

## *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**

## FIRST SUNDAY OF **LENT**



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## **February 18th, 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 First Sunday of Lent : Year B  
First Sunday of Lent – February 18, 2024  
Fr. Randy Hoang

Readings: Gn 9:8–15 • Ps 25:4–5, 6–7, 8–9 • 1 Pt 3:18–22 • Mk 1:12–15 [bible.usccb.org/bible/readings/021824.cfm](http://bible.usccb.org/bible/readings/021824.cfm)

“Come away to a deserted place all by yourselves and rest a while.”

I do not know about you, but a temptation that I face every Lent is to refuse to go into the desert with Christ, to think that Lent can be complete if, for example, all I do is give up snacking or listening to music in the car. The first big hurdle that we need to get over is to hear Christ’s voice from the desert saying, *“Come away to a deserted place all by yourselves and rest a while”* (Mk 6:31) and respond to it.

Every Lent, the same Holy Spirit whom drove Jesus into the desert wants to drive us into the desert in order to renew and deepen our relationship with God. While God is not calling us all physically to go to the Sahara Desert, he is calling us to remove ourselves from the distractions of life, so that in doing so, we can clearly hear and see him.

Let us now turn to the Gospel. The three temptations in the Gospel are temptations that every one of us faces. Learning how Jesus responds to them, we learn how to respond to them in our own lives.

In the first temptation, the devil disordered our relationship with God the Father. The devil seeks to tempt us to tempt God, jump off various cliffs of sin and then blame God for letting us suffer. Jesus shows that the proper response is never to put the Lord our God to the test, but to love him and throw ourselves into his arms rather than from dangerous cliffs into sin.

In the second temptation, the devil disordered our relationships with others. The devil promised that he would give Jesus rule over all the cities, if only

he would take the bargain of falling down before the devil in worship. Jesus resisted the temptation toward this type of diabolical tyranny by quoting Scripture about worshipping and serving the Lord our God alone. And when we do so, we seek to serve others made in that God’s image and likeness, reverencing the Lord in them, seeking to serve them with love rather than be served and ultimately to lay down our lives for them as Christ himself did.

And in the final temptation, the devil disordered our relationship with ourselves, using what God has given us for our own purposes rather than for God and others. This is shown in the temptation the devil gave to Jesus to change stones into bread after forty days of hunger. Jesus replied that we live not on bread alone but on every word that comes from God’s mouth. We’re supposed to use our talents not selfishly, but for God and others.

In response to these three fundamental temptations, Jesus not only shows us how to resist but also prescribes for us on Ash Wednesday the medicine we need through the traditional practices of prayer, almsgiving and fasting. Prayer helps us die to our own ego in order to put on the mind of Christ. Almsgiving has us think of others’ needs and act to help them. Fasting helps us to control our fleshly hungers and makes it possible for us to hunger for what God hungers.

These three practices are the means by which we enter into Jesus’ prayer, fasting for 40 days in the desert, and his total self-giving and resist the temptations of the devil.

*Our Lady of the Desert*

*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

When I feel down, I sometimes watch the famous “Double Rainbow” video on YouTube to feel better. It’s hilarious. A young man camping in Yosemite Park sees two rainbows stretching across the sky. He bursts into a kind of ecstasy. “Double rainbow, all the way! Oh my God!” he announces. Then he starts to weep. He cries out, “What does it *mean*?” Beneath the humor of his glorious overreaction is the deep intuition we all have, I think, when we see the colorful bow in the sky. This Sunday, God sends a rainbow to Noah, and to us. What *does* it mean?

Long before YouTube had the double rainbow, Dante’s medieval poem *The Divine Comedy* featured one in his image of paradise. Seeing two rainbows, he muses that one is born of the other. The bow is God’s promise of peace. For Dante, it’s even more: nature’s encrypted image of the Trinitarian God. One visible rainbow (God the Son) is begotten of another usually invisible one (God the Father) united by invisible light between them (God the Spirit). Like invisible light, Trinitarian glory surrounds us in every moment — but Jesus has made it visible in his glorious body.

**Lenten challenge:** This might seem silly, but this Lent I invite you to find a rainbow and meditate on it. You might have to make one yourself, like this current desert-dweller will. Gaze on it. See there a natural gift from the Creator, saying to you, “Here I am! I will love and protect you, surrounding you in My glory.” This Lent let’s embrace that with confidence, rain, or shine.

— Father John Muir

## Readings for the week of February 18, 2024

### Sunday:

Gn 9:8-15/Ps 25:4-5, 6-7, 8-9 (see 10)/  
1 Pt 3:18-22/Mk 1:12-15

### Monday:

Lv 19:1-2, 11-18/Ps 19:8, 9, 10, 15/  
Mt 25:31-46

### Tuesday:

Is 55:10-11/Ps 34:4-5, 6-7, 16-17, 18-19/  
Mt 6:7-15

### Wednesday:

Jon 3:1-10/Ps 51:3-4, 12-13, 18-19/  
Lk 11:29-32

### Thursday:

1 Pt 5:1-4/Ps 23:1-3a, 4, 5, 6/Mt 16:13-19

### Friday:

Ez 18:21-28/Ps 130:1-2, 3-4, 5-7a, 7bc-8/  
Mt 5:20-26

### Saturday:

Dt 26:16-19/Ps 119:1-2, 4-5, 7-8/Mt 5:43-48

### Next Sunday:

Gn 22:1-2, 9a, 10-13, 15-18/Ps 116:10, 15,  
16-17, 18-19 (116:9)/Rom 8:31b-34/  
Mk 9:2-10

