

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—3:20pm**

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**



4TH SUNDAY IN ORDINARY TIME

“Blessed are they who are persecuted for the sake of righteousness,
for theirs is the kingdom of heaven.

Blessed are you when they insult you and persecute you and utter
every kind of evil against you falsely because of me. Rejoice and be
glad, for your reward will be great in heaven.” - Mt 5:10-12a

“Dichosos los perseguidos por causa de la justicia,
porque de ellos es el Reino de los cielos.

Dichosos serán ustedes cuando los injurien, los persigan y digan cosas
falsas de ustedes por causa mía. Alégrese y salten de contento,
porque su premio será grande en los cielos”. - Mt 5, 10-12

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January 29th, 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

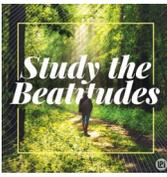
Every day at Noon: Angelus/Regina Caeli

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



Fourth Sunday in Ordinary Time: Year A

Nothing Ordinary Here

Rev. Mark Suslenko

There is nothing ordinary about Ordinary Time. This couldn't be truer today when Zephaniah reminds us of the mysteriousness of God's way and Jesus lays out his Gospel blueprint in his Sermon on the Mount. God's ways certainly are mysterious. Those who are first are actually last and those who have the most will end up with the least. There is an ironic twist to God's wisdom and this is no more evident than in the Beatitudes. Of the Beatitudes, St. Oscar Romero states: "These are the paths along which true Christians travel." Indeed, the Beatitudes embody the heart of the Gospel and define what it means to be Christian.

There is a tendency, however, to overly spiritualize and individualize the message of the Beatitudes. This keeps them at a safe distance, engaging them merely as interior virtues necessary for personal holiness. Seeing them exclusively as dispositions needed for the salvation of our souls, sidesteps what Jesus intends. Whether we want to admit it or even like it, the Beatitudes have dramatic implications for how we structure our lives and treat our brothers and sisters. Bl. Pier Giorgio Frassati, dubbed by Pope John Paul II as the "Man of the Eight Beatitudes" said, "We will never be truly Catholic unless we conform our entire lives to the two commandments that are the essence of the Catholic faith: to love the Lord, our God, with all our strength, and to love our neighbor as ourselves." The Beatitudes are definitely a matter of personal holiness, but only when accompanied by radical action. The Beatitudes are all about putting things in right relationship.

How do we love our neighbor? Consult the Beatitudes! Loving our neighbor as ourselves cannot be reduced to simply praying for them or wishing them well. Loving our neighbor means that what I desire and want for myself I desire and want for my neighbor. In addition, it means that my actions and lifestyle must work to achieve those goals. Our resolution of conflict must serve the good of our neighbor and reflect peace. Our economic life must work in service of all so that all of God's children have access to the goodness of God's creation and are able to engage in profitable work. The kingdom of heaven, the fullness of which is eternal, begins here. What we do here must mirror the life to come. Bl. Pier Frassati adds that, "charity is not enough, we need social reform." It is the hope of heaven that gives us the courage to work for justice here.

Some find discussion of the social implications of the Gospel unsettling. St. Oscar Romero's words offer insight, "Christians cannot allow sin, the enemy of God, to reign in the world. Christians must work to banish sin and establish the kingdom of God. To struggle for this kingdom is not communism; to struggle for this kingdom is not meddling in politics. It is simply what the Gospel demands: that Christians today commit themselves more fully to history." There is a great tradition of Catholic Social Justice teaching that exists in our Church. This reflects the Church's attempt to translate into action the profound words and vision found in today's Gospel. The cries of injustice are heard throughout history and continue through today. The Church can draw from the Gospel the very things that can resolve these ills and bring them to peaceful ends.

One of the most notable social justice teachings in our history is Pope Leo XIII's encyclical *Rerum Novarum* (Rights and Duties of Capital and Labor). In it, he discusses the condition of the working class, the relationships and obligations between labor and capital, as well as governments and citizens. Subsequent popes also echo this teaching in encyclicals of their own. Our own United States Conference of Catholic Bishops has detailed the Social Justice teaching of the church, highlighting seven principles: the life and dignity of the human person, a call to family, community and participation, rights and responsibilities, an option for the poor and vulnerable, the dignity of work and the rights of workers, solidarity and care for God's creation. It is incumbent upon every Catholic to familiarize themselves with these essential teachings. We all have to learn how the Church tries to unite respect for human rights and respect for the duties that flow from these rights.

