charity.

That's right... now pay attention, Olive will explain to you each treasure God gives you.

OK, I won't.

Oh, yeah. Stacy told me that.

TO BE CONTINUED

Source: Catholic Diocese of Brownsville, Office of Stewardship and Development

Those Who **Serve:** Father Joaquin Zermeno The peripheral challenge

Father Joaquin ministers to the Valley's far-flung ranch country

By PAUL BINZ
The Valley Catholic

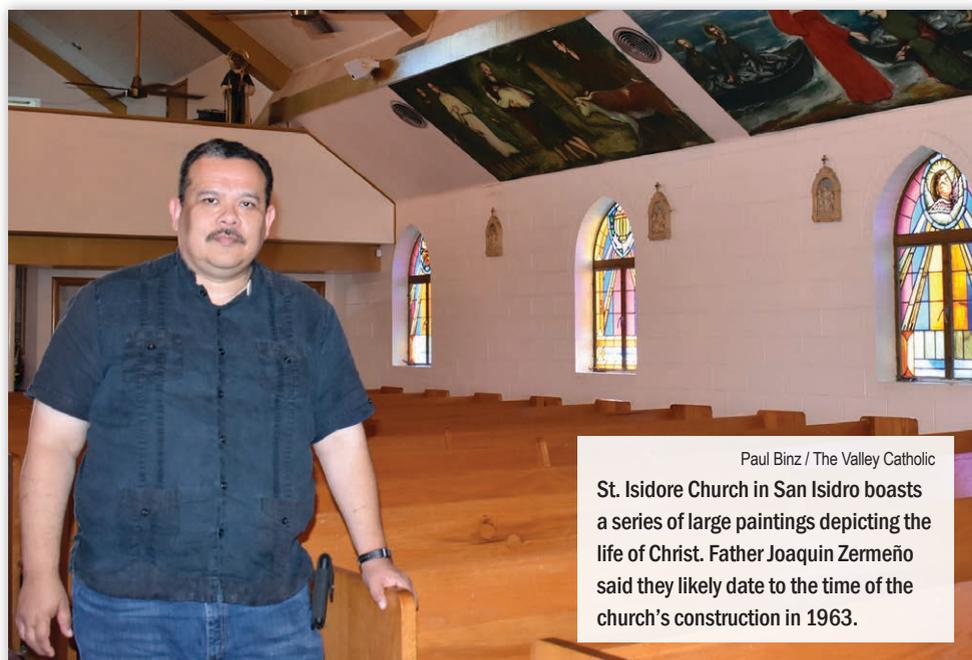
SAN ISIDRO — A world away from the bustling urban centers of Hidalgo County lie the two most sprawling parishes in the Diocese of Brownsville. St. Isidore Parish in San Isidro covers almost all of northern Starr County, while that of Immaculate Conception in McCook takes in a broad L-shaped tract in northern Hidalgo County from that community all the way to Linn, San Manuel and beyond. San Manuel is home to a third church, the mission church of St. Anne.

The main route to San Isidro is west along FM 1017 from I-69C/U.S. 281 at San Manuel. All this is ranch country, punctuated with names like Santa Anita, Los Novillos, Santa Esmeralda, Capadonna, Escondido, and San Vicente. The monte is thick with mesquite and tall grass, and cattle grazing in the brush seemingly outnumber people.

Father Joaquin Zermeno oversees the Church's mission across this vast territory.

Father Zermeno was ordained in 2011 and was first assigned to St. John the Baptist Parish. But his next post beginning six years ago proved a stark contrast to San Juan and his hometown of Brownsville.

"When I first started, one of the biggest things I had to get used to was the silence," Father Zermeno said. "It is very quiet. You hear the wind. You hear the soft noises are there — the birds, the crickets. The little animals that are around the area that you have to learn to identify what they are because you can suddenly hear them."



Paul Binz / The Valley Catholic
St. Isidore Church in San Isidro boasts a series of large paintings depicting the life of Christ. Father Joaquin Zermeno said they likely date to the time of the church's construction in 1963.

"It's (even) quieter in McCook than here," he said from his office in San Isidro. "Here every now and then you hear the traffic along the highway; it's one of the main routes to Hebbronville. But in McCook, there's not even that."

"Sometimes you have to slow down at dusk and dawn because that's when the critters come out. The wild pigs, the javelinas, the deer, the coyotes ... I had to learn to be patient and just take my time on the farm roads after dark."

The ranch country is snake country, too — home to the occasional rattler.

"In San Manuel, we've killed three in the two years I've had that church," Father Zermeno said. "I've seen them out on the ranches when I've gone to visit people. ... we see them a little ways off and just give them their distance."

Not all the local serpents are hostile,

though.

"We have the blue indigo over in McCook," he said. "They eat rattlesnakes. We've had one living somewhere on the grounds at Immaculate Conception since I've been the priest out here, and it keeps us free of rodents and rattlesnakes."

Life here provides Father Zermeno with some unique opportunities for ministry.

"Last year I went out to join (a) rancher who invited me to go out there hunting. The first time we were looking for does, and only bucks came out. Then when we went looking for bucks, only the does came out. ... We just shrugged it off and said well, it just wasn't meant to be.

"But it is a nice way to meet with some of my ranchers and some of my farmers that we are able to be out in the deer blind and we can just have a quiet conversation, very

» Please see **Peripheral** p.15

» Birthday & Anniversary Wishes

The list of birthdays and ordination anniversaries is provided so that parishioners may remember the priests, deacons and religious in their prayers and send them a note or a card.

November

» Birthdays

- 5 Rev. Mario A. Castro
- 9 Rev. Eduardo Gomez
- 10 Rev. Raju (Peter) Antonisamy, OMI
- 16 Rev. Ruben Delgado
- 17 Rev. Jose Juan Ortiz, CO
- 20 Rev. Lawrence J. Klein
- 22 Rev. Luis Fernando Sanchez
- 28 Rev. Esteban Hernandez

- 3 Deacon Juan Carlos Jasso
- 4 Deacon Luis A. Treviño
- 5 Deacon Lorenzo Soto
- 7 Deacon Genaro Ibarra
- 9 Deacon Juan Carlos Ortiz, Jr.
- 10 Deacon Catarino Villanueva Jr.
- 11 Deacon Israel Sagredo
- 15 Deacon Alberto X. Chapa
- 20 Deacon Jesus Reyes
- 20 Deacon Benito Saenz Jr.
- 21 Deacon Felipe Almendarez
- 28 Deacon Heriberto Solis
- 29 Deacon Francisco Garza

- 1 Sister Diana Quintanilla, HMRF
- 7 Sister Rosalia Vadala, OSF
- 7 Brother Michael Williams, FMS
- 13 Sister Cynthia A. Mello, SSD
- 13 Sister Luella Walsh, OSB
- 19 Sister Helena Nuñez, SSD
- 23 Sister Anne Wojtowicz, SC

» Anniversaries

- 27 Rev. Jose Rene Angel, JCL
- 28 Rev. Samuel Arizpe

- 4 Deacon George Terrazas
- 30 Deacon Reynaldo Q. Merino
- 30 Deacon Mario R. Rodriguez

Bioethics

continued from pg. 5

or conversion, sometimes quite dramatic, as in the case of the good thief. It can involve a contemplative internalization of the mysteries of human existence, a stripping away of everything, and a period of "rending naked" the soul.

That's why it is so important for us not to be entirely deprived of our consciousness except for the most extreme reasons. That's why it's so important for us to be prepared to learn how to endure some pain so that we can more fully cooperate with the redemptive meaning of suffering.

Our concluding time on earth may thus serve an important role in our own eschatological fulfillment. Our last days and hours can also powerfully affect the course of that fulfillment in others around us, as occurred in the lives of various bystanders on that historic day on Calvary. When we find ourselves nailed to our hospital bed, it can become an important personal moment for us to engage the possibility of a spiritual transformation opening before us, as we pass through the pains of childbirth to the joy of new life (Jn 16:21).

Visiting

continued from pg. 4

ens our marriage and our family.

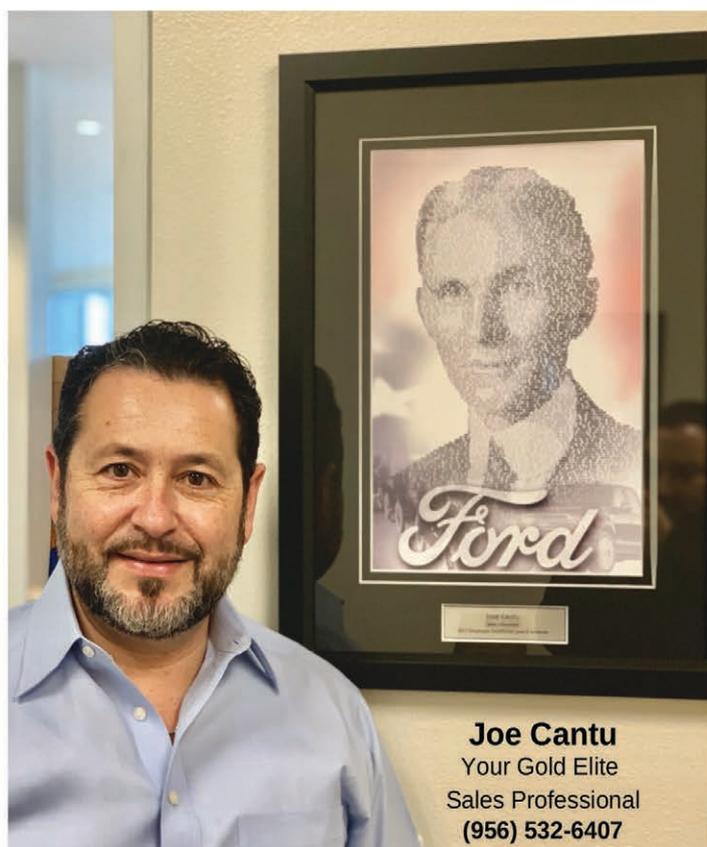
And we make time to visit cemeteries and pay our respects to our family members who are deceased especially as we celebrate All Souls Day when we are reminded of the love and connection that even death cannot break.

May we recall how Jesus visited Mary and Martha and shared his presence and how he visited their brother Lazarus in the tomb. He continues to teach us to share our "presence" and his love as we visit loved ones and those in need.

» The Holy Father's Prayer Intentions for November

Dialogue and Reconciliation in the Near East

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Kindly lights in gloomy world: Pope declares five new saints

By CINDY WOODEN
Catholic News Service

VATICAN CITY — Saints are people who recognized their need for God's help, who took risks to discover God's will and to help others and who nurtured a habit of thanksgiving, Pope Francis said.

