

Our Lady of the Desert Catholic Church



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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 7:00am y Misa a las 7:30am

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



3RD SUNDAY IN ORDINARY TIME

“Come after me, and I will make you fishers
of men.” - Mt 4:19

“Sígueme y los haré pescadores
de hombres”. - Mt 4, 19

Excerpts from the Lectionary for Mass: ©2001, 1998, 1970 CCD
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January 22nd, 2023

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

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

The message of Jesus is simple. It can be boiled down to two sentences. “The Kingdom of God is at hand. Repent and believe in the good news.”

In this Sunday’s gospel, Jesus appears in Galilee for the first time preaching the good news. At the Lake of Tiberias, he calls simple fishermen who drop everything to follow him. Their immediate and wholehearted response teaches us what it means to repent and believe in the good news. It means encountering the person of Jesus, following him and leaving everything behind.

Believing in the good news means having an encounter with Jesus Christ. The apostles didn’t leave their families, homes, and jobs because they believed in an ideal. Rather it was coming face-to-face with Jesus that moved them. Meeting Jesus changed everything for them.

We cannot have the same face-to-face encounter with Jesus that the apostles enjoyed. But we are still able to meet the Risen Lord when we read the Bible, receive the Sacraments, and serve our sisters and brothers who are his living body. We are not on fire for our faith because we like to follow rules. Rather it is because we have met and fallen in love with Jesus Christ. This personal relationship with him that we have through faith and the ministry of the Church drives everything that we are about.

Believing in the good news also means that we must follow him. Our life of faith can be understood as a journey with Jesus leading the way. It means that, like the apostles, we have to give up our own plans and put our trust in God and His plan for us. It is not easy because very often the road is steep and the pathway rocky. We will not always see where it is headed, and we will stumble frequently along the way. We will see our friends walking a different way that seems easier, and we will be tempted to join them. But God will give us the strength and the courage to follow Him. And we will be blessed with joy because we are with Jesus.



Finally, believing in the good news means leaving everything behind. The apostles could not follow Jesus and stay fishermen. We cannot follow Jesus and continue to live the same way we did before. When we choose to follow Jesus, some things will have to stay behind. We may have to end friendships because they lead us to bad behavior. We may have to change our business practices because they are deceitful. We will all be called to live simpler lives so that we will have more left over to give to the poor. Some will even be called to sell everything and to give their lives totally over to Jesus in religious life. For all of us, gaining Jesus will mean the loss of something or someone we love. It was that way for the apostles, and it continues to be that way for us. There is no other way if we are to put our lives in the hands of our loving Father.

The Kingdom of God is among us. The Risen Lord is present in our midst. His presence soothes our fears. His words touch and heal our hearts. His Sacraments nourish and strengthen us. We meet him in one another, and we fall in love with the one who died for us. We gladly leave everything behind to follow after the one our heart longs for. Despite the difficulties, we know that it is the path of life. We walk with ever growing strength because we have met Jesus and our lives can never be the same.

— Douglas Sousa, S.T.L.

WEEKLY PRAYER

READINGS FOR THE WEEK OF JANUARY 22, 2023

- Sunday:** Is 8:23—9:3/Ps 27:1,4, 13-14 (1a)/1 Cor 1:10-13, 17/Mt 4:12-23 or 4:12-17
- Monday:** Heb 9:15, 24-28/Ps 98:1, 2-3ab, 3cd-4, 5-6/Mk 3:22-30
- Tuesday:** Heb 10:1-10/Ps 40:2 and 4ab, 708a, 10, 11/Mk 3:31-35
- Wednesday:** Acts 22:3-16 or Acts 9:1-22/Ps 117:1bc, 2/Mk 16:15-18
- Thursday:** 2 Tm 1:1-8 or Tit 1:1-5/12/Ps 132:1-2, 3-5, 11, 12, 13-14/Mk 4:21-25
- Friday:** Heb 10:32-39/Ps 37:3-4, 5-6, 23-24, 39-40/Mk 4:26-34
- Saturday:** Heb 11:1-2, 8-19/Lk 1:69-70, 71-72, 73-75/Mk 4:35-41
- Next Sunday:** Zep 2:3; 3:12-13/Ps 146:6-7, 8-9, 9-10 (Matthew 5:3)/1 Cor 1:26-31/Mt 5:1-12a

OBSERVANCES FOR THE WEEK OF JANUARY 22, 2023

- Sunday:** 3rd Sunday in Ordinary Time
- Monday:** St. Vincent, Deacon and Martyr; St. Marianne Cope, Virgin, Day of Prayer for the Legal Protection of Unborn Children
- Tuesday:** St. Francis de Sales, Bishop and Doctor of the Church
- Wednesday:** The Conversion of St. Paul the Apostle
- Thursday:** Sts. Timothy and Titus, Bishops
- Friday:** St. Angela Merici, Virgin
- Saturday:** St. Thomas Aquinas, Priest and Doctor of the Church
- Next Sunday:** 4th Sunday in Ordinary Time, Celebrate Catholic Schools Week

LIVE THE LITURGY Inspiration for the week

When Jesus called Simon and Andrew, they left “at once” to follow him; when he called James and John, they did likewise. St. Peter, St. Andrew, St. James and St. John, pray for us, that God will grant us similar courage and clarity when called by Christ.



