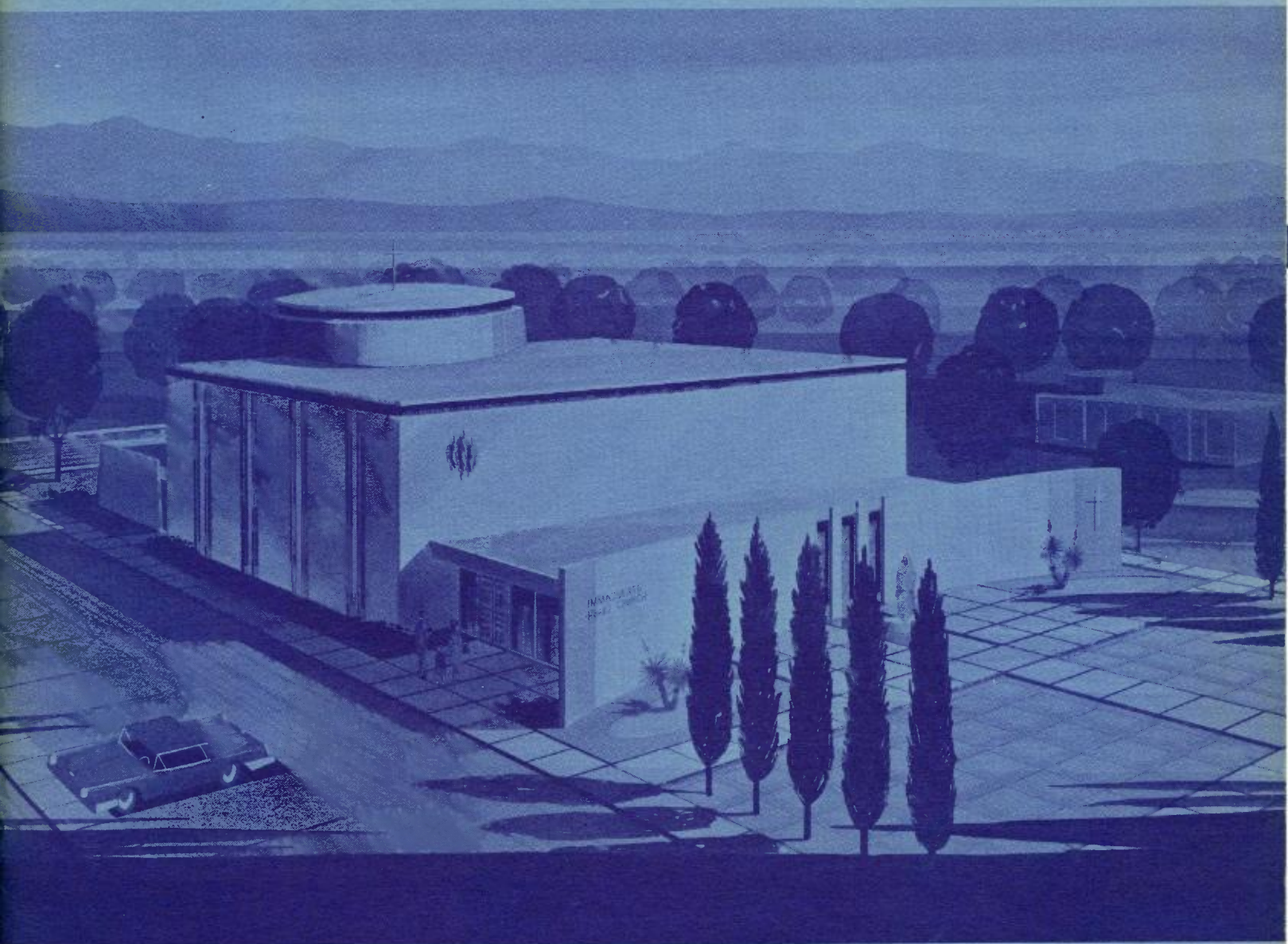


*History file*

# IMMACULATE HEART of MARY CHURCH

LAS CRUCES, NEW MEXICO

## DEDICATION PROGRAM



HOLY NAME DAY RALLY

For

DIOCESE of EL PASO

May 22, 1966





HIS EXCELLENCY, S. M. METZGER

*Bishop of El Paso*

# 1947

# IMMACULATE HEART of MARY

# 1966

Perhaps all history is but a study in contrasts between what once was and what is now; and over the universal record men have hung the masks of Comedy and Tragedy — so near allied that, as seen only from the surface, they show but a single difference: the lips of Comedy upward-tilting toward fulfillment — those of Tragedy sloping downward toward doom.

Of course there are contrasts to be found in the short history of Immaculate Heart of Mary parish; but after brief acknowledgement of those souls who lament all change as tragic and who sorrow over any remembrance of things past, it is necessary in the cause of truth to affirm that in this record hope prevails; and fulfillment of many works and prayers stands solidly proclaimed in the beauty of the new church.

