

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

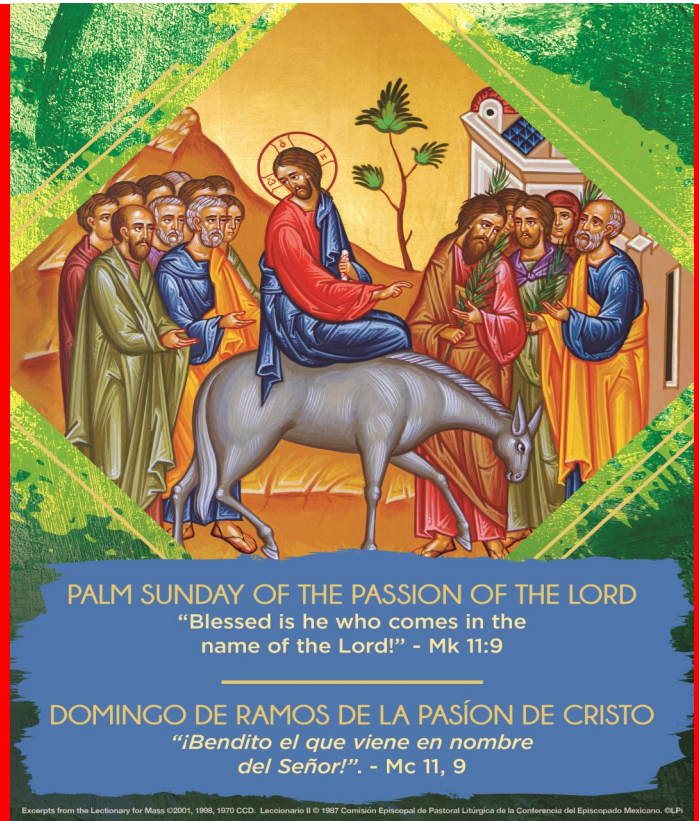
Martes, Miércoles Jueves, Viernes:

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



March 24th, 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 Palm Sunday of the Passion of the Lord : Year B
Palm Sunday of the Lord's Passion – March 24, 2024
Fr. Mark Hellinger

Readings: *Mk 11:1–10* or *Jn 12:12–16* • *Is 50:4–7* • *Ps 22:8–9, 17–18, 19–20, 23–24* • *Phil 2:6–11* • *Mk 14:1–15:47*
bible.usccb.org/bible/readings/032424.cfm

When I was leaving my very first priestly assignment as a young parochial vicar, I was, naturally enough, very sad. I was speaking to a brother priest who worked with me in the parish as the other parochial vicar, and, with the arrogance that can only come from inexperience said, “At least I know that, as I leave this parish, all the people really loved me.” My friend, older, with a few more years of priesthood under his belt, laughed hard and said, “No, no they didn’t! What, are you crazy? Not everyone loved you!” I was horrified! I was dismayed! In truth, I was angry! I demanded to know what he meant! My brother priest simply stated: “You’re human; you have flaws, and you’re not everyone’s cup of tea! Some people don’t like the super-catechetical homilies that you gave! Some felt you paid no attention to the senior citizens and were always at the school! Don’t worry about it! 10% of the parish loves you and will remember you fondly. 10% of the parish will be happy you’re in a new assignment. 80% will really have no opinion whatsoever! They just love the sacraments and support their priests.”

As I mentioned, I was sad. Was I a failure? Did I not make a difference in the lives of my parishioners, even after five years of service as their parish priest? And, most of all, why didn’t everyone like me? After all, I’m a really great guy, aren’t I?

It has taken me many years, but I have come to the realization that, no matter what I do, no matter what I don’t do, not every single person whom I encounter will absolutely love and adore me! Even if I try to do every single thing right, even if I try to be a really super-nice guy to all, some people will not like me! Maybe I remind them of someone else! Perhaps I bring to mind a bully or a pest from elementary school. And, maybe, just maybe, it’s actually me; perhaps I can

be annoying, obnoxious, unthinking, and hurtful, both unintentionally, and, in my sinful nature, intentionally. There can a million compliments given after a homily or a class for me, but the one critique given, that’s what I will remember! It’s all part of fallen human nature. It’s a simple fact — not everyone will always like me. And, sadly, if I’m honest with myself, there’s some people whom I encounter about whom I’m not too crazy, either!