SAINT OF THE WEEK

St. Marianne Cope immigrated to the USA from Germany when she was a child. A gifted leader, she oversaw schools, hospitals, and missions during her long life. Most notably, she volunteered to provide care to those outcast with leprosy in Hawaii.

PRAYER

Prayer for St. Marianne Cope's intercession

Lord Jesus, you who gave us your commandment of love of God and neighbor, and identified yourself in a special way with the most needy of your people, hear our prayer. Faithful to your teaching, St. Marianne Cope loved and served her neighbor, especially the most desolate outcast, giving herself generously and heroically for those afflicted by leprosy. She alleviated their physical and spiritual sufferings, thus helping them to accept their afflictions with patience.

Her care and concern for others manifested the great love you have for us. Through her merits and intercession, grant us the favor which we confidently ask of you so that the people of God, following the inspiration of her life and apostolate, may practice charity towards all according to your word and example.

Amen.

(Prayer Source: <https://www.saintmarianne.org/prayer---novena2.html>)

(PRACTICING) CATHOLIC

The Art of Retreat

Social media has made it far too easy for me to share my opinion.

These virtual spaces tend to strip our words of all empathy. Someone will post something that I think is nonsense, and I just have to tell them why — and quickly! Hurry! Before they delete it!

Nine times out of ten, when the dust is settled, I find that I've said too much and listened too little.

As I've gotten older, the motto I try (not always successfully) to live by is this: You do not have to be on the attack all of the time, even if it's for what you think is the truth.

I can't help but notice that the first thing Jesus does when he hears of the arrest of John the Baptist is to retreat. He doesn't punch a hole in a wall or take to the streets in protest. He withdraws.

And what does he do after withdrawing? A lot of praying, I would imagine. A lot of thinking, a lot of reflecting. A lot of listening to the voice of his Father.

Sometimes we mistake stillness with vulnerability. But Christ shows us that to withdraw, to contemplate, can actually be a tremendous show of strength. Even the fiercest dogs wait for the command of their master before they act.

For Christ did not send me to baptize but to preach the gospel, and not with the wisdom of human eloquence. — 1 Corinthians 1:17

Colleen Jurkiewicz Dorman

What is the difference between a chastisement and a punishment?

The distinction between chastisement and punishment is, in many ways, a subtle one, but which is still relevant in our Catholic tradition.

First, chastisement is a concept that is grounded in Sacred Scripture. Here, we see chastisement as a response by God to people's actions that is intended to teach a lesson. As St. John Paul II observed, "chastisement appears to be ... a kind of divine pedagogy, in which the last word is reserved to mercy: He scourges and then shows mercy, casts down to the depths of the nether world, and he brings up from the great abyss" (Tobit 13:2). The idea here is that in order to capture our attention or to highlight how we have not lived out our covenant-relationship with God as we should, there are times when God uses events in life to draw us back to the quality of relationship or faith that we should have.

The concept of punishment, however, has a different sense. The Catechism of the Church observes that punishment is the consequence of a damaging action that "has the primary aim of redressing the disorder" and to protect the community and the common good from further damage or harm (see no. 2266). Although we always hope that someone who is being punished for a crime or some other harmful action will learn from their actions, punishment isn't necessarily intended to teach a lesson in the same way that a chastisement is.

Ultimately, how we make the distinction between chastisement and punishment is a matter of discernment. As with almost everything in life, our experiences can be an opportunity for grace — or for something less — depending on how open we are to recognizing the movement of God's Spirit within them.



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GOSPEL MEDITATION

Encourage Deeper Understanding of Scripture

When I was a young seminarian, I asked a wise old priest how to pray better. He said simply, “Don’t lie when you pray.” He helped me to see how much energy I waste in trying to appear acceptable to God when I pray. For me, prayer was showing off for God and hiding what was ugly.

It’s stunning that the Gospel of Matthew tells us of Jesus, **“He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulon and Naphtali...”** This isn’t just the Lord’s relocation up north. It’s his moving into places of shame and defeat. This region was where the enemy invasion of Israel began centuries before. Jesus left the comfortable confines of Nazareth and sought out

a place of darkness, not to bring shame, but to announce the dawning of his light.

When we pray, we usually prefer Jesus to stay put in our little Nazareths — where we feel comfortable, successful, and in control. But he moves. He re-locates into the Zebulons and Naphtalis of our shame, embarrassment, fear, and sense of being defeated. The question for us is: will we allow him to take up residence in those places in our prayer time? Will we talk to him honestly about our places of darkness? If we do, we’re no longer lying when we pray.

— *Father John Muir*

On those dwelling in a land overshadowed by death light has arisen.

From that time on, Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

- Mt 4:16b-17

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