

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

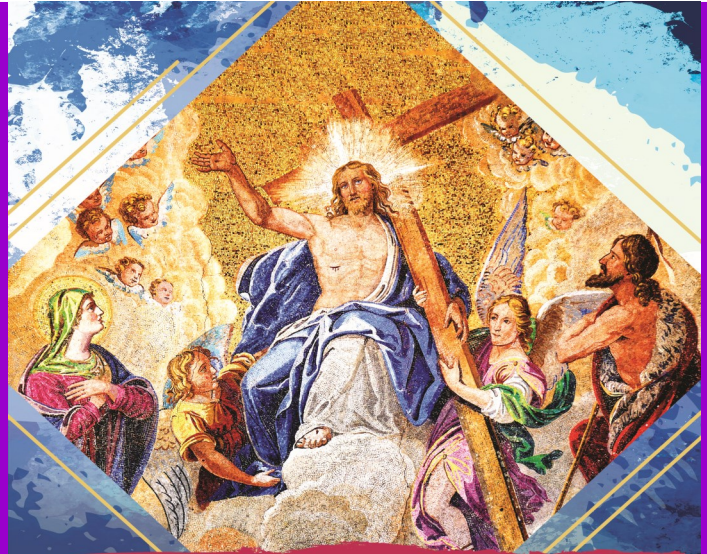
Martes, Miércoles Jueves, Viernes:

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



5TH SUNDAY OF LENT

"And when I am lifted up from the earth,
I will draw everyone to myself." - Jn 12:32

5º DOMINGO DE LA CUARESMA

"Cuando yo sea levantado de la tierra,
atraeré a todos hacia mí". - Jn 12, 32

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March 17th, 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 Fifth Sunday of Lent : Year B
Fifth Sunday of Lent – March 17, 2024
Fr. Mark Hellinger

Readings: Ez 37:12–14 • Ps 130:1–2, 3–4, 5–6, 7–8 • Rom 8:8–11 • Jn 11:1–45 bible.usccb.org/bible/readings/031724-YearA.cfm

When we encounter the Lord Jesus in today's Gospel, he is at his low point, at the nadir of his popularity. He's away from the main stage, away from Jerusalem. He received word that one of his closest friends, Lazarus, is dead. Jesus waits three days, foreshadowing the time He will spend in the tomb, before going to see Lazarus' sisters, Martha and Mary. The Lord loves these women. They are his friends and he delights in their company. He delays his arrival outside of Bethany so that the glory of God can be shown. He finds his dear friends, these women whom he loves and who love him, weeping, with Martha, filled with confusion, yet with faith in the one she has come to know as God, confronts Him. Then we see Jesus at His most human, (recall the shortest verse in all of Scripture: "Jesus wept"). Jesus is sad, crying with and for Martha, Mary, and His deceased friend, Lazarus. He is truly sorrowful, grieving in His human nature, but He does not despair.

We see the Lord Jesus at His most human in this Gospel, but then, suddenly we see Him at His most Divine. By His own power as divine, He raises the long dead, stinking, rotting Lazarus (remember the verse in the King James Version: "He stinketh") from the dead. This was not just resuscitation of a dying or comatose man; this was a resurrection from death. And this is the greatest sign of who Jesus is, the most undeniable proof of His Divine Sonship until He rises from the dead at Easter. *What's the difference between the raising of Lazarus and the resurrection of Jesus? The Lord is raised to eternal life; Lazarus is raised to earthly life. Lazarus will die once more on earth, but the Lord Jesus will never die.*

Jesus calls Lazarus out of the tomb, and we read that Lazarus comes out, bound hand and foot. The Lord says these simple words: "Untie him, and let him go free." A simple question: if he was bound, hand and foot, as the Gospel recounts, how then did he come out of the tomb? Did he hope? According to Saint Bernard, Lazarus just floated out. Regardless of that aside, Lazarus is raised to earthly life by the Lord Jesus as a foreshadowing of what will so soon occur to the Lord Jesus Himself.

