



The Immaculate Cristeros of San Joselito IHM Youth Group



They Meet Every Friday from 6pm-8pm Grades 7th to 12th are invited to attend!

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September 7, 2025

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**CLERGY**

**Bishop:** Most Rev. Peter Baldacchino, J.C.L.  
**Rector:** Very Rev. Alejandro Reyes Cardenas  
**Deacons:** Deacon Ed Fierro  
Deacon Ruben Gutierrez

**Office Hours**  
Monday - Friday 8:30 - 4:30p.m.

Luke 14, 25-33

**SCHEDULE OF LITURGIES/ MISAS**

**WEEKDAYS / FINES DE SEMANA**  
Saturday Vigil/Vigilia del sábado: 5:30p.m. (English)  
Sunday/domingo: 7:30 / 11:00a.m. (English)  
9:00a.m. (Español)

**WEEKDAYS / DIAS DE LA SEMANA**  
Monday-Saturday: 8:15a.m. (English)  
Tuesday / martes: 6:00p.m. (Español)  
Thursday / jueves: 6:00p.m. Hora Santa en (Español)  
Friday / viernes: 3:00p.m. Divine Mercy Chaplet (English)

**Baptism / Bautizos:** Classes offered every third Saturday of the month. Call the Office to Register for Classes  
Spanish: 10:00-12:00p.m.  
English: 10:00-12:00p.m.  
**Marriage:** Call the office for more info. Six months for prep.  
**Anointing of the Sick:** Upon Request  
**Reconciliation:**  
Monday - Friday 7:00-8:00a.m.  
Saturday: 4:00p.m.

Twenty-third Sunday in Ordinary Time  
Sunday, Sept. 7th 2025  
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**Registration:** We welcome new parishioners, winter visitors and visiting friends to our parish. New members should register by completing a WELCOME envelope available at the church office. A registration form will be mailed to you. Once it is complete and returned to the church or office you will be registered. **We encourage you to use your envelopes if you donation is a mothers one this help us to know that you are an active parishioner.**

Fr. Alejandro con los Hombres de Valor, reunidos para Fomentar la fe y el servicio en nuestra parroquia

Mass for Mather Teresa Feast Day. Gathering with our group of volunteers

September 5, 2025



Fr. Faltas on Gaza: 'It's truly an inhumane situation'



During a visit to Italy, Franciscan friar Ibrahim Faltas illustrates the terrible situation the people of the Holy Land region are living in, and warns that if things continue as they are, "there will truly be no Christians left."

By Kielce Gussie  
"The situation in Gaza is terrible", Fr. Ibrahim Faltas, a Franciscan friar of the Custody of the Holy Land, said during a visit to Italy during which he participated in several events, including a meeting with the Mediterranean Youth Council.

Speaking to Toscana Oggi—a weekly Italian publication—Fr. Faltas reflected on the current situation in Gaza.

**Deprived of everything**  
"People continue to die – from hunger, thirst, and the heat," he said, calling the situation inhumane. And poignantly, the Franciscan priest asked two questions: "Where is the international community? Where are human rights?"

On 1 September, Fr. Faltas explained that schools were reopened throughout the Holy Land, in Bethlehem and Jerusalem. However, in Gaza, children have been out of school for two years. "They are deprived of everything – education, healthcare. There are no doctors, no medicine", he said, adding that even playing is impossible for these children. They "have known nothing but war, fleeing, hiding, destruction, and rubble."

However, Fr. Faltas stressed, the humanitarian crisis is not limited to Gaza: "Bethlehem has become an open-air prison." He pointed out that with the checkpoints closed, people who used to work in Israel pre-war with daily work permits are now unable to do so. They cannot work or leave. People whose livelihoods depended on tourism have not worked in two years.

The Christian community in Bethlehem is also suffering as some 185 families have left, that's more than 700 people, Fr. Faltas explained. He warned that "if things continue like this, there will truly be no Christians left."

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2025-2026



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# Immaculate Heart of Mary Cathedral Parish

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# 2025



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From the

*Pastor*

On Counting the Cost  
Luke 14:25-33

Dear brothers and sisters,

This Sunday's Gospel is an invitation to follow Jesus—with all its implications. Jesus said this while He was on His way to Jerusalem, on His way to the cross. The crowds who were with Him thought He was on His way to an empire. That is why He spoke to them in this way.

