

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



May 19th, 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 Pentecost Sunday: Year B
Pentecost Sunday – May 19, 2024
Fr. Stephen Yusko

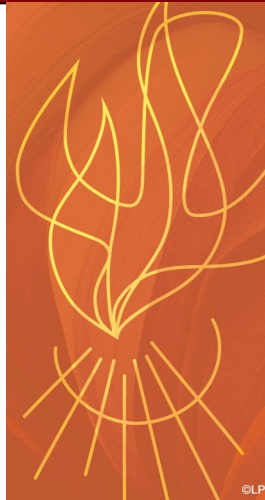
Readings: Acts 2:1–11 • Ps 104:1, 24, 29–30, 31, 34 • 1 Cor 12:3b–7, 12–13 or Gal 5:16–25 • Jn 15:26–27, 16:12–15 bible.usccb.org/bible/readings/051924-Day.cfm

By Rev. John P. Cush, STD

The Church is very wise in the planning of the liturgical calendar. It seems like we are always in preparation for the next big thing in the cycle. As you will no doubt recall, the liturgical year begins with the season of Advent, a time of preparation for the coming of Christ. However, even in Advent, this holy time can be viewed as a kind of two-part season. Beginning with about the first three weeks, the focus is on the figure of Saint John the Baptist, the forerunner of the Lord Jesus, and the coming of Christ in glory at the end of time. Following this remote preparation for the Lord, from December 17 onward, we kick into high gear with the proximate preparation for the recalling of the events of the Incarnation and Birth of the Messiah, marked with the use of the “O” antiphons in the Liturgy of the Hours.

The Christmas season, although among the shortest liturgical seasons, takes us in about two weeks from the infant Christ to the Christ beginning his earthly ministry following his Baptism. We then go for a short period of time into the season of Ordinary Time, this post-Epiphany season, in which we are fully immersed in the ministry of Christ.

The great and holy season of Lent, the time of penance and preparation before the yearly commemoration of the Easter mysteries can be seen as logically flowing from this time of Christ’s earthly ministry and can even be seen to be in two parts, in a similar way to Advent. The time of remote preparation for Easter can be seen from Ash Wednesday and the first three and a half weeks of Lent (in which the Lord Jesus gives us all those rich parables on prayer, fasting, almsgiving, and forgiveness) all the way to around the end of the fourth week of Lent, at which time we begin to engage in our Gospel with the confrontations which



led Our Lord to undergo his Passion, Death, and Resurrection.

Following the time of the Sacred Triduum (which, truth be told, is its own liturgical season, clearly differentiated from Lent), we have the Easter season, which is, outside of Ordinary Time, the longest of the seasons. However, we can view even this Easter season, one in which we bathe in the light of His Risen Glory, Christ Our Lord, as a season of preparation. We can view all of the liturgical season of Easter as a remote and proximate preparation for the coming of the Holy Spirit in Pentecost. (And, if I may be candid, I find it a real shame that we do not have a season of Pentecost in the liturgical calendar; imagine how nice it would be to have around two weeks of red vestments at the start of Ordinary Time.)

This past week we begin the proximate preparations for the coming of the Holy Spirit in Pentecost. It is said that, in many ways, the Holy Spirit is the forgotten Person of the Most Blessed Trinity. Perhaps this is because, in many ways, He is the most intangible. We can envision the Second Person of the Most Blessed Trinity, in his Sacred Humanity, due to the Incarnation. We can even kind of envision God the Father, the First Person of the Most Blessed Trinity (or at least an anthropomorphized view of Him)! However, that Third Person of the Trinity, well, that’s the hard one to really grasp!

Make no mistake, though — the Holy Spirit is God. He is the Lord, the giver of life, as we profess each Sunday and solemnity in the Nicene Creed. But how do we experience the Holy Spirit? The sure and certain guide that is the Catechism of the Catholic Church can serve as a guide for us.

