

## 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**



## 2<sup>ND</sup> SUNDAY OF LENT

Then a cloud came, casting a shadow over them; from the cloud came a voice, "This is my beloved Son. Listen to him." Suddenly, looking around, they no longer saw anyone but Jesus alone with them. - Mk 9:7-8

Se formó entonces una nube, que los cubrió con su sombra, y de esta nube salió una voz que decía: "Este es mi Hijo amado; escúchenlo". En ese momento miraron alrededor y no vieron a nadie sino a Jesús, que estaba solo con ellos. - Mc 9, 7-8

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## February 25th, 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 Rosario 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 Second Sunday of Lent : Year B  
Second Sunday of Lent – February 25, 2024  
Fr. Randy Hoang

Readings: Gn 22:1–2, 9a, 10–13, 15–18 • Ps 116:10, 15, 16–17, 18–19 • Rom 8:31b–34 • Mk 9:2–10  
[bible.usccb.org/bible/readings/022524.cfm](http://bible.usccb.org/bible/readings/022524.cfm)

*“This is my beloved Son. Listen to him!”* This week in the scene of the Transfiguration of the Lord, I want to focus on one aspect that is rarely emphasized, which I believe is imperative to our advancing in the Lenten journey: listening to God the Father speaking.

After the disciples climb up the mountain, see the Lord transfigured, and witness the conversation between Jesus, Moses and Elijah, God the Father finally speaks. Note that God the Father only speaks three times in the entire New Testament: at Jesus’ baptism, at the Last Supper, and here. But what he says is really quite strange when you think about it. After pronouncing Jesus once again as his Beloved Son, God the Father thundered, *“Listen to him!”* How strange is this? After all, what had Peter, James, and John been doing for the previous two years but listening to Jesus?

They listened to him call them from their boats to be fishers of men. They heard him speak about all his parables. They listened to the Sermon on the Mount, the Sermon on the Plain, and the Bread of Life Discourse. They listened to him teach them how to pray. They listened to him instruct them as they walked along the streets of Palestine. They listened to him correct the hypocritical scribes and Pharisees and console widows, sinners, and many others. They had spent the last two years constantly listening to Jesus!

But God the Father noticed something that they themselves hadn’t grasped. They had been selectively listening to Jesus and they had been particularly tone-deaf to what Jesus

had been saying about how he was going to be betrayed, suffer, be tortured, crucified, killed and on the third day be raised.

They didn’t want to hear it. Jesus ended up telling them what would have to happen, not once, not twice, but three separate times, but they didn’t want to hear it. When Good Friday came, most of them were not even present. What they were even less willing to hear was what Jesus said after that, namely, *“Whoever wishes to come after me must deny himself, take up his cross and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it”* (Mt 16:24). To be Jesus’ disciple, to be able to follow him, they needed to say no to their earthly ambitions and be crucified with him.

God the Father, who could see their hearts, knew that they were ignoring what Jesus was saying about his need and their need for suffering, that’s why he said, *“Listen to him!”* The same Father gives us the same imperative. On Ash Wednesday Jesus said, *“Repent and Believe!”* Have we? Jesus called us to prayer, fasting and almsgiving. Are we doing all three? Are we growing in the self-denial, self-death through the crosses God gives us and in following Jesus and his words?

God the Father who calls us to listen to his Son will listen to our prayers when we ask for help to have the trusting, obedient ears needed to follow him. That’s one of the most important parts of Lent.

*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

As a college student, my prized possession was an after-market car stereo. It was my pride and joy: glorious audio, eye-catching display screen, and multi-disc CD changer. It drained my hard-earned dollars, but it was totally worth it. It drenched me in music everywhere I drove. On Ash Wednesday of my senior year of college, Father Tom, the Jesuit priest at my university said, “Pray for God to tell you what he wants you to sacrifice for Lent.” I did. In my heart, the answer came: “Give up listening to your car stereo for forty days.” I winced. Not possible, I thought. Can’t do it. I made other plans. The next morning, I was stunned to find that my car had been broken into, and my fancy stereo ripped out and stolen.

God’s command to sacrifice what we love is no joke. This week in Genesis 22, God says: **“Abraham!” “Here I am,” he replied. Then God said, “Take your son, your only son, whom you love — Isaac — and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you.”** Believe me, I know. We like to be in control. It chafes us that *God sets the terms* of what we must sacrifice, and how. But this is no impersonal, tyrannical process. Remember that God uses their names, Abraham and Isaac. God knows each one of us and the precious gifts He commands us to offer. Finally, our sacrifices are for our own good. Do we trust this enough to do what Father Tom asked me to do?

**Lenten challenge:** This week, I dare you to ask God: “What do you want me to give up?” He may ask for that which you love most. It will be something precious to you: time, money, a relationship, a dream, an opportunity. What matters is we trust Him and act sacrificially in line with His command. Whatever we sacrifice will of course come back to us as surely as the Risen Jesus — but that doesn’t make it easy.