"The culmination of the journey of faith is to live a life of continual thanksgiving. Let us ask ourselves: Do we, as people of faith, live each day as a burden, or as an act of praise?" the pope said in his homily Oct. 13 after formally declaring five new saints for the Catholic Church.

Those canonized at the Mass were: St. John Henry Newman, the British theologian, poet and cardinal who died in 1890; Brazilian St. Maria Rita Lopes Pontes, popularly known as Sister Dulce, who died in 1992; Indian St. Mariam Thresia Chiramel Mankidiyan, founder of the Congregation of the Holy Family, who died in 1926; St. Marguerite Bays, a Swiss laywoman and mystic, who died in 1879; and St. Josephine Vannini, the Italian co-founder of the Daughters of St. Camillus, who died in 1911.

Rather than describing St. Newman, Pope Francis quoted from him to illustrate the meaning of "the holiness of daily life": "The Christian has a deep, silent, hidden peace, which the world sees not The Christian is cheerful, easy, kind, gentle, courteous, candid, unassuming; has no pretense ... with so little that is unusual or striking in his bearing that he may easily be taken at first sight for an ordinary man."

And, referencing St. Newman's famous hymn, "Lead, Kindly Light," the pope prayed that all Christians would be "kindly lights" amid the encircling gloom."

Diocese of Brownsville represented at canonization

Tens of thousands of people filled a sunny St. Peter's Square for the canonization ceremony and Mass. Among them were



CNS photo/Paul Haring

Melissa Villalobos of Chicago lights a candle during a vigil in advance of the canonization of St. John Henry Newman, at the Basilica of St. Mary Major in Rome Oct. 12. Villalobos' healing through the intercession of St. John Henry Newman was accepted as the miracle needed for the British cardinal's canonization.



The Valley Catholic

Auxiliary Bishop Mario A. Avilés, Father Derlis Garcia, and Aylene Leal and Anna Ortiz, young adults with the Newman Catholic Student Centers in Brownsville and Edinburg attended the the canonization of St. John Henry Newman on Oct. 13.

representatives from the Diocese of Brownsville, including Auxiliary Bishop Mario A. Avilés, who prior to becoming a bishop was a member of the Congregation of the Oratory of Saint Philip Neri; Father Derlis Garcia, who is parish administrator at Prince of Peace Church in Lyford and director of the Pro-Life Apostolate; and Aylene Leal and Anna Ortiz, young adults with the Newman Catholic Student Centers in Brownsville and Edinburg.

Bishop Avilés, who was also present at the beatification of Cardinal Newman in 2010 in Birmingham, England by Pope

Benedict XVI, said Newman been a strong influence in his life.

"To have brother who belonged to the Oratorians elevated to sainthood is great joy," he said, adding that the canonization was an event to celebrate for the entire Church.

"It is an occasion to reflect on our journey to heaven," Bishop Avilés said.

"One of the things the Holy Father emphasized in his homily was that Newman was seeking the truth," Bishop Avilés said. "He was seeking the light. I think for today's young generation, it is important to keep that in mind, to be guided by the light. ...

Because if we allow our lives to be illuminated by the light of the truth, by the light of the Gospel, by the light of our faith, then we know we are going to be on the right path."

Bishop Avilés said Newman's life example also teaches us that there are sacrifices. Just as Newman suffered the loss of some of his friends after his conversion, "if we want to do what is right, just and good, then we have to be ready and willing to go through the cross," he said.

The day's short Gospel reading from Luke recounted the story of 10 lepers who, seeing Jesus approach, cry out to him for healing. He tells them to go show themselves to the priests and, as they go, they are healed. But only one returns to thank Jesus.

"Like those lepers," Pope Francis said, "we, too, need healing, each one of us. We need to be healed of our lack of confidence in ourselves, in life, in the future; we need to be healed of our fears and the vices that enslave us, of our introversion, our addictions and our attachment to games, money, television, mobile phones, to what other people think."

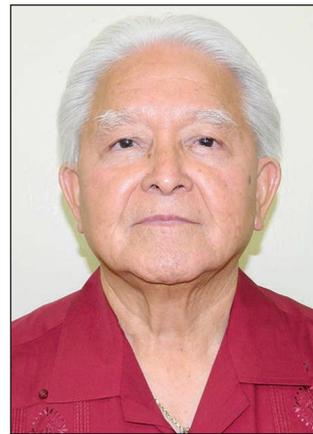
The story also illustrates how, "on the journey of life, purification takes place along the way, a way that is often uphill since it leads to the heights," he said. "Faith calls for a journey, a 'going out' from ourselves, and it can work wonders if we abandon our comforting certainties, if we leave our safe harbors and our cozy nests."

And, finally, he said, the story teaches that returning to Jesus with a heart full of gratitude is the culmination of the journey of faith.

"To give thanks is not a question of good manners or etiquette; it is a question of faith," the pope said. "To say 'Thank you, Lord' when we wake up, throughout the day and before going to bed, that is the best way to keep our hearts young."

"This also holds true for families, and between spouses," he added. "Remember to say thank you. Those words are the simplest and most effective of all."

»Obituary



Deacon
Alejandro Gamboa

April 24, 1936 -
Oct. 16, 2019

MCALLEN — Deacon Alejandro Z. Gamboa, 83, entered into eternal rest on Oct. 16, at his home surrounded by his wife and children.

He was born April 24, 1936 in La Blanca. After having a successful career at Levin's Man Shop and Montgomery Ward, he followed his passion to serve others and was ordained as a deacon on May 12, 1990. Deacon Gamboa would then go on to serve at St. Joseph the Worker Catholic Church for more than 29 years. He dedicated his life to the Catholic faith, his loving family and giving back to his church and to his community.

Deacon Gamboa is survived by his wife of 65 years, Lupita Gamboa; his mother Natalia Gamboa; brother Frank (Lulu) Gamboa; his 9 children, Norma (Lupe) Rodriguez, Sylvia (Chuy) Diaz, Alejandro (Thelma) Gamboa Jr., Ricardo (Myrna) Gamboa, Sandra (Rene) Pineda, Daniel (Thelma) Gamboa, Eddie (Rachel) Gamboa, Neil (Erica) Gamboa, and Mark (Norma) Gamboa; also 25 grandchildren, 22 great-grandchildren, and 3 great-great-grandchildren.

Viewing, visitation and celebratory Mass were held Oct. 18 at St. Joseph the Worker Catholic Church in McAllen. A celebration of Deacon Gamboa's life took place on Oct. 19 at St. Joseph the Worker Catholic Church. He is interred at Valley Memorial Gardens in Mission.

St. Joseph Catholic School to honor long-time educators

Special to The Valley Catholic

EDINBURG — Longtime teaching partners and lifelong friends, Mary Longoria and Beverly Richards collectively logged more than 50 years of teaching at St. Joseph Catholic School in Edinburg. The Dynamic Duo, as some recall them, taught pre-K and kinder at the school between 1969 and 1997.

And now, they will be honored for all those years of commitment at the alumni reunion Friday, Nov. 8 as a prelude to the school's annual TurkeyFest Saturday, Nov. 9 on the St. Joseph Catholic School grounds.

The Nov. 8 event will be the fifth time the school has held the TurkeyFest-eve reunion, bringing together those who attended St.

Joseph school along with faculty, family, and friends of the school.

"We have a broad definition of alumni," said Kimberly Selber, current school council chair and parent of a 2016 graduate. "We consider all parents whose children attended St. Joseph, along with all faculty, alumni, too."

The festivities will also celebrate Longoria and Richards that evening with many former students in attendance — some whose children also attended St. Joseph.

Longoria began what would be a 27-year teaching career at St. Joseph Catholic School in 1969.

"I enrolled my daughter, Nora, in kindergarten, but they didn't have a teacher," said Longoria, who had also attended



Courtesy photo/Pat Esquivel

Beverly Richards, left, and Mary Longoria taught Pre-K and Kinder classes for over 50 years collectively at St. Joseph. The pair will be honored at the Alumni Reunion Nov. 8. Tickets to the Pre-TurkeyFest Alumni Reunion are free, and an RSVP to (956) 383-3759 is requested.

St. Joseph school. "The principal, Sister Josephina, knew that I had a teaching degree and asked if I would fill in until they had a permanent teacher."

Six weeks later, Longoria was presented with a teaching contract and never looked back.

Richards had a similar experience in 1974 after she her family moved "into town" from Hargill and she enrolled her daughter Carlyn in the

fourth grade at St. Joseph. At a subsequent parent meeting, she was asked if she would be interested in teaching pre-K.

"Pre-K was being offered for the first time and the current teacher asked if I would be interested in taking over the following year," said Richards, who became the permanent pre-K teacher in 1974 and continued to build the program until her retirement in 1996.

San Martin de Porres Parish Fall Festival Nov. 2-3

San Martin de Porres Church and School will have its Fall Festival from 5-10 p.m. Saturday, Nov. 2, and 3-8 p.m. Sunday, Nov. 3. The event features family fun, food, games and \$10 raffle tickets with a chance to win a \$5,000 Visa gift card and nine other Visa gift card prizes with the drawing at 8 p.m. Sunday, Nov. 3. Music will be provided by Legendz band on Saturday and El Cartel de Nuevo Leon on Sunday. San Martin de Porres Parish is at 901 N. Texas Blvd. in Weslaco. For more information, call the parish office at (956) 968-2691.

Catechists receive service awards

The 2019 Catechetical Convocation took place Saturday, Sept. 28 at the new Harlingen Convention Center on that city's growing northwest side. Eighty-one catechists from all over the Diocese of Brownsville were honored with service awards handed out by Bishop Daniel E. Flores.