Surely, however, we admit the contrast between past days and the present moment. We remember the isolation of the little chapel-of-ease that Father David J. Kirgan built between 1947 and 1948 on what was then the dusty and unfrequented corner of Idaho and Espina, where flash floods still rushed periously close when the infrequent rains came. Few of the town's Catholics had ever actually seen the chapel; and to those who had, it was a glimpse from a distance as they ventured down Solano, that stretch of bad, unsettled road from Lohman to the College. In those days, few of the chapel's two hundred and fifty seats were ever filled all at one time.



Rev. William H. Ryan

Then came the change that transformed New Mexico from a realm not readily identifiable as a *bona fide* state of the Union in the minds of many Americans on the "outside," into one of the fastest-growing regions in our country, when people flooded into the Enchanted Land from north to south to begin the work of the new post-war age. Many of them from White Sands came to the quiet corner where the chapel stood; and it was changed.

It was made a separate parish under the name of the Immaculate Heart of Mary in 1953, with Father William H. Ryan as pastor. His rectory and office were in a small house across the street from the spot where the school now stands, and so rapid was the growth of the new parish that these temporary quarters seemed inadequate almost within weeks. Masses were now attended by increasing crowds, and the two hundred and fifty seats offered increasingly insufficient accommodations for them. With the people came their children, and in 1957 — only four years after his becoming pastor — Father Ryan saw the completion of the beautiful new school where the Sisters of the Most Precious Blood, who came that same year, were to offer the little ones the Catholic education which is their birth-right.

So many children came, and then so many more, that the Sisters needed help. Then the lay-apostolate began, with two girls from Philadelphia who came to fill this urgent need. Their sacrifice and that of those other young women

## 1947 IMMACULATE HEART OF MARY (CONTINUED)

who came after has enabled the school to continue under the pressures of the ever-increasing enrollment, with no increase in the number of teaching sisters.



*Rev. Everett Finley*

In 1960, when Father Ryan was transferred to the St. Genevieve's parish, Father Everett Finley came to replace him. Under the new pastor, the number of Catholic families continued to increase, and the need for a new and larger church became u r g e n t . Plans

were initiated, and a campaign to raise funds was started in January, 1965.

The new church was begun in September, 1965 to be finished in May, 1966. Its design is contemporary South-western. Before the building began, Father Finley returned to the Army as a chaplain, and Father Thomas O'Mahony was put in charge.

Certainly Father Tom, who took over for the duration of Father Finley's absence, is a continuing inspiration to the members of the parish with his own dedication to service and sacrifice. He extols the help constantly given him by the Rosary and Altar Society, and by the Holy Name Society, whose members have unstintingly performed their designated functions, and much besides.

At Father's suggestion, a Parish Committee was formed in September, 1965, to help in the administration of the parish. This is a permanent committee representing various professions and occupations with a diversity of knowledge and experience that proves invaluable in many matters including that of setting up an operating budget.

This is something new to the Immaculate

Heart of Mary parish, and to the Church; and is one example of the greater participation of the laity resulting from the Vatican Council.

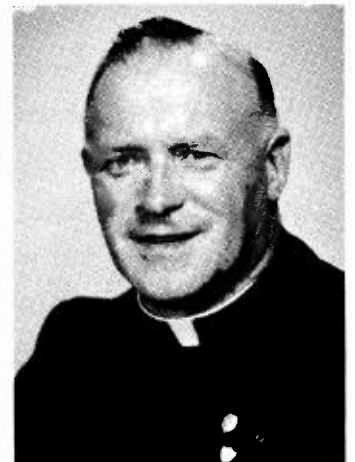
Likewise in keeping with the Council's concern that parochial schools maintain standards as high, or higher, than those of the public schools, a Parish Board of Education has been formed. The purpose of this board is to promote a better understanding of Catholic education, implement the policies of the diocesan office, be responsible for achieving a high standard of academic achievement, and set up an operating budget.

Serving on the Board are three professors from New Mexico State University, five of the officials and faculty from the Las Cruces public school system, and three local business men.

Then there is the Home and School Society, whose members have worked zealously toward the school's success, showing themselves willing to make any effort to safeguard their children's privilege to attend Catholic schools. Presently, in less than ten years since the school's completion, it enrolls three hundred and fifty students. Next year there will be a kindergarten with fifty pupils. The new teacher has her degree in education with special courses in guidance and psychology.

