

Our Lady of the Desert Catholic Church



15385 Pierce Ferry Road
(Poste de milla número 4)
P.O. Box 337, Dolan Springs AZ 86441
Teléfono: (928) 767-3397

Padre: Victor Yakubu,
Administrador Parroquial
Padre: Julius Kayiwa, Vicario Parroquial

Confesión el Sábado:

Por cita y será al aire libre (Español y Inglés)

Rosario el Sábado: Y letanías de la Santísima

Virgen María—3:45pm

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

Rosario el Domingo: Y letanías de la Santísima
Virgen María— 9:45pm

Misa el Domingo: Español /10:00 a.m.

Liturgia en los Días de la Semana

Cada Día a las Doce: Angelus/Regina Caeli

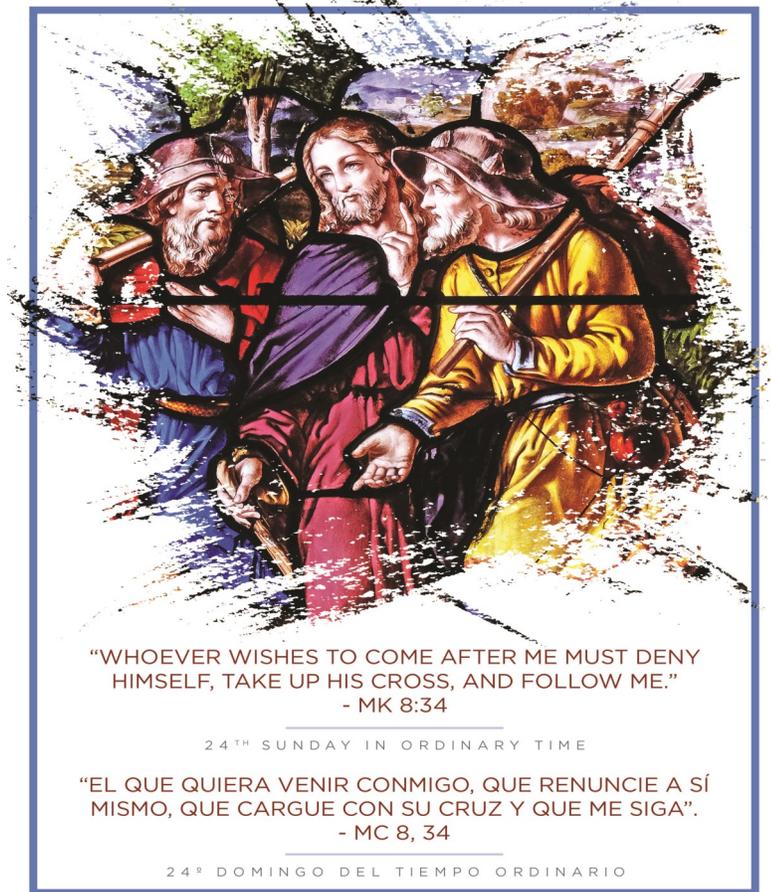
Lunes: Adoración: 7:00am y Misa 7:30am

Martes y Miércoles: Adoración 8:30am y Misa 9:00am

Jueves: Adoración: 8:30am y Misa: 9:00 m o la Oración de la Evangelización a las 10:00am

Viernes Durante Quaresma: Camino de la Cruz a las 3:00pm y concluyendo con Misa

Sábado: Adoración: 7:00am y a las 7:30am
Misa en Honor de Virgen María



SEPTEMBER 12th 2021

Rev. Víctor Yakubu, Parochial Administrator

Rev. Julius Kayiwa, Parochial Vicar

Confession on Saturday:

By appointment and it will be outdoors/English/Spanish

Saturday Rosary: And Litanies of the Blessed Virgin Mary 3:45pm

Saturday Mass (Vigil): English -4:00 p.m.

