

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

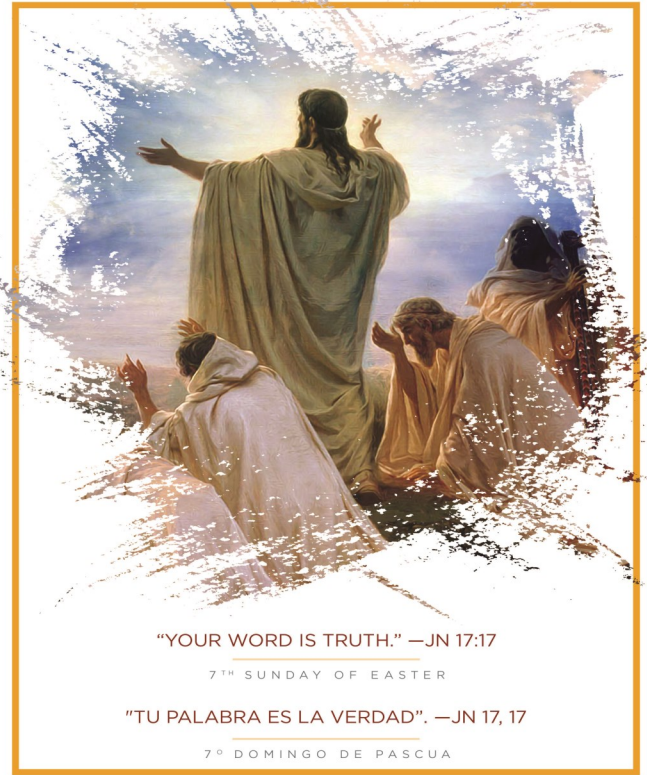
Martes, Miércoles Jueves, Viernes:

Adoración 7:30am y Misa 8:00am

Viernes:

Sábado: Adoración: 7:30am y a las 8:00am

Misa en Honor de Virgen María



"YOUR WORD IS TRUTH." —JN 17:17

7TH SUNDAY OF EASTER

"TU PALABRA ES LA VERDAD". —JN 17, 17

7^º DOMINGO DE PASCUA

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May 12th, 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:

**Saturday: Adoration: 7:30 a.m. & 8:00 a.m. Mass
In Honor of the Virgin Mary**

Reflection for Seventh Sunday of Easter : Year B
Seventh Sunday of Easter – May 12, 2024
Fr. Stephen Yusko

Readings: Acts 1:15–17, 20a, 20c–26 • Ps 103:1–2, 11–12, 19–20 • 1 Jn 4:11–16 • Jn 17:11b–19
bible.usccb.org/bible/readings/051224-Ascension.cfm

On this Seventh Sunday of Easter, the last before the great Solemnity of Pentecost, we find ourselves with the nascent Church as she patiently and prayerfully awaits the “promise of the Father,” who is the Holy Spirit in whose power the disciples would burst forth from the upper room, like the blood and water that burst forth from the heart of Christ, to sanctify the nations, gathering them into the Kingdom of Heaven through their witness to the risen Christ.

In this moment, however, within the decade of days that bridge Ascension Thursday — the day in which “the Lord set His throne in Heaven” — to the Feast of Pentecost, we hear of the eleven Apostles united as one body in deep and persevering prayer with the one hundred and twenty disciples, including the Blessed Virgin Mary, the Mother of Jesus and the other holy women. Prayer that perhaps resembles the high priestly prayer, the last and longest that Jesus would utter in that same room before his arrest on the night of the Last Supper. In this prayer — the second part of which was heard in our Gospel — Jesus asked the Father to keep the Apostles, and the Church through them, in His name. That name has been revealed in its fullness in the person of Christ Jesus, through whom the disciples will experience the unity that the Father enjoys with the Son and the Son enjoys with the Father, a unity effected in the Church by the Spirit of Truth and Love. As St. John tells us in our second reading: “This is how we know that we remain in Him and He in us, that He has given us of His Spirit . . . God is love, and whoever remains in love remains in God and God in him.”