However, with this growth in both size and excellence (a notable achievement, since quantity and quality do not always go together), there are growing difficulties to be im-

m e d i a t e l y met and solved. The school has been losing financially during the past year, with the proliferation of its pupils and its determined progress toward increasing excellence of instruction. Here the



*Rev. Thomas J. O'Mahony*

## 1947 IMMACULATE HEART OF MARY (CONTINUED)

Home and School Society came forward to offer a voluntary increase in tuition. And the acquiring of two new classrooms must be effected to provide adequate space at once for the students already enrolled. This has been effected by giving the Sisters a new residence, in a building which up to the present has been the home of the Lay-Apostles.

There have been heavy demands on the members of the Confraternity of Christian Doctrine, from among whom have come all the lay teachers to cope with the many crowded classes which they gladly teach. There are eighteen Saturday morning classes for grades one through six; two Wednesday evening classes for grades seven and eight, and seven Sunday evening classes for the high school students, among whose teachers are several professors from the University.

But the greatest challenge lies ahead. To Father O'Mahony it confronts the most privileged segment of our society—the educated Catholic youth—in whom our greatest hope for the future must rest. It is evident that the school cannot continue without the help of the lay apostles; there are still only four Sisters, and the eight hundred families now in the parish will not decrease in number. Father envisions a kind of Catholic Peace Corps to guarantee the continuation of Catholic

education for Catholic children. It will consist of young Catholic men and women who have completed their college education, are certified to teach, and who will devote one year of their lives at a low stipend, to this most elevated of all commitments which their chosen profession is ever likely to offer them. With the University at hand, and with New Mexico's considerable population of young Catholic graduates, Father believes that many of them will come forward. He will actively invite them to come, convinced that they will not fail to respond.

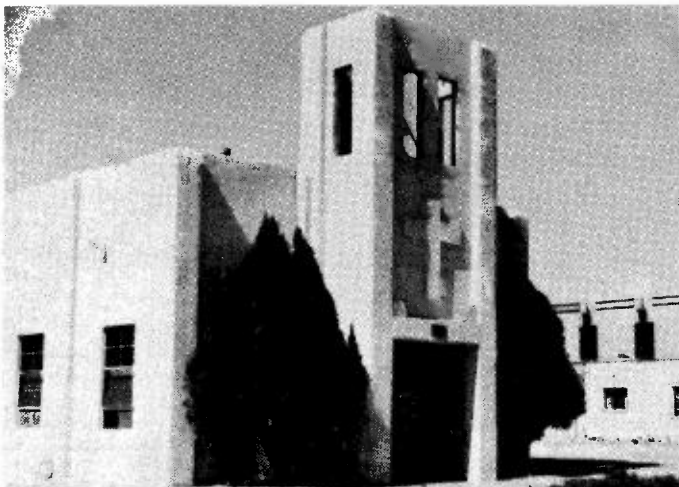
In this retrospective glimpse of the short, happy life of the parish, one thing strikingly emerges: the unity among its members, the devotion of its pastors, and the benevolence of the



*Rev. Lorenzo Maggion  
Ass't. Pastor*

Bishop. Contrast is everywhere; but unity prevails amid the diversity. In every step we trace, we can see the determined direction which has led through difficulty to this day of fulfillment, the day of the dedication of the new Immaculate Heart of Mary Church. And we see a compelling vision of the future, with parishioners and pastor, under the wise and loving guidance of their Bishop, the Most Reverend Sidney Matthew Metzger,

seeking always to attain new dimensions of growth to meet the ever-growing needs of our human and Catholic family.



*Old Church 1947-1966*

*Dr. Marion Hardman  
Professor of English  
New Mexico State University  
Las Cruces, New Mexico*



# PARISH ORGANIZATIONS



**PARISH BOARD OF EDUCATION.** Sitting: Lou Gomez, Mrs. Bonnie Cramer and Dr. G. Rogers. Standing: (L to R) Roman Paz, Ernesto Banegas, Paul Taylor, Ed Fields and Joe Flores.



**HOME AND SCHOOL ASSOC.** Left to right: Mrs. Earl Harris, Secretary; Willie Avalos, President; Mrs. Nestor Sandoval, Vice President; Mrs. Marcelino Garcia, Treasurer.



**ALTAR AND ROSARY SOCIETY.** Left to right: (Seated) Mrs. E. C. Houghton, Mrs. Edward Fernandez, Left to right: (Standing) Mrs. Odelio Baca, Father Thomas J. O'Mahony and Mrs. Toribio Apodaca.



**A MEETING OF THE OFFICERS** from C.C.D., Home & School, Holy Name, Parish Committee, School Board and Rosary & Altar.

# “THE MODERN WORLDS CHALLENGE TO THE CATHOLIC LAYMAN”

## WHAT ABOUT HOLY NAME

HOW CAN THE SOCIETY PROPERLY FULFILL ITS ROLE IN  
THE CHURCH TODAY?

