

## *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



## 20<sup>TH</sup> SUNDAY IN ORDINARY TIME



Then Jesus said to her in reply, "O woman, great is your faith!  
Let it be done for you as you wish." And the woman's daughter  
was healed from that hour. - Mt 15:28

"Mujer, ¡qué grande es tu fe! Que se cumpla lo que deseas".  
Y en aquel mismo instante quedó curada su hija. - Mt 15, 28

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## August 20th, 2023

**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 Rosary 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 Twentieth Sunday in Ordinary Time : Year A  
Twentieth Sunday in Ordinary Time – August 20, 2023  
Fr. Joseph Zwosta

Readings: Is 56:1, 6–7 • Ps 67:2–3, 5, 6, 8 • Rom 11:13–15, 29–32 • Mt 15:21–28 [bible.usccb.org/bible/readings/082023.cfm](http://bible.usccb.org/bible/readings/082023.cfm)

There are certain passages in the Gospels in which Christ's interactions do not unfold the way that many of us would expect. Today's Gospel certainly qualifies. A sincere Canaanite woman informs the Lord that her daughter is possessed by a demon. By this point in St. Matthew's Gospel, we've heard about Christ performing numerous exorcisms. The afflicted mother even employs words that others have used with success: "Have pity on me, Lord, Son of David!" (Mt 15:22) In this case, however, He does not respond to her at all. When she later asks a second time for His help, accompanied by an act of homage, He seems to treat her even more harshly. He says: "It is not right to take the food of the children and throw it to the dogs." (Mt 15:26) How can we understand Christ's unusual behavior?

To begin to answer, we must consider who the Canaanites were. They were descendants of Ham, one of the sons of Noah. As their name implies, they lived in the land of Canaan, the territory that the Lord promised to Abraham and his descendants. When the people of Israel invaded the promised land under the leadership of Joshua, they drove out some of the Canaanites, but not all. They continued to live in the region called Tyre and Sidon, also known as Phoenicia. Thus, in St. Mark's version of this encounter, the woman is described as Syrophenician. However one describes her, this was clearly a Gentile, rather than a Jewish woman.

At the time of our Blessed Lord's public ministry, Jews and Canaanites had great antipathy toward one another and they tried to avoid one another as much as possible. Thus, one possible explanation for Christ's initial reaction to the woman's request was that he was following the cultural norm of the Jewish people. This would explain both His initial silence and His use of the word "dogs" during their second encounter. Jews in ancient Israel would have used this word routinely to describe Gentiles, since they worshipped idols. The Lord also invoked a common Jewish religious assumption in saying: "I was sent only to the lost sheep of the house of Israel." (Mt 15:24) The people of Israel presumed that when the Messiah would arrive, His ministry would be confined to them. Jesus, of course, would transcend these limitations. Before doing so, however, He wished to acknowledge the special status of the Jewish people, the recipient of God's promises for thousands of years.

Another common interpretation of Christ's actions and words in today's Gospel is that He wished to demonstrate the importance

of perseverance in prayer. The Canaanite woman desperately wished for her daughter to be free from demonic possession. She had faith that Jesus was Lord and the Son of David, the Messiah. She expressed that faith and asked for His assistance. When He did not help her, she tried to get the disciples to assist her. When that failed, she approached Christ a second time with her request. When He used the word "dogs" in reference to her people, she did not become insulted. Rather she said: "even the dogs eat the scraps that fall from the table of their masters." (Mt 15:27) It was this humble reply that led Christ to grant her request and heal her daughter. It implicitly acknowledged the special status of the Jewish people, the deficient status of her own people, and Christ's tremendous power. As St. Peter Chrysologus remarks about the Canaanite woman: "Deservedly is she adopted as a daughter, and raised to the table, who in her humility placed herself beneath the table." (Sermon 100)

Sometimes it can seem, as it must have seemed at first to the Canaanite woman, that the Lord is ignoring our prayers, especially when we are praying for a special intention. Maybe we have been praying for a sick family member who just seems to be getting worse. Maybe we have been praying for a job opportunity that never seems to come. Maybe we have been praying for peace in the world and violence seems to grow worse and worse by the day. There can be a great temptation to give up praying when it seems like we are not getting what we want. Incidents like that of today's Gospel teach us that sometimes the Lord delays answering our prayers to bring about a greater good. The Canaanite woman was given the opportunity to deepen her prayer and to express her faith in Christ in a more profound way. When it seems that the Lord is not answering our prayers, we must also reaffirm our trust in God's providence and continue to lift up our minds and hearts to Him.

Today's Gospel ultimately shows us how much the Lord wants to bless Jews and Gentiles alike. The prophets of the Old Testament foresaw the universality of the new People of God, the Church. In our First Reading, the Lord says to Isaiah: "The foreigners who join themselves to the LORD, ministering to him, loving the name of the LORD, and becoming his servants — all who keep the sabbath free from profanation and hold to my covenant, them I will bring to my holy mountain and make joyful in my house of prayer." (Is 56:6–7) This prophecy was fulfilled in the life of the Canaanite woman. It is fulfilled today in the lives of all members of the Church, from every race, nation, and tongue.

