

All Saints Catholic Community
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website: www.allsaintselpaso.org



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PARISH STAFF

Fr. Mauro Muñoz, OFM, Pastor

Ms. Paula Favela, *Ministries Coordinator*

Ms. Sonia Favela-Esparza, *Office Assistant*

OFFICE HOURS/HORARIO DE OFICINA:

Monday/Lunes CLOSED

Tuesday/ Martes 8:00 a.m. – 1:00 p.m.

Wednesday / Miércoles 8:00 a.m. – 1:00 p.m.

Thursday/Jueves 8:00 a.m. – 1:00 p.m.

Friday/Viernes CLOSED

Saturdays/Sábado 2:00 – 5:00 p.m.

Sunday/Domingo 9:00 a.m. – 1:00 p.m.

MASS SCHEDULE/HORARIO DE MISAS

Saturday/Sábado 5:00 p.m. English

Sunday/Domingo 8:00 a.m. Spanish

10:30 a.m. English

ROSARY

Tuesdays/Martes 8:00 a.m.

12th day of every month 6:00 p.m.

ADORATION/MASS

1st Friday of the Month – Adoration, 6:00 p.m./Mass, 7:00 pm

CONFESSIONS/CONFESIONES:

Saturday/Sábado 4:30 p.m.

SAFE ENVIRONMENT COORDINATORS COORDINADORES DEL AMBIENTE SEGURO

Patricia & Ricardo Tejada

VIRTUS WEBSITE

www.virtusonline.org

PARISH CATECHETICAL LEADER

Malena Hernandez

FINANCE COUNCIL

Patrick Hoefner, Vanessa Garcia

PASTORAL COUNCIL

Santiago Romero, Vanessa García, Carmen Molina, Héctor Molina, Patrick Hoefner, Selinna Jasso, Andrea Baca, Richard Romero, Malena Hernández, Leanna Heidt



MINISTRY LEADERS

Choirs: Selinna Jasso, Richard Romero, Carlos Gonzalez

Lectors: Andrea Baca

Ushers: Andrea Baca

Eucharistic Ministers: Leanna Heidt

Altar Servers: Patrick Hoefner

Liturgical Environment – Paula Favela

Prayer Ministry - Sonia Favela-Esparza

Guadalupana Association – Sonia Favela-Esparza

Ministry to the Sick and Homebound – Malena Hernandez

MISSION / MISIÓN

The mission of All Saints Catholic Church is to lovingly serve Christ by being a community that inspires joy, faith, and fellowship.

La misión de la Parroquia de Todos Los Santos es de servir amorosamente siendo una comunidad de fe, gozo, y comunión.

SOLEMNIDAD DEL SANTISIMO CUERPO Y SANGRE DE CRISTO (Corpus Christi)

Public Notice – Action Required

Sexual Abuse Claims in the Diocese of El Paso Bankruptcy

Regardless of how old you are today or when the sexual abuse occurred, you need to file your claim so that it is received by September 11, 2026.

The Diocese of El Paso (“Diocese”) has filed bankruptcy to restructure its nonprofit organization and pay Putative Abuse Survivors. Please read this notice carefully as it may impact your rights against the Diocese and provides information about the case, *In re: Diocese of El Paso* (Bankr. W.D. Tx.). This notice is a short summary. For more detail, go to <https://cases.stretto.com/diocesefelpaso> or call (833) 345-0351.

Who Should File a Claim?

Anyone who alleges they were abused and believes the Diocese, or persons affiliated with the Diocese, may be responsible for the abuse must file a claim. This includes abuse in connection with any entity or activity associated with the Diocese, including schools, orphanages, parishes, or Catholic Charities. A list of such entities associated with the Diocese is available on the website or by calling the toll-free number listed below.¹ If you have an abuse claim against any entity on that list, you may have a claim against the Diocese. Only the Diocese is in bankruptcy. If you have a claim against any entity on that list, you must take additional legal action to preserve and pursue your rights.

When and How Should I File a Claim?

You should file a claim using either Official Bankruptcy Form No. 410 (or a form substantially similar thereto) or the abuse Proof of Claim Supplement Claim so that it is received by September 11, 2026. **If you do not file a timely claim, you may lose rights against the Diocese, including any right to compensation.**

Your information will be kept private. You can download and file a claim at the website or call the toll-free number listed below for help on how to file a claim by mail.

