

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



"I KNOW WHO YOU ARE—THE HOLY ONE OF GOD!"
- MK 1:24

4TH SUNDAY IN ORDINARY TIME

"YA SÉ QUIÉN ERES: EL SANTO DE DIOS". - MC 1, 24

4^º DOMINGO DEL TIEMPO ORDINARIO

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January 28th, 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 in Ordinary Time : Year B
Fourth Sunday in Ordinary Time – January 28, 2024
Fr. Christopher Trummer

Readings: Dt 18:15–20 • Ps 95:1–2, 6–7, 7–9 • 1 Cor 7:32–35 • Mk 1:21–28 bible.usccb.org/bible/readings/012824.cfm

Almost all disagreements in theological matters come down to authority. When something about God or His will for us is unclear, who or what has the final word? In Christianity and Judaism, God has always raised up certain people as His representatives who speak authoritatively on His behalf. He usually gives clear signs that authenticate the authority of these representatives. The most common sign is the working of miracles.

Clearly, this was the case for Moses. The Israelites believed Moses when he relayed God's words to them because they witnessed firsthand how God used Him in supernatural ways. The idea of God choosing to speak to a very small number of people who in turn are given authority over everyone else can be offensive to our modern sensibilities of democracy and egalitarianism. Already at the time of Moses, it was not easy for people to accept. Even Aaron and Miriam, who served God alongside Moses, once became indignant and complained, "Is it through Moses alone that the Lord has spoken? Has he not spoken through us also?" (Num 12:2).

Of course, in principle, God can speak to anyone, and He does speak to us all in various ways. The problem is that when everyone believes that they have equal access to God's revelation and do not need anyone else, chaos ensues. This is the problem with the Protestant Reformers and their notion of "*sola Scriptura*" (Scripture alone). This idea was supposed to embrace Scripture as the only authority for understanding the Faith. In practice, however, history has shown that "Scripture alone" inevitably devolves into each person being his or her own Magisterium. God knows that we need human authorities, and so throughout salvation history, He has provided them. Of course, they are always imperfect, and Moses himself was no exception. But the sins and flaws of God's representatives never give us the right to ignore them. God Himself says, "Whoever will not listen to my words which he speaks in my name, I myself will make him answer for it."

The prophets did not only speak on God's behalf. They also received unique revelation of Him. A person has authority to speak for God in proportion to how much He has revealed to him. Thus it is no accident that Moses was the most authoritative prophet in the Old Testament, for Scripture describes says this of him: "The Lord used to speak to Moses face to face, as a person speaks to a friend" (Ex 33:11). No one else after Moses had this kind of relationship with God, and so no one else had his authority. But in the first reading, God promised to Moses, "I will raise up for them a prophet like you from among their kin."

Jesus Christ fulfills this promise — he is the prophet like Moses, the one who speaks to God face to face. As the beginning of the Letter to the Hebrews says, "In times past, God spoke in partial and various ways to our ancestors through the prophets; in these last

days, he spoke to us through a son" (Heb 1:1–2). In the Bread of Life discourse, Christ himself says, "Everyone who listens to my Father and learns from him comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father" (Jn 6:45–46). Christ claims to reveal God and speak authoritatively for God in a completely unprecedented way. Because of this, in a way very similar to the Old Testament prophets, Christ performed signs and wonders that authenticated his teachings and claims. He did not merely speak eloquently or try to persuade people with arguments. Instead, he perfectly revealed God by both words and deeds, proclamation and demonstration.

Our Gospel reading today is a classic example. When Christ was teaching in the synagogue, the people were already marveling at the authority with which he spoke, which was so different from how the scribes taught them. As if trying to undermine this teaching authority, a demoniac disrupts him by crying out and causing a scene. Christ immediately exorcizes the demon, which naturally amazes everyone and makes them wonder, "What is this? A new teaching with authority." Christ had already impressed them by the authority of his words, and now he confirms this authority by his deeds. Christ reveals the Father by words and deeds. He is the epitome of authenticity: what he says and does perfectly coincides with who he is.

In the Church today, people rightly demand authenticity from Church leaders as those who represent God and speak on His behalf. People have a right to demand that those who teach about God actually know Him and spend time with Him in prayer, speaking to Him "as a person speaks to a friend." Authority of office is real and important, and we cannot ignore or dismiss it. But in order to be effective, authority of office must be complemented by authority of experience and authority of charism. In other words, a person must really know and love God in order to speak of Him authoritatively. As much as we rightly expect this authenticity from our Church leaders and pray for them to have it, do we ourselves sincerely pursue the Lord? Do we have a disposition of humble obedience to those the Lord has given us as His representatives on earth? We cannot wait until these men are perfect before we will follow them. In the words of St. Paul, God gives us His treasure in clay vessels (2 Cor 4:7). None of us possesses the full revelation of who God is and what He wills. Our only choice is to humble ourselves and allow God to teach, feed, and protect us through His Church. Only in heaven, when we have finally been prepared to see God, will we no longer need mediators.