*Louis C. Fink*

Special Lay Consultant to National Headquarters  
of the Holy Name Society

There cannot be any doubt about the role of the Holy Name Society in the Church. The Decrees of the Second Vatican Council make it clear that laymen *are* the Church, the “people of God.” The Holy Name Society is unquestionably the largest organization of laymen.

Since we laymen are the Church (just as much as priests and religious are the Church), we must now assume responsibility for the work of the Church. It is no longer permitted to leave the job to somebody else. We must deepen our own faith and spread the Word of God to those who have not heard it.

Vatican II also makes it clear that laymen must work in cooperation with their spiritual leaders. Cooperation means working together, side by side, in harness, as it were. Therefore, if any pastor is unwilling to sit down with his Holy Name men and plan a course of action for the parish, you can drop the idea of Holy Name right now. Similarly, of course, if the pastor offers to meet and the men do not show up, there is no cooperation . . . and lay action on that level can be abandoned.

Fortunately, in hundreds of parishes and dioceses, priests and laymen are sitting down together and planning their joint work. The literature which proves this is readily available.

Now, if the men are ready to move, begin with a big idea. Consider the needs of your parish first. What is the big problem? Education of children? Race relations? Understanding of other denominations? Indecent literature? Taking part in the liturgy?

Make a joint decision, priests and laymen together. Include almost any problem except finances; we know that tithing is the answer to the money problems. Holy Name can help to begin a tithing program, but essentially this calls for a meeting of the whole parish, not just the men of Holy Name!

Concentrate on just one of the problems. Don't tackle them all at once. Your efforts will be more fruitful if you approach just one topic at first.

With the problem selected, recruit the best manpower you can find. Ask the best organizer to plan your meetings. Put a banker or broker on the finance committee. Recruit men who can speak as speakers. Get a newspaper man to handle publicity. That is the whole idea inherent in the documents of the Council on the laity: that we use the professional skills of our laymen to assist the Church. Find out what a man makes his living at, and give him a similar assignment in Holy Name.

For example: I make my living by writing, and there is no use at all in asking me to help build the Nativity Scene next Christmas. But neither should a carpenter be handling your publicity.

*It is amazing how many Holy Name Societies stubbornly refuse to use the professional help available to them. I'll bet that many parish presidents here today (and many of their spiritual advisors) do not read the Holy Name Newsletter (available at a dollar a year from 141 East 65*

# HOLY NAME OFFICERS



(Standing) - Hubert Calkum, Gorgonio McKinley, Rueben Abeyta, Gabriel Paz, Willie Avalos & Al Rivera. (Seated) - Toribio Apodaca, Father T. J. O'Mahony & Raymond Rede. (Amador Studio Photo)

*Street, New York, N. Y. 10021) or "Alert," available for another dollar from National Council of Catholic Men, 1312 Massachusetts Avenue N. W., Washington 5, D. C. If your parish Holy Name Society cannot raise ten dollars to subscribe to these publications for your officers and pastor, you ARE in trouble.*

Just as you select one idea on the parish level, so should you select one topic on the diocesan level. I hope that this meeting of May 22 will avoid generalities and get down to specifics. In concert with your Bishop, select the most pressing problem of the diocese—and organize all your resources. Recruit the best men you have, plan an attack, communicate your ideas to each

parish. (You do have some means of communicating with parishes, don't you?) Set a timetable for the year. Hound your parish presidents for reports of progress.

Men want specific jobs. They want to know what Holy Name plans to do—not in New York, but right here in New Mexico and Texas. Not in 1970, but right now in 1966. So pick a job and get at it, right now. Announce some goals, however exalted they may be.

Then next year—when you meet again—make a report. Maybe you'll be proud of what has been done. Maybe you won't. But at least you'll be going forward, and that is the whole spirit of *aggiornamento*, the whole idea of renewal.

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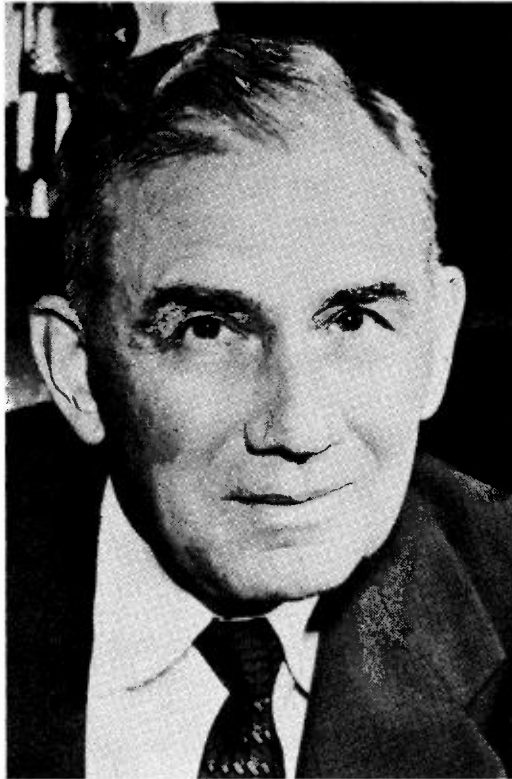
## HOLY NAME KEYNOTER GEN. HUGH MILTON

"The Modern World's Challenge to the Catholic Layman" will be the theme of today's meeting.