Your information will be kept private.

<https://cases.stretto.com/diocesefelpaso> and (833) 345-0351

¹This may include parishes formerly under the ecclesiastical jurisdiction of the Diocese and, as of August 17, 1982, under the ecclesiastical jurisdiction of the Diocese of Las Cruces, NM as set forth on the following websites:

- A. <https://www.elpasodiocese.org/parishes-by-vicariate.html>
- B. https://www.elpasocatholicschools.org/apps/pages/index.jsp?uRec_ID=653277&type=d&pREC_ID=1108512
- C. <https://oldrcdlc.org/parishes-1>
- D. <https://oldrcdlc.org/catholicschools>



Saturday, June 6, 2026 – 5:00 pm

+Deceased Daughters of Charity
+WWII Veterans by Reyes Family
+Miguel and Andrea S. Reyes by Reyes Family
+Miguel Reyes, Jr. by Reyes Family
+Evangelina Reyes by Reyes Family
+Trinidad and Angela Reyes by Reyes Family
Special Intention, Fr. Samuel Rosales by Reyes Family
Special Intention, Louis Fournier
Willie Vasquez for his Health by Louis Fournier
Griselda Favela Saenz, Happy Birthday by Favela Family

Sunday, June 7, 2026 – 8:00 a.m.

+Guadalupe Rivera por Dolores Carrillo
+Roberto Martinez por Dolores Carrillo
Paz y Sanación en el mundo por María Villegas
María Cabral para su Salud y sanación
por Salustia Villegas

Sunday, June 7, 2026 – 10:30 a.m.

+Reyna Stauffer by Rebecca Stallworth
Special Intention, Julian Sobremonte by T. Layug



This week, the Blessed Sacrament perpetual candle is lit in Memory of
Reyna Stauffer

Parish Stewardship – May 30 & 31, 2026

Sunday Collection	\$ 1,213.00
Online Sunday Collection	\$ 1,238.00
Building Fund	\$ 128.00

STEWARDSHIP REFLECTION

The Most Holy Body and Blood of Christ (Corpus Christi)

“Because there is one bread, we, who are many, are one body, for we all partake of the one bread.” 1 CORINTHIANS 10:17
As disciples of Jesus, we are called to lead holy lives and invite others to join us. We are called to be fed and to feed others. Living a stewardship lifestyle, being grateful and generous with our gifts, serves a twofold purpose. One, it helps build God’s kingdom here on earth. Two, it helps us strengthen each other’s relationship with God the Father, Jesus, and the Holy Spirit. It becomes our roadmap to Heaven. Let’s help each other get there!



El Santísimo Cuerpo y Sangre de Cristo (Corpus Christi)

“Puesto que el pan es uno solo, nosotros, siendo muchos, somos un solo cuerpo; pues todos participamos de un solo pan”. 1 CORINTIOS 10:17

Como discípulos de Jesús, todos somos llamados a llevar una vida santa y a invitar a otros a unirse a nosotros. Somos llamados a ser alimentados y a alimentar a otros. Llevar un estilo de vida de corresponsabilidad, ser agradecidos y generosos, tiene un doble propósito. Uno, ayudar a construir el reino de Dios aquí en la tierra. Dos, ayudar a fortalecer la relación de cada uno con Dios Padre, Jesús y el Espíritu Santo. Eso se convierte en nuestra hoja de ruta al Cielo. ¡Ayudémonos unos a otros a llegar allí!

GOD IS CALLING YOU

We are once again inviting you to join one of our parish ministries. Please prayerfully answer God's call. Please consider one of our ministries. Please talk to any of our ministers for questions or to volunteer for one of our ministries.

FATHER'S DAY SPIRITUAL REMEMBRANCE

We invite you to participate in the Father's Day Spiritual Remembrance. We will offer for Fathers who have passed as well as those who are living. An envelope for this can be found at all entrances to the church. We ask that you turn envelope in no later than June 14 so we can include your intention in our masses on Father's Day weekend.