How often are we like those people? We want to follow the Lord, but we don't want the cross. This passage is also a great lesson on detachment. Nowadays, we are not only attached to people but also to material things. If we pay attention to this Gospel, we will even have the opportunity to realize what place we are giving Jesus in our lives. The question is: Is He the priority of our lives—or the last?

According to William Barclay, in his Commentary on the Gospel of Luke (pp. 195-197), we must not take Jesus' words with cold and unimaginative literalness. Eastern language is always as vivid as the human mind can make it. When Jesus tells us to “hate” our nearest and dearest, He does not mean that literally. He means that no love in life can compare with the love we must bear for Him.

This passage reveals two powerful truths:

It is possible to be a follower of Jesus without being a disciple.

A Christian's first duty is to count the cost of following Christ.

The tower the man intended to build was probably a vineyard tower. Vineyards were often equipped with towers from which watchmen guarded against thieves who might steal the harvest. An unfinished building is always a source of humiliation. In Scotland, for example, we may think of the unusual structure called McCaig's Folly, which stands behind Oban. In every sphere of life, a person is called to count the cost.

I loved my parents, and I will always love them—even though they have died or “gone home.” But let me share with you that they were the first to teach me how to love God above all things, how to make Him the first priority of my life, and how to love Him with all my heart, soul, and understanding.

Let us be careful not to misinterpret this passage. It is not about hating those whom He Himself has asked us to honor. Again, it uses allegorical language to help us understand how we should love Him. It is not an egotistical petition. On the contrary, when you love God—who is the source of love—you can love others. When you make God the first priority of your life, you become capable of loving others because His love is unconditional and divine.

“In every age, O Lord, you have been our refuge.”  
(Psalm 90:3-4, 5-6, 12-13, 14, 17)

In times when we humbly realize that we have failed to love God as we should—and our neighbors, which is the first commandment—let us ask God to help us, to guide us, and to protect us from the one who does not want us to love, but to hate in order to destroy.

Let us unite our prayers with our Pope, who constantly calls us to work for peace, unity, and reconciliation—among ourselves and in places where the most affected are the innocent and the most vulnerable. There is a humanitarian crisis, and as human beings, we are called to see the face of God in our brothers and sisters who are suffering today and who are deprived of everything.

During a visit to Italy, Franciscan friar Ibrahim Faltas illustrated the terrible situation of the people in the Holy Land region and warned that if things continue as they are, “there will truly be no Christians left.”

If we do not care for and love our own people, how can we care for and help others? Our mission, as Mission to All Saints, is to care for others. If we say that we love God—whom we don't see—but do not love our brothers—whom we do see—we become liars. We cannot be indifferent to the suffering of others. Where there is love, there is God. Therefore, let us love.

As the song says:

“Let there be peace on earth, and let it begin with me.”

Sincerely,  
Father Alejandro Reyes Cárdenas Rector.

Del

Pastor

Sobre calcular el costo  
Lucas 14, 25–33

Queridos hermanos y hermanas:

El Evangelio de este domingo es una invitación a seguir a Jesús, con todas sus implicaciones. Jesús pronunció estas palabras mientras iba camino a Jerusalén, camino a la cruz. Las multitudes que lo acompañaban pensaban que se dirigía a un imperio. Por eso les habló de esa manera.

¿Cuántas veces somos como esas personas? Queremos seguir al Señor, pero no queremos la cruz. Este pasaje también nos ofrece una gran lección sobre el desapego. Hoy en día, no solo estamos apegados a las personas, sino también a las cosas materiales. Si prestamos atención a este Evangelio, incluso tendremos la oportunidad de darnos cuenta del lugar que le damos a Jesús en nuestras vidas. La pregunta es: ¿Es Él la prioridad en nuestras vidas, o el último?

Según William Barclay, en su Comentario al Evangelio de Lucas (pp. 195–197), no debemos tomar las palabras de Jesús con frialdad ni literalidad sin imaginación. El lenguaje oriental es siempre tan vívido como la mente humana puede hacerlo. Cuando Jesús nos dice que debemos “odiar” a nuestros seres más cercanos, no lo dice literalmente. Lo que quiere decir es que ningún amor en la vida puede compararse con el amor que debemos tener por Él.

Este pasaje revela dos verdades fundamentales:

Es posible ser seguidor de Jesús sin ser su discípulo:

El primer deber del cristiano es calcular el costo de seguir a Cristo.