With this in mind, what is the Lord Jesus saying to us today? The same Jesus, who is fully human and fully divine is calling to us, beckoning us to let Him untie us and to let us go free.

What's tying us up and refusing to let us go free? I'd venture to guess it is sin. Jesus wants us to be free from sin, so He offers us the beauty of the sacrament of penance, something of which we should all partake often, especially in these last days of Lent, as we venture onward towards Holy Week.

What tangling us in its web? What is ensnaring us in layers of linen that so binds us? Is it worry? Is it lack of knowledge of what will come next? Is it despair? We need a break, a day when we don't receive a gut punch, making us as a college, a Church, a world, fall to our knees gasping for breath.

It is Jesus alone who can heal us. Look to the fact that in March of 2020, the Holy Father, Pope Francis, in what many believe is his finest

moment as the Supreme Pontiff, alone on a rainy, cold night in an empty piazza, one only a few weeks prior teeming with life, offered the greatest *Urbi et Orbi* of modern days — a blessing not from himself, as the Vicar of Christ on Earth, but from God HIMSELF, Christ, the Lord, truly present sacramentally in the Eucharist. Only Jesus can make that first incision, only he holds the scissor. Jesus is there, loving us, gently unwrapping the layers that bind us and cause us not to live in the freedom of the sons and daughters of God. But we can help, too, once that first thread is pulled. This is our task now as brothers and sisters of Christ and of one another.

For those who enjoy the writings of J.R.R. Tolkien, I think that Samwise's encouragement to Frodo in *The Two Towers* is what we need to hear right now:

Frodo: I can't do this, Sam.

Sam: I know.
It's all wrong
By rights we shouldn't even be here.
But we are.
It's like in the great stories Mr. Frodo.
The ones that really mattered.
Full of darkness and danger they were,
and sometimes you didn't want to know the end,
because how could the end be happy.
How could the world go back to the way it was when
so much bad happened.
But in the end, it's only a passing thing, this shadow.
Even darkness must pass.
A new day will come.
And when the sun shines it will shine out the clearer.
Those were the stories that stayed with you.
That meant something.
Even if you were too small to understand why.
But I think, Mr. Frodo, I do understand.
I know now.
Folk in those stories had lots of chances of turning
back, only they didn't.
Because they were holding on to something.

Frodo: What are we holding on to, Sam?

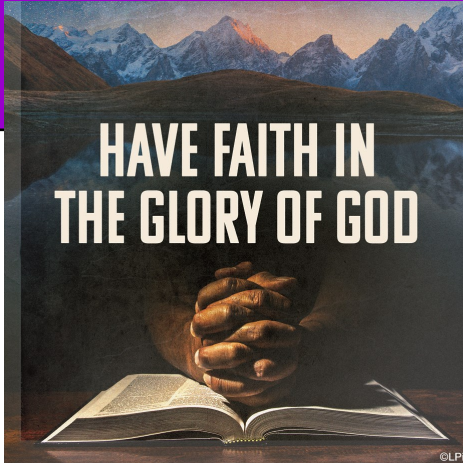
Sam: That there's some good in this world, Mr. Frodo.
And it's worth fighting for.

The Church is clear in the path she lays out this Lenten season: Christ, the light, the teller and the subject of the Greatest Story Ever Told, is leading us on this journey. Our task is to keep burning bright for each other. We need not to despair, but to trust in the Lord who desires to untie us and let us go free.

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

A middle-aged woman sat on the couch in my parish office and recounted to me a shocking list of terrible calamities in her life: addictions, terminal illnesses, financial loss, broken relationships, and so on. She smiled as she did so. “Please forgive me,” I asked, “but you seem to be smiling as you share this.” She said, “Father John, I am totally overwhelmed. But I’m smiling because I just can’t wait to see what good things God does with this mess.” She expected God would manifest His glory when she most needed it.