We need faith. We need love. But we also need to know how to translate all of this into action. Jesus pulled no punches and clearly told those listening that what they did to ONE of the least of these they did to him. People are victims of famine and starvation, struggling with mental illness, being abused, and being sold and used for profit. Innocents are killed in senseless wars, families are stressed trying to make ends meet, and people are victimized. There is no scarcity of injustice and greed, corruption, lust, power, envy, anger, gluttony, and pride reign supreme. None of this needs to be. It can all be fixed.

Take an honest look at our world. Now, picture Jesus standing on the mountain delivering the sermon on the Beatitudes. Is this the world he was envisioning? It's very unlikely. How did it all go so wrong?

The basic themes of Ordinary Time, which lead us into the fullness of the mystery of our loving God, are nothing ordinary at all. In fact, they are quite unordinary. Piercing the truths of the Gospel and delving into the teachings of our faith, we find a radical and more equitable way of living coming into focus. Sadly, it has yet to be really tried. For some reason we have successfully skipped around where the Gospel message is intended to lead us, preferring instead a style of living of our own design. Human beings struggle with their need to cling to things, foolishly thinking that's where security lies. What's mine is mine and yours is yours and we become frightened and defensive when challenged to think out of the box. After all, doing precisely that sent Jesus to the Cross.

Parishes and individuals do amazing acts of charity for those in need: clothing drives, food collections, diaper drives, serving in soup kitchens, and the like. All of this is good and necessary and deserves commendation. However, charity is only one piece of the bigger picture. It is also necessary to study our great treasure house of Social Justice teaching, to begin to acknowledge, understand and work to change the systemic causes of poverty and injustice. Education is key. Once we open our minds and eyes, we begin to recognize how even some of the little things we do contribute to the larger problems of our world. A little education and enlightenment go a long way.

— Rev. Mark Suslenko

WEEKLY PRAYER

READINGS FOR THE WEEK OF JANUARY 29, 2023

- 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
- Monday:** Heb 11:32-40/Ps 31:20, 21, 22, 23, 24/Mk 5:1-20
- Tuesday:** Heb 12:1-4/Ps 22:26b-27, 28 and 30, 31-32/Mk 5:21-43
- Wednesday:** Heb 12:4-7, 11-15/Ps 103:1-2, 13-14, 17-18a/Mk 6:1-6
- Thursday:** Mal 3:1-4/Ps 24:7, 8, 9, 10/Heb 2:14-18/Lk 2:22-40 or 2:22-32
- Friday:** Heb 13:1-8/Ps 27:1, 3, 5, 8b-9abc/Mk 6:14-29
- Saturday:** Heb 13:15-17, 20-21/Ps 23:1-3a, 3b-4, 5, 6/Mk 6:30-34
- Next Sunday:** Is 58:7-10/Ps 112:4-5, 6-7, 8-9 (4a)/1 Cor 2:1-5/Mt 5:13-16

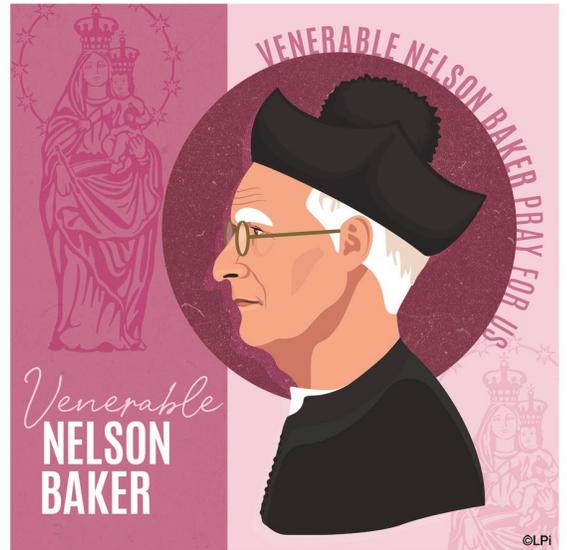
OBSERVANCES FOR THE WEEK OF JANUARY 29, 2023

- Sunday:** 4th Sunday in Ordinary Time, Celebrate Catholic Schools Week
- Tuesday:** St. John Bosco, Priest
- Thursday:** The Presentation of the Lord, World Day for Consecrated Life
- Friday:** St. Blaise, Bishop and Martyr; St. Ansgar, Bishop
- Next Sunday:** 5th Sunday in Ordinary Time

LIVE THE LITURGY

Inspiration for the week

Every day, God offers each of us countless opportunities to embody the Beatitudes. Blink and you might miss them. Where is God inviting you to poverty of spirit? Where does he beg you to hunger for righteousness? How does he ask you to make peace?