Yet, while the Church keeps watch for the outpouring of the Holy Spirit, something seems to be amiss. Like a missing note in a song, or a character that is absent from a story, the betrayal and absence of the twelfth Apostle looms large: the proverbial elephant that is not in the room. The seat has remained empty since that fateful night. Chosen and consecrated by Christ to be an Apostle; allotted a twelfth share of the ministry and counted as one of the twelve patriarchs and officers of the Kingdom, and so, destined with the eleven to “sit on twelve thrones, judging the twelve tribes of Israel,” Judas “turned aside” from this exalted calling “to go to his own place.”

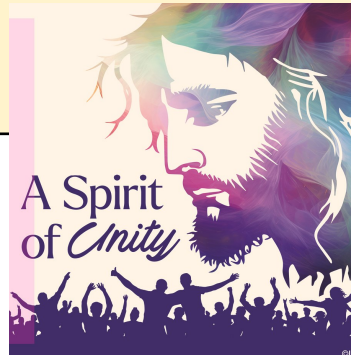
I can think of no more tragic statement than this one uttered by St. Peter, as it alludes to the eternal fate of the “son of perdition.” Having used his exalted vocation to enrich and serve himself rather than Christ, he “turned aside,” a term used to describe Israel’s defection when they worshiped the molten calf (Ex 32:8). He defected from the Way, a defection that began and ended with his disbelief in the “sacrament of unity,” “the bond of charity,” the Most Holy Eucharist, and so, a defection that began and ended by disbelief in the identity of Christ Himself. By receiving the morsel of

bread from the hand of his Friend and Master with a heart filled with deceit and disbelief, he withdrew from communion with Christ and became one with devil. He vacated the apostolic office of Christ to assume the one offered him by Satan. Consequently, where once he was destined to lead souls to Christ, he now leads them against Him. And now, having ratified this exchange with a rope, he, like Satan, has gone to “his own place” leaving behind him a wound that must be healed, an office that must be filled. For eleven is not the number of the restored Israel, but twelve, nor is the apostolic office rendered null and void because its occupant proved to be unfaithful.

Therefore, Peter, the prince of the apostles and the external principle of unity, who himself “turned aside” for a time out of weakness, now having turned back to Christ begins tending the Lord’s sheep, strengthening his brothers by leading them in restoring the twelve through the appointment of Matthias. The seat that was once empty has been filled; the office that was once vacant has been restored; the unity that was once wounded has been healed and the Church is now ready to receive the Spirit.

As we gather together as one body, then, at a time in which it appears as though the wounds of division are growing ever wider in the visible Church, as a consequence of those bishops, priests, deacons, and lay persons who like Judas, have “turned aside” from the call to holiness to seek their own place, we must neither be scandalized nor despair. For “we know that in everything God works for good with those who love him” (Rom 8:28). Therefore, may we do what the disciples did on this day. May we unite in prayer and recommit ourselves to the great task of doing those things that make for unity, namely: holding fast to the teaching and communion of the apostles, as well as to their successors; devoutly attending Mass and receiving the sacrament of unity, the Most Holy Eucharist, with souls made pure in the sacrament of reconciliation; and finally, by remaining vigilant in prayer, even making Christ’s High Priestly prayer our own by praying: “Father, may we be one even as you and the Son are one, that we may become perfectly one, so that the world may know that you have sent your Son Jesus Christ and have loved us even as you have loved Him” (Jn 17:22) By our doing these things, may the Holy Spirit find our hearts united to Christ by the bonds of charity this Pentecost, ready to go out and bear witness that the Father has sent His Son for the salvation of the world. Today, then, with the Blessed Virgin Mary, let us pray as one: “Come, Holy Spirit, come!”

***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 few months ago, I had the singular privilege of a private meeting with Pope Francis. We were a small group of pastors, composed largely of non-Catholics. The Holy Father wished to discuss our work for Christian unity. The phrase I remember him saying with greatest frequency was: *Tutti dentro*. It means, “Everyone in.” He clearly wanted us to emphasize that the Church is made for the whole human race, not a select few. At the center of his concern was unity. We are all brothers and sisters, he said multiple times. The Church’s primary longing is for everyone to join Her.