10 Years

Brownsville Deanery

Holy Family – Brownsville
Aida Libby

Our Lady of Good Counsel – Brownsville
María M. Torres

St. Luke – Brownsville
Linda Herrera

San Felipe de Jesus – Brownsville
Mario Fajardo
Nora Hernandez
Ana M. Villegas

San Benito Deanery

St. Helen – Rio Hondo
Angie Juarez

St. Ignatius of Loyola – San Benito
Herlinda G. Avalos
Olga Cantarero

Harlingen Deanery

Queen of Peace – Harlingen
Guadalupe Canales
Norma Lozano

St. Francis Xavier – La Feria
Sofia Torres

Weslaco Deanery

St. Theresa of the Infant Jesus – Edcouch
Daniel Gonzalez
Rosa Maria Ventura
Maribel Villarreal

Our Lady of Mercy – Mercedes
Becky Martell

St. Joan of Arc – Weslaco
Nellie Vento

Pharr Deanery

Resurrection – Alamo
Antonia Escalante
Ruth Perozo
Diana A. Ramirez
Victor Hugo Ramirez

Sacred Heart – Hidalgo
Elizabeth Garza
Genesis Garza

St. Frances Xavier Cabrini – Pharr
María De La Luz Lara
Dora Ramirez-Zavala
Sergio Soto

St. Jude Thaddeus – Pharr

Ana Maria McIntyre
AnaLuisa Pineda
Norma Ramirez
Irene Rosales

St. Margaret Mary – Pharr

María F. Rosales

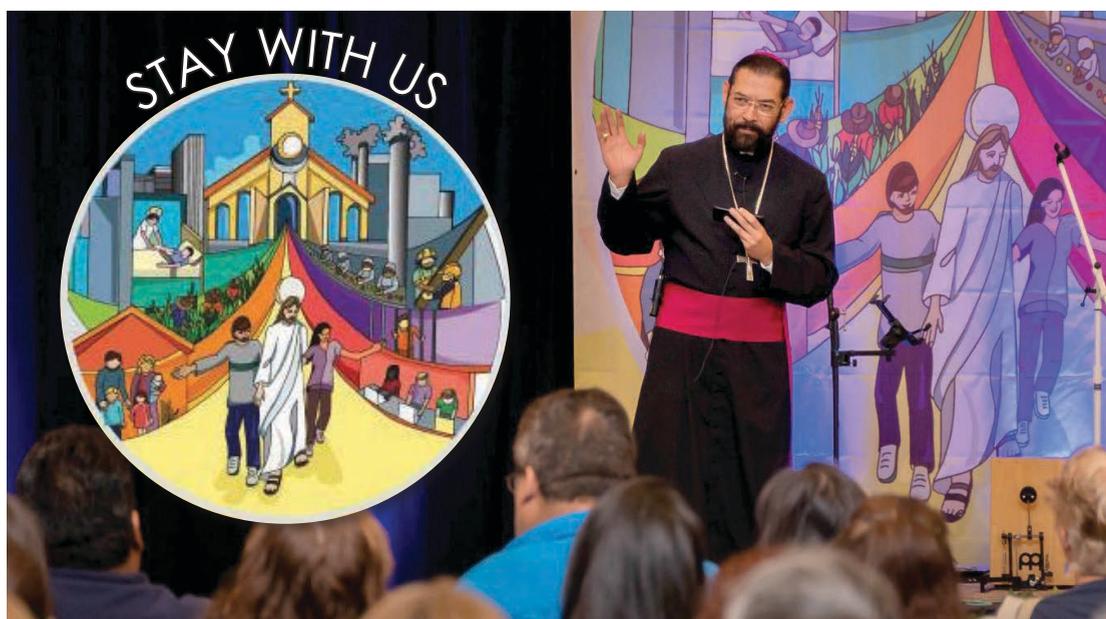
McAllen-Edinburg Deanery

Sacred Heart – Edinburg
Marisela Cavazos
Paul Ogdee
Diana G. Peña

Our Lady of Perpetual Help – McAllen
Bertha Garza

Sacred Heart – McAllen
Joe Aleman III
Joaquin Sierra

St. Joseph the Worker – McAllen
María Ines Alaniz
Daisy Granados
Nelda O. Granados
Norma Salinas



Photos by Eduardo Hernandez



20 Years

Brownsville Deanery

Our Lady of Good Counsel – Brownsville
Leticia Roberts

San Pedro – Brownsville
Francisco Guerrero Jr.

San Benito Deanery

St. Ignatius of Loyola – San Benito
Amalio Galvan

St. Theresa – San Benito
Celina P. Garza
Lucy Saucedo
Lucy Tamayo

Harlingen Deanery

Immaculate Heart of Mary – Harlingen
Ricardo A. Prieto

Pharr Deanery

Sacred Heart – Hidalgo
Elisa Garza

St. Frances Xavier Cabrini – Pharr
María Candelaria Palacios

McAllen-Edinburg Deanery

Sacred Heart – Edinburg
Lori Guzman

Our Lady of Perpetual Help – McAllen
Diana Ramos

Our Lady of Sorrows – McAllen
Sandra Cortinas
Rosemary Fonseca

St. Joseph the Worker – McAllen
Sergio Alaniz
María Cano-Cole
Fermin Estrada

Mission Deanery

Our Lady of Guadalupe – Mission
Esther Hernandez

Rio Grande City Deanery

St. Paul the Apostle – Rio Grande City
Mirtha Peña

25 Years

Brownsville Deanery

Holy Family – Brownsville
Marylou Escobedo
Maribel Quiroz

Harlingen Deanery

St. Francis Xavier – La Feria
Virginia De La Cruz
Margarita Garza

Weslaco Deanery

Sacred Heart – Mercedes
Terry M. Garcia

McAllen-Edinburg Deanery

Sacred Heart – Edinburg
Julie Alderette
Gilbert Garza

St. Joseph the Worker – McAllen
Rita Castillo
Alicia Suarez

30 Years

Harlingen Deanery

Queen of Peace – Harlingen
Benita Perez
Carlos Perez

McAllen-Edinburg Deanery

Sacred Heart – Edinburg
María T. De Jesus

Our Lady of Sorrows – McAllen
Olga Ramirez

Mission Deanery

Our Lady of the Holy Rosary – Mission
María Elena Velazquez

St. Paul – Mission
Alma Ariola

San Benito Deanery

St. Theresa – San Benito
Belinda Garcia
Olivia Rodriguez

40 Years

Brownsville Deanery

Christ the King – Brownsville
María Elena M. Aldape

San Benito Deanery

St. Theresa – San Benito
Mary Perez
Frances Saucedo

Pharr Deanery

St. Jude Thaddeus – Pharr
Oralia G. Cantu
Ruben Rosales Jr.

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OUR FAITH AFFIRMS

INFO SESSION

NOV. 12 | 5:30 P.M.

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OUR LADY OF THE LAKE UNIVERSITY
RIO GRANDE VALLEY

RGV.ollusa.edu

Panel: Let Gospel, not a political party, guide your vote at ballot box

By RHINA GUIDOS
Catholic News Service

WASHINGTON — Ahead of what promises to be one of the most contentious election seasons in modern U.S. history, a panel of religious leaders at Georgetown University advised Oct. 2 that Christians should look to the Gospel, not just for guidance on how to vote but also how to respond toward others in a national political environment pushing division, not unity.

Panelists reflected on how Christians can respond to this environment by asking the question, “Who is my neighbor?”

“I think this is going to be the primary question in the divisive, hateful, polarized political season we have just entered into,” said the Rev. Jim Wallis, a theologian and founder of Sojourners, a progressive social justice organization, which publishes a magazine by the same name.

Wallis, along with Bishop Daniel E. Flores of Brownsville, Texas, journalist Adelle Banks, and attorney and political strategist Justin Giboney, painted a landscape in which some Christians respond as actors in the current environment — in which race, faith and religion play a part — based on political affiliation and not on the teachings of the Gospel.

“Too often we have allowed our political affiliation to become religious in nature,” said Giboney. “Our tribe, our political party, are really controlling us -- sometimes on moral issues, more than our faith is controlling us on moral issues — because we want to be on



CNS photo/Rhina Guidos

Religious leaders speak on a panel Oct. 2 at Georgetown University about the upcoming election season. Pictured left to right are Justin Giboney, attorney and political strategist; Bishop Daniel E. Flores; John Carr, director of Georgetown's Initiative on Catholic Social Thought and Public Life; Adelle Banks, an editor and a national reporter for Religion News Service; and the Rev. Jim Wallis, founder and president of Sojourners.

the team.”

But as Christians, the Gospel should be the north star that guides, not the party line, religious leaders said.

“Let the Gospel be the lens by which we interpret reality and not partisan elements,” said Bishop Flores.

He said he urges those under his spiritual care to read the Gospel daily and to be guided by the life and teachings of Christ.

“Allow the Gospel, give it time in your own life and community, to transform your vision,” he said. “It is a transforming grace, but it doesn't happen unless you invite the Lord and Holy Spirit in. Let that happen in your heart.

You have to say ‘Cristo es el Rey,’ (Christ is King) and you have to let that form your vision.”

For Bishop Flores, the answer to the question, “Who is my neighbor?” is found in the parable of the good Samaritan.

“The one who is in front of me and is in need. Period,” he said. “There's no commentary or massaging of the message.”

In a place such as the Diocese of Brownsville, near the Rio Grande, the river that divides Mexico and the United States, the answer to that question has come alive in the way locals answered the humanitarian refugee crisis at their doorstep, said Bishop Flores.

When the Rio Grande Val-

ley received an influx of Central American immigrants, including many women and children who had traveled thousands of miles looking for safety or a better life, locals didn't respond with indifference or attacks, but by collecting food and baby shoes for their children, and organizing to help them reach loved ones in other parts of the country, he said.

However, some politicians are moving those in their political base — including Christians — in a different direction than the one the Gospel teachings point to, said Rev. Wallis.

“Jesus chooses ‘the other’ as his example of the neighbor ... your neighbor is the one who's dif-

ferent than you,” he said. “We've got political leaders who are targeting, not just ignoring, but targeting those whom Jesus calls our neighbor, running against them, running against ‘the other,’ running against the immigrant, running against people of color. If we don't remember Jesus' answer to that question, we're going to be so polarized in this election year.”

Some politicians are amplifying fears, saying “be afraid ... be afraid” of others, but Jesus guides the world in a different direction, Wallis said, telling people “be not afraid.” In that sense, the current political rhetoric goes against what Christ teaches in the Gospel, he said.

“White nationalism is not just racist. It's anti-Christ. We need to name it. The dehumanization of immigrants isn't just lack of compassion, it's anti-Christ,” he said.

The growing divisions have produced acts, in part, motivated by that political rhetoric, including the targeting of Latinos in the deadly shooting in El Paso, Texas, the violent riots involving white supremacists in Charlottesville, Virginia, and in that light, “what does Christian witness look like in a moment like this?” asked Kim Daniels, of Georgetown University's Initiative on Catholic Social Thought and Public Life, which hosted the “Faith, Race and Politics” panel.

Such incidents “should break our hearts and it should challenge all of us, regardless of race, party or faith,” said Daniels before introducing the panel, but “religious voters have a decidedly mixed record when it comes to race and politics.”

‘Father Tad’ spells out the problems with in vitro fertilization

By PAUL BINZ
The Valley Catholic

HARLINGEN — The White Mass for health care professionals drew some 400 people Oct. 17 to St. Anthony's Church in Harlingen for a blessing, a dinner and a presentation on the moral problems of in vitro fertilization.