La torre que el hombre quería construir probablemente era una torre de viñedo. Los viñedos solían tener torres desde las cuales los vigilantes protegían la cosecha de los ladrones. Un edificio sin terminar siempre es motivo de vergüenza. En Escocia, por ejemplo, podemos pensar en la estructura inusual llamada McCaig’s Folly, que se encuentra detrás de Oban. En todos los ámbitos de la vida, se nos llama a calcular el costo.

Amé a mis padres, y siempre los amaré, aunque hayan fallecido o “regresado a casa.” Pero permítanme compartir con ustedes que ellos fueron los primeros en enseñarme a amar a Dios por encima de todas las cosas, a hacerlo la primera prioridad en mi vida, y a amarlo con todo mi corazón, alma y entendimiento. Tengamos cuidado de no malinterpretar este pasaje. No se trata de odiar a quienes Él mismo nos ha pedido honrar. Una vez más, se utiliza un lenguaje alegórico para ayudarnos a comprender cómo debemos amarle. No es una petición egoísta. Al contrario, cuando amas a Dios—quien es la fuente del amor—puedes amar a los demás. Cuando haces de Dios la primera prioridad en tu vida, te vuelves capaz de amar a los demás porque Su amor es incondicional y divino.

“Tú, Señor, has sido nuestro refugio de generación en generación.”

(Salmo 90, 3–4. 5–6. 12–13. 14. 17)

En los momentos en que reconocemos humildemente que hemos fallado en amar a Dios como deberíamos—y a nuestro prójimo, que es el primer mandamiento—pidamos a Dios que nos ayude, que nos guíe y que nos proteja del que no quiere que amemos, sino que odiamos para destruir.

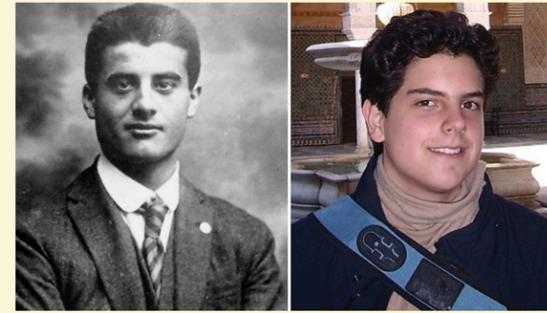
Unamos nuestras oraciones a las del Papa, quien constantemente nos llama a trabajar por la paz, la unidad y la reconciliación—entre nosotros y en lugares donde los más afectados son los inocentes y los más vulnerables. Hay una crisis humanitaria, y como seres humanos estamos llamados a ver el rostro de Dios en nuestros hermanos y hermanas que hoy sufren y están privados de todo.

Durante una visita a Italia, el fraile franciscano Ibrahim Faltas ilustró la terrible situación del pueblo en la región de Tierra Santa y advirtió que, si las cosas continúan como están, “realmente no quedarán cristianos.” Si no cuidamos y amamos a nuestra propia gente, ¿cómo podremos cuidar y ayudar a los demás? Nuestra misión, como Misión a Todos los Santos, es cuidar de los demás. Si decimos que amamos a Dios—al que no vemos—pero no amamos a nuestros hermanos—que sí vemos—nos convertimos en mentirosos. No podemos ser indiferentes al sufrimiento de los demás. Donde hay amor, allí está Dios. Por lo tanto, amemos.

Como dice la canción:

“Que haya paz en la tierra, y que empiece por mí.”

Sinceramente,  
Padre Alejandro Reyes Cárdenas Rector.



## Semeraro: Frassati y Acutis, jóvenes santos de la calle

En diálogo con los medios vaticanos, el prefecto del Dicasterio para las Causas de los Santos habla sobre la santidad juvenil de los dos beatos que serán canonizados por el Papa León XIV en la Plaza de San Pedro el domingo 7 de septiembre. Jóvenes comunes que hicieron del seguimiento del Evangelio su razón de vida.

## Pope to Joint Working Group: Unity amid divided world

The plenary session of the Joint Working Group between the Catholic Church and the World Council of Churches (WCC) concluded on 3 September. The meeting aimed at exchanging experiences, strengthening relationships, and exploring new priorities. Speaking to Vatican News, Archbishop Flavio Pace, Secretary of the Dicastery for Promoting Christian Unity, reflected on the group’s work and their audience with Pope Leo XIV.



