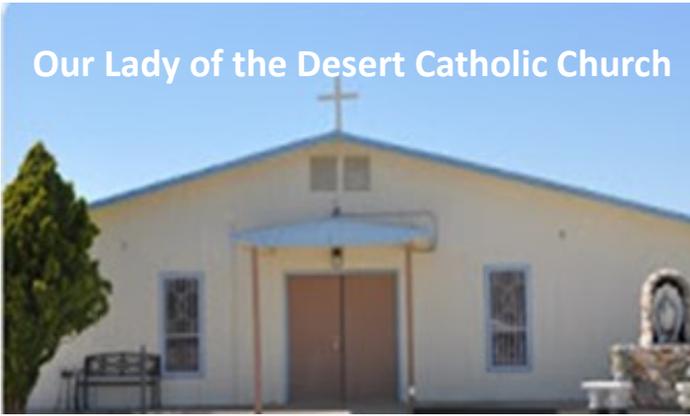


Our Lady of the Desert Catholic Church



15385 Pierce Ferry Road
(Poste de milla número 4)
P.O. Box 337, Dolan Springs AZ 86441
Teléfono: (928) 767-3397

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—3:45pm

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

Rosario el Domingo: Y letanías de la Santísima
Virgen María— 9:40pm

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: 7:00am y Misa 7:30am

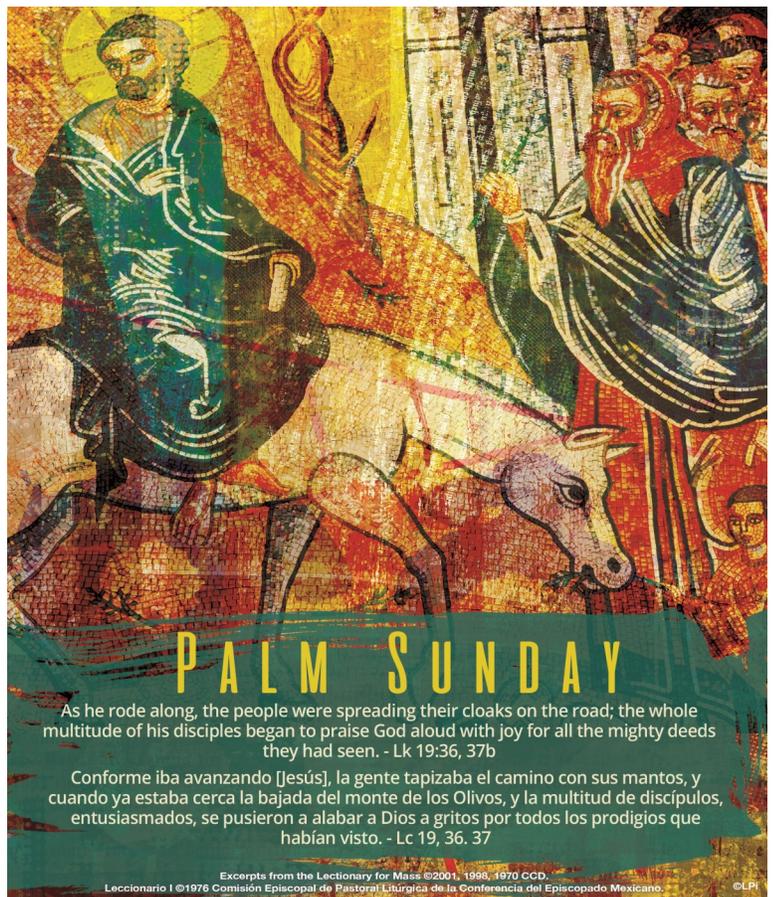
Martes y Miércoles: Adoración 8:30am y Misa
9:00am

Jueves: Adoración: 8:30am y Misa: 9:00 m o la
Oración de la Evangelización a las 10:00am

Viernes: Adoración: 8:30am y Misa: 9:00am y
6:00pm

Rosario Reina de la Paz con Adoración

Sábado: Adoración: 7:00am y a las 7:30am
Misa en Honor de Virgen María



April 10th 2022

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

Confession on Saturday:

By appointment English/Spanish

Saturday Rosary: And Litanies of the Blessed Virgin
Mary 3:45pm

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

Sunday Rosary: Litanies of the Blessed Virgin Mary
9:40pm

Sunday Mass: Spanish 10:00am

Liturgy of the Weekdays

Every day at Noon: Angelus/Regina Caeli

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

Tuesday & Wednesday: Adoration 8:30am &
Mass 9:00am

Thursday: Adoration: 8:30am & Mass: 9:00am
or Prayer of the Evangelization at 10:00am

Friday During Lent: Way of the Cross 3:00pm
concluding with Mass

Saturday: Adoration: 7:00 a.m. & 7:30 a.m.