After the Mass and dinner, Father Tadeusz Pacholczyk, a bioethicist and priest of the Diocese of Fall River, Massachusetts, reviewed the mechanics and business aspects of in vitro fertilization. This form of artificial conception in which human eggs are fertilized outside the body and then implanted through a set of lab procedures now has resulted in some 10.5 million births worldwide since the first successful instance in 1978, he said.

But in vitro fertilization is not the clean miracle or moral process that its proponents tout, he said, pointing out that eggs usually are harvested from the mother's body through a harsh, potentially dangerous procedure that results not in just one embryo but many — most of which are eventually terminated, discarded, frozen or otherwise misused.

And desperate couples often spend tens of thousands of dollars — sometimes approaching six figures — for the procedure, which is often not even successful.

“Human life is meant to be the fruit of conjugal love,” said Father Pacholczyk, who writes a syndicated column on bioethics that appears in *The Valley Catholic*.

He outlined several major moral and physical problems with in vitro fertilization:

- It undermines the meaning of sex (production vs. procreation).
- It results in frozen embryos (1.5 million in storage in the U.S. alone).
- It requires masturbation on the part of the man, a violation of the gift of human sexuality.
- It violates the couple's marriage covenant since it allows a third party, the lab technician, to impregnate the wife.
- It brings a risk of “multiplets” — the United States has the highest rate of multiple births in the world. (“Selective reductions” — de facto abortions — are commonly used to lower the number of implanted embryos.)
- It brings an elevated risk



Rick Treviño/The Valley Catholic

Father Tadeusz Pacholczyk distributes the Eucharist Oct. 17 during the White Mass at St. Anthony Church in Harlingen.

of birth defects in children conceived in this manner.

“We have a natural-law awareness of the wrongness of certain actions,” he said. “We recognize the early human as ‘one of us’ — and as a person of dignity.”

Father Pacholczyk urged Catholic clergy to sermonize about the problems with in vitro fertilization and related matters.

“If we hermetically seal it from our people, where do they go to get their information?” he said. “Cosmopolitan magazine?”

Experts offer advice to help people confront anxiety over gun violence

Catholic News Service

PORTLAND, Ore. — Firearm attacks have changed society in the United States as mass shootings have become more frequent and the public is forced to face the psychological consequences, often silently.

More than half of American adults consider mass shootings a threat, a Reuters/Ipsos survey in August discovered. Many respondents reported experiencing insecurity with increased levels of anxiety.

Statistics from the Gun Violence Archive website show that as of Oct. 10 in the United States there have been 326 mass shootings in which four or more people were killed or injured. The shootings accounted for 363 deaths and 1,329 wounded, leaving countless families mired in pain.

After a white supremacist shooter in El Paso, Texas, sought to “kill as many Mexicans as possible” Aug. 3, fear is especially strong among Hispanic families. Mental health hangs in the balance, experts said.

“I feel that the focus of the attacks and racism is directly against us,” said Edith Castillo, executive director of the Catholic Charities program El

Programa Hispano in Gresham, Oregon.

Castillo, a mental health counselor, said it's not a stretch to say that terms such as “invaders” can spark criminal actions against Hispanics, Castillo said.

The professionals at El Programa Hispano offered several strategies to help manage stress and anxiety caused by violent events:

- Physical and emotional care by eating well and on time, exercising and adequate and restful sleep.
- Take time to pray or meditate together as a family and strengthen religious traditions.
- Create support groups with family and friends or with community or church groups.
- Have an action plan to increase the feeling of security, organize personal documents, have a power of attorney for your children and designate a trusted person to take charge if necessary.
- Strengthen cultural identity by embracing one's origin, customs, traditions and values.
- Seek counseling from mental health professionals.

Luces amables en el mundo oscuro: El Papa declara cinco nuevos santos

Por CINDY WOODEN
Catholic News Service



Daniel Ibáñez/ACI Prensa

El Papa Francisco celebra la Misa de canonización de cinco nuevos santos en la Plaza de San Pedro en el Vaticano 13 de octubre.

CIUDAD DEL VATICANO
— Los santos son personas que reconocen su necesidad de la ayuda de Dios, se aventuran a descubrir la voluntad de Dios y ayudan a los demás, y cultivan el hábito de dar gracias, Papa Francisco.

“La culminación del viaje de fe es vivir una vida de acción de gracias continua. Preguntémosnos: ¿Vivimos nosotros como personas de fe todos los días como una carga o como un acto de alabanza? El Papa dijo en su homilía el 13 de octubre, después de declarar formalmente cinco nuevos santos a la Iglesia Católica.

Los canonizados en la misa fueron: St. John Henry Newman, el teólogo británico, poeta y cardenal que murió en 1890; Santa María Rita Lopes Pontes, conocida popularmente como Hermana Dulce, fallecida en 1992; La india St. Mariam Thresia Chiramel Mankidiyan, fundadora de la Congregación de la Sagrada Familia, murió en 1926; St. Marguerite Bays, un laico suizo y místico que murió en 1879; y St. Josephine Vannini, cofundadora italiana de las Hijas de San Camilo, quien murió en 1911.

“Tres de ellas eran mujeres religiosas”, señaló el Papa en su homilía. “Nos muestran que la vida consagrada es un viaje de amor en las periferias existenciales del mundo”.

“St. Marguerite Bays, por otro lado, era una costurera; ella

nos cuenta el poder de la oración simple, la paciencia duradera y las ofrendas silenciosas”, dijo.

En lugar de describir a St. Newman, el Papa Francisco Lo citó para ilustrar el significado de la “santidad de la vida diaria”: “El cristiano tiene una paz profunda, silenciosa y oculta que el mundo no ve ... El cristiano es alegre, fácil, amable, gentil, cortés, sincero, sin pretensiones; no tiene pretensiones ... con tan poco que sea inusual o impresionante en su posición que pueda ser transportado fácilmente a primera vista por un hombre común.”

Y, refiriéndose al famoso himno de San Newman “Plomo, luz amable”, el Papa rezó para que todos los cristianos fueran “luces amables” en medio de la oscuridad circundante.

Decenas de miles de personas se congregaron en la soleada Plaza de San Pedro para la ceremonia de canonización y la misa.

Melissa Villalobos de Chicago también estaba allí con su esposo e hijos, y trajeron las ofrendas de ofrenda en la misa. La curación de Villalobos, quien salvó su vida y la de su hijo no nacido, fue aceptada como el milagro necesario para la canonización de San Newman.

Como es su costumbre en la misa, incluida la canonización, el Papa Francisco usó su homilía para reflexionar sobre las lecturas de las Escrituras del día e hizo solo una referencia pasajera a las personas santas declaradas.

La breve lectura del Evangelio de Lucas contó la historia de 10 leprosos que, al ver acercarse

a Jesús, claman por sanidad. Les pide que se muestren a los sacerdotes y, a medida que avanzan, se curan. Pero solo uno regresa para agradecer a Jesús.

“Como esos leprosos”, dijo el Papa Francisco, “También necesitamos curación, cada uno de nosotros. Necesitamos ser sanados de nuestra falta de confianza en nosotros mismos, en la vida, en el futuro; Necesitamos curarnos de nuestros miedos y adicciones que nos esclavizan, nuestra introversión, nuestras adicciones y nuestro apego a los juegos, el dinero, la televisión, los teléfonos celulares, como piensan otras personas.”

La historia también ilustra cómo, “en el viaje de la vida, la purificación se lleva a cabo en el camino, un camino que a menudo es difícil ya que

conduce a lo más alto”, dijo. “La fe requiere un viaje, una salida de nosotros mismos, y puede hacer maravillas si dejamos nuestras certezas reconfortantes, si dejamos nuestros puertos seguros y acogedores nidos”.

Y finalmente, dijo, la historia enseña que regresar a Jesús con un corazón lleno de gratitud es la culminación del viaje de fe.

“Dar gracias no es cuestión de modales o etiqueta; es una cuestión de fe”, dijo el papa. “Decir gracias, Señor, cuando nos levantamos todo el día y antes de acostarnos, es la mejor manera de mantener nuestros corazones jóvenes.

“Esto también es cierto para las familias y entre cónyuges”, agregó. “Recuerda decir gracias. Estas palabras son las más simples y efectivas de todas.”

Marcha por la Vida en Estados Unidos revela el tema del 2020

ACI Prensa

La Marcha por la Vida 2020 honrará el centenario del sufragio femenino en los Estados Unidos promoviendo un mensaje pródigo de “empoderamiento” de la mujer, apuntando a la falsa ecuación del aborto como independencia.

“Nuestra esperanza y oración por el tema de este año”, expresó Jeanne Mancini, presidenta de la Marcha por la Vida, en un evento el 15 de octubre en el Capitol Hill, donde se afirmó que el tema de la Marcha del 2020 “será un remedio para las heridas y mensajes engañosos acerca de las mujeres que vienen de la industria del aborto”.

En ese sentido, Mancini anunció que el tema de la próxima marcha es “Empodera la Vida: Pro-vida es Pro-mujer” (Life Empowers: Pro-Life is Pro-Woman).

El año 2020 marca el centenario de la ratificación de la 19ª Enmienda, que extendió el derecho al voto en los Estados Unidos para incluir a las mujeres.

La Marcha por la Vida es un evento pródigo anual en Washington D.C., que reúne a miles de personas de todas



Foto de cortesía de Marcha por la Vida

partes del país. Se lleva a cabo cada enero desde 1974, un año después de que la Corte Suprema despenalizó el aborto en los 50 estados por el caso Roe vs. Wade.

Hablando el martes, Serrin Foster, presidenta de Feminists for Life, dijo que “el feminismo es una filosofía que abarca los derechos de todos los seres humanos sin excepción”, señalando que Susan B. Anthony, la feminista más involucrada con apoyar la seguridad del sufragio femenino en los Estados Unidos, se opuso al aborto.

“Aquellos que no ven un problema moral en tomar una vida humana, ven el aborto como el gran igualador”, dijo Victoria Cobb, presidenta de Family

Foundation de Virginia.

El aborto es el resultado de una mentalidad que ve el cuerpo de la mujer y la bondad inherente de la maternidad como un “enemigo”, dijo Gloria Purvis, una conductora de radio y presidenta de Black Catholics United for Life. Además, se usa como una distracción en vez de una solución a los problemas de la discriminación y pobreza en el trabajo, ella dijo.

El lenguaje del derecho al aborto dice a las mujeres que “para ser igual al hombre en el trabajo, necesitas del aborto” mencionó Purvis, que es una “desviación” de la necesidad de “ayudarlas a prosperar y florecer en el lugar de trabajo.”

