

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 Maria—3:20pm

Misa el Sábado: (Vigilia) / Inglés 4:00 p.m.

Rosario el Domingo: Y Letanías de la Santísima
Virgen Maria— 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

Lunes, Martes, Miércoles, Viernes:

Adoración 7:30am y Misa 8:00am

Jueves: Misa 6:00pm Para Vocaciones

Viernes: A Las 6:00pm Rosario Reina de la Paz
con Adoracion



THE MOST HOLY BODY & BLOOD OF CHRIST
While they were eating, he took bread, said the blessing,
broke it, gave it to them, and said, "Take it; this is my
body." - Mk 14:22

EL CUERPO Y LA SANGRE DE CRISTO
Mientras cenaban, Jesús tomó un pan, pronunció la
bendición, lo partió y se lo dio a sus discípulos, diciendo:
"Tomen: esto es mi cuerpo". - Mc 14, 22

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June 2nd, 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, Friday:

Adoration 7:30am & Mass 8:00am

Thursday: Mass 6:00pm for Vocations

Friday: At 6:00pm Rosary of Queen of Peace with
Adoration

Reflection for The Most Holy Body & Blood of Christ: Year B
The Most Holy Body & Blood of Christ – June 2, 2024
Fr. Madison Hayes

Readings: Ex 24:3–8 • Ps 116:12–13, 15–16, 17–18 • Heb 9:11–15 • Mk 14:12–16, 22–26
bible.usccb.org/bible/readings/060224.cfm

As we gather today to celebrate the solemnity of Corpus Christi, the Most Holy Body and Blood of Christ, the readings offer a profound backdrop to the significance of this liturgical feast. The primitive scene from the Book of Exodus paints a vivid picture of a rough-hewn altar, twelve stone pillars, and young men from the tribes of Israel sacrificing young bulls. The sacrificial scene becomes a tangible prefiguration of the Eucharist.

The burnt offerings symbolize Christ's voluntary surrender to the Father's will on the Cross. Christ's sacrifice, like the burnt offerings, ascends to God as a sweet savor. Our liturgy today is imbued with this sweet savor as we partake in the Eucharist, immersing ourselves in the grace emanating from Christ's self-offering. The peace offering in the Old Testament, signifying communion with God, likewise finds its fulfillment in the Eucharist, where believers experience real Peace and Communion with God. The Eucharist bestows upon us the peace that flows from charity.

Despite any squeamishness one might feel about the imagery of blood, Catholics, accepting Jesus' invitation to partake in His body and blood, find reason for praise. The real presence of Jesus — Body, Blood, Soul, and Divinity — in the Eucharist is a source of joy and vocal praise, reminiscent of the disciples who sang a hymn before going to the Mount of Olives.

God, in His infinite wisdom, employs our sense experience of the Eucharist to communicate the spiritual nourishment and sweetness of His grace. Though hidden beneath the signs of bread and wine, we, as Christians, perceive the profound reality that "blood is poured, and flesh is broken." The sacrificial system of the old covenant, with its numerous offerings, served as a shadow, incapable of removing the world's sins. However, the blood of Christ, as the Letter to the Hebrews asserts, cleanses our consciences and enables us to worship the living God.

The old covenant's sacrificial rituals, such as the sprinkling of blood on the people, find their ultimate fulfillment in the new covenant sealed by Christ's own blood. This blood, poured out for many for the forgiveness of sins, resonates with Christ's words during the Last Supper, "This is my blood of the covenant, which will be shed for many." The Church, in hearing the word of God proclaimed today, is reminded of being a new people, where the covenant of the past is perfected and fulfilled in Christ.

Christ, having entered the sanctuary with His own blood, obtains eternal redemption, marking a decisive departure from the old covenant's rituals involving the blood of goats and calves. Through the proclamation of Christ's paschal mystery in Sacred Scriptures and its present manifestation in the sacrifice of the Mass, the Church becomes the custodian of the New Covenant. As Christ's faithful, we receive and respond to the word of His covenant, nourishing our faith, making us holy, and uniting us by charity.