The Lord Jesus, who is truly the only perfectly just man, and who is the only one worthy of adoration, predicts his rejection and ultimately His blessed Passion in the scripture passage we read from today in the Gospel of Mark. If the Lord Jesus, He who alone is perfect, can be not be accepted and loved by all, why should we, humble creatures, created in God’s image and likeness, but still, due to the Original Sin of our first parents, Adam and Eve, fallen, expect anything different?

For those of us who are ordained to service to God’s people, for those engaged in lay and religious apostolates of pastoral work, we want to be liked. Let’s face it, being liked helps bring people to Church and to the Lord Jesus. But it’s also nice to be liked; we also, even the most introverted among us, kind of liked being liked!

We should remember that, in humility, our job, our task, indeed the task of all Christians, is not about being liked and admired. It’s all about being good and just, being Christ to all whom we meet. It’s all about being, even when we are going to be considered obnoxious and going to be rejected, Christ. Our job, in spite of our flaws and failings, is to cultivate the peace of Christ to the world. Pray for that grace, in spite of our insecurities.

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 before they married, my twenty-three-year-old sister and her fiancé planned a cross-country road trip to visit his family. My parents told them that they could only go if they slept in separate hotel rooms, offering to foot the bill. It might sound prudish, but my parents wanted the young couple to understand that their approaching unity was close, but not yet. Patience solidifies love.

What could this possibly have to do with Palm Sunday? It's usually overlooked, but the Gospels tell us that, after entering Jerusalem, Jesus **“looked around ... and since it was late, went out to Bethany with the twelve” (Mk 11:11)** for the night. Who cares? Why include this detail? Jews in those days believed that the new Davidic King would one day re-enter and “marry” the city. A new future marked by fidelity would begin for God's people. Israel's God would be in union with His people forever. Without over-sexualizing the metaphor, perhaps Jesus refused to sleep in Jerusalem to remind us of his marital purpose. He was entering Jerusalem as the bridegroom-king. It was almost time, but not yet. Soon he will sleep in Jerusalem in the tomb and then something new will begin: his one body, his Church.

Lenten challenge: This Holy Week, I challenge you to keep this image in your mind all the way until Easter Sunday: Jesus is the faithful bridegroom who patiently prepares his bride for their new life together. Go to the Good Friday liturgy and kiss the cross. When you do, let that gesture be the long-awaited “I do” to our faithful God, who always waits for us.

— Father John Muir

Readings for the week of March 24, 2024

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

Monday:

Is 42:1-7/Ps 27:1, 2, 3, 13-14/Jn 12:1-11

Tuesday:

Is 49:1-6/Ps 71:1-2, 3-4a, 5ab-6ab, 15 and
17/Jn 13:21-33, 36-38

Wednesday:

Is 50:4-9a/Ps 69:8-10, 21-22, 31 and
33-34/Mt 26:14-25

Thursday:

Chrism Mass: Is 61:1-3a, 6a, 8b-9/Ps
89:21-22, 25 and 27/Rv 1:5-8/Lk 4:16-21
Evening Mass of the Lord's Supper:
Ex 12:1-8, 11-14/Ps 116:12-13, 15-16bc, 17-18
(see 1 Cor 10:16)/1 Cor 11:23-26/Jn 13:1-15

Friday:

Is 52:13—53:12/Ps 31:2, 6, 12-13, 15-16, 17,
25 (Lk 23:46)/Heb 4:14-16; 5:7-9/
Jn 18:1—19:42

Saturday:

Easter Vigil: Gn 1:1—2:2 or 1:1, 26-31a/Ps
104:1-2, 5-6, 10, 12, 13-14, 24, 35 (30) or Ps
33:4-5, 6-7, 12-13, 20-22 (5b)/Gn 22:1-18
or 22:1-2, 9a, 10-13, 15-18/Ps 16:5, 8, 9-10, 11
(1)/Ex 14:15—15:1/ Ex 15:1-2, 3-4, 5-6, 17-18
(1b)/Is 54:5-14/Ps 30:2, 4, 5-6, 11-12, 13
(2a)/Is 55:1-11/Is 12:2-3, 4, 5-6 (3)/Bar
3:9-15, 32—4:4/Ps 19:8, 9, 10, 11 (Jn
6:68c)/Ez 36:16-17a, 18-28/Ps 42:3,
5; 43:3, 4 (42:2)/Rom 6:3-11/Mk 16:1-7

Next Sunday:

Acts 10:34a, 37-43/Ps 118:1-2, 16-17, 22-23
(24)/Col 3:1-4 or 1 Cor 5:6b-8/Jn 20:1-9
or Mk 16:1-7

Sunday's Readings

First Reading:

I have set my face like flint,
knowing that I shall not be put to shame. (Is 50:7)

Psalm:

My God, my God, why have you abandoned me? (Ps 22)

Second Reading:

He humbled himself,
becoming obedient to the point of death,
even death on a cross.
Because of this, God greatly exalted him. (Phil 2:8-9)

Gospel:

They brought him to the place of Golgotha
—which is translated Place of the Skull—. (Mk 15:22)

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Saint of the week

St. Toribio Romo González was a Mexican priest and martyr from Jalisco in the early 1900's. He's known for his strong devotion to the Eucharist and catechesis to the poor. During a time of religious persecution in Mexico, government troops shot and killed him.

Prayer for Palm Sunday

Blessed be your name, oh Lord my God! As we enter this week of your Passion and Death, keep me in lockstep with you. Help me to be attentive to every word you would have me hear, every lesson you would have me learn. I want to journey with you. Amen.

Live The Liturgy Inspiration of the Week

The crowds of Jerusalem beautified the path of Jesus as he came into the city, offering their own cloaks in homage. Let us make way in our hearts for the King as we enter into Holy Week.

Observances for the week of March 24, 2024

Sunday: Palm Sunday of the Passion of the Lord, Holy Week begins

Thursday: Holy Thursday

Friday: Good Friday

Saturday: Holy Saturday

Next Sunday: Easter Sunday

(PRACTICING) CATHOLIC

The Whole Story

The Bible is a strange book.

It's one of the only books that most people never read in its entirety, even those who claim it as one of their favorites. It's also one of the only books that we feel comfortable chopping up and sectioning out. There's nothing wrong with that, really, until people start making wholesale judgments of divine revelation based on one tiny part of it. You can't base your belief system on a few lines from Leviticus and ignore the Gospels, just like you can't embrace the teachings of Jesus and ignore the Old Testament. You need to accept the whole story, in its entirety, or none of it means anything.

But it's hard, because accepting the whole story means patience. It means critical thinking. It requires endurance. It's easier just to throw a line from Leviticus at a problem and be done with it.

Holy Week reminds us that salvation history is a tapestry, not a collection of threads. As beautiful as the individual stitches might be, you won't appreciate the message unless you back up and look at the complete product. If we didn't have the whole story, Holy Thursday and Good Friday would be neither holy nor good. And without Holy Week, Easter morning means nothing — it's just a guy waking up.

How often in life do we find ourselves confused to the point of hopelessness, unable to make sense of it all? Overwhelmed by the pain and suffering that exists in this world, and for seemingly no reason. Some of us become so frustrated we throw up our hands and despair.

We need Easter. We need the whole story. We need to be patient.

"His disciples did not understand this at first, but when Jesus had been glorified they remembered that these things were written about him and that they had done this for him." — John 12:16

- Colleen Jurkiewicz Dorman

Why do we do that? Catholic Life Explained

Question:

Do Catholics always need to receive communion in wafer form, or can it be different kinds of bread?

Answer:

In the Roman Rite of the Catholic Church, the most common form for the eucharistic bread is the small white communion "wafer" that is a ubiquitous part of the Catholic Mass. The instructions of the Church have been very specific regarding the make-up of the bread used in the Mass: "The bread used in the celebration of the Most Holy Eucharistic Sacrifice must be unleavened, purely of wheat, and recently made ... it follows therefore that bread made from another substance, even if it is grain, or if it is mixed with another substance different from wheat to such an extent that it would not commonly be considered wheat bread, does not constitute valid matter for confecting the Sacrifice and the Eucharistic Sacrament" (see *Redemptionis Sacramentum* by the Congregation for Divine Worship and the Discipline of the Sacraments, no. 48).

The Church's tradition of using a wheat-based bread is based on the bread that Jesus would have used at the Last Supper and is considered to be an essential part of the "matter" of the Sacrament of the Eucharist.


As we consider the question of whether a "wafer" — which is properly called a "host" — should be used, we also must keep in mind that in the Eastern Rites of the Catholic Church, leavened (i.e. "raised") bread is more often used. And so, while the thin, white "wafer" is most commonly used in the Roman Rite of the Church, the full expression of the Catholic tradition does allow for a more substantial form of bread to be used, but the tradition of using a simple wheat bread with no other additions or additives is considered essential.

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