Sunday Rosary: And Litanies of the Blessed Virgin Mary 9:45pm

Sunday Mass: Spanish 10:00am

Liturgy of the Weekdays

Every day at Noon: Angelus/Regina Caeli

Monday: 7:00am Adoration & Mass 7:30am

Tuesday & Wednesday: Adoration 8:30am & Mass 9:00am

Thursday: Adoration: 8:30am & Mass: 9:00am
or Prayer of the Evangelization at 10:00am

Friday During Letn: Way of the Cross 3:00pm
concluding with Mass

Saturday: Adoration: 7:00 a.m. & 7:30 a.m.

Mass in Honor of the Virgen Mary

Who do you say I am?

Rev. Wilfred Yinah, Parochial Vicar

Today's 1st reading (Isa 50:5-9a) a mysterious figure is offered to us. He is a man hit, humiliated, insulted, beaten (vv. 5-6), that God, however, has not abandoned in the hands of the enemy. He glorified him, giving success to his mission and showing everyone that he was a righteous person (vv. 8-9).

It is hard to say if the Prophet was referring to a real man or if he was talking, in a symbolic way, of the people of Israel, destroyed by the violence of the enemy. What is certain is that the early Christians saw in this character the image of their Master, Jesus of Nazareth, rejected by his contemporaries, opposed and defeated by the religious and political leaders of his time, but recognized by God, through the resurrection, as the real winner.

We are called by God to remember – to re-live in the best way we can – the story of Jesus' Passion, crucifixion and death. We are invited to get into the depths of it all with Jesus; to feel how deep is His emotional pain, even if we can only imagine the breadth of His physical pain. Because we cannot know the power of His sacrifice unless we really know the suffering cost of it.

But underneath every bit of the suffering that is coming Jesus' way – and the suffering that is coming our way as well (if we allow it to); and underneath the suffering of our own day, the suffering we do, here and now – are God's words through the Prophet. "The Lord God helps me; therefore I have not been disgraced; ... Let us stand up together. ... It is the Lord God who helps me;"

In our 2nd reading St James says, the fruits do not make the tree alive, but the tree that does not bear fruit is as if dead. Even the faith that does not lead to works is dead. The works referred to are not the ritual practices, the worship, the solemn liturgies of the temple. He has already stated that religion "pure and undefiled" is to help the orphans, assist widows in their tribulation (Jas 1:27), in respecting the poor and doing works of mercy (Jas 2:1-13). Today he takes up the theme with a particularly concrete example. If a brother or sister is in need of clothes or food, it is useless to console him/her with small talk, you have to give him/her some help, otherwise the faith that you claim to have is only an illusion.

Today's gospel reading offers us one of the most profound questions in all of scripture, asked by Jesus to his disciples: "Who do you say that I am?" This is a basic question that I believe all followers of Jesus must answer – and not just once, but at various times in our life: Who do we say that Jesus is? For us, and for our world? When you think about it, every person on this planet believes something about God. But it can vary a great deal. Even we Christians can believe different things about the one God whom we all worship. Not only that, but our understanding of God – our theology – can change over our lifetime. In fact, it should change, as we grow in our faith. But the reason why this question is so very important, I think, is because how we answer this question directly affects how we live out our faith, and how we live out our lives.

Jesus also put His disciples in front of the strict conditions for anyone who wishes to follow him. They are the demands that cannot be mitigated or made more acceptable. They can only be accepted or rejected, but cannot be negotiated. The radical nature of this choice, that does not allow discounts, hesitation or second thoughts, is invoked with three imperatives: "Deny yourself, take up your cross, follow me." "Deny yourself" is to say, "stop thinking about yourself!"

It is the reversal of the logic of this world. Man has rooted deep in his heart a tendency to "think of himself," to be at the center of interest, to seek in everything his own advantage and to ignore the others. One who chooses to follow Christ is called first of all to reject this egoistic withdrawal, to give up making choices, the view of his own advantage.

In Jesus, God has shown he does not belong to himself, but to be the slave of people. The cross is the sign of God's love and the ultimate gift of self. To carry it behind Jesus means to join him in making oneself available to others, even to martyrdom.

