

IMMACULATE HEART OF MARY CATHEDRAL PARISH

ROMAN CATHOLIC DIOCESE OF LAS CRUCES

Established 1982

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October 27, 2024

1240 S. Espina, Las Cruces, New Mexico 88001

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CLERGY

Bishop: Most Rev. Peter Baldacchino, J.C.L.

Rector: Rev. Alejandro Reyes Cardenas

Deacons: Deacon Ed Fierro

Deacon Ruben Gutierrez



OFFICE HOURS

Monday - Friday: 8:30 a.m. - 4:30 p.m.

“I want to see.”

a sermon from Mark 10:46-52

SCHEDULE OF LITURGIES / MISAS

WEEKENDS / FINES DE LA SEMANA

Saturday Vigil/Vigilia los Sabados: 5:30 p.m. (English)

Sunday/Domingo: 7:30a.m., 11:00a.m. (English)
9:00a.m. (*Español*)

WEEKDAYS / DÍAS DE LA SEMANA

Mon. to Sat.: 8:15 a.m. (English)

Tuesday: 6:00 p.m. (*Español*)

Thursday: 6:00 p.m. Holy Hour (*Español*)

Friday: 3:00 p.m. Divine Mercy Chaplet (English)

Baptisms: Call office for information

Confessions in Church: Monday - Friday: 7am-8am

Sat.: 4pm-5pm

OR ANYTIME BY APPOINTMENT WITH ONE OF THE PRIESTS

Anointing of the Sick: Upon Request

Marriage: Call Parish Office for Preparation at least 6 months
in advance and before setting a firm date.

October 27, 2024

30th Sunday in Ordinary Time



Registration: We welcome new parishioners, fall visitors and visiting friends to our parish. New members are encouraged to visit the IHM office to complete a registration form. We encourage you to use your envelope even if your donation is a modest one; this helps us to know that you are an active parishioner.



RECENT EVENTS

1. IHM Harvest Fest



"Master, I want to see." Mark 10:46-52

How many times have you and I followed the oasis of our minds and hearts without seeing and understanding what is most important in life or what is real? We have eyes but we don't see, we have become blind.

This time, the first thing I ask of you is this: Be humble. You might say, "I don't know what you are talking about father." But I tell you, we all are wounded by sin! In today's Gospel we are represented by the blind man who sits by the side of the road. When he heard that it was Jesus of Nazareth, he began to shout, "Jesus, Son of David, have mercy on me!" Many rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!" Jesus stopped and said, "Call him." So, they called to the blind man.

Jesus calls to the one who cries out for mercy. That's what the whole world needs, what every person needs, what you and I need. We are human beings, mortals, fragile creatures, and poor wretches. Our lives are but a vapor and then gone.

The great Saint Augustine of Hippo (354-430) writes in Sermon 61.8, excerpt entitled, "We are God's Beggars: "So we have said who we must ask for things from, who we are that must do the asking, what we must ask for. But we too are asked for things. Let's join Bartimaeus and take the humble posture of a beggar today!"

Today he is calling you also, and as he asked the blind man he is asking you, "What do you want me to do for you?" I know—like me—you have a long list, but see, those things are not always the most important.

As this blind man you have a quiet inadequate conception of Jesus. He calls him Son of David, which is a Messianic title, a political title, a king of David's line who would lead Israel to a national greatness. Who is Jesus for you and how do you see him? Do you think that he is a conqueror or a savior?

Not everything was wrong, he had faith. But what about you and me? Do you have faith in Him, or do you only trust in your material resources and talents? Something we should learn from this humble man is this: Bartimaeus knew precisely what he wanted. How many times are you unaware or don't even know what you want, or if those things are good for the salvation of your soul?

Too often our admiration for Jesus is a vague attraction. I know we don't like to hear this, but the demand is not that we should fully understand Jesus, the demand is for faith.

This has been given to us since the day of our baptism, and what do we do with it? We just use it when we need it, when we are in trouble, or we just simply hide it under the bed. It is necessary that we pass it onto others and that we become more serious about it. How many times we are afraid to even speak about it because we don't want others to think that we are old-fashioned or out sync? How many times are we unable to give answers to the many questions that others have about it because we ignore it or have put it aside?

Let us humbly ask the Lord to help us to feel his presence when he passes by our side and not to leave us without being healed of our blindness and stubbornness. Let us ask him to open our eyes that we may see him in our brothers and sisters—especially those who reflect his face: The poor, the sick, the elderly, the youth, the children, the forgotten, the immigrants, the victims of injustice, the little ones, the unborn, the neglected, and those who are homebound.

Finally, Jesus told Bartimeo, "Go your way; your faith has saved you." Immediately he received his sight and followed him on the way. This man was grateful for what Jesus had done for him. Let us not forget to thank him for his healing love and for coming to meet us where we are. Thank him for the gifts of the sacraments and especially for the eucharist that constantly opens the eyes of our hearts to see his presence and mercy.