### Archbishop Flavio Pace, what emerged from the second session of the work?

The second session of this phase of the Joint Working Group, as is customary, was primarily dedicated to helping the members of the group – especially those from the World Council of Churches – gain a deeper understanding of the Roman Curia.

The workshop was particularly enriching. Instead of visiting each dicastery individually, we brought together small groups of four representatives from various dicasteries or curial institutions. They gave short presentations on their work and engaged in a dynamic, synodal-style dialogue. Participants included representatives from the Secretariat of State, the Dicastery for Promoting Integral Human Development, the Dicastery for Evangelization, the Dicastery for Divine Worship, the Dicastery for Interreligious Dialogue, and the General Secretariat of the Synod.

This offered participants a tangible sense of a Curia that is alive – one that listens, interacts, and walks together, each according to its own area of expertise. So, when this second phase takes place in Rome, as it traditionally does, it will be an opportunity for deep encounter and listening.

We also heard from Cardinal Prefect Kurt Koch, who spoke about the current challenges facing the Dicastery for Promoting Christian Unity.

After, the Joint Working Group resumed its internal work, divided into three subcommissions – composed of both Catholic members and representatives of the WCC – to address certain topics. As is customary, these discussions will likely result in a joint document at the end of the group’s mandate. It is worth noting that the current mandate runs until 2030, and its findings will be presented both to the Catholic Church and the World Council of Churches. This is, therefore, a long-term and ongoing effort.

### The meeting with Pope Leo...

It was a truly beautiful encounter. First of all, because the Holy Father made room in his schedule and received us before the General Audience.

Originally, it was supposed to be a brief greeting – a chance to introduce ourselves and take a group photo. But in fact, the Pope took the time to speak with each participant individually, asking where they came from and which Church or tradition they represented.

Before the Our Father, the blessing, and the group photo, the Pope offered us a personal word of encouragement. He particularly emphasized that this joint effort between the Catholic Church and the World Council of Churches must continue, especially now – when the world is so deeply divided and wounded – because the call to unity is more urgent than ever.

Christian witness, and the witness of the Churches, must be a call to unity and communion.

By inviting us to pray the Our Father together, the Pope reminded us that the true source and strength of unity is found in our relationship with Christ – in calling upon God as Father.

He then gave us his blessing. So it turned out to be a much more meaningful encounter than expected: he gave us more time than planned, and his simple words filled us with joy, renewed hope, and a deeper sense of responsibility toward this mission of communion. Vatican News

## El Papa: Nuestras fragilidades son un puente hacia el cielo

En la audiencia general en la plaza de San Pedro, el Pontífice reflexiona sobre la humanidad de Cristo en los últimos momentos antes de su muerte, cuando en la cruz dice tener sed y le ofrecen una esponja empapada en vinagre. “En la sed de Cristo podemos reconocer toda nuestra sed”. “No hay nada más humano, nada más divino, que saber decir: necesito”.

Vatican News

“La medida de nuestra humanidad no la da lo que podemos conquistar, sino la capacidad de dejarnos amar y, cuando es necesario, también ayudar”

Lo afirmó el Papa León XIV en la catequesis de la audiencia general de hoy, 3 de septiembre, ante los numerosos fieles congregados en la Plaza San Pedro, a quienes saludó durante su larga vuelta en papamóvil antes del comienzo de su meditación. “En una época que premia la autosuficiencia, la eficiencia, el rendimiento” el Pontífice invita reconocer los propios límites y fragilidades para conocer el amor de Dios.

El Obispo de Roma centra su reflexión en el pasaje evangélico de Juan, que relata “el momento más luminoso y a la vez más oscuro de la vida de Jesús”, es decir, los últimos instantes antes de su muerte, en el cual dice que tiene “sed” y se le ofrece una esponja empapada en vinagre. En ese “grito silencioso”, explica el Papa, hay un Dios que “ha querido compartir todo de nuestra condición humana” y “se deja atravesar también por esta sed”. En la sed de Cristo podemos reconocer toda nuestra sed. Y aprender que no hay nada más humano, nada más divino, que saber decir: necesito. No temamos pedir, sobre todo cuando nos parece que no lo merecemos. No nos avergoncemos de tender la mano. Es precisamente allí, en ese gesto humilde, donde se esconde la salvación.