## Sunday's Readings

### First Reading:

God said to Noah and to his sons with him:  
"See, I am now establishing my covenant with you  
and your descendants after you  
and with every living creature that was with you."  
(Gn 9:8-10)

### Psalm:

Your ways, O Lord, are love and truth to those who  
keep your covenant. (Ps 25)

### Second Reading:

It is not a removal of dirt from the body  
but an appeal to God for a clear conscience,  
through the resurrection of Jesus Christ. (1 Pt 3:21)

### Gospel:

He was among wild beasts,  
and the angels ministered to him. (Mk 1:13)

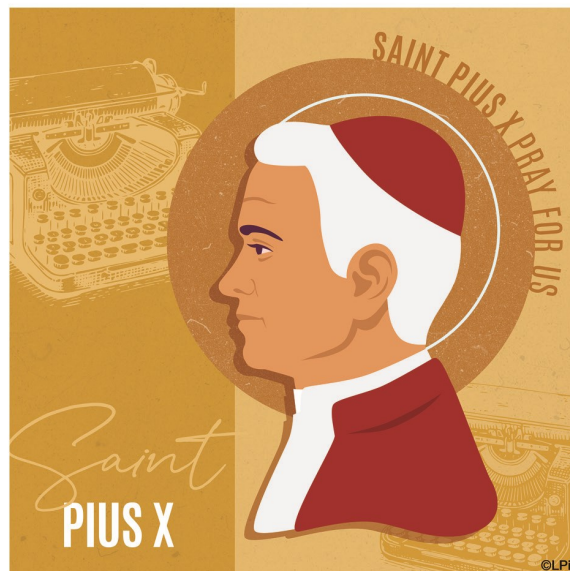
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## Live The Liturgy Inspiration of the Week

In the desert, Jesus endured forty days of hardship and temptation. But he did not endure it alone: "the angels ministered to him," the Gospel tells us. Remember that you do not face Lent alone. God is beside you in your journey to the desert.

## Observances for the week of February 18, 2024

- Sunday:** 1st Sunday of Lent
- Monday:** Presidents' Day
- Wednesday:** St. Peter Damian, Bishop and Doctor of the Church
- Thursday:** The Chair of St. Peter the Apostle
- Friday:** St. Polycarp, Bishop and Martyr
- Next Sunday:** 2nd Sunday of Lent



## Saint of the week

St. Pius X's devotion to the Eucharist was truly inspiring! He lowered the age of First Communion to seven years old, encouraging young hearts to encounter Christ early-on. He also advocated that everyone, regardless of their social class, should have access to the Eucharist.

## Prayer for Lent

Dear Jesus,  
This is the first Sunday of Lent, and I want to commit myself more deeply to you this season. Inspire me with the Lenten penances you most desire, the ones that help me to grow ever nearer to you. Amen.

### (PRACTICING) CATHOLIC

#### Lent and the Flood

I would bet money that somewhere in your church this Lent, there's a bare tree branch draped in purple fabric and an empty bowl filled with rocks.

I'm not poking fun, the desert imagery that surrounds the season of Lent isn't a cliché — or if it is, it's only because clichés are essentially true. Lent is the dessert. Lent is the wilderness. Lent is the time of less.

But what if Lent was also the flood?

It seems counterintuitive, floods are excessive, and we don't think of Lent as a time for superabundance. Lent is when we limit experiences outside of ourselves in order to limit proclivities within ourselves. Lent is not a time for anything to be washing over us, consuming us, carrying us away on a tide.

Unless...it is.

Consider the flood of the Old Testament. An act of destruction, yes, but also an act of purification. An endurance test for the soul, an epic trust fall exercise between God and Noah in which Noah had to ride the literal waves, clinging to life as God wiped away everything familiar. Everything sinful.

In Lent, we relinquish our weaknesses and our infirmities to the flood. It's frightening, certainly. But it's also exciting. Because just as the flood destroys everything, it also makes everything possible. It is a baptism.

Lent, like the flood, makes the world new.

*"Put to death in the flesh, he was brought to life in the Spirit." — 1 Peter 3:18*

Colleen Jurkiewicz Dorman

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

##### Question:

What do the colors of the priest's and deacon's vestments mean?

##### Answer:

In the Roman Rite of the Catholic Church, the colors of the vestments evolved over the course of several centuries and there was wide variation both in the colors used, and in the feasts and seasons associated with particular colors. It was Pope Innocent III (d. 1216) who gave us the basic outline that was later prescribed by Pope Saint Pius V in 1570. The various colors remind us of the dominant themes of a particular season or celebration.

- **White:** Used for the seasons of Christmas and Easter and in celebrations of the Lord, of Mary, the angels, and saints who were not martyrs. This color is also used in Masses for the dead, at baptisms, weddings and other festive celebrations.
- **Red:** As the color of both blood and fire, red is used on Palm Sunday and Good Friday, as well as Pentecost and special celebrations of the Holy Spirit. Moreover, red is used on the feasts and memorials of the Apostles and those saints who died as martyrs.
- **Violet:** The color for Advent and Lent. Violet may also be used in Masses for the dead and on All Souls Day (November 2).
- **Green:** A color of life and hope, green is used throughout Ordinary Time.

Other colors: Rose may be used on the Third Sunday of Advent and the Fourth Sunday of Lent, black may be used in Masses of the dead and on All Souls Day, gold or silver may be used on solemn occasions in place of white, red, or green.



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