Happy Sunday!

Sincerely,

Father Alejandro Reyes Cardenas, Rector

"Maestro, que pueda ver" Marcos 10, 46-52

¿Cuántas veces tú y yo hemos seguido el espejismo de nuestra mente y de nuestro corazón sin ver ni entender lo que más importa en la vida o lo que es verdadero? Tenemos ojos, pero no vemos; nos hemos vuelto ciegos.

Esta vez, lo primero que te pido es esto: sé humilde. Tal vez digas: "No sé de qué está hablando, padre". Pero te digo: ¡todos estamos heridos por el pecado! En el Evangelio de hoy estamos representados por el ciego que está sentado al borde del camino. Al oír que el que pasaba era Jesús Nazareno, comenzó a gritar: "¡Jesús, Hijo de David, ten compasión de mí!". Muchos lo reprendían para que se callara, pero él seguía gritando todavía más fuerte: "¡Hijo de David, ten compasión de mí!". Jesús se detuvo entonces y dijo: "¡Llámenlo!". Y llamaron al ciego.

Jesús llama al que clama por misericordia. Eso es lo que necesita el mundo entero, lo que necesita cada persona, lo que tú y yo necesitamos. Somos seres humanos, mortales, criaturas frágiles y pobres miserables. Nuestras vidas no son más que un vapor que luego desaparece.

El gran San Agustín de Hipona (354-430) escribe en el Sermón 61.8, extracto titulado: Somos mendigos de Dios: "Así que hemos dicho a quién debemos pedir las cosas, quiénes somos los que debemos pedir, qué debemos pedir. Pero también a nosotros se nos piden cosas. ¡Unámonos a Bartimeo y adoptemos hoy la humilde postura de un mendigo!"

Hoy te está llamando también a ti, y como le preguntó al ciego, te está preguntando a ti: "¿Qué quieres que haga por ti?". Sé que, como yo, tienes una larga lista, pero mira, esas cosas no siempre son las más importantes.

Como este ciego, tienes una concepción bastante inadecuada de Jesús. Él lo llama Hijo de David, que es un título mesiánico, un título político, un rey de la línea de David que llevaría a Israel a una grandeza nacional. ¿Quién es Jesús para ti y cómo lo ves? ¿Crees que es un conquistador o un salvador?

No todo fue malo, él tuvo fe. Pero ¿qué pasa contigo y conmigo? ¿Tienes fe en Él, o confías solamente en tus recursos materiales y talentos? Algo que debemos aprender de este hombre humilde es esto: Bartimeo sabía exactamente lo que quería. ¿Cuántas veces no eres consciente o ni siquiera sabes lo que quieres, o si esas cosas son buenas para la salvación de tu alma?

Muchas veces, nuestra admiración por Jesús es una atracción vaga. Sé que no nos gusta escuchar esto, pero la exigencia, no es que entendamos completamente a Jesús, la exigencia es la fe.

La fe nos ha sido dada desde el día de nuestro bautismo, y ¿qué hacemos con ella? ¿La utilizamos solamente cuando la necesitamos, cuando estamos en problemas; ¿o simplemente la escondemos debajo de la cama? Es necesario que la transmitamos a los demás y que la tomemos más en serio. ¿Cuántas veces tenemos miedo incluso, de hablar de nuestra fe porque no queremos que los demás piensen que somos anticuados o estamos fuera de sincronía? ¿Cuántas veces somos incapaces de dar respuestas a las muchas preguntas que los demás tienen sobre la fe, sea porque lo ignoramos o porque no nos interesa?

Pidamos humildemente al Señor que nos ayude a advertir su Presencia cuando pase a nuestro lado, y que no nos deje enfermos de nuestra ceguera y nuestra obstinación. Pidámosle que nos abra los ojos para que lo veamos en nuestros hermanos y hermanas, especialmente en aquellos que reflejan su rostro: los pobres, los enfermos, los ancianos, los jóvenes, los niños, los olvidados, los inmigrantes, las víctimas de injusticia, los pequeños, los no nacidos, los abandonados y los confinados en sus casas.

Finalmente, Jesús le dijo a Bartimeo: «Vete, tu fe te ha salvado». Inmediatamente recobró la vista y comenzó a seguirlo por el camino. Este hombre estaba agradecido por lo que Jesús había hecho por él. No olvidemos darle gracias por su amor sanador y por venir a nuestro encuentro allí donde estamos. Agradecámosle por los dones de los Sacramentos y especialmente por el de la Eucaristía, que abre constantemente los ojos de nuestro corazón para ver su Presencia y misericordia.

¡Feliz domingo!

