

Our Lady of the Desert



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Padre: Victor C. Yakubu,
Administrador Parroquial

Padre: Julius Kayiwa, Vicario Parroquial
Confesión el Sábado:
Por cita en (Español y Inglés)

Rosario el Sábado: Y Letanías de la Santísima
Virgen María—3:20pm

Misa el Sábado: (Vigilia) / Inglés 4:00 p.m.

Rosario el Domingo: Y Letanías de la Santísima
Virgen María— 9:40am

Misa el Domingo: Español /10:00 a.m.

Liturgia en los Días de la Semana

Cada Día a las Doce: Angelus/Regina Caeli

Lunes: Adoración 7:30am y Misa a las 8:00am

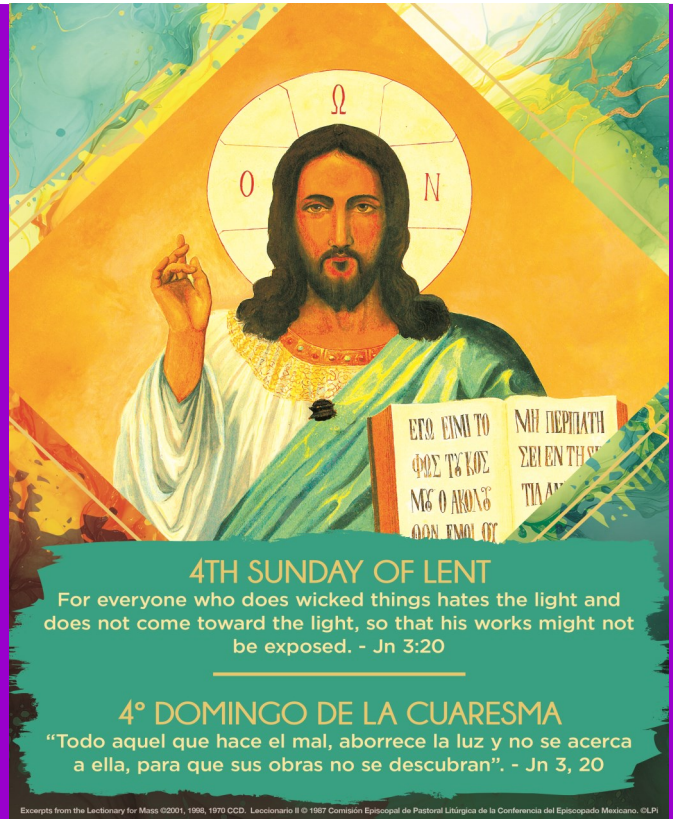
Martes, Miércoles Jueves, Viernes:

Adoración 7:30am y Misa 8:00am

Viernes: a las 6:00pm Rosario Reina de la Paz
con Adoración

Sábado: Adoración: 7:30am y a las 8:00am

Misa en Honor de Virgen María



March 10th, 2024

Rev. Victor C. Yakubu, Parochial Administrator
Rev. Julius Kayiwa, Parochial Vicar

Confession on Saturday:

By appointment English/Spanish

Saturday Rosary: With Litanies of the Blessed Virgin
Mary - 3:20pm

Saturday Mass (Vigil): English -4:00 p.m.

Sunday Rosary: With Litanies of the Blessed Virgin
Mary—9:40am

Sunday Mass: Spanish 10:00am

Liturgy of the Weekdays

Every day at Noon: Angelus/Regina Caeli

Monday: 7:30am Adoration & Mass 8:00am

Tuesday, Wednesday, Thursday, Friday:

Adoration 7:30am & Mass 8:00am

Friday: At 6:00pm Rosary of Queen of Peace with
Adoration

Saturday: Adoration: 7:30 a.m. & 8:00 a.m. Mass
In Honor of the Virgin Mary

Reflection for Fourth Sunday of Lent : Year B
Fourth Sunday of Lent – March 10, 2024
Fr. Mark Hellinger

Readings: 1 Sm 16:1b, 6–7, 10–13a • Ps 23: 1–3a, 3b–4, 5, 6 • Eph 5:8–14 • Jn 9:1–41 bible.usccb.org/bible/readings/031024-YearA.cfm

I recall being in fifth grade when my teacher told my parents that I was having some problems reading what was written on the blackboard. My perceptive teacher, Mrs. Joy Agresto, noticed my squinting and my struggling to write down what was on the blackboard in that venerable grammar school, which is now known as Saint Joseph the Worker Catholic Academy. This would have been in 1982, a very long time ago.