*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 was twenty-two years of age in August of 2000, I experienced World Youth Day in Rome. As for many of my generation, the event was life-changing for me. Surrounded by joyful, hope-filled young people from seemingly every nation and tongue, we were gathered around the Pope, sharing a common Faith and love. The Pope spoke to us of our shared family bond in the Church and invited us to give our lives in service to others. Now twenty-four years later, my life as a priest, like that of so many others from those special days, continues on that same path of love and unity — despite my many weaknesses. What makes that continuation possible?

This week’s feast gives the answer: the Holy Spirit. The gift of God — His very life — the third person of the Trinity, is the Spirit who animates the entire Church and each member of it. He makes us one-in-love in a way that utterly exceeds human capacity. For example, he makes the apostles speak with tongues of fire, and everyone hears them in his own native tongue. The Holy Spirit is the means by which Jesus establishes a new family, one that crosses all possible boundaries of time, space, and culture. The Holy Spirit never tires in enthusing us for mission.

Aren’t we longing to experience the Holy Spirit in a fresh way? Today we celebrate this untiring flame, once ignited on earth and burning still. So, we humbly cry out: Come, Holy Spirit, fill the hearts of your faithful, and enkindle in us the fire of your love!

— *Father John Muir*

Readings for the week of May 19, 2024

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

Monday:

Gn 3:9-15, 20 or Acts 1:12-14/
Ps 87:1-2, 3 and 5, 6-7/Jn 19:25-34

Tuesday:

Jas 4:1-10/Ps 55:7-8, 9-10a, 10b-11a, 23/
Mk 9:30-37

Wednesday:

Jas 4:13-17/Ps 49:2-3, 6-7, 8-10, 11/
Mk 9:38-40

Thursday:

Jas 5:1-6/Ps 49:14-15ab, 15cd-16, 17-18, 19-20/Mk 9:41-50

Friday:

Jas 5:9-12/Ps 103:1-2, 3-4, 8-9, 11-12/
Mk 10:1-12

Saturday:

Jas 5:13-20/Ps 141:1-2, 3 and 8/
Mk 10:13-16

Next Sunday:

Dt 4:32-34, 39-40/Ps 33:4-5, 6, 9, 18-19,
20, 22 (12b)/Rom 8:14-17/Mt 28:16-20

Weekly Prayer

Sunday's Readings

First Reading:

And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim. (Acts 2:4)

Psalm:

Lord, send out your Spirit, and renew the face of the earth. (Ps 104)

Or: Alleluia.

Second Reading:

In contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control. (Gal 5:22-23)

Gospel:

"But when he comes, the Spirit of truth, he will guide you to all truth." (Jn 16:13)

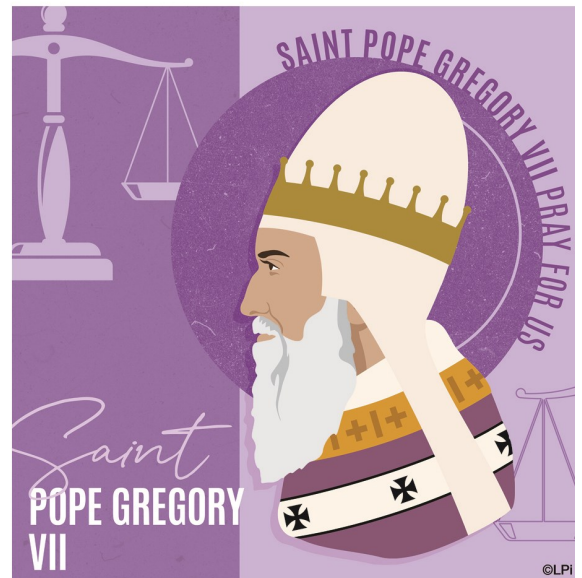
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Live The Liturgy Inspiration of the Week

Like a stool that cannot stand on two legs alone, we need the Holy Spirit. The third Person of the Trinity is the puzzle piece whose testimony completes the beautiful picture of salvation. Let us never fail to say: come, Holy Spirit!