Mass in Honor of the Virgin Mary

Palm Sunday of the Passion of the Lord: Year C

Humility, Freedom, and the Undercover Boss

Rev. Victor C. Yakubu, Pariocail Administrator

I love watching the Undercover Boss. The pain of the boss at the end of each episode makes me cry. He does not rely on hearsay, neither does he reply on office gossips. He undertakes the process of finding out the pain of every staff. He notes down the serious and the unserious staff. Each will be surprised with the revelation of this newbie they snub, disrespect, and call names. This newbie is the boss in the whole establishment. His mission is to go low to find out who is representing best the interests of his company. Not all bosses go undercover. Some sit in the Oval Office and ride on the Airforce One to any part of the world. To be presidential is to stay in touch with the affairs of the nation and work for the interests of America. When travelling to meet other leaders of the world, the president enjoys the joys of an advance team to ensure his safety. This is usual with most presidents of the world and it gives us joy to see our leaders representing our common interests.

While the Airforce One is a beautiful instrument of the office of the President in the United States, it comes with other responsibilities: The defense of 'One Nation Under God' and the protection of the interests of 'we the people.' But there is another person in history who never rode an exotic jet such as the Airforce One. He rode a donkey. The difference between a donkey and a jet is obvious. The donkey does not run on fuel as the jet, but it does solve the major desire of man to move from one point to another. The jet can go faster but the donkey is less expensive to maintain; just provide hay and water. Such was the case when Jesus planned to attend the Jewish Feast of Passover. He entered Jerusalem like an undercover boss. He told his apostles, "Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat. Untie it and bring it here. If anyone should say to you, 'Why are you doing this?' reply, 'The Master has need of it and will send it back here at once.'" This indicates that Jesus did not appreciate an exotic life. He borrowed a donkey to ride into Jerusalem to save us the cost of showing off as Christians.

The entry of Jesus into Jerusalem is the beginning of great events in his life. Also, the Feast of the Passover is a major feast in the lives of the people of Israel. Yahweh saved them from slavery into freedom after being in Egypt for over 400 years. The cost of freedom did not come cheap. But Yahweh delivered them from the pains of bondage in a land they labored hard to build and invested their energies. Does this remind us of their humiliation? Definitely it is better to be free and be a pauper than to be rich and in total bondage. Thus, the event of Passover signifies total freedom for Israel and for us believers in Jesus.

By climbing on a donkey, Jesus exhibited humility expected of the Messiah. This cannot be the only sign of the Messiah as he was expected to win battles for Israel based on the idea of the Messiah (Messiah) in Judaism.

The Messiah was expected to have both spiritual and military prowess. In this regard, Jesus failed to lead an army to overrun the enemies of Israel. However, he was knowledgeable in the history of his people and he knew the Torah excellently. He spoke like no other and quoted copiously to support his arguments. In the first reading, the Prophet Isaiah says, "The Lord God has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them. Morning after morning he opens my ears that I may hear, and I have not rebelled, have not turned back." Therefore the kind of 'messiahship' Jesus represented was not the political one as the Jews expected but a spiritual one for the redemption of man.

The indication of his spiritual mission is found in Mark 11:1-10 when the people sang, "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is to come! Hosanna in the highest!" By coming from the Davidic lineage, Jesus fulfilled another condition of the Messiah. Yahweh made a promise to David that he will be with his offspring forever and through his bloodline establish an eternal kingdom as found in 2 Samuel 7. This promise is fulfilled with the work of Jesus born of the Davidic dynasty and his association with the poorest of Yahweh.

By carrying palms in their hands and singing, the people recognized the messiahship in Jesus. He could have ridden on a horse as the powerful Romans did, but he preferred a donkey. Out of their freewill, they spread their cloaks on the floor for Jesus to pass by. He did exactly that and they waived palms unto him for finding the messiah toward the liberation of Jerusalem from foreign occupation. Just like the event of the Passover in Egypt, the people expected the messiah to lead them into a new beginning, and it would happen with no military response.

What does this celebration signify for the Christian today? The passion of the Lord, as Palm Sunday is also known, is a reminder to us about our freedom. We live a new life of freedom away from the pains of slavery. Like the people of Israel practicing Judaism today, we expect the messiah to free us from our bondage and domination. The difference between the Christians and the Jews in Judaism is in the concept of this freedom. While Christians are spread in many nations, the Jews living in Israel are struggling to keep their tiny stretch of land free from conflict. At the time of Jesus, the Romans were the major occupier, today, the enemies have multiplied. Israel is encircled by hostile neighbors. Christians, therefore, need to pray for the peace of Jerusalem every day and the desire of Jewish people to live in freedom from political conflict like any other persons on the face of the earth.