My parents took me out to a Cohen's Fashion Optical and I had my eyes tested. About a week later, my father took me out to the eyeglass store and I tried my glasses on the first time. I vividly recall being able to see so much better; it was like a new world of details was opened before me which I had not realized was there.

As time went on, especially as I got into my teenage years, I tried to not wear my glasses and, as one could imagine, the results were what you would expect — not really seeing what was in front of me, as I would wear my glasses at home but not at Cathedral Prep in Elmhurst, where I went for high school. By my sophomore year, at the strong suggestion of my principal, one of the kindest priests I have ever known (and if I had to put forward a saint whom I know, it would be he), Msgr. Phillip J. Reilly, I began to wear my glasses, which I needed to wear daily. Sure, I tried contact lens as a newly ordained priest, but I found myself lost without my glasses. To this date, with slightly over fifty years of life on Earth, the first thing I do in the morning when I rise to is grab my glasses. I often think back to the very first time I tried on my first pair of glasses, a little boy's brown plastic aviator frame, I felt like I could not only see, but actually perceive.

In today's readings from the Old Testament book of First Samuel and in the Holy Gospel according to Saint John, we read not only about seeing, but perhaps more importantly about perceiving. The great Roman Catholic apologist Bishop Robert E. Barron, in his masterpiece *And Now I See: A Theology of Transformation* (1998) states: "Christianity is, above all else, a way of seeing. Everything else in Christian life flows from and circles around the transformation of vision. Christians see differently, and that is why their prayer, their worship, their action, their whole way of being in in the world have a distinctive accent and flavor." (ix)

In the first reading taken from the First Book of the Prophet Samuel, we are placed in the midst of this drama to find a new king for the people of Israel. Recall that the Lord God did not want Israel to ever have a king, because he was the King of Israel. However, Israel wanted to have a king whom they could see, like the kings of other nations. The Lord God, again and again, stated that he did not want a visible king for Israel, because he is their king. In order to remind them of this fact, the Lord God set up prophets, whose main role was to remind Israel that God and God alone is king.

Yes, the nation of Israel wanted a king whom they could see and the Lord God reminded them, time and again, that he is King and, if they choose earthly kings, things would go awry for them. Still, the nation of Israel persisted and they had a king: Saul, who has some serious emotional problems, to say the least.

Into the picture comes the great prophet Samuel, who has to anoint a new king of Israel at the Lord's command. The only problem is that the Lord God has not told Samuel which of the sons of Jesse whom he should anoint.

As Jesse examines each son, he, as might we all in his case, sees some healthy, happy, holy young men, any of whom could easily be the next king of Israel. However, until he perceives, going beyond his mere sight, pushing beyond what is immediately presented in front of his sight, does he move beyond seeing and truly perceive who is really standing in front of him.

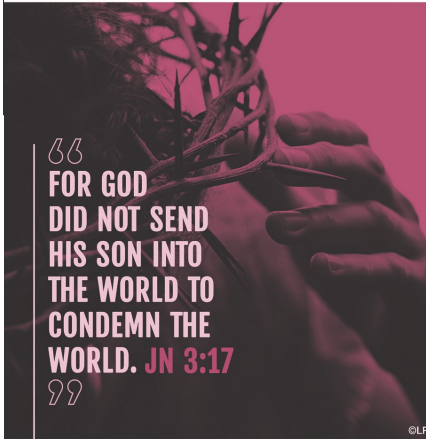
To the average eye, David is meek, small, and young. He is the "runt of the litter" and will win no "Mr. Universe" contests. David is a shepherd, a kid who takes care of the literal "kids," the sheep. In the eyes of the world, he has little value, compared to his heroic and confident brothers. And yet, in the eyes of the Lord, with which the Prophet Samuel is functioning, David is seen as he is — a human being created in God's image and likeness, one who, despite the presence of original sin, is still fundamentally good. Samuel is able to go beyond merely seeing, but actually to the level of perceiving who is really in front of him, namely the king of Israel.

In our lives, perhaps each of us needs to ask a simple question this Lent- do we see or do we perceive? Can we look at every single woman and man, every human person, whom we encounter and see them as they truly are — a beautifully created human being made in the image and likeness of God himself? Are we able to see each person whom we come across in our daily lives are fundamentally good and worthy of God's love, God's mercy, and God's forgiveness? And turning to the eyes of our Christian perception inwardly, are we able to see, no, truly perceive, the image and likeness of God, our loving Father and creator in ourselves?