Hosted by the Holy Name Society of Immaculate Heart of Mary parish, Las Cruces, participants include representatives from all of the Catholic parishes in the 18 countries of Southern New Mexico and West Texas.

Discussion of family life; spiritual affairs; community affairs; international life and the organization and development of the Holy Name Society are some of the subjects under scrutiny. The rally and banquet will be held on the campus of New Mexico State University.

The Most Rev. Sidney M. Metzger, Bishop of El Paso will preside at benediction and will address the men on the "Role of the Catholic Layman" as defined by the Second Vatican Council.



General Hugh M. Milton, former under-Secretary of the Army, is the key-note speaker for the banquet to be held at the closing of the day's activities.

General Milton has been vice-president of the First National Bank of Dona Ana County since 1962. The retired Army Major General saw service in both

World War I and II and received many decorations for his service in the Pacific.

A noted educator, Milton has served as president of N. M. State University and N. M. Military Institute. He was assistant Secretary of the Army from 1953 to 1958 and under Secretary from 1958 to 1961.

He is presently secretary of the N. M. State Highway Commission, Las Cruces Commissioner for Urban Renewal, American Red Cross Fund chairman for N. M. and vice-president of the Mesilla Valley Chamber of Commerce.

# BLESSING OF A NEW CHURCH

(1. The doors of the church should be closed, and no one should remain inside. At the proper time the bishop (or the delegate priest) goes to the sacristy, where he vests with the assistance of the deacon and subdeacon. If a bishop presides he wears the gold-embroidered mitre and carries the crozier in his left hand.)

(2. Then, preceded by the acolytes with lighted torches, the cross-bearer, the clergy, he goes with his ministers to the doors of the church to be blessed. Arriving there (a bishop removes the mitre and the crozier) he sings the following with all present making the responses.

C: God, come to my rescue.

ALL: Lord, make haste to help me.

C: Glory be to the Father, etc.

ALL: As it was in the beginning, etc.

(3. After this the celebrant (a bishop wears the mitre), preceded by cross-bearer, acolytes, clergy and the people, walks around the outside of the church sprinkling the walls with holy water. He starts at the right of the church. During this time the choir sings.

C: (Ant). The Lord's dwelling is well founded ° on a firm rock.

Psalm 86

(During this psalm the choir, if the time element requires it, repeats the antiphon after every two verses:)

C: The Lord loves His foundation ° upon the holy mountain;

ALL: The gates of Sion ° more than any dwelling of Jacob.

C: Glorious things are said of you, ° O city of God.

ALL: I tell of Egypt and Babylon ° among those that know the Lord.

C: Of Philistia, Tyre, Ethiopia: ° This man was born there.

ALL: And of Sion, they shall say ° One and all were born in her.

C: And He who has established her ° is the Most High Lord."

ALL: They shall note, when the peoples are enrolled: ° "This man was born there."

C: And all shall sing in their festive dance: ° "My home is within you."

(The usual doxology is omitted but the above antiphon is repeated. If necessary the verses of the psalm may be repeated until the sprinkling of the walls is finished; but if it is finished earlier the psalm is broken off and the antiphon repeated as a conclusion.)

(4. After this the celebrant, standing before and facing the door of the church, hands over the aspersory and with hands folded sings the following in the ferial tone (a bishop removes the mitre);

C: The Lord be with you.

ALL: May He also be with you.  
Let us pray.

Almighty everlasting God, who are wholly present and wholly active in every place under your dominion; hearken to our humble prayers, and be the protector of this dwelling as you are its founder. Let no vileness of hostile powers prevail here, but by the working of the Holy Spirit may a faultless service always be rendered to you in this place, and a holy liberty abound; through Christ our Lord.

ALL: AMEN.

(5. Led by the cross-bearer the celebrant, along with the clergy and people, go in procession into the church; a bishop wears the mitre and carries the crozier. The chanters begin the Litany of the Saints, the invocations of which are not doubled. In the litany there is a threefold invocation of the saint in whose honor the church is blessed. When the celebrant arrives at the altar (a bishop kneels at the faldstool), all kneel in their place and make the responses. When the invocation *That you grant eternal rest to all the faithful departed* (R) *We beg you to hear us* has been said, the celebrant rises (a bishop takes the crozier in his left hand), and facing the nave of the church sings in the same tone:)

C: That you graciously visit this place.

ALL: We beg you to hear us.

C: That you appoint your angels to guard it.