We believe that Yahweh's promise to Israel will never go in vain. He will free his people from hostile nations. He did it during the exodus centuries ago. He will do it again. Jesus is 'The First Undercover Boss' in Jerusalem. He feels the pains of every person under oppression. For Christians, our goal of eternal life begins from Jerusalem by the humility of Jesus riding on a donkey and not inside of Airforce One. After all, Ralph Waldo Emerson said, "A great man is always willing to be little." Do you love watching the Undercover Boss? Keep praying

WEEKLY PRAYER

READINGS FOR THE WEEK OF APRIL 10, 2022

- Sunday:** Lk 19:28-40/Is 50:4-7/Ps 22:8-9, 17-18, 19-20, 23-24 [2a]/Phil 2:6-11/Lk 22:14—23:56 or 23:1-49
- Monday:** Is 42:1-7/Ps 27:1, 2, 3, 13-14/Jn 12:1-11
- Tuesday:** Is 49:1-6/Ps 71:1-2, 3-4a, 5ab-6ab, 15 and 17/Jn 13:21-33, 36-38
- Wednesday:** Is 50:4-9a/Ps 69:8-10, 21-22, 31 and 33-34/Mt 26:14-25
- Thursday:** *Chrism Mass:* Is 61:1-3a, 6a, 8b-9/Ps 89:21-22, 25 and 27/Rv 1:5-8/Lk 4:16-21
Evening Mass of the Lord's Supper: Ex 12:1-8, 11-14/Ps 116:12-13, 15-16abc, 17-18/1 Cor 11:23-26/Jn 13:1-15
- Friday:** Is 52:13—53:12/Ps 31:2, 6, 12-13, 15-16, 17, 25/Heb 4:14-16; 5:7-9/Jn 18:1—19:42
- Saturday:** Vigil: Gn 1:1—2:2 or 1:1, 26-31a/Ps 104:1-2, 5-6, 10, 12, 13-14, 24, 35 [30] or Ps 33:4-5, 6-7, 12-13, 20-22 [5b]/Gn 22:1-18 or 22:1-2, 9a, 10-13, 15-18/Ps 16:5, 8, 9-10, 11 [1]/Ex 14:15—15:1/Ex 15:1-2, 3-4, 5-6, 17-18 [1b]/Is 54:5-14/ Ps 30:2, 4, 5-6, 11-12, 13 [2a]/Is 55:1-11/Is 12:2-3, 4, 5-6 [3]/Bar 3:9-15, 32—4:4/Ps 19:8, 9, 10, 11/Ez 36:16-17a, 18-28/Ps 51:12-13, 14-15, 18-19 [12a]/Rom 6:3-11/Ps 118:1-2, 16-17, 22-23/Lk 24:1-12
- Next Sunday:** Acts 10:34a, 37-43/Ps 118:1-2, 16-17, 22-23 [24]/Col 3:1-4 or 1 Cor 5:6b-8/Jn 20:1-9 or Lk 24:1-12 or, Lk 24:13-35

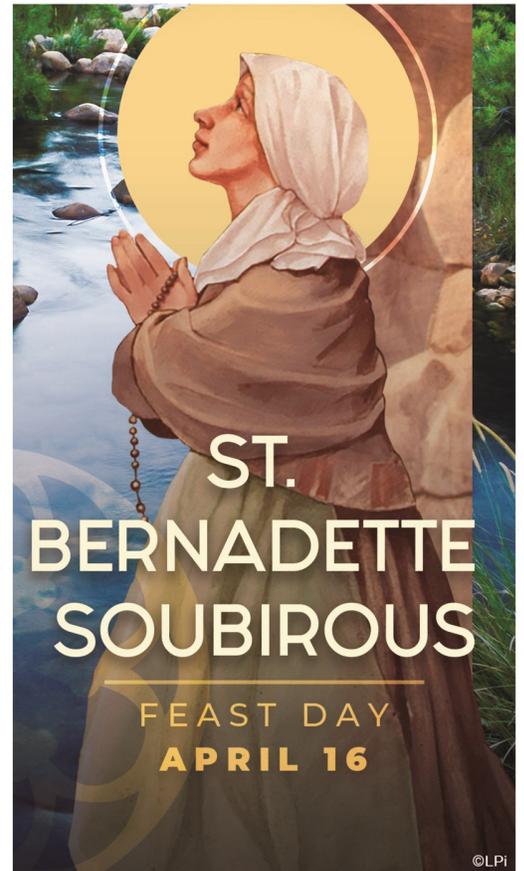
OBSERVANCES FOR THE WEEK OF APRIL 10, 2022

- Sunday:** Holy Week begins; Palm Sunday of the Passion of the Lord
- Monday:** St. Stanislaus, Bishop and Martyr
- Wednesday:** St. Martin I, Pope and Martyr
- Thursday:** Holy Thursday
- Friday:** Good Friday; Tax Day
- Saturday:** Holy Saturday
- Next Sunday:** Easter Sunday