¿Somos impedimento para el encuentro con Dios?, cuestiona el Papa Francisco

Por MERCEDES
DE LA TORRE
ACI Prensa

El Papa Francisco solicitó evangelizar con creatividad y no ser obstáculo del encuentro del Señor con cada persona porque “Dios quiere que todos se salven”. Así lo indicó el Santo Padre en la audiencia general el 16 de octubre en la Plaza de San Pedro.

“Un evangelizador no puede ser un impedimento para la obra creativa de Dios, quien ‘quiere que todos los hombres se salven’, sino uno que favorezca el encuentro de corazones con el Señor. Y nosotros, ¿cómo nos comportamos con nuestros hermanos, especialmente con aquellos que no son cristianos? ¿Somos impedimento para el encuentro con Dios? ¿Obstaculizamos su encuentro con el Padre o lo facilitamos?”, preguntó el Papa.

En esta línea, el Pontífice animó a pedir la gracia de “dejarnos asombrar por las sorpresas de Dios, de no

obstaculizar su creatividad, sino de reconocer y favorecer los nuevos caminos a través de los cuales el Resucitado derrama su Espíritu en el mundo y atrae los corazones haciéndose conocer como el Señor de todos”.

Reflexionando en el libro de los Hechos de los Apóstoles, el Santo Padre destacó durante su catequesis semanal la “creatividad de Dios que se manifiesta de manera sorprendente: Dios quiere que sus hijos superen todo particularismo para abrirse a la universalidad de la salvación” y añadió “este es el objetivo: superar los particularismos y abrirse a la universalidad de la salvación. ¡Dios quiere salvar a todos!”.

De este modo, el Papa Francisco explicó que “quienes han renacido del agua y del Espíritu están llamados a salir de sí mismos y abrirse a los otros, a vivir la proximidad, el estilo de vivir juntos, que transforma cada relación interpersonal en una experiencia de fraternidad”.



For video, photo and more
Catholic Diocese of Brownsville

»La Alegría de Vivir

Identifica y evita las personas tóxicas



Msgr. Juan Nicolau, Ph.D., STL

Sacerdote jubilado de la Diócesis de Brownsville

Cualquiera se pone a la defensiva si alguien lo agrede física o verbalmente, pues el instinto a defenderse es natural, sin embargo, en nuestra vida no siempre son obvios aquellos que pueden causarnos daño, incluso alguien tan cercano como los padres y hermanos, o los amigos de infancia y los compañeros de trabajo pueden ser personas tóxicas que ignoran que los son.

Los libros de psicología identifican treinta personalidades tóxicas, pero hoy nos ocuparemos de las más comunes. Hay que saber diferenciar a un chismoso de un mentiroso y un hipócrita, además de aquellos que siembran cizaña.

El chismoso es muy bueno soltando rumores, podríamos decir que levanta más “tierra” que una aspiradora si se trata de ensuciar el buen nombre de los demás, es experto en asignar culpas, inventa historias cuando no tiene nada que contar sobre los demás pues quiere darse importancia al saber sobre la vida de otros.

El mentiroso generalmente exagera los hechos para salir beneficiado, solo se le puede creer la mitad o la cuarta parte

de lo que habla, puede mentir compulsivamente y de la manera más obvia. Cuando se le confronta con la verdad, se justifica diciendo que el recuerda las cosas de manera distinta a como pasaron, se miente a sí mismo y se lo cree.

El hipócrita, o dos caras, pueden enterrar un puñal por la espalda mientras sonríen dando un abrazo, con estos amigos no son necesarios los enemigos, extiende el tapete a alguien para luego jalárselo y tirarlo por el suelo, son seres maliciosos que actúan premeditadamente para beneficiarse a costa de otro.

El instigador o cizañoso, se recrea en el conflicto, tiene parte activa en contraponer a uno contra otro y disfruta de los malos entendidos que crea, es como un pequeño diablillo que se meten en la vida de los demás para retrasar o estropear sus planes.

Hoy en día hay campañas escolares para proteger a los niños del “bullying”, pero aun siendo adultos es necesario identificar al brabucón, ese que suele intimidar y trata de mandar a todos todo el tiempo, que es rudo y ofensivo con sus palabras, que impone su voluntad y tiene la necesidad imperiosa de

» Por favor lea **Personas tóxicas** p.13

»Vida Familiar

Visitando a los vivos y los muertos



Lydia Pesina

Directora, Oficina de Vida Familiar

El visitar a los amigos y seres queridos puede ser uno de los momentos más especiales de nuestras vidas. Cuando nos sentamos con alguien, especialmente alrededor de la mesa familiar con una taza de café (y tal vez “pan dulce”) y simplemente hablamos de nuestras vidas y disfrutamos de la risa y los recuerdos, nos conectamos unos con otros “alma con alma”. En las generaciones pasadas, cuando las casas no tenían aire acondicionado, muchas personas se sentaban afuera en la noche y tenían más probabilidades de hablar con sus vecinos porque ellos también estaban afuera disfrutando de la brisa de la tarde. En el mundo acelerado de hoy, se hace necesario quizá hacer un esfuerzo deliberado para salir a visitar a familiares y amigos.

En el Evangelio de Mateo, escuchamos que cuando el Hijo del Hombre venga en su gloria ... él dirá: “Vengan, los bendecidos por mi Padre! Tomen posesión del reino que ha sido preparado para ustedes desde el principio del mundo. Porque tuve hambre y ustedes me alimentaron; tuve sed y ustedes me dieron de beber. Pase como forastero y ustedes me recibieron en su casa. Anduve sin ropas y me vistieron. Estaba enfermo y fueron a visitarme. Estuve en la cárcel y me fueron a ver. Entonces los Buenos preguntaran: Señor, ¿Cuándo te vimos hambrientoEl Rey responderá : En verdad les digo que, cuando lo hicieron con alguno de estos mas pequeños, que son mis hermanos, lo hicieron con migo.”

Cada uno de nosotros, como amados hijos de Dios, estamos “llamados” a servir a nuestro Padre celestial siendo de servicio a los demás mediante visitas y proporcionando alimentos y bebidas que nutren el cuerpo y el alma. Las mujeres y los hombres en los comunidades religiosas hacen esto principalmente a través de las

carismas de su comunidad. Según el Vocation Network, “Un carisma es un don que proviene del Espíritu Santo”. Su propósito es servir a los demás, especialmente para edificar y renovar el Cuerpo de Cristo: La Iglesia. Cuando las comunidades religiosas usan la palabra carisma, se refieren al don particular del Espíritu que inspiró a su fundador: un hombre o una mujer de visión audaz, que reunió a otras personas para ayudar a convertir esa visión en acción. La historia del fundador de una comunidad revelará un carisma en acción “.

En nuestro Centro Pastoral Diocesano en San Juan, tenemos la bendición de contar con tres hermanas religiosas en el personal; todas ellas de la orden de St. Dorothy. Su comunidad fué fundada por Santa Paula Frassinetti cuyo carisma era difundir el Evangelio a través de la educación en escuelas, instrucción religiosa, retiros, trabajo misionero y por medio de muchas formas de trabajo social para ayudar a los pobres y menos afortunados. Nuestra Hna. Cindy Mello sirve como Superintendente de Escuelas Católicas y catequista parroquial, Nuestra Hna. Collen también sirve a través de Escuelas Católicas y catequesis parroquial; y nuestra Hermana Maureen Cosby coordina el Centro de Recursos de Medios de Comunicación y visita familias en dos comunidades de bajos recursos a lo largo de la frontera mexicana dos veces por semana. Ella les proporciona comida, ropa y un programa educativo financiado por patrocinadores. Y lo más importante, ella visita a las familias; comparte sus penas y celebra con sus alegrías. Ella pasa “tiempo” con ellos y les ofrece su “presencia”.

Durante mucho tiempo he admirado a las comunidades religiosas cuyas acciones hablan de sus

» Por favor lea **Visitando** p.13



Paul Binz/The Valley Catholic

Docenas de defensores pro-vida, incluyendo el Padre Terry Gorski de la Parroquia de la Sagrada Familia, partieron de la Parroquia de San José en la Caminata por la Vida el 19 de octubre en Edinburg.

Católicos caminan ‘por la vida’ en Edinburg

By PAUL BINZ
The Valley Catholic

EDINBURG — Los católicos pro-vida partieron en una caminata de oración por la vida de la Iglesia de San José, y luego se reunieron con los Caballeros de Colón el 19 de octubre en el Ayuntamiento de Edinburg.

Desde los escalones del Ayuntamiento en la cálida y húmeda mañana de otoño, el Padre Terrence Gorski, O.F.M., de la Parroquia de la Sagrada Familia, abrió el evento.

“Sólo quiero recordarles que octubre es el mes del respeto a la vida, así que, por supuesto, mientras que nuestro propósito principal es el fin del flagelo del aborto que aflige a nuestra sociedad, nuestra nación e incluso nuestro mundo, recordemos que también defendemos toda la vida “, dijo el Padre Gorski. “Queremos rezar y hacer campaña por el respeto y la dignidad por la vida desde el no nacido hasta la tercera edad y el momento de la muerte natural, realmente rezamos y trabajamos por la vida desde el vientre hasta la tumba”.

“La vida es uno de los regalos de Dios. La vida se expresa tan bellamente en la vida de los niños nacidos y no nacidos, también decimos que nadie tiene el derecho de negarle a otro ese regalo”, declaró.

El padre Gorski luego hizo una invocación especial provida que concluyó:

“Inculca en nosotros un verdadero respeto por toda la vida, desde la concepción hasta la

muerte natural. Empoderanos para trabajar por la justicia de los pobres, nutrenos para llevar alimentos a los hambrientos, inspiranos a apreciar las vidas frágiles del no nacido, fortalecenos para llevar consuelo a los enfermos crónicos, enseñanos a tratar el envejecimiento con dignidad y respeto y llevanos una día a la gloria de la vida eterna.”

“Dios bueno y misericordioso, que has puesto ante nosotros la vida y la muerte. El mundo espera ahora nuestro testimonio como sus hijos. Que nuestra elección sea un pasaje de la muerte a la vida, de la esclavitud a la libertad, todo esto te lo pedimos por medio de Cristo nuestro Señor. Amén.”

El padre Derlis García, director de la Oficina Pro-Vida de la Diócesis de Brownsville, habló sobre el dilema que las mujeres pueden enfrentar cuando se enfrentan a un embarazo inesperado. Esto a menudo los lleva a la desesperación a buscar un aborto, dijo.

“Lo que escucho a menudo”, dijo el Padre García, “son las palabras, ‘Estoy embarazada!’ Y estas mujeres no están contentas.