This transmission of the divine covenant nourishes us, enabling us to Passover to heavenly realities and anticipate the promised eternal inheritance. Our reception of the precious Body and Blood of Jesus becomes a foreshadowing of the joy that awaits us in eternity. It is a joy rooted in the vision of the Trinity, the clarity of conscience, and communion with the Church Triumphant — a joy that is immortal and incorruptible.

As we partake in this Eucharistic celebration, we reflect on the depth of the mystery we encounter — the Most Holy Body and Blood of Christ — and pray that we may, for all eternity, delight in the divine life promised to us through this sacrament. May our communion today be a foretaste of the everlasting joy that awaits us in the presence of the Triune God.

Fr. Victor is scheduled

To be at “Our Lady of the Desert”

the 2nd & 4th Sunday of every month. (Dates are subject to change)



Gospel Meditation

Encourage Deeper Understanding of Scripture

The best way to understand the Eucharist is to recall God’s long, careful teaching process beginning in the Old Testament. This week in Exodus 24, we learn the basic pattern. Moses reads the dictates of God’s law to the people, who profess their allegiance to it. Then Moses takes representatives of Israel’s twelve tribes and splashes the sacrificed blood of animals in two directions: on the altar and on the people. It’s clear and serious business: clear, because the participants are entering a blood-bond with God Himself; serious, because the dead animals symbolize the life-and-death stakes at play.

Many centuries later, God uses the experience at Sinai to teach us something new. At the Last Supper, like a new Moses, Jesus proposes to “pour out” blood as a new covenant. It will land on the altar of the cross and the lips of his disciples. They have promised to be obedient to him who is God’s law in flesh. This renews and elevates the breath-taking romance God wants with His people, unfolding from Sinai to this Supper. The Body and Blood of Christ is the sacrificial action whereby this covenant is strengthened.

How hopeful that, like us, the Israelites and the apostles repeatedly fail to live up to their promises and discover that the blood of the covenant continually renews and refreshes them. Today the blood of Christ faithfully flows, to unite and renew, moving us forward toward where our great teacher is taking us. This week, we should say a renewed “amen” to God who so carefully teaches us how to be one with Him in this new covenant.

— *Father John Muir*

Readings for the week of June 2, 2024

Sunday:

Ex 24:3-8/Ps 116:12-13, 15-16, 17-18 (13)/
Heb 9:11-15/Mk 14:12-16, 22-26

Monday:

2 Pt 1:2-7/Ps 91:1-2, 14-15b, 15c-16/
Mk 12:1-12

Tuesday:

2 Pt 3:12-15a, 17-18/
Ps 90:2, 3-4, 10, 14 and 16/Mk 12:13-17

Wednesday:

2 Tm 1:1-3, 6-12/Ps 123:1b-2ab, 2cdef/
Mk 12:18-27

Thursday:

2 Tm 2:8-15/Ps 25:4-5ab, 8-9, 10 and 14/
Mk 12:28-34

Friday:

Hos 11:1, 3-4, 8c-9/Ps 12:2-3, 4, 5-6 (3)/
Eph 3:8-12, 14-19/Jn 19:31-37

Saturday:

2 Tm 4:1-8/1 Sm 2:1, 4-5, 6-7, 8abcd/
Lk 2:41-51

Next Sunday:

Gn 3:9-15/Ps 130:1-2, 3-4, 5-6, 7-8
(7bc)/2 Cor 4:13–5:1/Mk 3:20-35

Sunday's Readings

First Reading:

"This is the blood of the covenant that the LORD has made with you in accordance with all these words of his." (Ex 24:8)

Psalm:

I will take the cup of salvation, and call on the name of the Lord. (Ps 116)

Or: Alleluia.

Second Reading:

How much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God. (Heb 9:14)

Gospel:

"Take it; this is my body."