This week in the Gospel, God speaks from heaven for the third and final time in Jesus’ earthly ministry. It’s at a tough moment. Gentiles seek Jesus, who announces his terrible suffering, and then boldly prays, **“Father, glorify your name!”** John then writes: **Then a voice came from heaven, “I have glorified it and will glorify it again.”** Was the task of drawing the whole non-Jewish world to himself overwhelming? Or was it the terrible specter of crucifixion? Whatever it was, the crushing weight triggers his turning to the Father with an unshakeable expectation of divine glory to burst through. And indeed, it did on Easter Sunday. In our burdens, our greatest strength is to turn to God and boldly ask Him for His glory.

Lenten challenge: This week, I invite you to list out everything which is a burden to you. Write it down. Then add these words: “Father, glorify Your name in all these things!” Put that paper in your pocket or purse when you come to Holy Week liturgies next week. You might smile at the most unlikely times.

— Father John Muir

Readings for the week of March 17, 2024

Sunday:

Jer 31:31-34/Ps 51:3-4, 12-13, 14-15 (12a)/
Heb 5:7-9/Jn 12:20-33 *Scrutiny:* Ez
37:12-14/Ps 130: 1-2, 3-4, 5-6, 7-8 (7)/
Rom 8:8-11/Jn 11:1-45 or 11:3-7, 17, 20-27,
33b-45

Monday:

Dn 13:1-9, 15-17, 19-30, 33-62 or 13:41c-62/
Ps 23:1-3a, 3b-4, 5, 6/Jn 8:1-11

Tuesday:

2 Sm 7:4-5a, 12-14a, 16/Ps 89:2-3, 4-5, 27
and 29/Rom 4:13, 16-18, 22/Mt 1:16, 18-21,
24a or Lk 2:41-51a

Wednesday:

Dn 3:14-20, 91-92, 95/Dn 3:52, 53, 54, 55,
56/Jn 8:31-42

Thursday:

Gn 17:3-9/Ps 105:4-5, 6-7, 8-9/Jn 8:51-59

Friday:

Jer 20:10-13/Ps 18:2-3a, 3bc-4, 5-6, 7/
Jn 10:31-42

Saturday:

Ez 37:21-28/Jer 31:10, 11-12abcd, 13/
Jn 11:45-56

Next Sunday:

Mk 11:1-10 or Jn 12:12-16/Is 50:4-7/Ps
22:8-9, 17-18, 19-20, 23-24 (2a)/
Phil 2:6-11/Mk 14:1—15:47 or 15:1-39

Sunday's Readings

First Reading:

All, from least to greatest, shall know me, says the LORD,
for I will forgive their evildoing and remember their sin
no more. (Jer 31:34)

Psalm:

Create a clean heart in me, O God. (Ps 51)

Second Reading:

Son though he was, he learned obedience from what
he suffered;
and when he was made perfect,
he became the source of eternal salvation for all who
obey him. (Heb 5:8-9)

Gospel:

"Unless a grain of wheat falls to the ground and dies,
it remains just a grain of wheat;
but if it dies, it produces much fruit." (Jn 12:24)

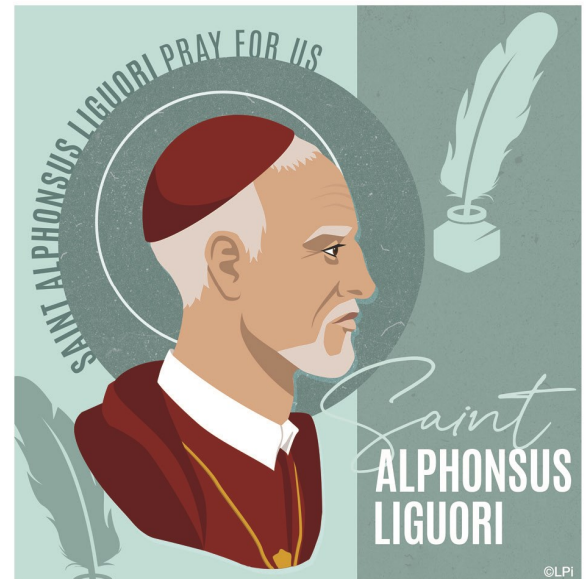
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Live The Liturgy Inspiration of the Week

Jesus reminds us that the grain of wheat can never
realize its potential without sacrifice. God has a
plan for each one of us. May He give you strength
to become who you were born to be.