Atentamente,

Padre Alejandro Reyes Cárdenas, Rector

MASS INTENTIONS / INTENCIONES DE MISAS

~ Readings of the Week ~

VIGIL MASS/VIGILIA: Saturday/Sábado, October 26

5:30 PM † Anthonette M. Alejandres (by JoAnn Marquez)
† Elvira Gallegos (by Granados Family)

SUNDAY/DOMINGO, October 27

Is 53:10-11/Ps 33:4-5, 18-19, 20, 22/Heb 4:14-16/Mk 10:35-45

7:30 AM Prayer for Students
9:00 AM (Sp) † Saul Burciaga (por Bertha Burciaga)
† Manuel Burciaga (por Bertha Burciaga)
Almas del Purgatorio
† Luis Salinas

11:00 AM † Jesus Burciaga (By Bertha Burciaga)

Monday/Lunes, October 28

EPH 2:1-10/PS 100:1-5/LK 12:13-21

8:15 AM † Padre Ignacio Larranaga
Almas del Purgatorio (by Juana Chávez)
† Enriqueta Briones (By Bertha Burciaga)

Tuesday/Martes, October 29

EPH 2:12-22/PS 85:9-14/LK 12:35-38

8:15 AM † Nora & † Eloy Jr Salaiz (by Emma Galvan)
† Lorenza & † Fred Galvan (by Emma Galvan)
6:00 PM † Pablo De Santiago (por Bertha Burciaga)
† Juan Soledad (por Bertha Burciaga)
† Charlene (por Bertha Burciaga)

Wednesday/Miércoles, October 30

EPH 3:2-12/IS 12:2-6/LK 12:39-48

8:15 AM Prayer for the Sicks

Thursday/Jueves, October 31

EPH 3:14-21/PS 33:1-2, 4-5, 11-12, 18-19/LK 12:49-53

8:15 AM Alex Velazco for Health & Healing
(by Lisa Archuleta)
6:00 PM Almas del Purgatorio

Friday/Viernes, November 1

Eph 4:1-6/24:1-6/LK 12:54-59

8:15 AM Marco, Maritza, Nancy & Raul Cotto for Healing
(by
† Valentín Balizan Sr. (by Josie & Family)
† Margaret Deason (by Thomas Deason)
† Santos Juarez (by Anna Juarez)
12:10PM † Vira Jane Moris & Comfort to the Family
(By the Griffith Family)
5:30PM † Paul & † Phillip Sevachko
(By the Griffith Family)

Saturday/Sábado, November 2

EPH 4:7-16/PS 122:1-5/LK 13:1-9

8:15 AM † Alfonso Moreno (by Leticia Vargas)
† Samuel Avitia (by Avitia Family)
† Jim † Aileen Jose (by Avitia Family)

WHAT IS HAPPENING

Please Join Father Alejandro and Your fellow IHM Parishioners for an

All Hallow's Eve Saint Costume Party

on Thurs., Oct. 31, 2024
Beginning at 5:30PM
In Finley Hall

The celebration includes games, food, and a **contest** where children are invited to dress as a Saint and to prepare a short presentation about them


Prizes will be awarded!
Bring a dish to share
and join us for **this celebration** that follows Catholic teaching

Holy Day of Obligation

The Solemnity of All Saints

Friday,
November 1, 2024

Mass Times:
English: 8:15am, 12:10pm, 5:30pm
Spanish: 7:00pm



All Soul's Day

Pray for your loved ones

Saturday,
Nov. 2, 2024

8:15 A.M. Mass

Not A Holy Day of Obligation

“I Throw myself at the foot of the

Tabernacle

Like a dog at the foot of his Master”

~ Saint John Vianne ~

'He Loved Us': Pope Francis' new encyclical on the Sacred Heart of Jesus

"Dilexit nos," Pope Francis' fourth Encyclical, retraces the tradition and relevance of thought on "the human and divine love of the heart of Jesus Christ," calling for a renewal of authentic devotion to avoid forgetting the tenderness of faith, the joy of serving, and the fervour of mission.

By Alessandro Di Bussolo



"'He loved us,' Saint Paul says of Christ (cf. Rom 8:37), in order to make us realize that nothing can ever "separate us" from that love (Rom 8:39)": Thus begins Pope Francis' fourth Encyclical, which takes its title from the opening words, Dilexit nos.

The Encyclical is dedicated to the human and divine love of the Heart of Jesus Christ: "His open heart has gone before us and waits for us, unconditionally, asking only to offer us His love and friendship," the Pope writes in the introductory paragraph. "For 'He loved us first' (cf. 1 Jn 4:10). Because of Jesus, 'we have come to know and believe in the love that God has for us' (1 Jn 4:16)."

The love of Christ represented in His Sacred Heart

In our societies, the Pope writes, "we are also seeing a proliferation of varied forms of religiosity that have nothing to do with a personal relationship with the God of love" (87), while Christianity often forgets "the tender consolations of faith, the joy of serving others, the fervour of personal commitment to mission" (88).

