

## *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

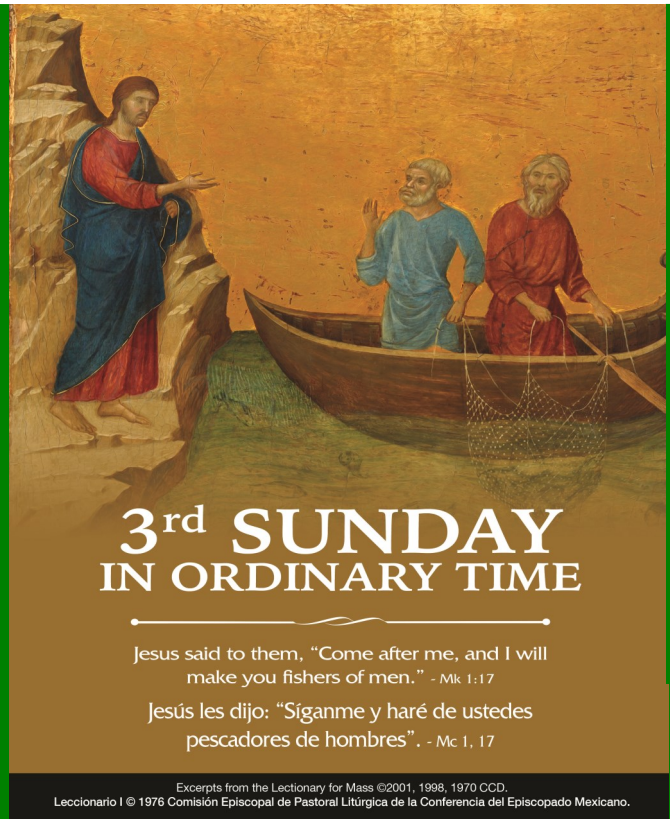
Martes, Miércoles Jueves, Viernes:

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



## **3<sup>rd</sup> SUNDAY IN ORDINARY TIME**

Jesus said to them, "Come after me, and I will  
make you fishers of men." - Mk 1:17

Jesús les dijo: "Sígueme y haré de ustedes  
pescadores de hombres". - Mc 1, 17

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## **January 21st, 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 Third Sunday in Ordinary Time : Year B  
Third Sunday in Ordinary Time – January 21, 2024  
Fr. Christopher Trummer

Readings: *Jon* 3:1–5, 10 • *Ps* 25:4–5, 6–7, 8–9 • *1 Cor* 7:29–31 • *Mk* 1:14–20 <https://bible.usccb.org/bible/readings/012124.cfm>

Like last Sunday, our readings this Sunday again have a theme of vocation. Today, however, the emphasis is on *the urgency of obeying God's call*. In the story of Jonah, God gives Jonah the apparently impossible task of calling the entire large city of Nineveh to repentance. Jonah was both the most reluctant prophet in history and the most successful. No other prophet resisted his calling more, but also, no other prophet saw greater fruit when delivering God's message. The story of Jonah illustrates that, while God uses us as His instruments, His will ultimately is not thwarted by our disobedience. We need to cooperate with His will as much as possible, but He determines the outcome, and we are foolish if we attribute our success to our own efforts. As St. Paul said, "Neither the one who plants nor the one who waters is anything, but only God, who causes the growth" (1 Cor 3:7).

There is one phrase in this first reading that always merits some explanation. After the people of Nineveh fasted and turned away from evil, we are told that God "repented of the evil that he had threatened to do to them; he did not carry it out." There are other places in the Old Testament where God is described as changing His mind or regretting some action of His. What are we to make of this? This really is not a theological problem. First, in the drama of the storytelling, the human authors of the Scriptures sometimes anthropomorphize God by attributing certain human emotions and moods to Him. God does not literally have such emotions, but He is not disinterested—He is personally involved in His creation and engages us with loving concern.