The third imperative, "follow me," does not mean "take me as a model," but share my choice, make my project yours, risk your life for love of people, along with me. You're going to encounter misunderstanding and rejection; you will see your dreams dissolve and all human projects called into question; you will feel like dying, but your destiny will not be the ruin; I do not want to lead you to death, but to true life. However, to reach it, it is necessary that you pass through death (v. 31).

WEEKLY PRAYER

READINGS FOR THE WEEK OF SEPTEMBER 12, 2021

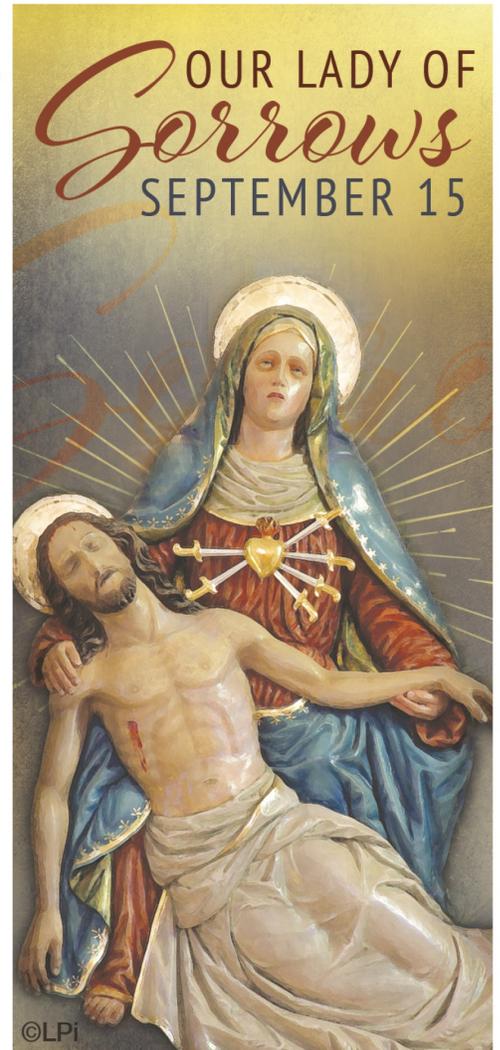
- Sunday:** Is 50:5-9a/Ps 116:1-2, 3-4, 5-6, 8-9 [9]/Jas 2:14-18/Mk 8:27-35
- Monday:** 1 Tm 2:1-8/Ps 40:7-8a, 8b-9, 10, 17 [1Cor 11:26b]/Lk 7:1-10
- Tuesday:** Nm 21:4b-9/Ps 78:1bc-2, 34-35, 36-37, 38 [cf. 7b]/Phil 2:6-11/
Jn 3:13-17
- Wednesday:** 1 Tm 3:14-16/Ps 111:1-2, 3-4, 5-6 [2]/Jn 19:25-27 or Lk 2:33-35
- Thursday:** 1 Tm 4:12-16/Ps 111:7-8, 9, 10 [2]/Lk 7:36-50
- Friday:** 1 Tm 6:2c-12/Ps 49:6-7, 8-10, 17-18, 19-20/Lk 8:1-3
- Saturday:** 1 Tm 6:13-16/Ps 100:1b-2, 3, 4, 5 [2]/Lk 8:4-15
- Next Sunday:** Wis 2:12, 17-20/Ps 54:3-4, 5, 6-8 [6b]/Jas 3:16—4:3/Mk 9:30-37

OBSERVANCES FOR THE WEEK OF SEPTEMBER 12, 2021

- Sunday:** 24th Sunday in Ordinary Time; Grandparents' Day
- Monday:** St. John Chrysostom, Bishop and Doctor of the Church
- Tuesday:** The Exaltation of the Holy Cross
- Wednesday:** Our Lady of Sorrows
- Thursday:** Sts. Cornelius, Pope, and Cyprian, Bishop, Martyrs
- Friday:** St. Robert Bellarmine, Bishop and Doctor of the Church
- Saturday:** BVM
- Next Sunday:** 25th Sunday in Ordinary Time; Catechetical Sunday