Then he took a cup, gave thanks, and gave it to them, and they all drank from it.

He said to them,

"This is my blood of the covenant, which will be shed for many." (Mk 14:22-24)

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Live The Liturgy Inspiration of the Week

Jesus is the Passover Lamb come to fulfillment, and his sacrifice washes our hearts in the blood of the new covenant. He is passing us the cup of salvation. Let us take it and call on the name of the Lord.

Observances for the week of June 2, 2024

- Sunday:** The Most Holy Body and Blood of Christ
- Monday:** St. Charles Lwanga and Companions, Martyrs
- Wednesday:** St. Boniface, Bishop and Martyr
- Thursday:** St. Norbert, Bishop
- Friday:** The Most Sacred Heart of Jesus
- Saturday:** The Immaculate Heart of the Blessed Virgin Mary
- Next Sunday:** 10th Sunday in Ordinary Time



Saint of the week

Throughout the late 20th century and into recent times, there have been many stories of Chinese Catholic heroism — priests, bishops, and laypeople who have been martyred by anti-Catholic government officials. We remember and honor those who have died for their faith in China.

Prayer of the True Presence

My Lord and my Love —
Bread of Life, nourish me.
Pascal Lamb, restore me.
Jesus in the Blessed
Sacrament, consume me as I
consume you.
Amen.

(PRACTICING) CATHOLIC

This Is My Body

A friend in high school once asked me why I wore a Crucifix around my neck. She was a Christian and very devout, so I was surprised at her confusion. “To remember Jesus’ sacrifice,” I said.

Her upper lip curled in disgust. “The cross is a sign of Jesus’ sacrifice,” she said. “He’s not on the cross anymore. It’s really weird that you wear his dead body.”

As someone raised Catholic, the Corpus was an image I knew intimately. We had Crucifixes all over our home, everyone in my family did. And for reasons I couldn’t quite explain, I actually preferred them over the plain crosses I saw elsewhere. The crosses seemed more elegant, more refined — but the Crucifixes felt more complete. More to-the-point.

My friend’s disgust compelled me to reflect, in a way I never had before, on the image of Christ’s body, wounded and twisted and tortured. Why was this a visual that compelled me? It didn’t make a lot of sense for someone who abhorred dead bodies so much that I found it difficult to look into a casket at a wake. So, what was different about this?

My friend wasn’t wrong: Christ is no longer on the cross. The sacrifice has been made. But does that mean it is over? We re-present it every single Mass. It’s the point of everything that we do. Jesus did not sacrifice his spirit; he sacrificed his body. He bought us with every tear of the flesh, with every drop of blood.

The cross is crucial, yes. But that wood didn’t bleed for us. If the body wasn’t the point, Jesus would not have become human at all. Jesus needed the body.

We need it, too.

*“While they were eating, he took bread, said the blessing, broke it, gave it to them, and said, ‘Take it; this is my body.’
— Matthew 26:26*

- Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

What are the “fruits” of holy Communion?

Answer:

The Eucharist, like all sacraments, offers its own unique grace. We receive a special share in God’s life that helps us in our faith journey. We are given all we need to sustain and nurture our relationship with God. The Eucharist is the source and summit of the Christian life. Everything we are and everything we hope to become is found in this sacrament. It is essential to the life of the church, to each member of the church. Without it, there is no church. The Eucharist is the center of our spiritual life and has enormous effects on our growth, our holiness, and our way of life. The fruits of holy Communion are the benefits one receives from the sacrament. These fruits of holy Communion are discussed in the catechism in the article on the Eucharist. The primary benefit is union with Christ. We become one with him sacramentally, just as we hope to become one with him for eternity. The Eucharist also separates us from sin, both past and future. It forgives the venial sins of the past and, by the love we receive, protects us from mortal sin in the future. The church community is also unified and strengthened by the Eucharist. It unites us to the poor and offers the pledge of eternal life.


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