This week, let us ask for the grace to not only see but to perceive who it is that is really in front of us. With each soul whom we encounter, we meet someone created in the image and likeness of Christ, and someone who is fundamentally good, despite the presence of original sin (which is washed away in the Sacrament of Baptism). Let's pray for the eyes of Samuel the Prophet, the eyes of Christ the healer, so that we can see the world as it truly is — the handiwork of God — and each woman and man as the masterpiece of God's creation.

*Fr. Victor is scheduled
To be at “Our Lady of the Desert”
the 4th Sunday of every month.*

(Dates are subject to change)



Gospel Meditation

Encourage Deeper Understanding of Scripture

Our national pastime isn't baseball. It's what the Bible calls "condemning the world." We generally enjoy pronouncing curses upon those whom we see as trouble, wrong, or evil. Don't believe me? Listen to almost any podcast, cable news network, or social media platform to hear it. It will be some version of: "We all agree that if *they* are eradicated, things will be great." Condemning is almost always clothed in virtue. It basks in its good intentions. That's why it is so attractive. Condemning seems like our best path to saving what is good.

What a shock, then, to hear Jesus announce: **"For God did not send His Son into the world to condemn the world, but that the world might be saved through him" (Jn 3:17).**

He comes to save the world, as we all want, but he will accomplish it *without an act of condemnation*. How hard it is to accept this! Condemning feels godlike. I judge who and what must be lost to protect the good. But in the light of Jesus' endless mercy and love, this is the least godlike thing we can do.

Lenten challenge: This week, I invite you to give up the delicious experience of condemning whomever in the world you most would like to see gone. Perhaps write down their names. Secondly, I invite you to consider fasting from any media that feeds the tasty but deadly tendency to condemn.

— Father John Muir

Readings for the week of March 10, 2024

Sunday:

2 Chr 36:14-16, 19-23/Ps 137:1-2, 3, 4-5, 6 (6ab)/Eph 2:4-10/Jn 3:14-21 *Scrutiny:* 1 Sm 16:1b, 6-7, 10-13a/Ps 23:1-3a, 3b-4, 5, 6 (1)/Eph 5:8-14/Jn 9:1-41 or 9:1, 6-9, 13-17, 34-38

Monday:

Is 65:17-21/Ps 30:2 and 4, 5-6, 11-12a and 13b/Jn 4:43-54

Tuesday:

Ez 47:1-9, 12/Ps 46:2-3, 5-6, 8-9/Jn 5:1-16

Wednesday:

Is 49:8-15/Ps 145:8-9, 13cd-14, 17-18/Jn 5:17-30

Thursday:

Ex 32:7-14/Ps 106:19-20, 21-22, 23/Jn 5:31-47

Friday:

Wis 2:1a, 12-22/Ps 34:17-18, 19-20, 21 and 23/Jn 7:1-2, 10, 25-30

Saturday:

Jer 11:18-20/Ps 7:2-3, 9bc-10, 11-12/Jn 7:40-53

Next Sunday:

Jer 31:31-34/Ps 51:3-4, 12-13, 14-15 (12a)/Heb 5:7-9/Jn 12:20-33 *Scrutiny:* Ez 37:12-14/Ps 130: 1-2, 3-4, 5-6, 7-8 (7)/Rom 8:8-11/Jn 11:1-45 or 11:3-7, 17, 20-27, 33b-45

Sunday's Readings

First Reading:

Early and often did the LORD, the God of their fathers,
send his messengers to them,
for he had compassion on his people and his
dwelling place.

But they mocked the messengers of God,
despised his warnings, and scoffed at his prophets,
until the anger of the LORD against his people was
so inflamed
that there was no remedy. (2 Chr 36:15-16)

Psalm:

Let my tongue be silenced, if I ever forget you! (Ps 137)

Second Reading:

God, who is rich in mercy,
because of the great love he had for us,
even when we were dead in our transgressions,
brought us to life with Christ. (Eph 2:4-5)

Gospel:

For God so loved the world that he gave his only Son,
so that everyone who believes in him might not perish
but might have eternal life. (Jn 3:16)