SAINT OF THE WEEK

A Union veteran of the civil war, Father Baker later donated his life savings to support the outreach institutions he ran. He created the Our Lady of Victory Association uniting Catholics around the USA in support of these successful missions.

PRAYER

Prayer for the Cause of V. Father Nelson Baker

Lord, you gave us Your Servant Nelson Baker as an example of service to the poor, homeless and the young. By Father Baker's ardent concern for those in need, inflame our hearts and lives with compassion for the poor, justice for the oppressed, hope for the troubled and courage to those in doubt.

We pray through the intercession of Our Lady of Victory, if it be Your will, that Your Servant, Nelson Baker, may one day be canonized.

Amen.

(PRACTICING) CATHOLIC

The Humble of the Earth

When I think of the Beatitudes, I think of collectible coffee mugs emblazoned with the words *Blessed are the peacemakers*, with little pastel flowers stenciled in the white spaces of the lettering. I think of greeting cards and decorative wall hangings.

Why? These are the Beatitudes, for heaven's sake — revolutionary and radical. An uncompromising impeachment of worldly values. They are the opposite of banal.

But I cringed from my head to my toes when I read my first draft of this reflection, a retelling of a time in my life when I decided to embrace humility and meekness. I realized that the Beatitudes aren't something I can tell you about. Poverty of spirit, the hunger for righteousness, the gladness God gives to the downtrodden — these are concepts that must be animated within us. They must be lived. So instead of telling you my story, I want you to tell yours.

I invite you to think of a time when you were vulnerable. When you were discouraged or humbled or felt like a failure. A time when you were cut low. The loss of a job, perhaps, or the rejection of a loved one. The abrupt end of some road that you felt sure would be long and prosperous.

Resentment, envy, and vengefulness flourish in moments like this. Did you experience those feelings? Did you embrace them? Did you want to?

What did the world tell you this moment should mean?

What does Christ tell you it should mean? Have you figured it out, or are you still working on it?

God chose the foolish of the world to shame the wise, and God chose the weak of the world to shame the strong. — 1 Corinthians 1:27

Colleen Jurkiewicz Dorman

What is the difference between a “Saint” and a “Blessed”?

The process of proclaiming someone as a saint in the Catholic Church has evolved over the course of many centuries. In the beginning, those honored as saints were almost exclusively biblical figures or martyrs. However, after the legalization of Christianity in the fourth century, new holy women and men came to be honored as saints, and this was often done by popular acclaim or by the local bishop or abbot.

It was Pope Gregory IX (who was pope from 1227 to 1241) who officially proclaimed that only the pope had the authority to add someone to the official list (the “canon”) of saints. This is the meaning of the word “canonization.”

Today, the saint-making process includes several steps, including detailed studies of the person's life and a recognition that they died as a martyr or lived a life of “heroic virtue.” Once someone is recognized as a martyr or if a miracle is attributed to their intercession, they will be beatified and honored as “Blessed.” This means that they can be celebrated by Catholics in a particular country or region or by the members of certain religious community. If another miracle occurs and is approved, then the “Blessed” is canonized and honored with the title “Saint,” meaning that they are now officially recognized as a universal model of holiness and an intercessor.



GOSPEL MEDITATION

Encourage Deeper Understanding of Scripture

In my parents' bedroom there were on the wall two photos of my mom and dad from their early adulthoods. The photo of my mother entranced me when I was a boy. I loved looking at it, even though I saw her in daily life. Something about that picture captured her perfectly. It was an image of the joy, wisdom, beauty, and strength that enveloped me from the start of my life. It was an icon of the woman who fed, taught, and encouraged me. I felt a deep pride that I came from such beauty.

The beatitudes of Jesus are a kind of self-portrait. But it is a strange picture. At first, the blessings of being poor, mourning, and hungering and thirsting for righteousness may seem bizarre or, worse, a religious delusion. Who wants to look like *that*? But if we look again, we begin to

see the characteristics of Jesus' form. He becomes poor and fills it with his riches for us, he weeps and mourns for us, and fills it with his joy, he hungers and thirsts for us to be righteous, and so satisfies us. And so on. It's the way he appears on the cross.

Perhaps we should put on our bedroom room walls the words of the beatitudes next to a crucifix of the Lord Jesus. Then we can do what the beatitudes are designed for, to gaze at the joy, wisdom, beauty, and strength of the one who is our origin, and who is with us every day. And little by little, we'll start to look like him.

— *Father John Muir*

"Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven." - Mt 5:10-12a

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