— Father John Muir

## Readings for the week of February 25, 2024

### 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

### Monday:

Dn 9:4b-10/Ps 79:8, 9, 11 and 13/Lk 6:36-38

### Tuesday:

Is 1:10, 16-20/Ps 50:8-9, 16bc-17, 21 and 23/Mt 23:1-12

### Wednesday:

Jer 18:18-20/Ps 31:5-6, 14, 15-16/  
Mt 20:17-28

### Thursday:

Jer 17:5-10/Ps 1:1-2, 3, 4 and 6/Lk 16:19-31

### Friday:

Gn 37:3-4, 12-13a, 17b-28a/Ps 105:16-17, 18-19, 20-21/Mt 21:33-43, 45-46

### Saturday:

Mi 7:14-15, 18-20/Ps 103:1-2, 3-4, 9-10, 11-12/Lk 15:1-3, 11-32

### Next Sunday:

Ex 20:1-17 or 20:1-3, 7-8, 12-17/Ps 19:8, 9, 10, 11 (Jn 6:68c)/1 Cor 1:22-25/Jn 2:13-25  
*Scrutiny:* Ex 17:3-7/Ps 95:1-2, 6-7, 8-9 (8)/  
Rom 5:1-2, 5-8/Jn 4:5-42 or 4:5-15, 19b-26, 39a, 40-42



### Sunday's Readings

#### First Reading:

"I know now how devoted you are to God,  
since you did not withhold from me your own  
beloved son." (Gn 22:12)

#### Psalm:

I will walk before the Lord, in the land of the living. (Ps 116)

#### Second Reading:

He who did not spare his own Son  
but handed him over for us all,  
how will he not also give us everything else along  
with him? (Rom 8:32)

#### Gospel:

Then a cloud came, casting a shadow over them;  
from the cloud came a voice,  
"This is my beloved Son. Listen to him." (Mk 9:7)

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### Live The Liturgy Inspiration of the Week

The Transfiguration left the disciples with more questions than answers. What had they just seen? What had they just heard? They were confused, but they trusted Jesus. Let's follow in their example, trusting in God's care as we journey deeper into Lent.

### Observances for the week of February 25, 2024

**Sunday:** 2nd Sunday of Lent

**Tuesday:** St. Gregory of Narek,  
Abbot and Doctor of the Church

**Next Sunday:** 3rd Sunday of Lent



### Saint of the week

Blessed Carlo Acutis was born in 1991 and is the first millennial to be beatified. Despite dying of leukemia at age 15, he developed a website that showcases Eucharistic Miracles around the world, demonstrating that holiness knows no age.

### Prayer of Trust

Dear Lord,  
Your ways confuse me  
sometimes. Often, I don't  
fully understand what You are  
doing. But I believe that You  
are working in a way that will  
one day make sense. Until  
then, keep me close to You,  
trusting blindly in the ways You  
lead me. Amen.

## (PRACTICING) CATHOLIC

### On the Mountain

Why climb a mountain? “Because it’s there,” George Mallory famously said, before perishing in an attempt to scale Mount Everest.

God is an event planner; every detail matters, and the location is most crucial of all. On the mountain, God demanded the sacrifice of Isaac. On the mountain, he restored Isaac to his father. On the mountain, Jesus was transfigured, revealed in all his mystifying glory as the beloved Son of God, the sacrifice which would finally balance the scale.

These things happened on a mountain because they could only happen on a mountain. The mountain is where the reckoning happens. It is where God takes, where He gives back, where He hands down.

In Lent, we encounter the mountain. We are removed from the distractions of ordinary life and placed outside the confines of our everyday habits. We find silence and mystery, pain and truth. We struggle and we become tired, and there is always a moment when we wonder if, perhaps, it would have been easier not to climb. There is always a moment when others look at us and think: “Why climb a mountain?”

I confess, I am not much of an outdoorswoman. Hiking, in my family, is any walking you do on a trail that is not paved, so I am far from qualified to comment on whether or not the view from the summit was worth George Mallory’s life. But I do know a thing or two about struggling through a difficult experience. I know the strange peace that exists in the moment after it’s all over and you catch your breath and realize you are a better, stronger, wiser person for the pain.

The mountain is there. Let’s climb it.

*“God put Abraham to the test. He called to him, ‘Abraham!’ ‘Here I am!’ he replied.” — Genesis 22:1*

Colleen Jurkiewicz Dorman

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

#### Question:

Why do we hold hands during the Our Father?

#### Answer:

The practice of members of the assembly holding hands while praying the Lord’s Prayer during the Mass is a custom that developed organically in the 1970s and 1980s. While some commentators acknowledge that the practice varies from place to place, it is a fairly universal reality in parishes across the United States. For some, this action symbolizes the communion of Christians praying together as one family of believers honoring the Father of All. Critics of the practice sometimes express concern that holding hands can be a distraction from the more significant unity that is experienced when we process to the altar to receive sacramental communion.

And so, we’re left to ask, what is the answer?

The General Instruction of the Roman Missal (the document that offers specific instructions for the celebration of the Mass) is silent on the practice, saying only that “all the faithful say the prayer” with the priest. The website of the US Bishops simply observes that “No position is prescribed in the Roman Missal for an assembly gesture during the Lord’s Prayer.” And so, we’re left to discern within ourselves and within our parish and religious communities what is an authentic gesture of praise during this important point of the Mass. For some, this means continuing to hold hands, while for others, this may mean adopting another posture of prayer.



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