And so, in closing, St. Paul reassures us, "We know partially and we prophesy partially, but when the perfect comes, the partial will pass away. [. . .] At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known" (1 Cor 13:9–10, 12).

Sunday's Readings

First Reading:

"I will raise up for them a prophet like you from among their kin,
and will put my words into his mouth;
he shall tell them all that I command him." (Dt 18:18)

Psalm:

If today you hear his voice, harden not your hearts. (Ps 95)

Second Reading:

An unmarried woman or a virgin is anxious about the things of the Lord,
so that she may be holy in both body and spirit. (1 Cor 7:34)

Gospel:

The people were astonished at his teaching,
for he taught them as one having authority and not as the scribes. (Mk 1:22)

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Live The Liturgy Inspiration of the Week

With one swift command, Jesus freed a man from the possession of evil spirits. He has that same power to banish the shadow of sin from our own lives. Let's invite him into our hearts, asking him to cleanse the darkness he finds there.

Observances for the week of January 28, 2024

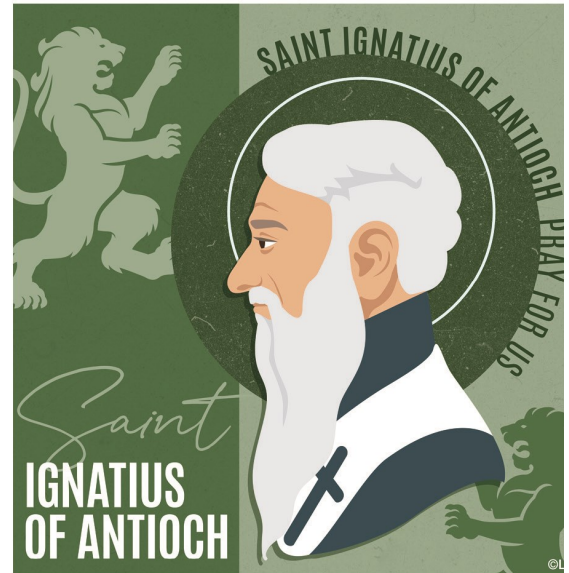
Sunday: 4th Sunday in Ordinary Time,
Celebrate Catholic Schools Week

Wednesday: St. John Bosco, Priest

Friday: The Presentation of the Lord,
World Day for Consecrated Life

Saturday: St. Blaise, Bishop and Martyr;
St. Ansgar, Bishop

Next Sunday: 5th Sunday in Ordinary Time



Saint of the week

St. Ignatius of Antioch, a bishop of Antioch in the first century, was a direct disciple of the apostle John. Despite being thrown to the lions and martyred in Rome's Colosseum for his faith, his teachings and hope for Christian unity live on as early examples of Christian theology.

Prayer for the Youth

Dear Lord,

Be with our young people this week and always — keep them in Your care. Help them to form godly friendships, speak the truth, and know You in the personal way that will challenge, shape, and guide them. Amen.

(PRACTICING) CATHOLIC

What Have You to Do with Me, Jesus of Nazareth?

Inevitably, when we read the story of the Garden of Eden, my children try to imagine what life would be like if Adam and Eve had not sinned against God.

"Would we have to go to school?" they ask me.
"Would we get sick? Could we eat whatever we want? Would we get older?"

I tell them the only thing I know for sure about a world without sin is that we would be happier. I can see confusion in their faces — *Why? How?* — but I have none of the concrete answers they want. I don't know how to describe a happiness untouched by sin.

The moment sin entered the world, a chasm erupted between God and mankind. There is now a space between humanity and the divine, a cavernous and seemingly impassable void into which God calls for us, unendingly. And because we are lost in the dark, and miserable, instead of following his voice when we hear it, instead we reply: "What do you want?"

"What have you to do with us, Jesus of Nazareth?"

Did the unclean spirit know, when he cried out all those thousands of years ago in Capernaum, that he was giving voice to a question which defined the human condition? They are the words of a demon, yes, but they are also my words. Far, far more often than I care to admit, when God is reaching for me, I look upon His hand with contempt and confusion. When I am grappling with a problem or a sin which overwhelms me, again and again I forget that I already know the solution.

The tragedy of original sin is not that we live in a world where we cannot eat what we want, where we age, and where we become sick and die. The tragedy of sin is that we have forgotten how to be happy. We look at happiness and we think: "What do you want with me?"