Observances for the week of March 17, 2024

- Sunday:** 5th Sunday of Lent
- Monday:** St. Cyril of Jerusalem,
Bishop and Doctor of the Church
- Tuesday:** St. Joseph, Spouse of the Blessed Virgin Mary
- Saturday:** St. Turibius of Mogrovejo, Bishop
- Next Sunday:** Palm Sunday of the Passion of the Lord,
Holy Week begins



Saint of the week

St. Alphonsus Liguori, (1696-1787) was a prolific theologian and founder of the Congregation of the Most Holy Redeemer (The Redemptorists). Renowned for his profound devotion to the Eucharist and insightful theological teachings, he is the patron saint of moral theologians.

Prayer of Bold Ask

God in heaven,
Hear me as I call to you! Pour
new life into me! Renew my
heart in Your word! Help me to
know You! Help me to glorify
You, worship You, and trust
You. Amen.

(PRACTICING) CATHOLIC

Lost in the Crowd

I write my phone number on my kids' arms when we go into large crowds at summer festivals, in case we get separated. If you think this makes me sound like a neurotic person with an overactive imagination who watches too many true crime documentaries, you would be correct. I am all of those things.

However, I am also practical, and I've endured moments of panic after looking up and briefly not being able to locate a child who has wandered off or lagged behind. The phone number, scrawled across their sunscreen-streaked skin, is a safeguard, however insignificant. It's something they can hold up to show an adult, something they can point to and say, "This is where I need to be. Help me get here."

When I reflect on my own life, it occurs to me that I was born lost. We all were. It was only in Eden that a human being ever knew what it was to be at home. In Eden, I would imagine, the feeling of safety was so natural that it was only noticed after it was gone. But original sin came like a noisy crowd to bear us away from the place we needed to be, and since that time, our human lives have played out against a backdrop of insecurity and unfamiliarity. We are cold and alone and confused. And God, our heartbroken parent, never stops seeking us, never stops calling our names.

Baptism, the etching of God's law onto our heart and soul, is not a phone number written on our arms. It's something far better — it's a homing signal, planted deep within. And it will lead us back to where we need to be.

"But this is the covenant that I will make with the house of Israel after those days, says the LORD. I will place my law within them and write it upon their hearts; I will be their God, and they shall be my people." — Jeremiah 31:33

Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

Why do parishes have the Blessed Sacrament in a separate room?

Answer:

While many Catholics of a certain age have memories of the Blessed Sacrament being housed in the tabernacle on the high altar of the church, many parishes in the decades since the Second Vatican Council have chosen to build a separate space — a reservation chapel — where the Blessed Sacrament is kept. Although this practice is not universal, it is in keeping with the guidance offered by the US Bishops in their document *Built of Living Stones* (see nos 77-78). The goal is to create a space that is separated from the nave and sanctuary, but which is "integrally connected with the church" which can foster "reverence and can provide the quiet and focus needed for personal prayer." This can be especially important for communities that have continuous eucharistic adoration, allowing people to come and pray in a space separate from the normal activities of parish life.

The practice of reserving the Eucharist in a separate space — or in a dignified location away from the altar where Mass is celebrated — is that it emphasizes the importance of the liturgy itself, which is the "source and summit" of the life of the Church.

As with many things in the Church, the practice of placing the tabernacle in the sanctuary or in a separate chapel is not universal (as can be seen in visits to historic churches in Rome and other places). The important thing is that as communities question where to place the tabernacle, they listen to the voice of the Church, explore the ancient and varied liturgical tradition of the Church, consider the needs and life of the community, and also take into account the architecture and limits of the spaces they might already have.

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