Observances for the week of May 19, 2024

- Sunday:** Pentecost Sunday
- Monday:** Blessed Virgin Mary, Mother of the Church
- Tuesday:** St. Christopher Magallanes, Priest, and Companions, Martyrs
- Wednesday:** St. Rita of Cascia, Religious
- Saturday:** St. Bede the Venerable, Priest and Doctor of the Church; St. Gregory VII, Pope; St. Mary Magdalene de'Pazzi, Virgin
- Next Sunday:** The Most Holy Trinity



Saint of the week

St. Pope Gregory VII was the initiator and namesake of the Gregorian Reforms of the 11th century. He worked to free the Church from the intrusion of civil leaders into the appointment of clergy. He recommitted the Church to unity in Christ and the Eucharist.

Prayer for the Holy Spirit

Come, Holy Spirit!
Enlighten us!
Embolden us!
Inflame us!
Stir our hearts anew!
You have called us to live and minister in this time, in these spaces, to these souls. Set us on FIRE with fresh inspiration and sacred direction!
Amen.

(PRACTICING) CATHOLIC

Spirit to Spirit

Talk to any couple who are devoted to one another. Ask them when they realized they were in love — call-me-in-a-crisis love, face-the-day-to-day-with-me love — and the answer will probably not be “When I realized he was only dating me to win a bet with his boss.”

If you know what movie that references, you and 12-year-old me would have been great friends.

Like any other self-respecting American tween of the early 2000s, I used to watch a lot of romantic comedies. I forget how old I was when I realized that romantic comedies are actually ... really boring. Not because they're about love — true love is *fascinating*. I could watch real-life people talk about who they love for *hours*.

Because when we say we love someone — truly love them — what we mean is we love their spirit. We love what they are. We love the qualities that escape description, the attributes we have to talk around or reduce to cliché in order to define. We cannot love a body alone. We cannot love a name or a reputation. We cannot love a story that we've built around a relationship.

To be in love with someone you need to know their spirit. Intimately. And that knowledge cannot help but change everything about you. It changes your goals, your understanding of the world. It changes the amount of courage you have to face the life ahead of you. It changes your ability to be who God wants you to be.

The disciples lived and ate and walked with Jesus for three whole years before they really knew his spirit. They didn't know it on Good Friday when they scattered and hid and wept. They didn't know it on Easter Sunday, when they couldn't believe what they saw. They thought they loved him, but when push came to shove their love failed.

But by the end of their lives, the disciples knew the kind of love that sustained them even in the face of martyrdom.

What was it that changed? It was the Spirit. They finally knew the Spirit.

“No one can say, ‘Jesus is Lord,’ except by the Holy Spirit.”
— 1 Corinthians 12:3

- Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

How do we know when we receive the Holy Spirit?

Answer:

My brothers and I discovered something as we got older. There's a little bit of dad in us. Each time we catch ourselves using one of his gestures, expressions, or comments about a meal, we say, “I'm getting more like Dad!” Many laughs and good-natured kidding have come out of it. Mom loves it, and so does Dad, although I doubt he'd admit it!

When we are confirmed, we receive the gifts of the Holy Spirit. There is no radical change in us that makes us seem suddenly different. Over a period of time, we come to see that there is a little bit of the Spirit in us. We catch ourselves using the gifts, and often end up wondering where a bit of wisdom came from, or why we were so patient, or we feel an intensity in our prayer. Perhaps we felt drawn to deepen our spiritual life or found courage in witnessing to our faith. That's when we know we have received the Holy Spirit. We take on his image. Yes, we grow in age, grace and wisdom, but we also grow in our awareness and understanding of the working of God in our life. We become more godlike, realizing we're getting more and more like God. Our thoughts, words and actions carry that quality and others too, see it in us. You might call it holiness. But be confident! There's a little bit of him in all of us.

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