In response, Pope Francis proposes a new reflection on the love of Christ represented in His Holy Heart. He calls for a renewal of "authentic devotion" (163) to the Sacred Heart, recalling that in the Heart of Christ "we find the whole Gospel" (89). It is in His Heart that "we truly come at last to know ourselves and we learn to love" (30).

The world seems to have lost its heart

Pope Francis explains that by encountering the love of Christ, "we become capable of forging bonds of fraternity, of recognizing the dignity of each human being, and of working together to care for our common home," noting the relationship between Dilexit nos and his social Encyclicals *Laudato si'* and *Fratelli tutti* (217).

And "in the presence of the Heart of Christ," he asks the Lord "to have mercy on this suffering world" and pour upon it "the treasures of His light and love, so that our world, which presses forward despite wars, socio-economic disparities, and uses of technology, that threaten our humanity, may regain the most important and necessary thing of all: the heart" (31).

When announcing the preparation of the document at the end of the General Audience on June 5, the Pope clarified that it would do us great good to meditate on various aspects of the Lord's love, which can illuminate the path of ecclesial renewal, and say something meaningful to a world that seems to have lost its heart."

This encyclical comes as celebrations are underway for the 350th anniversary of the first manifestation of the Sacred Heart of Jesus to Saint Margaret Mary Alacoque in 1673; the anniversary celebrations will conclude on 27 June 2025.

The importance of returning to the heart

Opening with a brief introduction and divided into five chapters, the Encyclical on the devotion to the Sacred Heart of Jesus incorporates, as announced in June, "the precious reflections of previous Magisterial texts and a long history that goes back to the Sacred Scriptures, in order to re-propose today, to the whole Church, this devotion imbued with spiritual beauty."

The first chapter, "The Importance of the Heart," explains why it is necessary to "return to the heart" in a world where we are tempted to become "insatiable consumers and slaves to the mechanisms of the market" (2). It analyzes what we mean by "heart": the Bible speaks of it as a core "that lies hidden beneath all outward appearances" (4), a place where what is shown on the outside or hidden doesn't matter; there, we are truly ourselves (6). The heart leads to questions that matter: what meaning do I want for my life, my choices, or my actions? Who am I before God (8)?

The Pope points out that the current "depreciation" of the heart originated in Hellenic and pre-Christian rationalism, in post-Christian idealism, and in materialism in its various guises "where great philosophical thought prioritized concepts like "reason, will, or freedom."

"The failure to make room for the heart... has resulted in a stunting of the idea of a personal centre, in which love, in the end, is the one reality that can unify all the others" (10), the Pope writes.

For Pope Francis, it is important to recognize that "I am my heart, for my heart is what sets me apart, shapes my spiritual identity and puts me in communion with other people" (14).

'The world can change beginning from the heart'

It is the heart that unites the fragments and "makes all authentic bonding possible, since a relationship not shaped by the heart is incapable of overcoming the fragmentation caused by individualism" (17).

The spirituality of saints like Ignatius of Loyola (accepting the Lord's friendship is a matter of the heart) and Saint John Henry Newman (the Lord saves us by speaking to our heart from His Sacred Heart) teaches us, writes Pope Francis, that "before the Heart of Jesus, living and present, our mind, enlightened by the Spirit, grows in the understanding of His words" (27). This has social consequences, as "the world can change beginning with the heart" (28).

'Actions and words of love'

The second chapter is dedicated to the actions and words of love of Christ. The acts by which He treats us as friends and shows that God "is closeness, compassion, and tender love" are evident in His encounters with the Samaritan woman, Nicodemus, the prostitute, the adulterous woman, and the blind man on the road (35).

His gaze, which "plumbs the depths of your heart" (39), shows "how attentive Jesus was to individuals and above all to their problems and needs" (40), in such a way "as to admire the good things He recognizes in us"—as He recognized the good in the centurion—even if others ignore them (41).

His most eloquent word of love is "being nailed to the Cross," after having wept for His friend Lazarus and suffered in the Garden of Gethsemane, aware of His violent death "at the hands of those whom He had loved so greatly" (45, 46).

SAINT OF THE WEEK



St. Jude Thaddeus

Patron Saint of hope and lost causes

Feast Day: Oct. 28

Saint Jude Thaddeus is one of the least known Apostles even though tradition is quite certain that Saint Jude is one of Jesus' cousins since Scriptures tell us that his mother, Mary was the Virgin Mary's cousin.

When the Eleven dispersed from Jerusalem to proclaim the Kingdom of God in other lands, Jude Thaddeus departed from Galilee and Samaria to go into Syria, Armenia and ancient Persia. In this area, authoritative sources claim, he met Simon, of whom little is known and their missionary partnership won tens of thousands of Babylonians and people from other cities for Christ. As always, the Gospel earned for itself both followers and enemies: for the two Apostles, the hour of supreme witness eventually arrived.