ALL: We beg you to hear us.

(Then raising up his right hand he makes the sign of the Cross over the church, saying:)

C: That you bless this church for the honor of your name and that of St. (N).

ALL: We beg you to hear us.

(After this he kneels again (a bishop kneels at the faldstool), and the chanters resume the litany to the end.)

(6. At the end of the litany the celebrant rises (a bishop removes the mitre), and standing with hands joined and facing the altar sings the following in the ferial tone:)

Let us pray.

O Lord our God, manifest your glory to your saints, and show yourself present in this sanctuary built in your honor; and as you work great marvels in the children you have adopted, may your praises ever resound among the people who belong to you; through Christ our Lord.

ALL: Amen.

(7. Then the celebrant walks around the interior of the church sprinkling its walls with holy water, using an aspersory made of hyssop. Leaving the main altar

## BLESSING OF A NEW CHURCH (CONTINUED)

he begins at the gospel side and completes the circuit. In the meantime the choir sings the following antiphon and psalm.

C: (Ant) This is the house of the Lord built with a compact unity; ° it is well founded upon a firm rock.

Psalm 121

(During this psalm the choir, if the time element requires it, repeats the antiphon after every two verses:)

C: I rejoiced because they said to me, °“We will go up to the house of the Lord.”

ALL: And now we have set foot ° within our gates, O Jerusalem;

C: Jerusalem, built as a city ° with compact unity.

ALL: To it the tribes go up, the tribes of the Lord, ° according to the decree for Israel, to give thanks to the name of the Lord.

C: In it are set up judgment seats, ° seats for the house of David.

ALL: Pray for the peace of Jerusalem. ° May those who love you prosper;

C: May peace be within your walls, ° prosperity in your buildings.

ALL: Because of my relatives and friends ° I will pray for your good.

(The usual doxology is omitted, but the antiphon is repeated. If necessary the verses of the psalm may be repeated until the sprinkling of the walls is finished; but if it is finished earlier the psalm is broken off and above antiphon repeated as a conclusion.)

(8. Next the celebrant (a bishop retains the mitre) sprinkles with holy water the floor of the church, first in the middle from the altar to the main door, and then in the transept, from one wall to the other, starting on the gospel side. In the meantime the choir sings the following antiphon and psalm:

C: (Ant) This is none other ° than the house of God and the gate of heaven.

Psalm 83

(During this psalm the choir, if the time element requires it, repeats the antiphon after every two verses:)

C: How lovely is your dwelling place, ° O Lord of hosts!  
(Continued on page 21)

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## BLESSING OF A NEW CHURCH (CONTINUED)

ALL: My soul yearns and pines ° for the courts of the Lord.

C: My heart and my flesh ° cry out for the living God.

ALL: Even the sparrow finds a home, ° and the swallow a nest in which she puts her young. Your altars, O Lord of hosts, ° my King and my God.

C: Happy they who dwell in your house. ° Continually they praise you.

ALL: Happy the men whose strength you are; ° their hearts are set upon the pilgrimage;

C: When they pass through the arid valley, ° they make a spring of it; the early rain clothes it with generous growth.

ALL: They go from strength to strength; ° they shall see the God of gods in Sion.

C: O Lord of hosts, hear my prayer; ° hearken, O God of Jacob.

ALL: O God, behold our shield, ° and look upon the face of your anointed.

C: I had rather one day in your courts ° than a thousand elsewhere;

ALL: I had rather lie at the threshold of the house of my God ° than dwell in the tents of the wicked.

C: For a sun and a shield is the Lord God; ° grace and glory He bestows;

ALL: The Lord withholds no good thing, ° from those who walk in sincerity.

C: O Lord of hosts, ° happy the men who trust in you.

(The usual doxology is omitted, but the antiphon is repeated. If necessary the verses of the psalm may be repeated until the sprinkling of the floor is finished; but if it is finished earlier the psalm is broken off and the above antiphon is repeated as a conclusion.)

(9. After the sprinkling of the floor the celebrant returns to the altar, and facing the nave of the church and with hands joined sings the following in the ferial tone (a bishop removes the mitre):

C: The Lord be with you.

ALL: May He also be with you.

Let us pray.

God, who sanctify the places dedicated to your name, pour out your grace on this house of prayer, so that all who here invoke you may experience the help of your mercy; through Christ our Lord.

ALL: Amen.

C: The Lord be with you.

ALL: May He also be with you.

Deacon: Let us bless the Lord

ALL: Thanks be to God.

10. Then the celebrant (a bishop wears the mitre and carries the crozier) goes with his ministers to the sacristy, where, having removed the cope, he vests for the celebration of Mass. A bishop, however, may depute another priest to offer the Mass. In the meantime the clergy or ministers prepare the altar for the celebration of Mass. While this is happening the choir and the people sing.