El hombre no se realiza en el poder

“En la cruz, Jesús no aparece como un héroe victorioso, sino como un mendigo de amor. No proclama, no condena, no se defiende. Pide, humildemente, lo que por sí solo no puede darse de ninguna manera”, subraya el Papa. Y explica que Cristo, al afirmar que tiene sed, “manifiesta su humanidad y también la nuestra”, porque “ninguno de nosotros puede bastarse a sí mismo. Nadie puede salvarse por sí mismo” insiste el Santo Padre. “La vida se ‘cumple’ no cuando somos fuertes, sino cuando aprendemos a recibir”.

Esta es la paradoja cristiana: Dios salva no haciendo, sino dejándose hacer. No venciendo al mal con la fuerza, sino aceptando hasta el fondo la debilidad del amor. En la cruz, Jesús nos enseña que el ser humano no se realiza en el poder, sino en la apertura confiada a los demás, incluso cuando son hostiles y enemigos. La salvación no está en la autonomía, sino en reconocer con humildad la propia necesidad y saber expresarla libremente.

Sed de amor y justicia

El Papa evidencia además que el “cumplimiento de nuestra humanidad en el diseño de Dios no es un acto de fuerza, sino un gesto de confianza. Jesús no salva con un golpe de efecto, sino pidiendo algo que por sí solo no puede darse”.

Y aquí se abre una puerta a la verdadera esperanza: si incluso el Hijo de Dios ha elegido no bastarse a sí mismo, entonces también su sed –de amor, de sentido, de justicia– no es un signo de fracaso, sino de verdad.

Pedir no es indigno sino liberador

Una verdad simple pero difícil de aceptar, nota el Papa, observando que “vivimos en una época que premia la autosuficiencia, la eficiencia, el rendimiento”.

Sin embargo, el Evangelio nos muestra que la medida de nuestra humanidad no la da lo que podemos conquistar, sino la capacidad de dejarnos amar y, cuando es necesario, también ayudar. Jesús nos salva mostrándonos que pedir no es indigno, sino liberador. Es el camino para salir de la ocultación del pecado, para volver al espacio de la comunión. Desde el principio, el pecado ha generado vergüenza. Pero el perdón, el verdadero, nace cuando podemos mirar de frente nuestra necesidad y ya no temer ser rechazados.

En el pedir se abre un camino de libertad

“La sed de Jesús en la cruz es entonces también la nuestra” asegura León XIV. “Es el grito de la humanidad herida que sigue buscando agua viva. Y esta sed no nos aleja de Dios, sino que nos une a Él”. Y asegura que si tenemos el valor de reconocerla, podemos descubrir que también nuestra fragilidad es un puente hacia el cielo”.

Precisamente en el pedir –no en el poseer– se abre un camino de libertad, porque dejamos de pretender bastarnos a nosotros mismos. En la fraternidad, en la vida sencilla, en el arte de pedir sin vergüenza y de ofrecer sin cálculo, se esconde una alegría que el mundo no conoce. Una alegría que nos devuelve a la verdad original de nuestro ser: somos criaturas hechas para dar y recibir amor.



## What is happening

- 5K RUN – September 27, 2025  
Registration is now open!  
Sign up in the parish office today and be part of the run!
- CARRERA 5K – 27 de septiembre de 2025  
¡Inscripciones abiertas!  
Regístrate en la oficina parroquial y participa en la carrera.
- Catechism classes will start  
September 10, 2025  
6:00-7:00pm
- Las clases de catecismo empezarán el 10 de septiembre de 2025.  
6:00-7:00pm



### Baptism sign up Registros de Bautizo

If you are a new parents or parent and plan to have your baby baptized at Immaculate Heart of Mary, we invite you.

Si usted es un nuevo padre o madre y planea bautizar a su bebé en el Inmaculado Corazón de María, lo invitamos.

Classes offered every third Saturday of the month.  
Clases se ofrecen cada tercer sábado del mes.

September / septiembre, 20,2025  
October / octubre 18, 2025  
November / noviembre

Spanish: 10:00-12:00p.m.  
English: 10:00-12:00p.m.  
Días de los Bautizos (domingo)

7 de septiembre del 2025  
5 de noviembre del 2025

Day's of Baptism English (Sunday)  
September 28, 2025  
November 26, 2025

Call the Office to Register for Classes and register to baptized. For more information call the office  
Llamen a la oficina para registrarse para las clases, o para Bautizar. Para mas informacion llame a la oficina

## MASS INTENTIONS



### Vigil / vigilia Saturday / sábado September 6<sup>th</sup>

5:30p.m. †Carlos & Maria Gallegos  
(Granados & Family)  
†Daisy Levy (by Family)