Arrested and taken to the Temple of the Sun, the sentence imposed on both was to worship the goddess Diana, and so to deny Christ. In refusing, it is said that Jude Thaddeus declared pagan idols false, and that at the same time two horrible demons came out of the temple. Frightened, the people watching the scene are said to have pounced ferociously on the two Apostles, who are then brutally killed.

St. Jude Thaddeus is often depicted with a club, because of how he died, and holding a medallion that contains an impression of Jesus' face, known as "The Image of Edessa" or the "Mandylion". This is because tradition tells that Jesus gave the cloth to St. Jude to present to King Abgar, who was healed of leprosy after seeing the image.



San Judas Tadeo

Patrona de la esperanza y las causas perdidas

Día festivo: 28 de octubre



San Judas Tadeo es uno de los Apóstoles menos conocidos aunque la tradición es bastante segura que San Judas es uno de los primos de Jesús ya que las Escrituras nos dicen que su madre, María, era prima de la Virgen María.

Quando los Once se dispersaron de Jerusalén para proclamar el Reino de Dios en otras tierras, Judas Tadeo partió de Galilea y Samaria para adentrarse en Siria, Armenia y la antigua Persia. En esta zona, afirman fuentes autorizadas, conoció a Simón, de quien poco se sabe y su colaboración misionera ganó para Cristo a decenas de miles de babilonios y personas de otras ciudades. Como siempre, el Evangelio se ganó seguidores y enemigos: para los dos Apóstoles llegó finalmente la hora del testimonio supremo.

Detenidos y llevados al Templo del Sol, la sentencia impuesta a ambos fue la de adorar a la diosa Diana y, por tanto, negar a Cristo. Al negarse, se dice que Judas Tadeo declaró falsos los ídolos paganos, y que al mismo tiempo dos horribles demonios salieron del templo. Se dice que las personas que presenciaban la escena, asustadas, se abalanzaron ferozmente sobre los dos Apóstoles, que fueron brutalmente asesinados.

A menudo se representa a San Judas Tadeo con una maza debido a cómo murió, y sosteniendo un medallón que contiene una impresión del rostro de Jesús, conocido como "La Imagen de Edesa" o el "Mandylion". Esto se debe a que la tradición cuenta que Jesús le dio el paño a San Judas para que se lo presentara al rey Abgar, quien fue sanado de la lepra después de ver la imagen.

The mystery of a heart that loved so much

In the third chapter, "This is the heart that has loved so greatly," the Pope recalls how the Church reflects and has reflected on "the holy mystery of the Lord's Sacred Heart." He refers to Pius XII's Encyclical *Haurietis aquas*, on the devotion to the Sacred Heart of Jesus (1956). He clarifies that "devotion to the Heart of Christ is not the veneration of a single organ apart from the Person of Jesus," because we adore "the whole Jesus Christ, the Son of God made man, represented by an image that accentuates His heart" (48).

The image of the heart of flesh helps us contemplate that the love of the Heart of Jesus Christ not only understands divine charity but also extends to human affection (61). His Heart, Pope Francis continues, quoting Pope Benedict XVI, contains a "threefold love": the sensitive love of His physical heart and His twofold spiritual love, both human and divine, in which we find "the infinite in the finite" (67).

The Sacred Heart of Jesus is a synthesis of the Gospel

The Pope clarifies that the visions of some saints, particularly devoted to the Heart of Christ, "are rich sources of encouragement and can prove greatly beneficial," but "are not something the faithful are obliged to believe as if they were the Word of God."

At the same time, he reminds us, along with Pope Pius XII, that this devotion "cannot be said 'to owe its origin to private revelations.'" Rather, "devotion to Christ's heart is essential for our Christian life to the extent that it expresses our openness in faith and adoration to the mystery of the Lord's divine and human love" and "in this sense, we can once more affirm that the Sacred Heart is a synthesis of the Gospel" (83).

The Pope calls for renewing devotion to the Heart of Christ, especially to counter "new manifestations of a disembodied spirituality" that are multiplying in society (87). It is essential, he says, to return to "the incarnate synthesis of the Gospel" (90) in the face of "communities and pastors excessively caught up in external activities, structural reforms that have little to do with the Gospel, obsessive reorganization plans, worldly projects, secular ways of thinking and mandatory programmes" (88).

The experience of 'a love that gives itself as drink'

In the last two chapters, Pope Francis highlights two aspects that devotion to the Sacred Heart should unite to "to nourish us and bring us closer to the Gospel": personal spiritual experience, and community and missionary commitment.

In the fourth chapter, "A love that gives itself as drink," he revisits the Scriptures, and with the early Christians, recognizes Christ and His pierced side in "the one whom they have pierced," a prophecy from the book of Zechariah in which God refers to Himself as an open fountain for the people, to quench their thirst for God's love, "to cleanse them from sin and impurity" (95).

