

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 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—3:45pm

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

Rosario el Domingo: Y letanías de la Santísima
Virgen Maria— 9:40pm

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

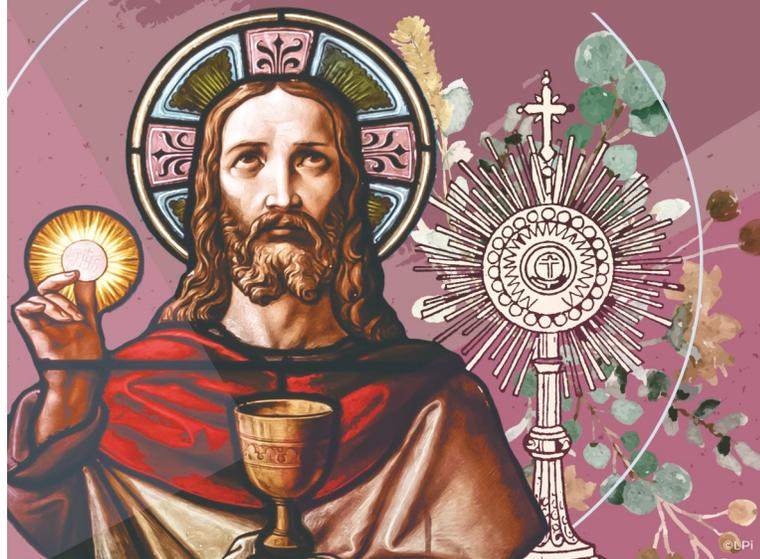
Viernes: Adoración: 8:30am y Misa: 9:00am y
6:00pm

Rosario Reina de la Paz con Adoración

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

THE MOST HOLY BODY
AND BLOOD OF CHRIST

AMEN,
AMEN, I SAY
TO YOU



June 19th, 2022

Rev. Victor C. Yakubu, Parochial Administrator
Rev. Julius Kayiwa, Parochial Vicar

Confession on Saturday:

By appointment English/Spanish

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

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

Sunday Rosary: Litanies of the Blessed Virgin Mary
9:40pm

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 Lent: Way of the Cross 3:00pm
concluding with Mass

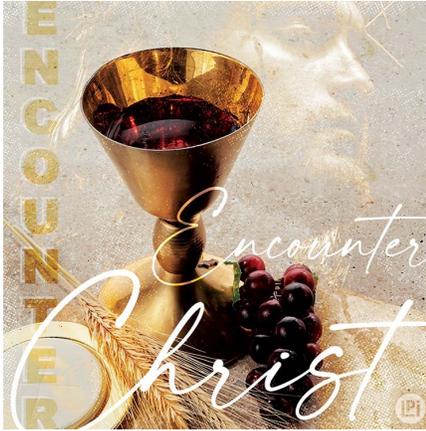
Saturday: Adoration: 7:00 a.m. & 7:30 a.m.
Mass in Honor of the Virgin Mary

The Most Holy Body & Blood of Christ: Year C
The Sacrament of Abiding Presence – June 19, 2022
Br. John-Marmion Villa

Imagine this: you've been waiting a long time to attend a conference with a speaker whom you admire. You've paid the registration, made your travel plans, settled into your hotel, and now you've taken your seat among many others, ready to listen, learn, and be inspired. You are ready to take notes, and you even snap a quick selfie so you can post your attendance to your social accounts, hoping to get some likes and comments. After some dazzling videos and introductions, the presentation begins with some jaw-dropping demonstrations — miracles — for which there are no real explanations, just amazement. Then, a break. You take 15 minutes to walk around and get a fresh cup of coffee, add two French Vanilla creamers and stir, just the way you like it. And you re-take your seat, coffee in hand, eagerly anticipating the next session. A meal is served — a simple one at that. Then, the conference day is over. And you head home.

If you are like me, you'd be thinking that this conference was a waste of time! The time and money invested wasn't worth the show and the food. There wasn't even a swag bag to take home or a merch table there to buy resources! I suspect that many of us have a similar mindset when we approach the Eucharist.