FATHER'S DAY RECEPTION

Father Mauro invites all fathers and all father figures to a reception in your honor on Saturday, June 20 and Sunday, June 21, after all masses. Please bring your family to celebrate Father's Day with you in the company of all families of our parish.

DIOS LOS ESTÁ LLAMANDO

Una vez más los invitamos a unirse a uno de nuestros ministerios parroquiales. Por favor, respondan con oración al llamado de Dios. Por favor, consideren uno de nuestros ministerios. Por favor, hablen con cualquiera de nuestros ministros para preguntas o para ofrecerse como voluntario en uno de nuestros ministerios.

RAMILLETE ESPIRITUAL, DÍA DEL PADRE

Los invitamos a participar en un Ramillete Espiritual para el Día del Padre, donde ofreceremos intenciones para Padres que han fallecido, así como aquellos que siguen vivos. Un sobre para esto se puede encontrar en todas las entradas de la iglesia. Pedimos que entreguen el sobre a más tardar el 14 de junio para que podamos incluir su intención en nuestras misas del fin de semana del Día del Padre.

RECEPCIÓN DEL DÍA DEL PADRE

El padre Mauro invita a todos los padres y figuras paternas a una recepción en su honor el sábado y domingo, 20 y 21 de junio, después de todas las misas. Por favor, traigan a su familia para celebrar el Día del Padre en compañía de todas las familias de nuestra parroquia.

GOSPEL MEDITATION**The Most Holy Body and Blood of Christ John 6:51-58**

When I was a young altar server, I once overheard two very different comments about the Eucharist. One person asked, "Is Father distributing the bread or the wine?" Later, another asked, "Can you go get Jesus from the tabernacle?" Same parish, same Mass, but two very different ways of speaking. I pondered: So, is it bread that we pretend is Jesus? Or is Jesus a tiny white thing in a box? I was utterly confused.

This Feast of Corpus Christi is an excellent time to think about how we should speak about the Eucharist. In today's Gospel, Jesus declares: "My flesh is true food, and my blood is true drink." (John 6:55) His words scandalized his listeners, who feared cannibalism, and even today puzzle many, who reduce them to metaphor. Both miss the truth.

The Church gives us better words that honor Jesus' words in the Gospel. After the consecration, we do not call it "bread" or "wine." Nor do we say, "a piece of Jesus" or even "Jesus." We say: the Eucharist. We say: the Body and Blood of Christ. We say: the Real Presence. We say: the Most Blessed Sacrament. These words safeguard the astonishing reality that Christ himself is truly present, whole and entire, under the appearances of bread and wine.

If we speak well about the Eucharist, we will think more clearly and believe more deeply. And if we believe more deeply, we will adore more truly the One who gives himself to us — not bread, not wine, but Jesus Christ himself, whole and entire.

— Father John Muir

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MEDITACION DEL EVANGELIO**El Cuerpo y la Sangre de Cristo Juan 6:51-58**

Gracias, Jesús. Nos das tu Cuerpo y tu Sangre para alimentarnos; nos lo has dado todo, no te has quedado con nada para ti, hasta la última gota de tu sangre: "Pero al llegar a Jesús, vieron que ya estaba muerto, y no le quebraron las piernas, sino que uno de los soldados le abrió el costado con la lanza, y al instante salió sangre y agua" (Juan 19:33-34).

Nos diste al Padre, para que sea nuestro Padre; nos enviaste al Espíritu Santo, para que nos guíe en la vida; nos diste a María como Madre al pie de la cruz. Nos lo has dado todo, por eso solo me queda decir: Gracias, Señor, por todo tu amor por nosotros. ¿Cómo responder a tanto amor? ¿Qué debo hacer en particular y en comunidad? Acudamos cada domingo con un corazón agradecido, para dar gracias y alabar al Señor por la Eucaristía. El Catecismo de la Iglesia Católica (número 1324) explica: "La Eucaristía es fuente y cima de toda la vida cristiana. Los demás sacramentos, como también todos los ministerios eclesiales y obras de apostolado, están unidos a la Eucaristía y a ella se ordenan. La sagrada Eucaristía, en efecto, contiene todo bien espiritual de la Iglesia, es decir, Cristo mismo, nuestra Pascua." Es bueno que, durante la semana, meditemos en las palabras del Evangelio de este domingo. Jesús dijo: "Yo soy el pan vivo, bajado del cielo. Si uno come de este pan, vivirá para siempre... el que come mi Carne y bebe mi Sangre, tiene vida eterna... permanece en mí y yo en él" (Juan 6:51-56; CIC 1406). ¡Sigamos unidos a Cristo por medio de su Cuerpo y de su Sangre! ©LPi