Second, when God threatens some punishment, Scripture sometimes describes the punishment as inevitable when in reality it is conditional. The case of Nineveh is a perfect example: God's literal message to them through Jonah was, "Forty days more and Nineveh shall be destroyed." It seems hopeless. However, the fact that God did *not* destroy Nineveh shows that His original threat was actually conditional upon their repentance. In order to highlight God's mercy in response to their repentance, the sacred author describes God as "repenting of the evil he had threatened." The simple but powerful point is that God's mercy is conditional upon our repentance. God Himself does not change, but our ability to receive His grace and mercy does change depending on our disposition. Another powerful lesson from Nineveh is that the time to repent and convert is

always *now*. The present moment is all that we have — "later" is not a reality or something guaranteed to us. In St. Paul's words, "Behold, *now* is a very acceptable time; behold, *now* is the day of salvation" (2 Cor 6:2).

In both the second reading and the Gospel, we see that the ability to follow God's will is dependent upon *detachment*. St. Paul tells the Corinthians about the urgency of salvation and presents five paradoxes: they should marry, weep, rejoice, buy, and use the world as if they were not doing these things. This sounds strange — what does Paul mean? Certainly, he cannot mean that Christians should simply abandon these things altogether. Rather, he is urging them to set their hearts on God and eternal life. Even the best things in this life, such as marriage, are only temporary. The only realities that will remain with us into eternity are God, ourselves, and our relationship with Him. When we treat the passing things of this life as if they had ultimate or lasting importance, we make them idols and expect a happiness from them which they simply cannot provide. This leads to attachments and addictions. But when we love the Lord our God with all our heart, all our being, and all our strength, we are free to enjoy the good things of this life in a healthy way, as blessings of God and signs to us of His goodness. As Christ himself says, "Seek first the kingdom of God and his righteousness, and all these things will be given you besides" (Mt 6:33).

In the Gospel, we see that the first disciples, while certainly far from perfect, were apparently detached enough from their identity and livelihood as fishermen that they were able to leave this behind the instant that Christ called them. For James and John, who were probably only teenagers, this also meant leaving their own father behind. Was their father important to them? Absolutely. Did they love him? Undoubtedly. But God is the most important thing. Although they hadn't yet heard this teaching, James and John were literally observing Christ's words, "Whoever loves father or mother more than me is not worthy of me" (Mt 10:37). This message is very challenging to many people. The key to accepting it is to trust that, however painful it may be at times, doing God's will always enables us to love the people in our life even more. If anything or anyone stands in the way of us following God completely, we need to reevaluate our relationship with that thing or person.

### Sunday's Readings

**First Reading:**

When God saw by their actions how they turned from their evil way,  
he repented of the evil that he had threatened to do to them;  
he did not carry it out. (Jon 3:10)

**Psalm:**

Teach me your ways, O Lord. (Ps 25)

**Second Reading:**

For the world in its present form is passing away. (1 Cor 7:31)

**Gospel:**

Jesus came to Galilee proclaiming the gospel of God:  
"This is the time of fulfillment.  
The kingdom of God is at hand.  
Repent, and believe in the gospel." (Mk 1:14-15)

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### Live The Liturgy Inspiration of the Week

The disciples were fishing when Christ found them, hard at work to support their families, casting their nets into the sea. Sometimes when God calls us, we are in the middle of something else. Don't be afraid to change your plans to follow Him.

### Observances for the week of January 21, 2024

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



### Saint of the week

St. Juliana of Cornillon, also known as St. Juliana of Liège, is remembered for her steadfast devotion to the Eucharist and her instrumental role in establishing the Feast of Corpus Christi.

### Prayer of Discipleship

Dear Jesus,  
When you call to me, help me to listen. Give me the courage to respond bravely and boldly to your invitation for my life. Amen.



### (PRACTICING) CATHOLIC

#### A Good Time for Fulfillment

There are some things that always come at the worst time. I've never gotten a telemarketing call and thought, "This is a really convenient moment for me to listen to a sales pitch." I've never seen the compulsory software update notice flash on my computer screen when I *didn't* have a deadline I was struggling to meet. My kids never come down with the flu unless it's the weekend and the line at Urgent Care is stretching out the door.

And I never, ever feel the calm, persistent shoulder-tap of the Holy Spirit without thinking, "Now? Now is not a good time. Can you try again when I'm..."

But then I stop and think: when I am what? When I am stronger? When I am happier? When I am smarter? When I am a different person?

When God calls us, He calls the person He sees in front of Him. "Come on," He says, and He doesn't mean "When you're finished" or "When it's convenient" or "Think about it." He means now. This moment.