Various Church Fathers have mentioned "the wounded side of Jesus as the source of the water of the Holy Spirit"—especially St. Augustine, who "opened the way to devotion to the Sacred Heart as the locus of our personal encounter with the Lord" (103).

Gradually, this wounded side, recalls the Pope, "began to be associated with His Heart" (109) and he lists several holy women who "in recounting their experiences of encounter with Christ, have spoken of resting in the heart of the Lord as the source of life and interior peace (110)."

Among the modern devotees, the encyclical first mentions St. Francis de Sales, who presents his spiritual proposal with "a single heart pierced by two arrows," (118).

Apparitions to St Margaret Mary Alacoque

Under the influence of this spirituality, St Margaret Mary Alacoque recounted the apparitions of Jesus at Paray-le-Monial, between the end of December 1673 and June 1675. The core of the message conveyed to us can be summed up in the words heard by St Margaret: "This is the heart that so loved human beings that it has spared nothing, even to emptying and consuming itself in order to show them its love" (121).

Therese of Lisieux, Ignatius of Loyola and Faustina Kowalska

Dilexit nos goes on to speak of St Therese of Lisieux, who described Jesus as the One "whose heart beats in unison with my own" (134); and of her letters to Sister Marie, which help avoid focusing the devotion to the Sacred Heart on suffering, "since some had presented reparation primarily in terms of accumulating sacrifices and good works." Instead, "Therese, for her part, presents confidence as the greatest and best offering, pleasing to the heart of Christ" (138).

Pope Francis also dedicates several passages of the encyclical to the place of the Sacred Heart in the history of the Society of Jesus, emphasizing that in his Spiritual Exercises, St Ignatius of Loyola suggests to those following the method "to enter into the Heart of Christ" in a heart-to-heart dialogue.

In September 1871, he notes, Father Pieter Jan Beckx consecrated the Society to the Sacred Heart of Jesus; and Father Pedro Arrupe did so again in 1972 (146).

The experiences of St Faustina Kowalska, Pope Francis recalled, re-proposed the devotion "by greatly emphasizing the glorious life of the risen Lord and his divine mercy"; and motivated by these reflections, St John Paul II also "intimately linked his reflections on divine mercy with devotion to the Heart of Christ" (149).

Speaking of the "devotion of consolation," the Encyclical explains that seeing the signs of the Passion preserved by the heart of the Risen One, "it is natural, then, that the faithful should wish to respond not only to this immense outpouring of love, but also to the suffering that the Lord chose to endure for the sake of that love" (151).

Pope Francis also asks "that no one make light of the fervent devotion of the holy faithful people of God, which in its popular piety seeks to console Christ" (160). God, he says, "offers us consolation 'so that we may be able to console those who are in affliction, with the consolation by which we ourselves are consoled by God'" (162).

Devotion to the Heart of Christ sends us to the brethren

The fifth and final chapter of the Encyclical, "Love for Love," develops the communitarian, social, and missionary dimension of any authentic devotion to the Heart of Christ, which, as it "leads us to the Father," also "sends us forth to our brothers and sisters" (163). Indeed, love for one's brothers and sisters is the greatest gesture we can offer Him "to return love for love" (166).

Looking at the history of spirituality, the Pope recalls that St. Charles de Foucauld's missionary commitment made him a "universal brother": "Allowing himself to be shaped by the heart of Christ, he sought to shelter the whole of suffering humanity in his fraternal heart" (179).

Pope Francis then speaks of "reparation": as St. John Paul II explained, "by entrusting ourselves together to the heart of Christ, 'over the ruins accumulated by hatred and violence, the greatly desired civilization of love, the Kingdom of the heart of Christ, can be built'" (182).

The mission to make the world fall in love

The Encyclical recalls again with St. John Paul II that "Consecration to the heart of Christ is thus 'to be seen in relation to the Church's missionary activity, since it responds to the

desire of Jesus' heart to spread throughout the world, through the members of His Body, His complete commitment to the Kingdom.' As a result, 'through the witness of Christians, 'love will be poured into human hearts, to build up the body of Christ, which is the Church, and to build a society of justice, peace and fraternity'" (206).

To avoid the great risk, underlined by Saint Paul VI, "amid all the things we say and do, we fail to bring about a joyful encounter with the love of Christ who embraces us and saves us" (208), we need "missionaries who are themselves in love and who, enthralled by Christ, feel bound to share this love that has changed their lives" (209).

The Prayer of Pope Francis

The text concludes with this prayer of Pope Francis:

"I ask our Lord Jesus Christ to grant that His Sacred Heart may continue to pour forth the streams of living water that can heal the hurt we have caused, strengthen our ability to love and serve others, and inspire us to journey together towards a just, solitary and fraternal world. Until that day when we will rejoice in celebrating together the banquet of the heavenly kingdom in the presence of the risen Lord, who harmonizes all our differences in the light that radiates perpetually from his open heart. May he be blessed forever" (220).