“La respuesta que necesitan escuchar es ‘¡Felicidades!’ ya que son los portadores de una nueva vida”, dijo, y agregó que ese tiempo de crisis es cuando las mujeres más necesitan el apoyo de la familia, la comunidad y la Iglesia, para que puedan llevar acabo su embarazo.

Casi cien manifestantes participaron en la Marcha por la Vida.

Protegiendo al pueblo de Dios

Como el pueblo de Dios, cada uno de nosotros está llamado a celebrar, promover, y, si es necesario, defender la vida y la dignidad de todas personas. Tenemos que tratar a cada persona con respecto, y hacer lo posible para asegurar que nunca se dañe a los demás.

Una sospecha de mala conducta con los menores de edad, cometida por el personal laico de la iglesia, deberá reportarse al párroco de la iglesia, al director de la escuela, o al encargado de la institución católica en cuestión. Una sospecha de mala conducta con los menores de edad cometida por un sacerdote, diácono, o religioso deberá reportarse directamente al Señor Obispo o al Vicario General al (P.O. Box 2279, Brownsville, TX 78522-2279; 956-542-2501). Una

forma para un *Aviso Confidencial de Inquietud (Confidential Notice of Concern)* puede obtenerse a través del párroco local, del director de la escuela, del encargado de la institución, de la Diócesis, o puede bajarse de la página oficial de Internet de la Diócesis de Brownsville (www.cdob.org).

Por favor recuerde que hay una ley estatal que cualquier persona que sospeche el abuso o la negligencia hacia un menor de edad debe reportarlo a las autoridades oficiales locales o al Departamento de Servicios Familiares y Protectores de Texas (Texas Department of Family and Protective Services) al 1-800-252-5400.

Nuestra fe nos asegura que el mal no nos vencerá, pero que venceremos al mal con el bien (cf. Rm 12:21).

Conferencia sobre temas de fin de vida Nov. 9

Catholic News Service

El Apostolado del Respeto a la Vida de la Diócesis de Brownsville organiza una Conferencia sobre temas de Fin de Vida de 9 a.m. a 1 p.m. el sábado 9 de noviembre en la Iglesia del Sagrado Corazón en Roma, Texas.

El Padre Derlis García, director de la Oficina Pro-Vida, y Yolanda Carrillo, directora de los Ministerios de Salud, dirigirán un panel de capellanes del hos-

pital mientras comparten sus experiencias sobre como ayudar a las personas a enfrentar las decisiones al final de la vida. Además, un médico hablará sobre tomar decisiones de final de vida.

Los temas incluyen el suicidio asistido, la eutanasia, los medios ordinarios y extraordi-

narios de sostener la vida, la nutrición y la hidratación.

Para registrarse llame a la Oficina Pro-Vida de la Diócesis de Brownsville al (956) 784-5035 o regístrate en línea en www.cdob.org/prolife. Una camiseta y materiales de conferencia están incluidos en el costo de la conferencia de \$10.



The Valley Catholic

Padre Derlis Garcia

La gracia

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y completamente gratuito de querer corresponderle el amor, en lo cual consiste la perfección de la salvación humana. Este deseo es provocado a través de la caridad manifestada en la Cruz y es idéntico con recibir el amor del Espíritu Santo derramado en nuestros corazones.

La gracia nos salva. Dios nos da su amor dándonos a su Hijo; la fe capta bajo la señal de la Cruz la realidad de este amor, y el Espíritu Santo llega al corazón para salvarnos. La gracia nos salva a través de una renovación interior la cual nos capacita para amar a Cristo así como él nos ha amado. Este amor, culmen de la gracia de Dios, participación en su propia vida, se llama la caridad.

Recordemos, pues, las palabras del Papa Francisco en *Evangelii Gaudium*, 37, donde el Santo Padre, citando a Santo

Tomás nos dice: *La principalidad de la ley nueva está en la gracia del Espíritu Santo, que se manifiesta en la fe que obra por el amor* (ST, 1-2, 108, 1).

La Respuesta del amor

En la fuente visible de la Cruz, Cristo revela de manera accesible a nosotros, que el amor de Dios es una gracia de amor ofrecido, reconocido y correspondido: 1 Jn 4,16: *Y nosotros hemos conocido y creído en el amor que Dios nos tiene. Dios es amor, y el que permanece en el amor permanece en Dios y Dios en él.* La evangelización propone al ser humano la gracia de Cristo, invitándonos a reconocer en el Crucificado la manifestación de la caridad de Dios, y en su resurrección nuestra esperanza nacida de su caridad.

Es preciso enfatizar, especialmente hoy en día, que la fe no alcanza su fin si no engendra dentro de nosotros la misma caridad derramada: respondemos al Señor con gracia y en la gracia. La caridad de Cristo no

nos salva al ser reconocida, nos salva al ser correspondida; nos salva a través de nuestra caridad puesta en juego dentro de la historia. 1 Jn 3,16: *En esto hemos conocido el amor: en que él entregó su vida por nosotros. Por eso, también nosotros debemos dar la vida por nuestros hermanos.*

El dar la vida de San Juan da expresión concisa de lo que manda y pide el Señor sobre la forma de nuestra respuesta a él. A propósito, el Papa Benedicto nos dice en su encíclica social *Caritas in Veritate* 5: *Los hombres, destinatarios del amor de Dios, se convierten en sujetos de caridad, llamados a hacerse ellos mismos instrumentos de la gracia para difundir la caridad de Dios y para tejer redes de caridad.* Y en el *Evangelii Gaudium* 10 el Papa Francisco se expresa de esta manera: *Aquí descubrimos otra ley profunda de la realidad: que la vida se alcanza y madura a medida que se la entrega para dar vida a los otros. Eso es en definitiva la misión.*

Personas tóxicas

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controlar a quien está a su alrededor.

El fanático, se distingue del brabucón por no tratar de imponerse por la fuerza, pero es también un acosador, porque jamás considera otros puntos de vista diferentes al de él, se apasionan por lo que cree y se distancia de cualquiera que piense diferente. Se molestan con quien tenga una opinión diferente a la suya.

El “desajustado” mental, va más allá del fanatismo o del acoso, una persona con esta

característica, jamás acepta que le cuestionen su estabilidad mental, puede cambiar su comportamiento en cuestión de minutos, no tiene control sobre las drogas o el alcohol, puede ser violento contra los demás o su misma persona, es totalmente impredecible y desgraciadamente en muchos casos, el peligro de convivir con alguien así es fatal.

Muchos de los problemas de la convivencia se dan por empeñarnos en relacionarnos con alguien narcisista, ese que solo se considera a sí mismo, para quien lo único importante es aquello que le compete directamente, las únicas conversaciones que le

interesan son las que se refieren a él, su deporte favorito es ignorar cualquier cosa que no se relacione directamente con su persona.

Otra persona muy difícil de tratar es el quejumbroso, una víctima de la vida que pregona a los cuatro vientos sus desgracias, siempre ve lo negativo de cualquier situación, le encontraría fallas hasta al paraíso.

De todas estas descripciones, ¿cuál es la que se aplica a tu persona? Esto es muy importante, pues muchas veces somos nosotros mismos los que nos sabotamos cada paso que damos por no saber mirar nuestro lado negativo.

simplemente “pasemos” a verlos aunque sea sin anunciarnos previamente. También acostumbramos llevar a nuestro nieto a visitar a la hermana mayor de mi madre en un hogar de ancianos casi semanalmente hasta su muerte. Visitamos a mis cuñadas a menudo, a veces semanalmente. Mauri me acompaña en el trabajo a nuestros programas de capacitación casi todos los fines de semana y a los cursos y retiros de preparación matrimonial, pero aún así hacemos tiempo durante el fin de semana para visitar a alguno de nuestros seres queridos y eso nos nutre profundamente. Lo que recibimos de esas visitas fortalece nuestro

matrimonio y nuestra familia.

También, procuramos hacer tiempo para visitar los cementerios y dar nuestros respetos a los miembros de nuestra familia que han fallecido, especialmente cuando celebramos el Día de Los Santos Difuntos, cuando recordamos especialmente el amor y la conexión que incluso la muerte no puede romper.

Podemos recordar cómo Jesús visitó a María y a Martha y compartió con ellas su presencia y cómo visitó a su hermano Lázaro en la tumba. Él continúa enseñándonos ahora a compartir nuestra “presencia” y su amor al visitar a nuestros seres queridos y a los más necesitados.

Visitando

continúa de pág. 12

“carismas”. Creo que como parejas casadas y como familias individualmente, tal vez nosotros también tenemos carismas específicos. Mauri, mi esposo y yo, como otras parejas casadas, estamos “llamados” a “visitar” a familiares, amigos y, de manera especial, a los ancianos, como una forma de compartir el amor de Dios. Nos “encanta” visitar. Acostumbramos visitar a mis padrinos de bautizo que vivían en San Benito hasta que fallecieron; visitamos a tías y tíos a quienes no les molesta que

FE EN EL VALLE

LUEGO LLEGARON AÑOS DE CAMBIO Y AGITACIÓN. EN 1845, LOS ESTADOS UNIDOS ADJUNTÓ A TEXAS COMO EL 28 ESTADO EN LA UNIÓN. EL VALLE DE RÍO GRANDE SE CONVIRTIÓ EN UN CAMPO DE BATALLA.

PRESIONADOS Y OBLIGADOS A LA GUERRA, ENTRAMOS EN UNA LUCHA QUE NO PUEDE SER EVITADA.

LOS MEXICANOS TIENEN MÁS TROPAS, PERO NOSOTROS TENEMOS ESTOS NUEVOS CAÑONES LIGEROS

¡SÍ, NOSOTROS LOS LLAMAMOS LA ARTILLERÍA "VOLADORA" PORQUE...

... SE PUEDEN MOVER FÁCILMENTE CON LAS TROPAS.

ESTABAN DOS SACERDOTES JESUITAS EN EL CAMPO DE BATALLA ATENDIENDO A LOS MUERTOS Y MORIBUNDOS EN AMBOS LADOS.

BOOM BOOM

NUNCA HE VISTO HERIDAS COMO ESTAS.

ESTA NUEVA ARTILLERÍA VOLANTE ES MORTAL.

¿QUÉ HEMOS HECHO?

LA GUERRA SE PROLONGARÍA DURANTE MUCHOS MESES MÁS. ACABÓ CON EL TRATADO DE GUADALUPE HIDALGO, QUE OFICIALMENTE HIZO EL RÍO GRANDE LA FRONTERA ENTRE LAS DOS NACIONES.

EN 1847, EL OBISPO ODIN FUE NOMBRADO EL PRIMER OBISPO DE GALVESTON. SU DIÓCESIS INCLUÍA TODO TEXAS.