The late-Archbishop Harry Flynn would begin the celebration of Mass by inviting us to become aware of “our need” for God's forgiveness and mercy. My need. What needs do I bring with me to Mass? Certainly, there are family concerns, country and global concerns, community concerns, job concerns, health concerns, financial concerns, etc. As I've gotten older, I don't think that these were the needs he was talking about. The needs I have deal more with my ‘soul-sickness’ than anything else. These (aka, sin) involve those private, interior battles of doubt, lust, insecurity, abandonment, anger, worry, boredom, bitterness, powerlessness, gluttony, greed, judgement, and condemnation, apathy ... all sorts of symptoms that keep us incurvatus in se — curved inwards towards ourselves — as St. Augustine would say.



Rather than go to Jesus with our needs, we think that we have to fix ourselves with all the modern self-help approaches available to us ... or sometimes, we deny there's a need altogether through fear or ignorance! But these human remedies lack the genuine power to heal a soul-sickness, which only Jesus' presence can. Only a brief review of the Gospels reminds us what happens every time Jesus appears on the scene: people are healed, sicknesses are cured, and evidence of Jesus' Kingdom is believed.

So, our needs — whatever they may be, no matter how grievous or many there are — become the offering that we bring each time we come to Mass. The verbs in the Gospel text then show us what Jesus does with our meager offerings (symbolized by the loaves). Jesus “takes” the loaves — the curse of sin away from us through his cross, he “blesses” them — with divine adoption into the family of God through faith and baptism, he “breaks” them — through instruction and experience and prayer that our ways aren't his ways, and then “gives” them to the disciples for distribution — so we can share with others how our lives have been changed by Jesus.

The Eucharist — his body, blood, soul, and divinity — then, is the sacrament of Jesus' abiding presence (μένη, menō) within us. He is with us in our need. We are aware of this mystery only in faith, with the spiritual eyes of a pure heart. We are not left abandoned or orphaned to figure out this messy life according to our own whims and fascinations. He gently tethers himself to us in the Eucharist, so our sorrows are his, our tribulations and trials are his, our joys are his. Our life becomes his life because his life courses within our souls. So, the Eucharist is not an event we attend or a commodity we consume, but the mystery of a Person we encounter that brings peace into the senseless and broken world in which we find ourselves today.

Br. John-Marmion Villa

WEEKLY PRAYER

READINGS FOR THE WEEK OF JUNE 19, 2022

- Sunday:** Gn 14:18-20/Ps 110:1, 2, 3, 4 [4b]/1 Cor 11:23-26/Lk 9:11b-17
- Monday:** 2 Kgs 17:5-8, 13-15a, 18/Ps 60:3, 4-5, 12-13/Mt 7:1-5
- Tuesday:** 2 Kgs 19:9b-11, 14-21, 31-35a, 36/Ps 48:2-3ab, 3cd-4, 10-11/Mt 7:6, 12-14
- Wednesday:** 2 Kgs 22:8-13; 23:1-3/Ps 119:33, 34, 35, 36, 37, 40/Mt 7:15-20
- Thursday:** Vigil: Jer 1:4-10/Ps 71:1-2, 3-4a, 5-6ab, 15ab and 17/1 Pt 1:8-12/Lk 1:5-17
Day: Is 49:1-6/Ps 139:1b-3, 13-14ab, 14c-15/Acts 13:22-26/Lk 1:57-66, 80
- Friday:** Ez 34:11-16/Ps 23:1-3a, 3b-4, 5, 6 [1]/Rom 5:5b-11/Lk 15:3-7
- Saturday:** Lam 2:2, 10-14, 18-19/Ps 74:1b-2, 3-5, 6-7, 20-21/Lk 2:41-51
- Next Sunday:** 1 Kgs 19:16b, 19-21/Ps 16:1-2, 5, 7-8, 9-10, 11/Gal 5:1, 13-18/Lk 9:51-62

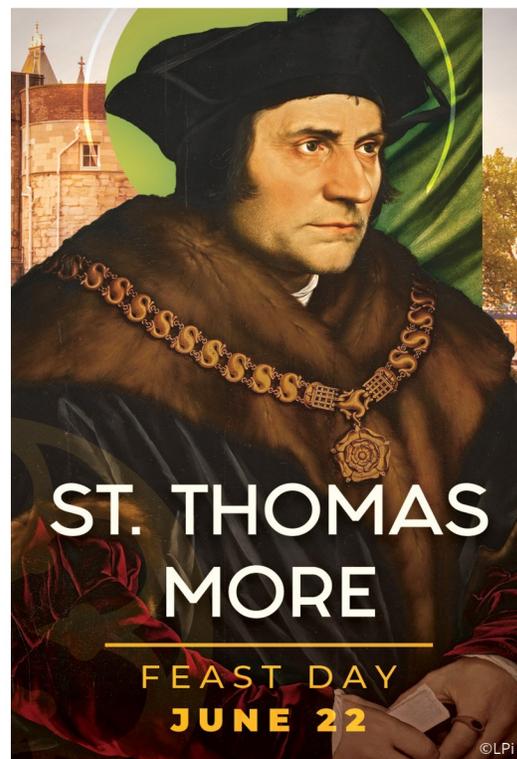
OBSERVANCES FOR THE WEEK OF JUNE 19, 2022