### Sunday / domingo September 7<sup>th</sup>

7: 30a.m. †Lorenzo & Lillie Marin (by Their Children)  
9:00a.m. † Guadalupe Salazar (por Familia Ortega)  
(Sp) † Flabio & Rosa Gonzales (por Juan Aragon)  
† Narciso Melendez aniversario  
(por Kids & grandkids)  
Almas del Purgatorio

11:00a.m. †Holy souls of the Purgatory

### Monday / lunes September 8<sup>th</sup>

8: 15a.m. Thanksgiving to Jesus Christ  
(by Denis Munoz Ingram & Family)

### Tuesday / martes September 9<sup>th</sup>

8:15a.m. †Gorgonio McKinley (by Family)

6:00p.m. Almas del Purgatorio  
(Sp)

### Wednesday / miércoles September 10<sup>th</sup>

8:15a.m. †Luz Elena (by Josefina Vargas)

### Thursday / jueves September 11<sup>th</sup>

8:15a.m. †Sigifredo Aguirre (by Gutierrez Family)

### Friday / viernes September 12<sup>th</sup>

8:15a.m. †Joshua Gonzales (by Sandra Guerrero)

### Saturday / sábado September 13<sup>th</sup>

8:15a.m. Holy souls of Purgatory

The Parable of Counting The Cost  
Luke 14:25-33

I knew you couldn't finish! hahaha



Luke 14:29- Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him...

## Parish Ministries

- Adults Confirmation
- Altar servers
- Alter Society
- Baptism Catechists
- Bereavement
- Eucharistic Adoration Holy hour
- Extraordinary Minister of the holy Hour
- Extraordinary Minister of the holy Hour to homebound
- Fisher of men - Vocational formation
- Financial committee
- Knight of Columbus
- Lectors
- Los Hombres de Valor
- MDS Marriages Group
- MFCC
- Mother Teresa of Calcutta
- Mujeres a los pies de Jesus-Fe, Servicio y formación
- OCIA Core Team (catechists)
- Pastoral council
- Pascuales
- Religious Education:
  - Ages 7 to 18 years of age
  - 2<sup>nd</sup> to 12 grades
  - Kinder to 1<sup>st</sup> Grade - Family in faith
- Rosary Makers
- Sacristan
- Sacred Heart Society
- St. Joselito Youth Group
- Talleres de Oración y Vida
- Talitha Kum - Overcoming addiction w/ Personal support
- Ushers
- Wedding Sacristan/Server

If you wish to be involved in one of our ministries, call our office (575) 524-8563

For our relationship with all of creation

SEPTEMBER 2025



## Money Collection

1<sup>st</sup> Collection .....\$5,545.00  
 Mail-ins.....\$1,281.00  
 Office.....\$1,030.00  
 Gift shop .....\$456.60



## Saint of the week / Santo de la semana

### Saint Peter Claver's

A native of Spain, young Jesuit Saint Peter Claver left his homeland forever in 1610 to be a missionary in the colonies of the New World. He sailed into Cartagena, a rich port city washed by the Caribbean. He was ordained there in 1615.



### s. Pedro Claver

Nativo de España, el joven jesuita San Pedro Claver dejó su tierra natal para siempre en 1610 para ser misionero en las colonias del Nuevo Mundo. Llegó a Cartagena una rica ciudad portuaria bañada por el Caribe. Fue ordenado sacerdote allí en 1615.

By this time the slave trade had been established in the Americas for nearly 100 years, and Cartagena was a chief center for it. Ten thousand slaves poured into the port each year after crossing the Atlantic from West Africa under conditions so foul and inhuman that an estimated one-third of the passengers died in transit. Although the practice of slave-trading was condemned by Pope Paul III and later labeled "supreme villainy" by Pope Pius IX, it continued to flourish. Saint Peter Claver's predecessor, Jesuit Father Alfonso de Sandoval, had devoted himself to the service of the slaves for 40 years before Claver arrived to continue his work, declaring himself "the slave of the Negroes forever."

As soon as a slave ship entered the port, Peter Claver moved into its infested hold to minister to the ill-treated and exhausted passengers. After the slaves were herded out of the ship like chained animals and shut up in nearby yards to be gazed at by the crowds, Claver plunged in among them with medicines, food, bread, brandy, lemons, and tobacco. With the help of interpreters he gave basic instructions and assured his brothers and sisters of their human dignity and God's love. During the 40 years of his ministry, Claver instructed and baptized an estimated 300,000 slaves.