NO SIEMPRE ENCONTRARÁN ALGO QUE BEBER O COMER. EN TEXAS, LAS DISTANCIAS SON INMENAS, LAS LLANURAS SIN LÍMITES Y LOS BOSQUES DE GRAN ALCANCE. PASARÁN NOCHES EN LA TIERRA HÚMEDA Y DÍA BAJO EL SOL ARDIENTE. SE ENCONTRARÁN CON TODO TIPO DE PELIGRO Y TENDRÁN NECESIDAD DE TODA SU VALENTÍA Y ENERGÍA.

NO PODEMOS TENER LA ESPERANZA DE MINISTRAR A ESTE VASTO TERRITORIO POR NUESTRA PROPIA CUENTA. NECESITAMOS AYUDA. IRÉ A MONTREAL PARA VER SI PUEDO ENCONTRAR ALGUNOS SACERDOTES DISPUESTOS A AYUDARNOS.

MILES SE DIRIGEN HACIA CALIFORNIA EN BÚSQUEDA DE ORO.

¡PERO NOSOTROS IREMOS AL SUR POR CRISTO!

EL PADRE TELMON Y SUS COMPAÑEROS ERAN MIEMBROS DE UNA NUEVA ORDEN RELIGIOSA. LOS MISIONEROS OBLATOS DE MARÍA INMACULADA, FUNDADA EN 1816 POR SAN EUGENIO DE MAZENOD EN FRANCIA.

LOS PRIMEROS OBLATOS LLEGARON A LA DIÓCESIS EL 3 DE DICIEMBRE DE 1849.

¡BIENVENIDOS, PADRES! ¿TIENEN IDEA DE LOS QUE LES ESPERA AQUÍ? CREO QUE HAY MÁS PERSONAS DESESPERADAS REUNIDAS EN BROWNSVILLE QUE NUNCA EN UN SOLO LUGAR.

SU PREDICACIÓN NO HARÁ GRAN DIFERENCIA A UN IMPENITENTE COMO YO...

Continuará

Del libro, *Fe en el Valle: Una historia ilustrada de la Diócesis de Brownsville*

ICM Sisters celebrate 100 years in USA



The Valley Catholic

On World Mission Sunday, Oct. 20, the Missionary Sisters of the Immaculate Heart of Mary (ICM) celebrated their 100 years of serving in the United States. The community in Peñitas joined Bishop Daniel E. Flores for a special Mass for the ICM Sisters at St. Anne Church. During the Mass, Bishop Flores thanked the sisters for their 15 years with Proyecto Desarrollo Humano and for the construction of St. Anne Church 10 years ago.



Team

continued from pg. 3

"The response has been overwhelming," said Liendo-Lucio, a Brownsville educator and lifelong Catholic. "You really get to see just how many good people there are that are willing to help."

Liendo-Lucio said he is inspired by Matthew Chapter 35 where the scriptures say, "For I was hungry and ye gave me

meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in."

"It has had an incredible impact on me," he said of Team Brownsville's efforts. "This has been a different kind of ministry and beyond what we were doing as Catholics."

Rudnick feels the same and talks of "living the story," of the news reported about the immigrants, from the zero tolerance approach that separated

children from their parents to what is called metering, which allowed only a few immigrants through to a port of entry, to the present situation where no entry is being allowed to claim asylum in the United States.

"It has changed my life," she said. "You see the power you have to be in hands of Jesus and serve others. I feel like a lot of people don't realize the power a ministry like this one can have on your life."

Child's wish

continued from pg. 1

In the summer, they host a picnic for their homeless friends where they provide clothing, shoes, backpacks, pillows and other items that have been donated. This past summer they also had Milagro and Hope clinics providing health care, Tropical Texas providing mental health care, and Workforce Solutions offering job placement services.

Rick Aguirre, Emily's father, shared this on the Emily's Meals Facebook page: "It's always amazing to see how our homeless friends enter this event. Shy and cautious. But when they leave they are all smiles, laughing and giving hugs on the way out. It is a blessing to see our team members sitting down with them and having lunch together, being treated as a human and not someone to avoid. It was a wonderful (sight)!!!"

In the *Good Morning America* video, we meet Edward Hess, one of the Aguirre family's friends they met through their ministry.

"The homeless people (have) stumbled and they need help getting up sometimes," Hess says. "And this family - they give you motivation to stay up once you get up."

"They keep me going every day."

Because of the help Hess received, he now has a job and gives back to the community by cutting hair for the homeless there.

Melissa Aramburo, a volunteer who helps with the ministry, shared the following

on Emily's Meals Facebook page: "Have you ever been a part of something that is SO positive it just grows and grows? That is what 'Emily's Meals, a Helping Hand' has become."

Aramburo adds, "This group does more than feed homeless people. They get to know their names, their stories, their hopes and fears, and their needs. They have provided bus tickets to an abused homeless mom and her four children so they could return to her home state and get their life back on track. They have received a donated camper and placed it in a trailer park for another homeless person to finally get off the streets and get on his feet. They have linked numerous homeless friends to the services of Hope Clinic, Tropical Texas Behavioral Health, Valley AIDS Council, etc. Catholic Charities, Our Lady of Sorrows Catholic Church and School, local dentists, optometrists, primary care physicians, specialists and private donors have come to the rescue to aid our homeless brothers and sisters in need."

A message the Aguirres like to impart is borrowed from one of their favorite songs, which says, "I shook my fist toward heaven and said 'God, why don't you do SOMETHING?' He said, 'I did, I created YOU.'"

Their advice to other families who may be considering getting involved and helping their community, as noted in their introduction as finalists, "Start small. It can be as simple and little as a bottle of water. It doesn't have to be complicated. You don't have to feed 40 people, start by feeding one person a day. It's all about making a difference in someone's life."



Join Us on Touring Tuesdays

All Catholic schools in the Rio Grande Valley invite you to their **'Touring Tuesdays'**!

Prospective families interested in learning more about our Catholic schools can drop in from 9 -10 a.m. (no appointment needed) on the **1st Tuesday** of every month to see classes in action and learn more about Catholic education.

Come and see the difference where **Faith and Academics** meet in your child's life!

FOR MORE INFORMATION, PLEASE CALL THE CATHOLIC SCHOOLS OFFICE AT (956) 784-5051. OR VISIT US AT WWW.CDOB.ORG/SCHOOLS FOR SCHOOL LISTINGS.



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1 ALL SAINTS DAY
Friday, Nov. 1, All Saints Day, is a holy day of obligation.

1 DIOCESAN OFFICES CLOSED
The offices of the Diocese of Brownsville will be closed Friday, Nov. 1 in observance of All Saints Day.

1-3 40 DAYS FOR LIFE
40 Days for Life, a focused pro-life campaign to end abortion through prayer, fasting and peaceful vigil outside the abortion facility in downtown McAllen, continues through Sunday, Nov. 3.

2 ALL SOULS DAY
The Commemoration of All the Faithful Departed (All Souls Day).

3 MASS FOR CHILDREN WITH SPECIAL NEEDS
Mass for children with special needs and their families 1-2 p.m. Sunday, Nov. 3 at Holy Family Church, 2405 E. Tyler in Brownsville. For more information, call (956) 546-6975.

5, 9 TRAIN THE TRAINERS FOR PROTECTING GOD'S CHILDREN
Walter Lukaszek will offer a "Train the

Trainers for Protecting God's children," for those interested in becoming facilitators in their parish, on Nov. 5 or Nov. 9, from 10 a.m.-12 noon in the Madonna Room at the Bishop Fitzpatrick Building in San Juan.

7 HOLY HOUR FOR VOCATIONS (CONSECRATED LIFE)
Every first Thursday of each month the Holy Hour will be dedicated for an increase in vocations to consecrated life (active and contemplative) and for the religious sisters and brothers in our diocese and the success of their missions. This Holy Hour is set for 7-8 p.m. Thursday, Nov. 7 at St. Joseph Adoration Chapel, 723 E. Bowie Ave. in Alamo.

8-10 CATHOLIC ENGAGED ENCOUNTER
Family Life Office Retreat: Catholic Engaged Encounter (English) for engaged couples preparing for a sacramental marriage Friday through Sunday at the St. Eugene de Mazenod Renewal Center in San Juan.

12 SPECIAL NEEDS MASS
All parents or legal guardians are invited to bring every person with special needs (a person with special needs includes but is not limited to those with autism, Down syndrome, wheelchair bound,

deaf, blind, etc.); all are invited to participate at 11:30 a.m. (Bilingual) Mass, every second Saturday of every month at the Basilica of Our Lady of San Juan del Valle-National Shrine.

14 HOLY HOUR FOR VOCATIONS (DEACONS)
Every second Thursday of each month the Holy Hour will be dedicated for the intentions of the deacons (permanent and transitional) of the diocese and their families. This month Holy Hour for Vocations (Deacons) is set for 7-8 p.m. on Thursday, Nov. 14 at St. Joseph Adoration Chapel, 723 E. Bowie Ave. in Alamo.

16-17 RETIRO PRE-MATRIMONIAL
Family Life Office Retreat: Retiro Pre-Matrimonial Spanish/Español por novios preparando para un matrimonio sacramental, sábado y domingo a la Bishop A. Marx Conference Center, San Juan.

21 HOLY HOUR FOR VOCATIONS (MARRIED LIFE)
Every third Thursday of each month the Holy Hour will be dedicated for the intentions of the sanctification of the Vocation of Matrimony. Families, engaged couples, and couples in the Family Apostolic Movements and in other marriage ministries are invited to

» Monthly calendar

NOVEMBER



Month of the Souls in Purgatory

gather and pray for this intention. This month Holy Hour for Vocations (Married Life) is set for 7-8 p.m. on Thursday, Nov. 21 at St. Joseph Adoration Chapel, 723 E. Bowie Ave. in Alamo.

23 CONVALIDATION CONFERENCE
Family Life Office's Convalidation Conference for civilly married couples and cohabiting couples Saturday at St. Cecilia in Parish in Los Fresnos.

28-29 THANKSGIVING HOLIDAYS - DIOCESAN OFFICES CLOSED
The offices of the Diocese of Brownsville will be closed on Thursday, Nov. 28, and Friday, Nov. 29, in observance of the Thanksgiving holiday.

30 NIGHT OF HEALING AND DIVINE MERCY
Msgr. Juan Nicolau, Ph.D., leads the faithful in prayer for a Night of Healing and Divine Mercy at 6:30 p.m. at the Basilica of Our Lady of San Juan del Valle-National Shrine.

SUBMIT YOUR EVENTS TO:
Paul Binz at pbinz@cdob.org or call (956) 784-5055.