- Sunday:** The Most Holy Body and Blood of Christ; St. Romuald, Abbot; Father's Day
- Tuesday:** St. Aloysius Gonzaga, Religious
- Wednesday:** St. Paulinus of Nola, Bishop; Sts. John Fisher, Bishop, and Thomas More, Martyrs
- Thursday:** The Nativity of St. John the Baptist
- Friday:** The Most Sacred Heart of Jesus
- Saturday:** The Immaculate Heart of the Blessed Virgin Mary
- Next Sunday:** 13th Sunday in Ordinary Time

LIVE THE LITURGY

Inspiration for the week

Good dietitians will remind us that we are not only the product of what we eat but the disciplines we undertake. Many people spend a great deal of time and effort eating a healthy diet, getting a sufficient amount of rest, and engaging in regular exercise. Experts tell us that attending to these increases our chances for a longer life. While this is certainly a worthy pursuit, is our earthly life really the one that requires the most attention and effort? Faith kicks in to remind us that we are meant to live forever with God. Hence, isn't it our eternal destiny that requires most of our effort and attention? The food and nourishment we need to achieve this goal and fine tune our souls for this promised inheritance are the Body and Blood of Christ. Only this heavenly sustenance will unite us with God and our brothers and sisters, strengthen us to do what the Gospel asks us to do and prepare us for life eternal. Through the discipline of prayer, our desire to receive our Lord is deepened. It is this yearning, above anything else, that we want clearly seen and front and center when we close our eyes in death. God loves us so much that he gave us his only begotten Son. Let us rush to receive him!



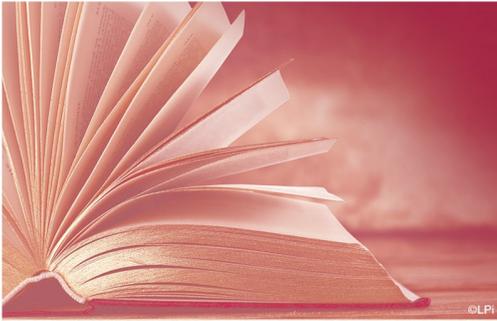
SAINT OF THE WEEK

Sir Thomas More was a humanist and statesman in Tudor England. He is still widely known today as the author of *Utopia*. More was a prolific writer and theologian. A true martyr of the Church, he was beatified by Pope Leo XIII in 1886, and canonized by Pope Pius XI on May 19, 1935.

More was born in London in 1478, the son of Sir John More, a lawyer and judge. He attended Oxford where he studied Latin and Greek, as well as formal logic. He left Oxford in 1494 to train as a lawyer in London. After attaining the Bar, he spent time discerning a call to the priesthood. Though attracted to the Franciscan order More remained a lay Christian, continuing to fast, pray, and wear a hair shirt. He was married twice, the loving father of three daughters, a stepdaughter by his second marriage, and one son. More wrote many letters to his children when he was away on business and his daughters were known for their academic abilities, as they received the same education as his son, an anomaly at the time.

More rose to the Privy Council in 1514. He became the good friend and advisor to Henry VIII, and in 1521 he was knighted. In 1529 he was made Lord Chancellor of England. However, this appointment was the beginning of the end for the saint. He could not support the break with the Church in Rome when Henry failed to receive from the Pope the annulment of his first marriage to Katherine of Aragon to wed Anne Boleyn. More resigned as Lord Chancellor and continued to refuse to accept Henry as the head of the Church in England. Eventually he was imprisoned, tried, and sentenced to a traitor's death, to be hanged, drawn, and quartered. Henry commuted the sentence of his former friend to the more humane beheading. More was executed at Tower Hill, on July 6, 1535, before his death he famously proclaimed that he was "the king's good servant, but God's first."