C: (Ant) Confirm, O God, ° the work you have begun in us from your heavenly sanctuary, the new Jerusalem, alleluia, alleluia.

Psalm 95

(During the singing of this psalm the above antiphon is repeated after every two verses:)

C: Sing to the Lord a new song; ° sing to the Lord, all you lands.

ALL: Sing to the Lord; bless His name; ° announce His salvation, day after day.

C: Tell His glory among the nations; ° among all peoples, His wondrous deeds.

ALL: For great is the Lord and highly to be praised; ° awesome is He, beyond all gods.

C: For all gods of the nations are things of nought, ° but the Lord made the heavens.

ALL: Splendor and majesty go before Him; ° praise and grandeur are in His sanctuary.

C: Give to the Lord, you families of nations, give to the Lord glory and praise; ° give to the Lord the glory due His name.

ALL: Bring gifts, and enter His courts; ° worship the Lord in holy attire.

C: Tremble before Him, all the earth; ° say among the nations: the Lord is King.

ALL: He has made the world firm, not to be moved; ° He governs the people with equity.

C: Let the heavens be glad and the earth rejoice; let the sea and what fills it resound; ° let the plains be joyful and all that is in them.

ALL: Then shall all the trees of the forest exult before the Lord, for He comes; ° for He comes to rule the earth.

C: He shall rule the world with justice ° and the peoples with His constancy.

## LITANY OF THE SAINTS

P: Lord, have mercy.

ALL: Lord, have mercy.

P: Christ, have mercy.

ALL: Christ, have mercy.

P: Lord, have mercy.

ALL: Lord, have mercy.

P: Christ, hear us.

## BLESSING OF A NEW CHURCH (CONTINUED)

ALL: Christ, graciously hear us.

P: God, the Father in heaven.

ALL: Have mercy on us.

P: God, the Son, Redeemer of the world.

ALL: Have mercy on us.

P: God, the Holy Spirit.

ALL: Have mercy on us.

P: Holy Trinity, one God.

ALL: Have mercy on us.

Holy Mary, *pray for us* (\*)

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All holy angels and archangels,

All holy orders of blessed spirits,

St. John the Baptist,

St. Joseph

All holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnabas,

St. Luke,

St. Mark,

All holy apostles and evangelists,

All holy disciples of the Lord,

All holy Innocents,

St. Stephen,

St. Lawrence,

St. Vincent,

SS. Fabian and Sebastian

SS. John and Paul,

SS. Cosmas and Damian,

SS. Gervase and Protase,

All holy martyrs,

St. Sylvester,

St. Gregory,

St. Ambrose,

St. Augustine,

St. Jerome,

St. Martin,

St. Nicholas,

All holy bishops and confessors,

All holy doctors,

St. Anthony,

St. Benedict,

St. Bernard,

St. Dominic,

St. Francis,

All holy priests and levites,

All holy monks and hermits,

St. Mary Magdalen,

St. Agatha,

St. Lucy,

St. Agnes,

St. Cecilia,

St. Catherine,

St. Anastasia,

All holy virgins and widows,

(\*) After each invocation: "*Pray for us.*"

P: All holy men and women, Saints of God,

ALL: Intercede for us.

P: Be merciful,

ALL: Spare us, O Lord.

P: Be merciful,

ALL: Graciously hear us O Lord.

From all evil *deliver us, O Lord.* (\*)

From all sin,

From your wrath,

From sudden, and unprovided death,

From the snares of the devil,

## BLESSING OF A NEW CHURCH (CONTINUED)

From anger, hatred, and all ill will,  
From all lewdness,  
From lightning and tempest,  
From the scourge of earthquakes,  
From plague, famine, and war,  
From everlasting death,  
By the mystery of your holy incarnation,  
By your coming,  
By your birth,  
By your baptism and holy fasting,  
By your cross and passion,  
By your death and burial,  
By your holy resurrection,  
By your wondrous ascension,  
By the coming of the Holy Spirit, the Advocate,  
On the day of judgment,  
P: We sinners,  
ALL: We beg you to hear us (°°)  
That you spare us,  
That you pardon us,  
That you bring us to true penance,  
That you govern and preserve your holy Church,  
That you preserve our Holy Father and all ranks in  
the Church in holy religion.  
That you would humble the enemies of holy Church,  
That you give peace and true concord to all Christian  
rulers,  
That you give peace and unity to the whole Christian  
world,  
That you restore to the unity of the Church all who  
have strayed from the truth, and lead all unbelievers  
to the light of the Gospel,  
That you confirm and preserve us in your holy service,  
That you lift up our minds to heavenly desires,  
That you grant everlasting blessings to all our bene-  
factors,  
That you deliver our souls and the souls of our brethren,  
relatives, and benefactors from everlasting damn-  
ation.  
That you give and preserve the fruits of the earth,  
That you grant eternal rest to all the faithful depart-  
ed, (°°°)  
That you graciously hear us, Son of God.