How We Receive Holy Communion Expresses Our True Belief

This month, began with the annual observance of Corpus Christi or the Solemnity of the Most Holy Body and Blood of Christ. A celebration of our belief in the Eucharist — “the source and summit” of our faith — this feast is also an opportune reminder of how, in Holy Communion, we reverently receive “the Bread of life and the Chalice of salvation” and then are subsequently “transformed into what we consume.”

These quotes from the Roman Missal are a great example of the 4th-century maxim, “lex orandi, lex credendi,” a Latin phrase that loosely translates to “the way we pray expresses our belief.” Accordingly, one of the best ways to understand the theology of the Eucharist is to explore the Church’s words, actions, and rituals when we receive Holy Communion, since the Church, as the faithful steward of the sacraments, has discerned how the sacraments should be administered so that they authentically express what we truly believe.

Personal pious practices, however, often exceed what the Church has determined to be the reverent and prayerful ways we receive and adore our Eucharistic Lord. Though personal piety is often rooted in a sincere love and respect for the Body and Blood of Christ, some practices indicate a lack of understanding of why the Church does what it does when it comes to the Eucharist. And as the Constitution on the Sacred Liturgy explains, “because it is an action of Christ the priest and of His Body which is the Church,” the Church’s liturgy “is a sacred action surpassing all others” — even one’s own personal piety.

The Church’s directions for receiving Communion are con-



tained in the General Instruction of the Roman Missal. To begin with, the bishops of the United States have established that the norm in this country is to receive Communion while standing. As far as showing reverence to the Blessed Sacrament, just before receiving, “the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister.” This practice (lex orandi) indicates the belief (lex credendi) that the primary reason for Christ instituting the Eucharist was so that it could be received as the spiritual food of souls (see Matthew 26:26). Additional expressions of reverence are not necessary, the Church teaches, because the official expressions of reverence are already sufficient.

The Church also teaches that “the consecrated host may be received either on the tongue or in the hand, at the discretion of each communicant.” This

practice (lex orandi) reveals the belief (lex credendi) that both ways of receiving are equally reverent, because no part of our bodies are inherently holier or less holy than any other (see Genesis 1:27). Indeed, Christians received Holy Communion in the hand for the first 1,000 years of the Church’s existence; they only began receiving on the tongue in the Middle Ages. As St. Cyril of Jerusalem wrote in the 4th century, “Do not come with your hands extended or with your fingers open. But make a throne with your left hand for the right, as intending to receive the King.”

Finally, “the communicant replies, ‘Amen,’ and receives the Sacrament.” This may seem like an inconsequential part of receiving Communion. However, the practice of saying “Amen” (lex orandi) expresses the communicant’s belief (lex credendi) that what they are receiving is actually the Body or Blood of Christ.

“Amen” — a Hebrew word that is often translated as “I believe it to be so” — is considered such an important statement of faith that it is mentioned frequently in the writings of the early Christians. For example, St. Ambrose wrote in the 4th century, “Do not say ‘Amen’ indifferently. ... [Rather,] when the priest says to you, ‘The Body of Christ,’ you say, ‘Amen,’ that is, ‘Truly it is so.’ What the tongue confesses, the heart holds to be true.”

Ultimately, the real reason we consume the Body and Blood of Christ is expressed in the very name of the rite — Holy Communion. The Catechism explains that, by this sacrament, “we unite ourselves to Christ, who makes us sharers in his Body and Blood to form a single body.” It is by Christ’s design that what we receive in Holy Communion and what we call the Church are the same — the Body of Christ. So, let us do what St. Augustine encourages us to do: “Become what you receive.” If we truly believe that we are receiving the Body of Christ, let us be transformed into the Body of Christ. Let our outward actions of prayer and practice (lex orandi) reflect our one, true Catholic belief (lex credendi). In this way, the Eucharist genuinely becomes the true sacrament of unity. As St. Augustine reminds us, “You hear the words, ‘The Body of Christ’ and respond, ‘Amen.’ Be then a member of the Body of Christ, that your Amen may be true.”