This longing is at the heart of this Ascension feast day. We hear the longest recorded prayer of the one whom Pope Francis represents. Jesus’ concern is unity, praying to the Father, “**that they may be one, even as we are one**” (John 17:11). The deep unity of all people in Christ through the power of the Holy Spirit is what Jesus most desires. It is what he ascends to accomplish.

Do we have this same burning desire in our hearts, too? Or do we see Christian unity as an unrealizable dream? Or worse, as something that threatens our own narrow tribal interests? This feast is a wonderful time to consider our attitude toward Christian unity, and to commit to do whatever we can to foster it. It is the Pope’s desire because it is that of Jesus — and it should be ours, too.

— *Father John Muir*

Readings for the week of May 12, 2024

Sunday:

Ascension: Acts 1:1-11/Ps 47:2-3, 6-7, 8-9 (6)/Eph 1:17-23 or Eph 4:1-13 or 4:1-7, 11-13/Mk 16:15-20
Seventh Sunday of Easter: Acts 1:15-17, 20a, 20c-26/Ps 103:1-2, 11-12, 19-20 (19a)/1 Jn 4:11-16/Jn 17:11b-19

Monday:

Acts 19:1-8/Ps 68:2-3ab, 4-5acd, 6-7ab/Jn 16:29-33

Tuesday:

Acts 1:15-17, 20-26/Ps 113:1-2, 3-4, 5-6, 7-8/Jn 15:9-17

Wednesday:

Acts 20:28-38/Ps 68: 29-30, 33-35a, 35bc-36ab/Jn 17:11b-19

Thursday:

Acts 22:30; 23:6-11/Ps 16:1-2a and 5, 7-8, 9-10, 11/Jn 17:20-26

Friday:

Acts 25:13b-21/Ps 103:1-2, 11-12, 19-20ab/Jn 21:15-19

Saturday:

Morning: Acts 28:16-20, 30-31/Ps 11:4, 5 and 7/Jn 21:20-25

Nest Sunday:

Vigil: Gn 11:1-9 or Ex 19:3-8a, 16-20b or Ez 37:1-14 or Jl 3:1-5/
Ps 104:1-2, 24, 35, 27-28, 29, 30 (see 30)/Rom 8:22-27/Jn 7:37-39
Day: Acts 2:1-11/Ps 104:1, 24, 29-30, 31, 34 (see 30)/1 Cor 12:3b-7, 12-13 or Gal 5:16-25/Jn 20:19-23 or Jn 15:26-27; 16:12-15

Sunday's Readings

First Reading:

"Therefore, it is necessary that one of the men who accompanied us the whole time the Lord Jesus came and went among us, beginning from the baptism of John until the day on which he was taken up from us, become with us a witness to his resurrection." (Acts 1:21-22)

Psalm:

The Lord has set his throne in heaven. (Ps 103)
Or: Alleluia.

Second Reading:

God is love, and whoever remains in love remains in God and God in him. (1 Jn 4:16)

Gospel:

"Holy Father, keep them in your name that you have given me, so that they may be one just as we are one." (Jn 17:11)

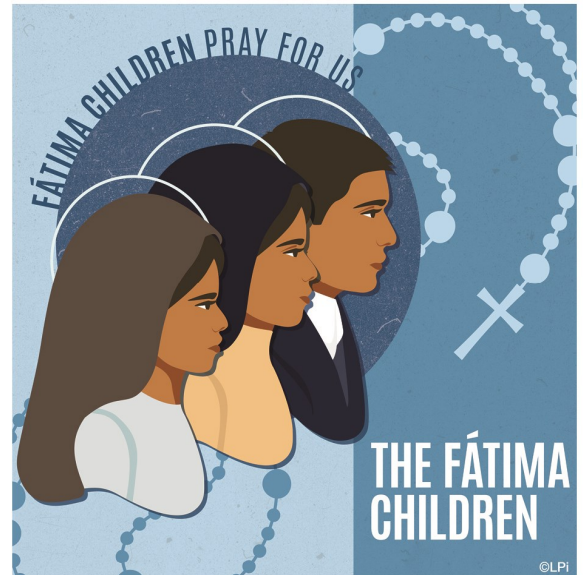
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Live The Liturgy Inspiration of the Week