El Papa pide a confesores de San Pedro que perdonen todo: "hay que perdonar no reñir"

El Papa Francisco recibe a los penitenciaros vaticanos, responsables de administrar el perdón de los pecados a los fieles que acuden arrepentidos a la basílica de San Pedro y les pide tres actitudes ante un penitente: perdonarle todo, no hacerle demasiadas preguntas y no creerse su "psiquiatra".
Mireia Bonilla - Ciudad del Vaticano



"Perdonadlo todo, todo. Háganlo siempre: ¡perdonen todo! Nosotros estamos para perdonar, otro estará para reñir". Es esta la advertencia que ha hecho esta mañana el Pontífice a los confesores de la basílica vaticana, con quienes se ha reunido en la Sala del Consistorio del Vaticano.

El Papa les ha recordado que la presencia de ellos en la basílica vaticana es "importante" para los fieles y los peregrinos, porque si bien la gran mayoría de las cuarenta mil personas que visitan la basílica de San Pedro cada día vienen por turismo, hay muchos de ellos que vienen hasta aquí después de un largo viaje "en búsqueda de la misericordia de Dios": "Ustedes les permiten encontrar al Señor de la misericordia en el sacramento de la Reconciliación".

Después, el Papa ha destacado tres aspectos particulares del ministerio que llevan adelante: la humildad, la escucha y la misericordia.

Humildad

Francisco les recuerda que, para ser buenos confesores, lo primero que tienen que hacer es convertirse en "penitentes en busca de perdón, difundiendo bajo las bóvedas imponentes de la Basílica Vaticana el perfume de una oración humilde, que implora e impetra piedad".

Escucha

Lo segundo que les pide el Papa es escuchar a todos, especialmente a los jóvenes y a los pequeños y recuerda que "escuchar no es sólo oír lo que las personas dicen, sino acoger sus palabras como don de Dios para la propia conversión".

El Papa ha dado indicaciones claras a los confesores de San Pedro: "Escuchad, no preguntéis tanto; no seáis psiquiatras, por favor, escuchad siempre, con mansedumbre". E insiste: "Cuanto menos habléis mejor: escuchad, consolad y perdonad. ¡Estáis ahí para perdonar!".

Y frente a un penitente que empieza a tener alguna dificultad, porque se avergüenza, el Papa les recomienda que "aunque no hayan comprendido nada" les digan un humilde: "He comprendido", porque no es tan importante si ustedes han comprendido o no, sino que "Dios lo ha comprendido".

Misericordia

Por último, el tercer aspecto: la misericordia. El Papa les recuerda que, como dispensadores del perdón de Dios, es importante que sean hombres de misericordia, alegres, generosos, dispuestos a comprender y a consolar: "El confesor debe ser cercano, misericordioso y compasivo" ha concluido.

Catholic Current - Forming Consciences for Faithful Citizenship



Archbishop William E. Lori, Vice President of the United States Conference of Catholic Bishops, discusses the importance of political participation in Catholic teaching. The bishops' teaching document *Forming Consciences for Faithful Citizenship: A Call to Political*

Responsibility and related materials are available online at www.FaithfulCitizenship.org.

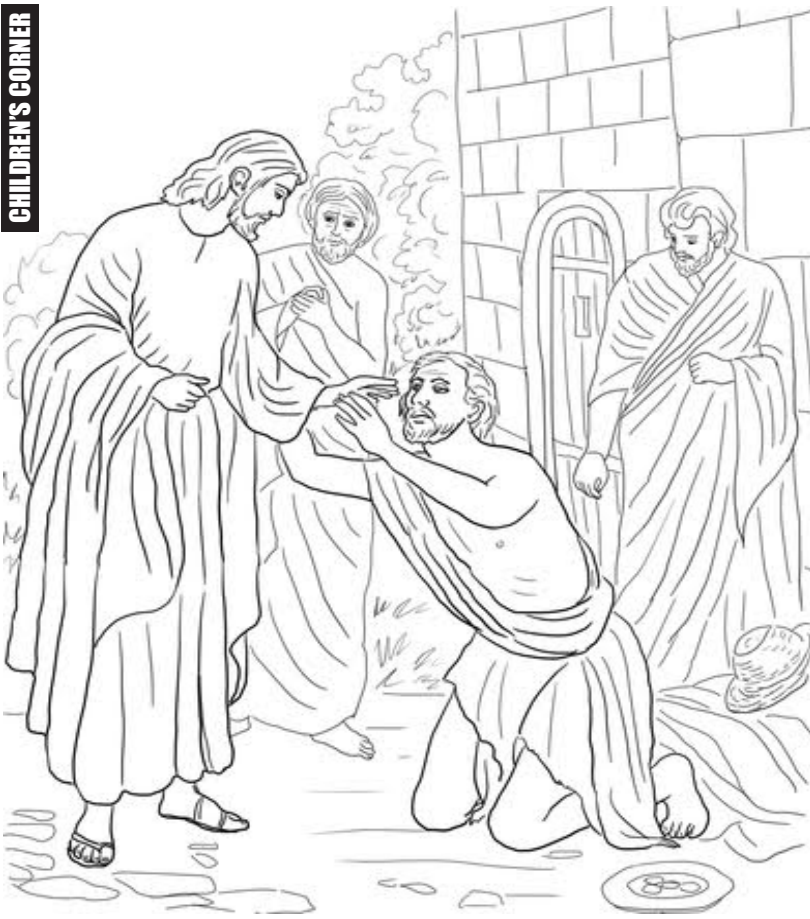
Disarmament Week: Need for arms control has never been more urgent