This is what Paul is saying when he writes that "the world in its present form is passing away." He is saying that your plans mean nothing, the kingdom of God is at hand. Abandon your nets, let your catch escape into the sea. You're not who you thought you were, and you don't need what you thought you needed.

Your sins do not define you. Your fears are not fate. Your inclinations do not govern you. Your life can be changed. We live in the time of fulfillment, and fulfillment is coming for you — ready or not.

*"Jesus came to Galilee proclaiming the gospel of God: 'This is the time of fulfillment.'" — Mark 1:14*

Colleen Jurkiewicz Dorman

#### Why do we do that? Catholic Life Explained

##### Question:

Can a person (the mother, father, or provider) ever be forgiven for an abortion?

##### Answer:

For people of faith, any conversation of human sinfulness should always lead us to reflect on God's loving mercy. Because God's mercy is greater than any sin, the Church is clear that even those involved in the sin of abortion can be reconciled with God and the Church. To help make this grace more available through the Sacrament of Reconciliation, Pope Francis extended the permission to absolve someone of the sin of abortion to all priests in 2016.

Even with the grace and blessings of the Sacrament of Reconciliation, the tragedy of abortion and the aftermath of abortion takes a toll on everyone involved. Ministries of outreach and support, such as Project Rachel, offer pastoral counseling, support groups, retreats, and other forms of care. As Christians, we are also called to help promote this healing and reconciliation in all its forms.

To learn more, visit [www.hopeafterabortion.com](http://www.hopeafterabortion.com).

*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**

We start telling lies around the age of three, the experts tell us. It's understandable. Lying is a god-like power. Whatever I want, I need only say it, and the world rearranges itself accordingly. It's amazing at first. But soon reality snaps back and I'm faced with a dilemma. If I remain committed to my lie I start to fracture into pieces. My words and reality drift apart, and I find myself lost in a lonely world of further falsehoods and fear of being found out.

How marvelous, then, that Jesus begins his ministry by proclaiming: **“Repent!”** We tend to think it means “stop doing bad things” but it doesn't. It literally means “go beyond the mind you have.” Think in a new way. It's painful to admit, but some portion of my mind is addicted to lie-telling, usually to protect my ego or make life easier. To repent means to admit this tendency, to say, “I'm done lying,” and to move beyond my split mind into a complete commitment to the truth. Perhaps that's why at Mass we together proclaim, “I have sinned in my *thoughts*, and in my *words*...” Repentance and truth-telling work together.

Those who know the twelve-step process of addiction recovery know this process well. The fourth step requires radical truth-telling: listing our moral defects. This isn't being scrupulous. Rather it is freedom from falsehood, and entrance into the real world. This week, I invite you to join me in this practice. Get your phone or piece of paper. Answer the question: what are your true moral defects? Write them down. Remember, the Lord knows them already and loves you. We have a sacrament where this truth-telling is celebrated: Confession. Perhaps it is finally time to go beyond our childish lies.

— Father John Muir

## **Readings for the week of January 21, 2024**

### **Sunday:**

Jon 3:1-5, 10/Ps 25:4-5, 6-7, 8-9 (4a)/  
1 Cor 7:29-31/Mk 1:14-20

### **Monday:**

2 Sm 5:1-7, 10/Ps 89:20, 21-22, 25-26/  
Mk 3:22-30

### **Tuesday:**

2 Sm 6:12b-15, 17-19/Ps 24:7, 8, 9, 10/  
Mk 3:31-35

### **Wednesday:**

2 Sm 7:4-17/Ps 89:4-5, 27-28, 29-30/  
Mk 4:1-20

### **Thursday:**

Acts 22:3-16 or Acts 9:1-22/Ps 117:1bc,  
2/Mk 16:15-18

### **Friday:**

2 Tm 1:1-8 or Ti 1:1-5/Ps 96:1-2a, 2b-3,  
7-8a, 10/Mk 4:26-34

### **Saturday:**

2 Sm 12:1-7a, 10-17/Ps 51:12-13, 14-15, 16-17/  
Mk 4:35-41

### **Next Sunday:**

Dt 18:15-20/Ps 95:1-2, 6-7, 7-9 (8)/  
1 Cor 7:32-35/Mk 1:21-28





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