Fr. Michael L. Lewis, S.T.L., is pastor of Most Holy Trinity Catholic Church in El Paso, and the director of the Office of Divine Worship of the Diocese of El Paso.

Cómo Recibimos La Comunión Expresa Nuestra Creencia

Este mes comenzó con la celebración anual del Corpus Christi o Solemnidad del Santísimo Cuerpo y Sangre de Cristo. Celebración de nuestra creencia en la Eucaristía —“fuente y cumbre” de nuestra fe— esta fiesta es también un oportuno recordatorio de cómo, en la Sagrada Comunión, recibimos reverentemente “el pan de vida y el cáliz de salvación” y somos posteriormente “transformados en aquel a quien hemos recibido”.

Estas citas del Misal Romano son un gran ejemplo de la máxima del siglo IV, “lex orandi, lex credendi”, una frase latina que se traduce vagamente como “la forma en que rezamos expresa nuestra creencia”. En consecuencia, una de las mejores maneras de entender la teología de la Eucaristía es explorar las palabras, acciones y rituales de la Iglesia cuando recibimos la Sagrada Comunión, ya que la Iglesia, como fiel administradora de los sacramentos, ha discernido cómo deben administrarse los sacramentos para que expresen auténticamente lo que realmente creemos.

Las prácticas piadosas personales, sin embargo, a menudo exceden lo que la Iglesia ha determinado como formas reverentes y orantes de recibir y adorar a nuestro Señor Eucarístico. Aunque la piedad personal está a menudo enraizada en un sincero amor y respeto por el Cuerpo y la Sangre de Cristo, algunas prácticas indican una falta de comprensión de por qué la Iglesia hace lo que hace cuando se trata de la Eucaristía. Y como explica la Constitución sobre la Sagrada Liturgia, la liturgia de la Iglesia “por ser obra de Cristo sacerdote y de su Cuerpo, que es la Iglesia, es acción sagrada por excelencia, cuya eficacia



... no la iguala ninguna otra acción de la Iglesia”, incluso a la propia piedad personal.

Las instrucciones de la Iglesia para recibir la Comunión están contenidas en la Instrucción General del Misal Romano. Para empezar, los obispos de Estados Unidos han establecido que la norma en este país es recibir la Comunión de pie. En cuanto a mostrar reverencia al Santísimo Sacramento, justo antes de recibir, “el comulgante inclina la cabeza ante el Sacramento como gesto de reverencia y recibe el Cuerpo de Cristo de manos del ministro”. Esta práctica (lex orandi) indica la creencia (lex credendi) de que la razón principal por la que Cristo instituyó la Eucaristía fue para que pudiera ser recibida como alimento espiritual de las almas (véase Mateo 26,26). La Iglesia enseña que no son necesarias expresiones adicionales de reverencia, porque las expresiones oficiales de reverencia ya son suficientes.

La Iglesia también enseña que “la hostia consagrada

se puede recibir ya sea en la lengua o en la mano a discreción de cada comulgante”. Esta práctica (lex orandi) revela la creencia (lex credendi) de que ambas formas de recibir son igualmente reverentes, porque ninguna parte de nuestro cuerpo es inherentemente más o menos santa que otra (véase Génesis 1,27). De hecho, los cristianos recibieron la Sagrada Comunión en la mano durante los primeros 1,000 años de existencia de la Iglesia; sólo empezaron a recibirla en la lengua en la Edad Media. Como escribió San Cirilo de Jerusalén en el siglo IV: “No vengas con las manos extendidas ni con los dedos abiertos. Sino haz un trono con tu mano izquierda para la derecha, como con intención de recibir al Rey”.