By Francesca Merlo

As the world marks UN Disarmament Week, global efforts to promote arms control are under the spotlight as the Holy See puts pressure on states to disarm and reduce the spread of weapons that fuel conflict and instigate violence.

The week, observed annually from October 24-30, encourages nations to focus on disarmament and arms reduction initiatives, a goal that remains critical as conflicts continue to rage across the globe.

The UN writes that "measures for disarmament are pursued for many reasons, including to maintain international peace and security, uphold the principles of humanity, protect civilians, promote sustainable development, foster confidence and trust among States, and prevent and end armed conflict."



PRAY FOR THE MEMBERS OF OUR PARISH WHO ARE ILL

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|-----------------------|----------------------|----------------------|
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| Merlinda Moreno | Virginia Mike Ortega | Nayhem Jimenez |
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| Alice & Carlos Castro | Ralph Cadena | Martha Legarreta |
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MOUNT CRISTO REY

2024 PILGRIMAGE

Saturday, Nov 23
Gates Open at 7am

Sacrament of Reconciliation
(Confession) at the base of the mountain,
Procession to the summit with recitation of the Stations of the Cross,
Feast of Christ the King
Vigil Mass at Summit

Immaculate Heart of Mary Cathedral

Contact IHM Office for more information or to apply

BE PRESENT TO THE ONE WHO IS PRESENT- AS WE LAY THE SINS OF THE WORLD AT THE FEET OF OUR LORD

Monthly HOLY HOUR OF REPARATION
Thursday, October 31 at 6:00 PM
in the Church

Collections: 10-20-2024		Upcoming 2nd Collections:
Sunday Collection:	\$4830	November 3: Support for our Brothers and Sisters in Roswell who are victims of the recent floodings.
2nd Collection: World Mission Sunday:	\$1453	Month of November: Christmas Flower Offering
Mail Donations:	\$744	
Front Office:	\$5202	
Gift Shop:	\$278	

Mass Intentions Weekday: \$10.00 • Weekend: \$15.00 • Prayer Request: Free
**** Please request Mass Intentions at least 2 weeks in advance. ****

Important Dates at IHM

All Hallow's Eve

Saint Costume Party

Thursday, October 31, 2024
5:30pm

Games, Crafts, Food,
a Saint Costume Contest
for the Kids, and MORE!

Bring a dish to share
and join Father Alejandro and
your fellow parishioners at a
celebration that follow's
Catholic Teaching

Holy Day of Obligation

All Saint's Day

Friday, November 1, 2024
English Masses: 8:15am, 12:10pm
and 5:30pm

Spanish Mass: 7:00pm

All Soul's Day

Saturday, November 2, 2024

English Mass: 8:15am

Not a Holy Day of Obligation

An Evening of Elegance

Fall Piano Concert and Dinner

Saturday, November 2, 2024

Concert at 6:45pm

Chiles en Nogada and Brisket
dinner to follow

Tickets: \$25

Mt. Cristo Rey Pilgrimage

Saturday, November 24, 2024

Reconciliation at Mountain Base,
Stations of the Cross climb,

Mass at the top celebrated
by Bishop Baldacchino

The Roman Catholic Diocese of Las Cruces requires that all clergy,
employees, and volunteers undergo a background check, participate in a

VIRTUS Protecting God's Children Training Module,
and sign a code of conduct every 5 years.



For questions in complying with these requirements
please contact our Safe Environment Coordinator,
Mary Frances Garcias for Assistance.

mgarcia@rcdlc.org

Building Project Fund Raffle

**\$10,000
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Tickets: \$25 Each

Drawing will be held following the
Dec. 24th Midnight Mass

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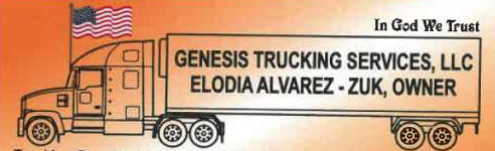
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