"If today you hear his voice, harden not your hearts."
— Psalm 95:7

Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

I have a friend who receives communion, but who I know for a fact is in a state of mortal sin. Should I tell our priest? Is it my responsibility to say something?

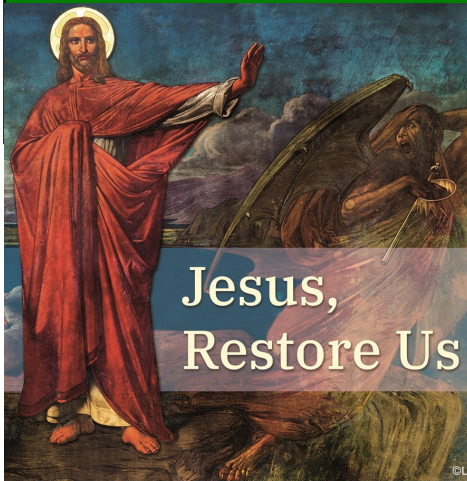
Answer:

While we may always want to do what is best for our friends and family members, we have a responsibility to respect their privacy and their conscience. In its reflections on the Eighth Commandment ("You shall not bear false witness against your neighbor"), the Catechism of the Catholic Church states, "Respect for the reputation of persons forbids every attitude and word likely to cause them unjust injury. [One] becomes guilty: -of rash judgment who, even tacitly, assumes as true, without sufficient foundation, the moral fault of a neighbor; -of detraction who, without objectively valid reason, discloses another's faults and failings to persons who do not know them; of calumny who, by remarks contrary to the truth, harms the reputation of others and gives occasion for false judgments concerning them" (no. 2477).

We will never truly know what is in a person's mind, heart, and soul; only God knows those things. We should, of course, take our concerns to God and entrust the person about whom we are concerned to God's grace and mercy. If we have concerns about the spiritual wellbeing of someone with whom we are close, we should go to the person themselves and talk about our fears and concerns. Unless it is a case of abuse or endangerment (which we have a moral and even legal responsibility to report to the appropriate authorities), we ultimately do not have the freedom to share another's persons faults or sins, however good we think our intentions might be.

*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

I love movies about exorcisms. Apparently, so do many others. The 2023 movie “Nefarious” features a possibly possessed inmate on death row. Critics were not impressed, but audiences scored it at 97% on the website Rotten Tomatoes. Most people have an appreciation for the demonic realm, even if cultural elites are generally embarrassed about it. As is standard in exorcism movies, the afflicted person (in this case, a man named Edward Brady) thinks and acts like *multiple* persons. He is someone besides himself. We know what that is like. We feel *fake* sometimes, not ourselves.

The same dynamic is on dramatic display this week in the Gospel. Jesus the Exorcist approaches a possessed man who utters, “**What have you to do with us, Jesus of Nazareth?**” Notice the plural, *us*. The basic effect of the demonic is division. The man’s identity is fractured, divided, and thus many. Jesus powerfully expels the spirit by saying, “**Quiet! Come out of him!**” Jesus’ word has the power to restore the man’s singularity — *him* — and indeed it does.

All this helps us to dismiss childish images of demons sporting red goat tails. Equally, it overcomes the cultured aloofness that dreams demons are mere metaphors for evil. We see instead that fallen angels are conscious and intelligent beings who orient their agency toward division. They bring about schism where there should be unity, e.g., in persons, families, communities, politics, and so on. Thankfully, Jesus commands demons to flee from all these places to restore wholeness and peace. What if we made room for his word where we need it?

— Father John Muir

Readings for the week of January 28, 2024

Sunday:

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

Monday:

2 Sm 15:13-14, 30; 16:5-13/Ps 3:2-3, 4-5,
6-7/Mk 5:1-20

Tuesday:

2 Sm 18:9-10, 14b, 24-25a, 30—19:3/
Ps 86:1-2, 3-4, 5-6/Mk 5:21-43

Wednesday:

2 Sm 24:2, 9-17/Ps 32:1-2, 5, 6, 7/Mk 6:1-6

Thursday:

1 Kgs 2:1-4, 10-12/1 Chr 29:10, 11ab,
11d-12a, 12bcd/Mk 6:7-13

Friday:

Mal 3:1-4/Heb 2:14-18/Ps 24:7, 8, 9, 10/
Lk 2:22-40 or 2:22-32

Saturday:

1 Kgs 3:4-13/Ps 119:9, 10, 11, 12, 13, 14/
Mk 6:30-34

Next Sunday:

Jb 7:1-4, 6-7/Ps 147:1-2, 3-4, 5-6
(see 3a)/1 Cor 9:16-19, 22-23/Mk 1:29-39



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