In his prayer to the Father, Jesus says it aloud to remind us, always and forever: if we belong to Him, we belong to the truth. Lord, may those words ring in our ears as we go into the world as Christ taught us. We are consecrated to the truth.

Observances for the week of May 12, 2024

- Sunday:** The Ascension of the Lord; 7th Sunday of Easter; World Communications Day; Mother's Day
- Monday:** Our Lady of Fatima
- Tuesday:** St. Matthias, Apostle
- Wednesday:** St. Isidore
- Saturday:** St. John I, Pope and Martyr; Armed Forces Day
- Next Sunday:** Pentecost Sunday



Saint of the week

The Fátima children, St. Francisco Marto, St. Jacinta Marto, and Venerable Lucia dos Santos, ages 7-10 years, impacted the world after the many apparitions of Mary they experienced. They shared Mary's call to pray the rosary and for peace in the world.

Prayer of Mission

Dear Lord,
Grace us with courage and zeal as we go forth in Your name, speaking your Word, offering Your love, and bringing Your healing to a world in need.
Amen.

(PRACTICING) CATHOLIC

The Truth We Cannot See

I only pray out loud when I want my kids to hear what I'm saying.

I know what you're thinking — *hypocrites in the synagogue and the street corner; go to your room and shut the door* — but I think if Jesus had to raise children he would understand where I'm coming from. I pray out loud not because I want my kids to think I'm holy and not because I want them to admire me but because I want them to know how broken I am, how desperately I rely on the mercy and love of God.

It's also a really effective way to send a message. "God, I'm sorry I've been losing my patience today. Please help me. And send your Holy Spirit to make these kids stop fighting."

Vocal prayer, in front of other people, is an incredibly vulnerable action, so it strikes me whenever Jesus chooses to pray out loud in front of his disciples. Surely, mental prayer was something of a perpetual state for him. I imagine Jesus was ceaselessly in conversation with his Father in heaven throughout even the most ordinary of days. So, when he chooses to make those communications public, my ears perk up.

He wants his kids to hear what he's saying.

In John, chapter 17, we see that he wants us to remember who we are. His disciples are about to see things that will shake the very foundations of their faith. The only way they will make it to the other side is if they remember that truth does not consist only of what we can see with our eyes.

This is the same truth in which we have been consecrated. We belong to this truth in a way the world will never understand or accept. It is the truth we cannot see.

"I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world." John 17:14

- Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

Couldn't Jesus have done more good if he stayed on earth, rather than ascended into heaven?

Answer:

This is an interesting question! During his earthly life, Jesus gave sight to the blind, healed paralytics, drove out demons, and fed thousands with only a few loaves of bread. Imagine what he could have done if he'd never ascended into heaven! Imagine what our world could be! It's an interesting thought to consider, especially as the world faces challenges that only seem to deepen and expand. Yet at the Last Supper, Jesus says, "It is better for you if I go." Why? His response must have seemed strange to the Apostles at the time. In his place, Jesus says, he will send the Paraclete, the Comforter, the Advocate. He promises to send the Holy Spirit.

Jesus' departure allows the Apostles to become the leaders he has formed them to be. Jesus is no longer situated in only one geographical location, and his Church will never be a political kingdom. Soon after the Ascension, we celebrate Pentecost — the descent of the Holy Spirit and the radical empowerment of the followers of Jesus. We share in that empowerment and in that mission. Jesus is present in the sacraments, and he is present in us. Through our faith, hope, and love, we are called to be the good he does here on earth!

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