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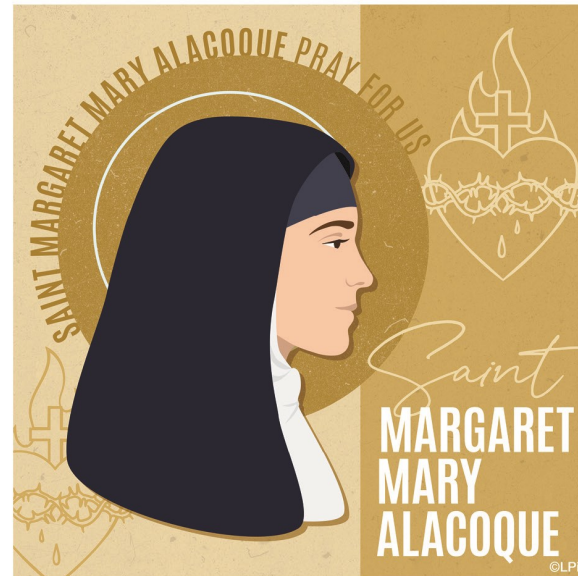
Live The Liturgy Inspiration of the Week

Out of love for us, God sent His son into the world,
to illuminate the truth that brings salvation. But
light can be blinding to eyes that have only seen
darkness. Pray that God will teach us to walk
bravely in the light.

Observances for the week of March 10, 2024

Sunday: 4th Sunday of Lent, Daylight Saving Time begins

Next Sunday: 5th Sunday of Lent



Saint of the week

St. Margaret Mary Alacoque was a French nun who had visions of Jesus and his Sacred Heart. She devoted her life to promoting Eucharistic adoration and the Feast of the Sacred Heart. Her Thursday night holy hours are still a common practice among modern Catholics!

Prayer for Laetare Sunday

Dear Jesus,
We've been in this season of Lent for a few weeks now. I want to re-commit myself in this time — renew and strengthen my resolve. Help me to use these last few weeks to grow closer to you. Amen.

(PRACTICING) CATHOLIC

The Uncomfortable Life in The Light

If you have ever been a woman over the age of 30 who stayed in a budget motel, you know the horror of awakening in a dark room, switching on the bathroom lights and screaming at the shriveled-up she-witch you find hiding there.

And you know the feeling of disappointment that blooms in the pit of your stomach as you realize the shriveled-up she-witch is your own reflection staring back at you beneath the merciless glare of overhead fluorescent lighting.

You may also know the relief of visiting a nice restaurant after dark and catching sight of yourself in the mirror. You lean forward, mesmerized by how different — how matte! How smooth! — the contours of your face look in what we call “forgiving light.” But this turn of phrase is simply not correct. It is not light, and it does not forgive. It is darkness, and it merely conceals.

But it feels so much better, doesn't it? Salvation can feel like condemnation, when being lost is all you know. Sometimes it is so much more comfortable to live lost in the shadows.

It is possible to yearn for darkness. Darkness gives cover to so many things. The light has a harshness that can almost seem demanding, exposing. Light can bleach. Light can burn.

“Is this really me?” you think in that budget hotel bathroom, examining acne scars you never saw before and crow's feet that seem to have developed overnight. The answer is yes. Yes, that is really you, all of it, every inch. There's nothing to be afraid of, just step into the light and own it.

“And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil.” — John 3:19

Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

What's the difference between priests and brothers, friars, etc.?

Answer:

The distinctions titles and categories used for priests and the male members of religious communities can be confusing, especially since the categories can sometimes be intertwined as a man can be both a priest and a monk, or a brother and a friar. So, to help to piece the puzzle together, it's important to begin by noting some basic distinctions:

The distinction between priests (who are ordained for sacramental ministry) and brothers (who are non-ordained members of religious communities and who are committed to lives of prayer and service).

Priests: A priest is a man who has been ordained for sacramental ministry and these fall into two categories: A) Diocesan (or Secular) Priests can either be attached to a diocese and who serve under a bishop. Their ministry is usually oriented toward pastoral service. B) Religious Priests are members of religious communities (like the Franciscans, Jesuits, Salvatorians, or Carmelites) and their lives are guided by the special mission and charism of their community. While both kinds of priest practice sacramental ministry, their spirituality and how they live out their priesthood can be very different.

Brothers: Brothers are non-ordained members of religious communities (such as those mentioned above) who live lives committed to prayer and service. Religious priests and brothers serve together in their communities and their ministries include much more than the care of parishes.

Monks, Friars, and Canons: These are broad categories that include religious priests and brothers, and each of these is connected to specific ways of life and spiritualities.

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