WORSHIP & MEDITATION



FIRST READING

In those days, Melchizedek, king of Salem, brought out bread and wine. (Gn 14:18)



PSALM

You are a priest for ever, in the line of Melchizedek. (Ps 110)



SECOND READING

For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. (1 Cor 11:26)



GOSPEL

They all ate and were satisfied. (Lk 9:17)

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GOSPEL MEDITATION

Encourage Deeper Understanding of Scripture

Jesus went to those most in need. He forgave the sinner, ate with the outcast, defended, and fed those who were poor and hungry. He worked for true justice, risked being unpopular, willingly accepted suffering and death, and always stayed connected with his Abba, Father. Jesus also consistently reminded folks that God's compassion, love, and mercy trump everything, even the law. This is the Christ that the Eucharist calls us to be. As we look around our churches, our towns and cities, and our world, there are many people who need to see the face and body of Christ. Some of those most in need may be right within our families. But it is always in the poorest of the poor and those most vulnerable that we find the greatest need. There are many who cannot function on their own. When the gift of the Eucharistic Christ takes root in our hearts, we can more readily see the face of Christ in others.

Many people are vulnerable. Highest on that list are the homeless. They show us the face of Christ. Whatever the cause, to have no place to go and no place to call home takes a toll on the human spirit. For Jesus when there were hungry people, they were fed. God asks us to do the same ... feed people. There are many who are hungry physically, emotionally, and spiritually. Gifted by the Eucharistic presence of Christ, we can bring them Christ. Who are the hungry around us and how can we feed them?

When someone is hurting, you comfort them. When someone is hungry, you feed them. When someone needs clothes, you provide them. When someone is cold, you warm them. When someone is in prison, you visit them. With over a million people who are homeless and over a quarter of them children, it is important to ask the question, "why?" and strategize for ways to lessen or alleviate the problem. Nevertheless, we are not off the hook for responding to the immediate needs that present themselves at our doors. Whether a person's current station in life is self-imposed or the result of being victimized, they are sacred vessels. We cannot lock the door and send them away and still believe we bear the Eucharistic presence of Christ. It doesn't work like that.

SACRED VESSELS

Have you ever paid attention to the purification of the sacred vessels after Holy Communion? If you haven't, I highly recommend doing so this Sunday. See the care with which the priest handles the chalice and the paten, pouring water into them to cleanse any loose particles of the Body and Blood of Christ. Observe the loving reverence he uses in wiping them dry with a special purificator. It's a ritual unto itself, and a powerful moment for reflection.

These vessels begin as earthly objects. They are made by human hands. There is nothing special about them — not until they go about the work for which they have been created. Until they contain the Body and Blood of Christ, they are only ordinary objects. But after they have carried within them the Eucharist, they are never the same. They will always be special and deserving of special care.

That's why partaking of the Eucharist is, for us, an evangelical undertaking. It is both a transformation and a declaration. When we accept this tremendous gift, we are proclaiming what we believe, and we are accepting the grace to follow through on that commitment.

When we are receiving the Eucharist, it is not possible for us to be passive. We become the vessel. We carry Christ into the world with us.

But do we act like it? Do we treat ourselves — our bodies, our souls — with the same respect as the priest cleansing the chalice? Do we treat one another with the reverence we would reserve for a sacred object? When we look at another person with anger or irritation or envy, do we acknowledge the change that we have willingly undergone by receiving Christ's Body and Blood into ourselves?

—Tracy Earl Welliver, MTS

If one's gift or talent is making money, and one uses that money for honorable purposes, is it considered a spiritual gift? What does our faith teach us about wealth and stewardship?

Jesus said it best: to whom much is given, much is expected. All gifts come from God, and our abilities are given to us to be used for the benefit of ourselves and of others and at the service of the Gospel. In an article entitled "The Many Faces of Stewardship," Catherine Doherty wrote about stewardship in the "nitty-gritty everydayness of my life," and about the currency or "money" of spiritual stewardship: love, understanding, and unselfishness.

For a gift to have a spiritual benefit, our intention and involvement would be part of the consideration. If I give money to a charity, but do so in order to gain a tax advantage, it could hardly be a virtuous thing on my part. But if I give because I want to help and, in fact, am even willing to get

involved, I have committed myself in a deeper, more meaningful way. Regardless of our money-making talents, in the end, true stewardship comes down to how well we practice the virtues of faith, hope, and love within our life and with those in our community and church. Ultimately, the most important element in stewardship is not intangible—it's you!