(°°°) In the blessing of a new church the priest rises  
here, and making the sign of the cross inserts a  
special invocation.

P: Lamb of God, who take away the sins of the  
world,  
ALL: Spare us, O Lord,  
P: Lamb of God, who take away the sins of the  
world,  
ALL: Graciously hear us, O Lord.  
P: Lamb of God, who take away the sins of the  
world,  
ALL: Have mercy on us, O Lord.  
P: Christ, hear us.  
ALL: Christ, graciously hear us.  
P: Lord, have mercy.  
ALL: Christ, have mercy.  
P: Lord, have mercy. Our Father (the rest in-  
audibly until)  
P: And lead us not into temptation.  
ALL: But deliver us from evil.

Psalm 69

P: Deign, O God, to rescue me; ° O Lord, make  
haste to help me.

ALL: Let them be put to shame and confounded °  
who seek my life.

P: Let them be turned back in disgrace ° who  
desire my ruin.

ALL: Let them retire in their shame ° who say to  
me, "Aha, aha!"

P: But may all who seek you ° exult and be  
glad in you,

ALL: And may those who love your salvation ° say  
ever, "God be glorified!"

P: But I am afflicted and poor; ° O God, hasten  
to me!

ALL: You are my help and my deliverer; ° O Lord,  
hold not back!

P: Glory be to the Father.

ALL: As it was in the beginning.

(After the psalm the celebrant (still kneeling) sings  
the following prayers in the ferial tone:)

P: Save your servants.

ALL: Who trust in you, my God.

P: Let us find in you, Lord, a fortified tower.

ALL: In the face of the enemy.

P: Let the enemy have no power over us.

ALL: And the son of iniquity be powerless to harm  
us.

P: Lord, deal not with us as our sins deserve.

ALL: Nor take retribution on us on account of our  
sins.



## BLESSING OF A NEW CHURCH (CONTINUED)

P: Let us pray for our sovereign Pontiff (N).

ALL: The Lord preserve him and renew his life, make him happy on earth, and deliver him from the ill will of his enemies.

P: Let us pray for our benefactors.

ALL: Lord, for the glory of your name, reward with everlasting life all those who do good to us.

P: Let us pray for the faithful departed.

ALL: Lord, grant them eternal rest, and let perpetual light shine upon them.

P: May they rest in peace.

ALL: Amen.

P: For our absent brethren.

ALL: Save your servants who trust in you, my God.

P: Lord, send them aid from your holy place.

ALL: And watch over them from Sion.

P: Lord, heed my prayer.

ALL: And let my cry be heard by you.

P: The Lord be with you.

ALL: May He also be with you.

Let us pray.

God, whose nature is ever merciful and forgiving, accept our prayer that we and all your servants, bound by the fetters of sin, may be pardoned by your loving kindness.

We beg you, Lord, hear the plea of your suppliants, pardon the sins of your penitents, and kindly grant us your tender forgiveness along with your peace.

Show us, O Lord, your indescribable mercy, blot out our transgressions, and graciously deliver us from the condemnation they deserve.

God, who are offended by our sins but appeased by our penances, may it please you to hear the entreaties of your people and to turn away the stripes that our transgressions rightly deserve.

Almighty everlasting God, be gracious to your servant, (N), our sovereign Pontiff, and in your kindness

lead him on the path of everlasting salvation; may he by your grace seek only that which pleases you and carry it out with all his might.

God, from whom come holy desires, right counsels, and good works, give to your servants that peace which the world cannot give; so that our hearts may be dedicated to the observance of your law, freed from fear of our enemies, and tranquil in the knowledge of your protection.

Lord, inflame our affections and our understanding with the fire of the Holy Spirit, that we may serve you with a chaste body and please you with a pure heart.

God, the Creator and Redeemer of all faithful, grant to the souls of your departed servants remission of all sins; and by our fervent prayers may they obtain the pardon they have always desired.

We beg you, Lord, let a breath of your grace prompt our undertakings and guide them along their course, so that our least prayer and work may ever begin in you and end in you.

Almighty everlasting God, Lord of both the living and the dead; deal mercifully with all whom you foresee shall be yours by faith and good works. Hear us, your lowly servants, and grant that those for whom we earnestly offer our prayers, whether this present world still detains them in the flesh or the world to come has already claimed their souls, may obtain pardon of all their sins, through your mercy and goodness and through the intercession of your saints. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

ALL: Amen.

P: The Lord be with you.

ALL: May He also be with you.

P: May the almighty and merciful Lord graciously hear us.

ALL: Amen.

P: May the souls of the faithful departed through the mercy of God rest in peace.

ALL: Amen.

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