Finalmente, “el que va a comulgar responde: ‘Amén’ y recibe el Sacramento”. Esto puede parecer una parte intrascendente de recibir la Comunión. Sin embargo, la práctica de decir “Amén” (lex orandi) expresa la creencia del comul-

gante (lex credendi) de que lo que está recibiendo es realmente el Cuerpo o la Sangre de Cristo. “Amén” —palabra hebrea que suele traducirse como “creo que es así”— se considera una declaración de fe tan importante que se menciona con frecuencia en los escritos de los primeros cristianos. Por ejemplo, San Ambrosio escribió en el siglo IV: “No digan ‘Amén’ indiferentemente. ... [Más bien,] cuando el sacerdote les diga: ‘El Cuerpo de Cristo’, ustedes digan: ‘Amén’, es decir, ‘Verdaderamente es así’. Lo que la lengua confiesa, el corazón lo tiene por verdadero”.

En última instancia, la verdadera razón por la que consumimos el Cuerpo y la Sangre de Cristo se expresa en el propio nombre del rito: la Sagrada Comunión. El Catecismo explica que, por este sacramento, “nos unimos a Cristo que nos hace partícipes de su Cuerpo y de su Sangre para formar un solo cuerpo”. Es por designio de Cristo que lo que recibimos en la Sagrada Comunión y lo que llamamos Iglesia son lo mismo: el Cuerpo de Cristo. Así pues, hagamos lo que San Agustín nos anima a hacer: “Sé lo que recibes”. Si realmente creemos que estamos recibiendo el Cuerpo de Cristo, transformémonos en el Cuerpo de Cristo. Que nuestras acciones externas de oración y práctica (lex orandi) reflejen nuestra única y verdadera creencia católica (lex credendi). De este modo, la Eucaristía se convierte realmente en el verdadero sacramento de la unidad. Como nos recuerda San Agustín, “Oyes decir ‘el Cuerpo de Cristo’, y respondes ‘amén’. Por lo tanto, sé tú verdadero miembro de Cristo para que tu ‘amén’ sea también verdadero”.



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Genoveva Estrada, David Rodriguez,
Mary Rodriguez

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Antonio Molina
by
Hector & Carmen Molina*



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*In Loving Memory of
Sebastian (Shawn) Molina*

by Hector & Carmen



*In Loving Memory of
Victoria De la Cruz &
Alejandro De la Cruz
by Hector & Carmen*



In Loving Memory of

**Reyna Stauffer
by
Rebecca J. Stauffer**



*In Loving Memory of
Robert L. Tolland*



In Loving Memory of

**Mario Arturo Esparza
Chuchuy Rangel
Willie Grolou
Joe C. Vargas**



*In Loving Memory of
Manuel & Angela Hernandez
Maria Teresa Martinez-Hernandez*



In Loving Memory of

**Albert E. Schoen
Elizabeth Schoen
Catherine Schoen
Dennis Schoen**



*In Loving Memory
of our Beloved
Parents*

**Esteban &
Margarita Sanchez
&**

**Santiago, Sr. &
Alicia
Romero**

*by Santiago, Jr.
& Mary Lou Romero*



*In Loving Memory of
Conchita Fournier
by Fournier Family*



*In Loving Memory
of our Beloved
Parents*

**Casimiro &
Caritina Favela**

*In our Hearts
Forever*

*In Loving Memory of
James and
Catherine Dillon*



In Loving Memory of

Mickey Vasquez

6/7/32—2/4/17

by

Vasquez Family



*In Memoriam
Meterio, Mary, Paul,
Mark, James "Whiz,"
Joseph "Chopo" Montez,
Faith Swofford*



**In Memory of:
Fournier Family
Diaz Rivera Family
and our Dear Parishioners**

**Please pray for the sick and
homebound of our parish,
especially:**



Luis Lujan, Lily Alvidrez, Alma Cervantes,
Vincent Delgado, Gene Gutierrez III, Sabrina
Dominguez, Kathy Walsh, Austin Alvarado,
Lilia Moreno, Pamela Gonzalez, Jazmin Sa-
lome, Jacobb Enriquez, Pablo Meza Scott,
Eddie Mendoza, Maura Hanley, Jessie Rivas,
Nacho Yañez, Rosalie Barnes Harrison, Luis
Lopez, Stan Stanglalonzi, Krystal Vigilante,
Irene Plaza, Catie Sanchez, Maria Orozco,
Molly Baca, Lisa Rodriguez, Rita Siañez,
Salustia Ordoñez, Graciela Delgado, Pati
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