Saint Peter Claver's apostolate extended beyond his care for slaves. He became a moral force, indeed, the apostle of Cartagena. He preached in the city square, gave missions to sailors and traders as well as country missions, during which he avoided, when possible, the hospitality of the planters and owners and lodged in the slave quarters instead. After four years of sickness, which forced the saint to remain inactive and largely neglected, Saint Peter Claver died on September 8, 1654. The city magistrates, who had previously frowned at his solicitude for the black outcasts, ordered that he should be buried at public expense and with great pomp. Peter Claver was canonized in 1888, and Pope Leo XIII declared him the worldwide patron of missionary work among black slaves.

Para entonces, la trata de esclavos ya se había establecido en América desde hacía casi 100 años, y Cartagena era uno de sus principales centros. Cada año llegaban al puerto unos diez mil esclavos después de cruzar el Atlántico desde África Occidental en condiciones tan horribles e inhumanas que se calcula que un tercio de los pasajeros moría en el trayecto. Aunque la práctica de la trata de esclavos fue condenada por el Papa Pablo III y más tarde calificada de "villanía suprema" por el Papa Pío IX, continuó floreciendo.

El predecesor de San Pedro Claver, el padre jesuita Alfonso de Sandoval, se había dedicado al servicio de los esclavos durante 40 años antes de que Claver llegara para continuar su labor, declarándose a sí mismo "esclavo de los negros para siempre". Tan pronto como un barco negrero entraba en el puerto, Pedro Claver bajaba a sus bodegas infestadas para atender a los pasajeros maltratados y exhaustos. Después de que los esclavos fueran sacados de la nave como animales encadenados y encerrados en corrales cercanos para ser contemplados por las multitudes, Claver se lanzaba entre ellos con medicinas, alimentos, pan, brandy, limones y tabaco. Con la ayuda de intérpretes les daba instrucciones básicas y aseguraba a sus hermanos y hermanas su dignidad humana y el amor de Dios. Durante los 40 años de su ministerio, Claver instruyó y bautizó a unos 300,000 esclavos.

El apostolado de San Pedro Claver se extendió más allá de la atención a los esclavos. Se convirtió en una fuerza moral, de hecho, en el apóstol de Cartagena. Predicaba en la plaza de la ciudad, daba misiones a marineros y comerciantes, así como en el campo, donde evitaba, siempre que era posible, la hospitalidad de los hacendados y propietarios, y se alojaba en los barrios de esclavos. Tras cuatro años de enfermedad, que lo obligaron a permanecer inactivo y en gran medida olvidado, San Pedro Claver murió el 8 de septiembre de 1654. Los magistrados de la ciudad, que anteriormente habían desaprobado su solicitud por los marginados negros, ordenaron que fuera sepultado a expensas públicas y con gran pompa. Pedro Claver fue canonizado en 1888, y el Papa León XIII lo declaró patrono mundial de las misiones entre los esclavos negros.

### Pray for the Members of Our Parish

#### Who Are Ill

Mary y Tony Gallegos	Jennette & Jessie
Phyllis Larkin	Margie y Carlos
Caesar Lopez	Armendariz
Raymond Matlak	Stella Armenta
Lupe Mirabel	Christina Arrieta
Deacon Ed Misquez	Mrs. Arvizu
Mr. & Mrs. Montoya	Daniel J. Castillo
Msgr. Juan Moreno	Alice & Carlos Castro
Lucy & Nacho	Alice Romero
Jackie Ontiveros	Bill & Raquel Chubb
Virginia y Mike Ortega	Joe Contreras
Martha Rivera	Narciso Dominguez
Julieta Rojas	Rick & Gerry Duran
Rose Sedillo	Ed Fragoso
Daniel Telles	Mother Maria
Sally Torres	Harry A. Lujan
Ralph Trevizo	Alice Lujan
Silvia Briseno	Elizah & Zurayah
Mr. & Mrs. Zapta	Benavidez family
Ceylon Mendenall	Stephana
Jamed Adaime	Marvin Dubbin
Jose Luis Moncada	Olivia Marshall
Ignacio Romero	Pearl Whitcomb
Josephine Chavez	Valito Sanchez
Deoson	Pearl L. Whitcomb
Luke Simmons	
Beverly Zubia	