LIVE THE LITURGY

Inspiration for the week

Hailed one moment and rejected the next. This seems to be the pattern that repeats itself not only throughout history but in our own lives as well. Jesus wants to be triumphantly welcomed into our hearts with joy! And welcome him we do! Then come the times when we do exactly the opposite and we reject the teachings of the Gospel and turn our backs on God's friendship. The one who at one time is a friend now becomes an enemy. Jesus understands our ambivalence. He lived it on the way to the cross. Understanding the full array of human emotion, God accepts us where we are. There is a great deal of drama on the road to Calvary. Our lives can be dramatic as well. In all of those whirlwind moments it can be difficult to find God's presence and understand his will. We walk with Jesus this week seeking inspiration and hope, the essential keys needed to unlock the door to God's presence in our lives.



SAINT OF THE WEEK

At the age of 14 St. Bernadette (1844-1879) was living in abject poverty with her family in a one-room basement which had previously been used as a jail, in the town of Lourdes in southern France. She was a sickly child, having fallen victim to Cholera in 1854 and would battle asthma and tuberculosis for the rest of her short life. Bernadette was illiterate and is characterized in many accounts as slow or ignorant. It was in her 14th year that Bernadette was granted 18 visions of a 'Lady' at a grotto in Massabielle. The Lady instructed Bernadette to come daily to the grotto to receive the visions, eventually proclaiming 'I am the Immaculate Conception'. A spring at the grotto, which appeared where Bernadette was instructed to dig, has been a site of miraculous healing. The Lady also asked that a chapel be built in the grotto for pilgrims. Today the Marian shrine at Lourdes is one of the world's most popular.

During and following the period of visions, the saint was examined rigorously by Church and local authorities. The popular excitement around the visions left her subject to persistent questioning and attention. Eventually she sought protection by retiring to a home for the poor in a nunnery. She took her vows in 1866 with the Sisters of Charity at Nevers. She worked as an infirmarian assistant, and later a sacristan, but by the end of her life she was too sick to participate in convent life. She died at the age of 35, humble and penitent until the end.

WORSHIP & MEDITATION



FIRST READING

I gave my back to those who beat me,
my cheeks to those who plucked my
beard;
my face I did not shield
from buffets and spitting. (Is 50:6)



PSALM

My God, my God, why have you
abandoned me? (Ps 22)



SECOND READING

He humbled himself,
becoming obedient to the point of
death,
even death on a cross.
Because of this, God greatly exalted him.
(Phil 2:8-9)



GOSPEL

Jesus cried out in a loud voice,
“Father, into your hands I commend
my spirit”;
and when he had said this he breathed
his last. (Lk 23:46)

*Excerpts from the Lectionary for Mass ©2001,
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GOSPEL MEDITATION

Encourage Deeper Understanding of Scripture

Pope St. John Paul II rightly taught, “To believe in Jesus is to accept what he says, even when it runs contrary to what others are saying. It means rejecting the lure of sin, however attractive it may be, in order to set out on a difficult path of Gospel virtues.” Acceptance, rejection, suffering, betrayal, fear, reluctance, persecution, and painful, undeserved and unjust death are all played out in dramatic fashion today. Jesus spoke of God’s unconditional love, mercy, and forgiveness. Who doesn’t like hearing about love, especially God’s? Jesus did not have backs turned on him, face intense suffering, and succumb to a horrific death because he spoke of God’s love. All of those things occurred because of the implications of actually believing in God’s love.

God’s love comes with an intimate and equal bond with love of neighbor. This moves the believer outward to truly see their brothers and sisters as equals and compels them to work for a world that mirrors God’s kingdom: a world based on justice, peace, mercy, and forgiveness. Sometimes, people want to keep God’s love to themselves and use it solely for their own benefit. When they only want to use God’s love to justify their own intentions and for their own projects, problems occur.

Sin makes something hurtful, destructive, and self-serving look very attractive and justifiable. The lure of sin creates friends who begin to believe the lie that the sin expounds. This is what happened on Calvary. When you begin actually doing what Jesus is saying and translate love into action, it inevitably will upset popular and longstanding conventions and structures. Many of these serve to protect status, foster personal gain and success, and further divide those who have from those who do not. Most people who hear the Gospel are attracted to what they hear, at first. When they realize that it means standing apart from popular opinion, even if that opinion is against the Gospel and sinful, they cower back in fear and join the throngs shouting, “Crucify him!” There is an ambivalence found in many believers as they struggle with whether their belief is strong enough “to set out on the difficult path of Gospel virtues.”

It takes a lot of courage to admit that the system is broken. It takes even more courage to point out the sin. And it takes an unbreakable love of God to then accept the consequences of doing so.