NOVEMBER - ANOTHER MONTH FOR FALL FESTIVALS

2 MARY, MOTHER OF THE CHURCH ALL SAINTS FALL FESTIVAL
Mary, Mother of the Church Parish All Saints Fall Festival, 4 - 10 p.m. Saturday, Nov. 2. 1914 Barnard Road in Brownsville. For more information, call the parish office at (956) 546-3800.

2 ST. ANNE, MOTHER OF MARY

PARISH JAMAICA
St. Anne, Mother of Mary Parish's 2019 Jamaica, 4-10 p.m. Saturday, Nov. 2. 801 E. Juarez in Pharr. (956) 787-8122.

3 SACRED HEART CHURCH OF ELSA'S ANNUAL KERMES / FALL FESTIVAL
Sacred Heart Catholic Church in 2019 Festival in honor of our Blessed Mother. 4 p.m. Sunday, Nov. 3. 1100 N. Broadway in Elsa. (956) 262-1406.

9 OUR LADY OF PERPETUAL HELP PARISH'S FALL FESTIVAL
Our Lady of Perpetual Help Parish Fall Festival 4-10 p.m. Saturday, Nov. 9. 2209 Kendlewood Ave. in McAllen. (956) 682-4238.

9 ST. JOSEPH SCHOOL'S TURKEY FEST
St. Joseph Catholic School's annual Turkeyfest 11 a.m.-8 p.m. Saturday,

Nov. 9. 119 W. Fay St., in Edinburg. (956) 383-3957.

16 OUR LADY OF MERCY PARISH FALL FESTIVAL
Our Lady of Mercy Catholic Church's annual Fall Festival noon to 9 p.m. Saturday, Nov. 16 at the RGV Livestock Show Pavilion in Mercedes. (956) 565-1141.

23 PAN DE CAMPO Y FESTIVAL DE SANTA TERESA
St. Theresa Mission's Pan de Campo y Festival 10 a.m.-6 p.m. Saturday Nov. 23. 205 Jefferson Ave. in Faysville. (956) 325-3658.

Peripheral

continued from pg. 7

much in whispers the whole time because we're waiting for wildlife to come out," he said. "And while we're standing there with our rifles waiting for something to come out that we can shoot, we also get to talk about whatever is going on in their lives.

"Ministry in a deer blind is very nice. They get to share what they're feeling and talk about it in a setting that normally they would not get. They're not the type who would really look forward to coming into the office to come visit with a priest. So I get

to go out there and spend time with them."

The three communities are similar, but definitely not identical, Father Zermeño said.

"They do share the farming-ranching traits," he said. "They have their own personalities. They're each unique."

Father Zermeño manages this huge domain by organizing, dividing and conquering — the faithful have their needs; each of the three churches has Mass on specific days; travel and appointments fall into line.

"Most of it is based on when somebody makes an appointment with me. If somebody wants to meet with me at any particular church, I will just make sure that I will have most

of my appointments for that time there," he said. "I also have my Mass schedule where I try to make sure that I am at the church where the Mass is going to take place for the day, at that location, and when possible I will schedule things for those places."

"I do try to work around I have to be there at the times of the Masses at each location. ... But other than that, it's what the people need."

Most of the people live on the historic ranches, each of which has little cemeteries where their ancestors are likely to be interred. At times Father Zermeño is called on to preside over a funeral at one.

From 281 along 1017 to San

Isidro, "there are probably about 50 cemeteries in that stretch," he said. "You see a handful along the road that are visible, but for every visible one, there's quite a few that are just beyond the brush line."

Not every occasion is sad, of course, as he also might be called upon to bless a new house or give counsel.

The rural life requires certain adjustments for supplies and necessities. The closest big store is the Walmart on the freeway in Edinburg. Or at times he may visit an H-E-B in Mission or Rio Grande City.

"You plan your visits to the grocery store when you have

other errands in town and you have to take advantage of a trip to take care of all business, which is why I don't mind when people ask me to go and do the staff Mass or help with confessions (in San Juan) because then I have it scheduled to be in town for something and then I can go by the grocery store before or after," Father Zermeño said.

"Grocery shopping has to be planned out because growing up in town ... if we thought of something we needed or if we forgot something, we could turn around and go back easily. Out here, if you forgot it, it wasn't important."

ANSWER KEY: 93. a, 94. c, 95. c and e, 96. a, b, and c

» From the Bookshelf

El Misterio De La FE: Meditaciones Sobre La Eucaristía

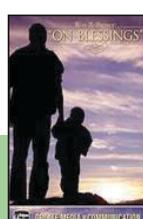
Length: Paperback 125 pages
Publicación: Paraclete Press 2009
Autor: Padre Tadeusz Dajczer



Hablemos de Dios/Let's Talk About God

Length: Hard Cover 27 pages
Publication: Gemser Pub. 2001
Authors: Angels Comella

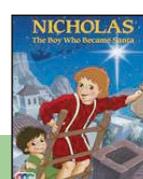
This book helps children begin to develop their first religious beliefs. It teaches children to admire the work of God...quire despertar en el niño unas primeras actitudes religiosas: actitud de admiración...Children/Ninos Ages 2-6



On Blessings

Format: DVD
Run time: 55 minutes
Production: Videos With Values 2009
Authors: Ron Rolheiser OMI

Father Ron talks about blessings in a whole new way: the focus is not ow to get them, or count them, but how to give them. Specifically, he says that the young "hunger for the father's blessing," and that older people must "feed the young." Adults



Nicholas The Boy Who Became Santa

Format: DVD
Run time: 30 minutes
Production: CCC of America 2010
Languages: English, Spanish & French

Based on historical facts and traditions, Nicholas...is the beautifully animated film worth watching all year long. Basada en hechos históricos y tradiciones antiguas, Nicolas...es una película fabulosa con la mejor animación que disfrutaran todo el año.

Recommended by SISTER MAUREEN CROSBY, SSD
Coordinator of the Media Resource Center - Diocese of Brownsville

For a complete listing of titles, visit the Media Resource Center online at www.cdob.org/media-resource-center or call Sister Crosby at (956) 784-5041.

» Worth Watching

Our Catholic Family

She really has been there and done that ...

Rising from migrant work to PhD, honoree now helps others

By R. DANIEL CAVAZOS
The Valley Catholic

SAN JUAN — Beatriz Becerra-Barckholtz ticks off the qualities that defined the migrant family experience she lived as a child at housing camps in Colorado and the apple farms of Michigan.

Resilience, she said, is a given — as it is for all migrant families. Beyond that, there was mobility and a toughness to deal with the circumstances as they came, which Barckholtz describes as being moldable in facing different situations.

One other quality was indispensable to the Becerra family of Brownsville as they made their journeys through the West and Midwest in their days as migrants.

“Our migrant life revolved around our Catholic faith,” Barckholtz said. “The importance of keeping our faith was always with us. We would find the local Catholic church wherever we went.”

The intersection of religion with another profound factor in her life — education — have been building blocks in a career that today has taken her to earning a doctorate and becoming the executive director of College Access Outreach Programs at the University of Texas-Rio Grande

Valley. It is “Dr. B’s” work in that position which earned her special recognition by the Basilica of Our Lady of San Juan-National Shrine at its recent Migrant Welcoming Festival.

Barckholtz has worked to bring in more than \$30 million in federal funding since 2016 to assist Valley students who come from backgrounds similar to what she experienced growing up in a migrant family. She is an advocate in her personal and professional life to help students earn a high school diploma or its equivalent, and to dream of the possibilities that lay beyond that first step.

“It’s a testament to the hard work my parents and family put in as migrants and immigrants,” she said of receiving the Basilica recognition at the festival. “It also speaks to the passion we feel at UTRGV to help our students improve their lives.”

Barckholtz oversees the administration of 19 federal grants that are meant to specifically help migrant students. Two of the most important are the College Assistance Migrant Program and the High School Equivalency Program. The first program, CAMP, helps students in all manner and services to complete their first year of schooling at UTRGV. The HEP program,



Paul Binz/The Valley Catholic

Beatriz Becerra-Barckholtz holds a doctorate in education and directs UTRGV’s College Access Outreach Programs. She and the Becerra family were honored as the Migrant Family of the Year Oct. 19 at the Migrant Welcoming Festival at the Basilica of Our Lady of San Juan del Valle-National Shrine.

meanwhile, helps them get there in providing academic support and guidance to reach a high school diploma or its equivalency.

And leading those programs is an administrator who has lived the life of the students going through

the programs and who can provide an impetus and real-life example of the opportunities that can lie ahead beyond the obstacles.

“They often haven’t fully embraced the possibility of a post-secondary education,” Barckholtz

said of her programs that mentor students who are often first-generation college students. “We do our best to push them through.”

The encouragement Barckholtz needed as a youth came from her parents, Roberto and Arminta Becerra. Her father provided the example of a stout work ethic, as did her mother, who also insisted on having faith as part of their lives. Barckholtz recalls her mother asking nuns to visit their migrant camps and teach her children catechism classes. It instilled the importance of faith through all of their travels and reinforced what she calls “the three Fs — family, faith and friendship.”

They are staples of life that have guided Barckholtz through immigrating and living the migrant life in the United States to receiving the highest levels of education, including a doctorate from the University of Texas at Austin. Her educational achievements have not distanced Barckholtz from the life she knew growing up.

It’s why she serves on the board of the National Center for Farmworker Health in recalling how working conditions affected her father and older brothers working in the farm fields of the Midwest. Her father died of cancer and her brothers have been afflicted with different forms of the disease. Helping today’s migrant students goes beyond the classroom for Barckholtz.

“We need to support each other as migrant workers and families,” she said.



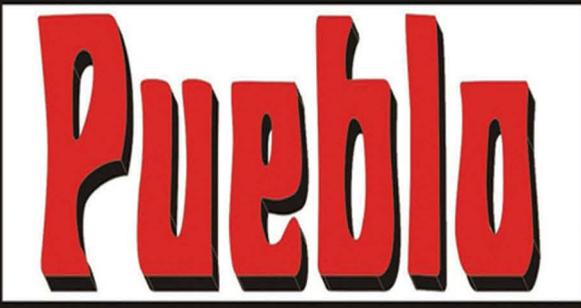
*Come Experience
God's Healing Mercy*

Acompáñenos cada ultimo sábado del mes para una
Noche de SANACION y DIVINA MISERICORDIA
en la Basilica de Nuestra Señora San Juan del Valle
en San Juan, Texas a las 6:30 PM

Join us every last Saturday of the month for a
Night of Healing and Divine Mercy
at the Basilica of Our Lady of San Juan del Valle,
San Juan, Texas at 6:30 PM

with Msgr. Juan Nicolau, Ph. D. leading us in prayer

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