LIVE THE LITURGY Inspiration for the week

Rest in the presence of God simply because God is God and you are you. This is all that is necessary. Out of this relationship will come inspiration, understanding, courage, constancy, truth, and virtues of all kind. We will find ourselves knowing the true meaning of things and developing a depth of insight that is not found following purely human venues. It is God who inspires and opens human hearts to see truth and beauty. In God, we understand all of our relationships with a richer appreciation and come to know who Jesus, who speaks of God's kingdom, really is. The trust that is fostered from resting with the Divine One allows us to see that God's ways are not our ways. There is something bigger going on in this picture of life. It is something mystical and magical that seeks to surprise us at every turn. It is not for us to cling to this world and its limitations. Our adventure is to dream bigger and brighter, realizing that it is even in suffering that the radiant light of the dawn will come. God's ways allow for our paths to be rocky, challenging, difficult, and even crippling at times. Purely human eyes cannot understand the 'why' of such experiences. The eyes and mind of God, however, reveal and detail a journey that ends in glorious resurrection joy. When we lose our axis and become too human in our thinking, Jesus rebukes us and gently reminds us how to see.



Blessed
are the clean
of heart, for
they will
see God.

— MATTHEW 5:8 —

Our Lady of the Desert

Announcement & News

Important Announcement

The weekly adoration suggested by the Bishop Thomas Olmsted in his apostolic exhortation *Veneremur Cernui* (Down in Adoration Falling, Holy Thursday 2021) will come up soon. Parishioners who have not read the document should please do so.

You can download the pdf online via our parish website. The printed/hard copies will be on sale anytime soon from the diocese. As soon as we get them, we shall distribute to our parish community to increase publicity of this exhortation on the Eucharist.

Hope & Healing After Abortion

Free Weekend Recovery Workshop

Thursday, October 14th thru

Sunday, October 17th

Center #(928) 692-1301 Cell# (928) 727-1301

Email: aaapc1@yahoo.com

Location: Advice & Aid Pregnancy Center

2975 Northern Avenue, Kingman

Registration Deadline: September 10th

Bishop Olmsted announces lifting of the dispensation of the Sunday & Holy Day Obligations Effective July 1, 2021



GOSPEL MEDITATION

Encourage Deeper Understanding of Scripture

We need to get our bearings straight and properly lay life's cornerstone. Otherwise, the rest of our journey will be skewed, and our judgment clouded. We can recall Jesus' famous rebuke of Peter, "You are thinking not as God does, but as human beings do." Even he, as one of Jesus' closest friends struggles with understanding things and grasping the big picture. Pierre Teilhard de Chardin (1881-1955) a renowned and learned French Jesuit priest often has these words attributed to him: "We are not human beings having a spiritual experience. We are spiritual beings having a human experience." Whether they were actually from his lips, they certainly mimic his thought. These wise words orient us and capture the essence of who we really are.

Many people consider spirituality an option. It is no wonder that they come to this conclusion when they predominantly define themselves using human terms and concepts. Immersed in this world view, they struggle finding any semblance of God because God does not work according to human expectations! This is especially true when suffering and death enter life's picture. If we are only human beings having a spiritual experience, then we wrongly expect our spirituality to serve us as we desire. The human expectation is that my spiritual life is something that is useful in avoiding pain, hardship, and death, not something that gives the courage to live through it!

So, when we protest and get upset with God because our journey is becoming difficult, painful, treacherous, disappointing, and even pointing us toward death, Jesus rebukes us as he did Peter and gently reminds us how to see. It is God who inspires and opens hearts to see truth and beauty. In God, the true meaning of things is understood, and we receive a depth of insight and understanding that is not found following purely human paths. It is not our task to understand God, as God is beyond human understanding. Ours is the joyful privilege of simply resting in God's presence simply because God is God and we are who we are. As spiritual beings having an exciting and adventurous human experience, it is in our DNA to do so. Through prayer we can let go and let be. This is how we lose our lives but then save them.



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