### Sunday's Readings

#### First Reading:

All who keep the sabbath free from profanation  
and hold to my covenant,  
them I will bring to my holy mountain  
and make joyful in my house of prayer (Is 56:6-7)

#### Psalm:

O God, let all the nations praise you! (Ps 67)

#### Second Reading:

For God delivered all to disobedience,  
that he might have mercy upon all. (Rom 11:32)

#### Gospel:

Then Jesus said to her in reply,  
"O woman, great is your faith!  
Let it be done for you as you wish." (Mt 15:28)

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### Live The Liturgy Inspiration of the Week

"O woman, great is your faith!" The Canaanite woman stood firm in her belief that God would answer her — even when those closest to him tried to send her away, and even when Christ himself challenged her. She never wavered.

### Observances for the week of August 20, 2023

- Sunday:** 20th Sunday in Ordinary Time  
**Monday:** St. Pius X, Pope  
**Tuesday:** The Queenship of the Blessed Virgin Mary  
**Wednesday:** St. Rose of Lima, Virgin  
**Thursday:** St. Bartholomew, Apostle  
**Friday:** St. Louis; St. Joseph Calasanz, Priest  
**Next Sunday:** 21st Sunday in Ordinary Time



### Saint of the week

Venerable Mother Celestina Bottego was born in Ohio. She went on to be the foundress of the Xavier Missionaries Sisters of Mary in Italy. The Sisters rejected the traditional habit commonly worn by religious women in favor of wearing the same clothing styles as those they served.

### Prayer

Almighty and merciful Father, You placed in the heart of Mother Celestina Bottego the ardent desire that Your Kingdom spread throughout the world and made her capable of giving all of herself for the creation of a missionary Family. We humbly ask You to allow us to imitate her holiness of life and, through her intercession, to grant us the grace that we confidently ask of You.

(Prayer Source: <https://www.fondazioneantiac.org/venerabile/celestina-bottego/bottego-celestina/>)



## (PRACTICING) CATHOLIC

### The Prayers God Always Answers

When I was a child, my mother bought a book called “The Prayers God Will Always Answer.” I remember my anticipation as I cracked the spine and turned to the first page.

I had been spending a lot of time asking God — begging God, actually — over and over again for some specific things that were not materializing. Frankly, it was beginning to feel a lot like that time I asked Santa Claus for a new house, only to wake up on Christmas morning to find ordinary, non-house-shaped presents under the tree — and a growing sense of suspicion that my faith had been ill-placed.

To the great disappointment of my pre-teen heart, my mother’s book was not a directory of magical phrases God is compelled to obey. It was a list that included things like “Forgive me” and “Help me.” I tossed it aside, disappointed.

I marvel at the wisdom and the confidence of the Canaanite woman who persists in begging Jesus to heal her daughter. She is ignored, and still she will not be deterred. The disciples try to dismiss her — still, she presses on. Christ himself challenges her, and her faith makes her ready with a reply.

Somehow, I am sure that even if Christ had said, “No, it cannot be done for you as you wish,” she would have still dropped to her knees and worshiped him, because she knew what I did not: God is not a vending machine, and he’s not the genie from “Aladdin.” Prayer is not a negotiation, but a relationship.

The story of the Canaanite woman is not a story about how to get God to give you what you want. It is a story about the prayers God always answers.

*“Then Jesus said to her in reply, ‘O woman, great is your faith!’” — Matthew 15:28*

*Colleen Jurkiewicz Dorman*

### Why do we do that? Catholic Life Explained

#### Question:

What is the meaning of the letters that professed religious have after their names?

#### Answer:

The Catholic Church includes hundreds of religious communities. The priests, religious brothers, religious sisters, and nuns of these communities (which are often referred to as “religious orders”) are committed to particular spiritual traditions and often to a particular charism (such as teaching, healthcare, social work, or pastoral care).

To help identify a person as a member of a particular religious community, the custom developed of including post-nominal letters that provide a sort of shorthand for the name of the community that the priest, brother, sister or nun is part of. So, for example OSB after a person’s name would indicate that they are a member of the Order of St. Benedict (the Benedictines), just as SJ would indicate that a priest or brother is a member of the Society of Jesus (the Jesuits) or RSM would show that a woman is a Sister of Mercy.

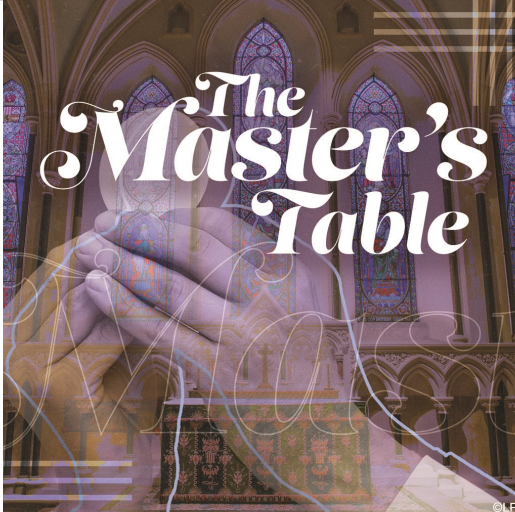
#### Other common examples include:

DC = Daughters of Charity  
FSC = The Brothers of the Christian Schools/Christian Brothers  
OCist = The Order of Cistercians  
OCD = Order of Discalced Carmelites  
OFM = The Order of Friars Minor (the Franciscans)  
OFM Cap = The Capuchin Franciscans  
OP = The Order of Preachers (Dominicans)  
OSF=Franciscan Sisters  
SC = Sisters of Charity  
SDS = Society of the Divine Savior (Salvatorian Priests and Brothers and Salvatorian Sisters)  
SSND = School Sisters of Notre Dame  
SVD = Society of the Divine Word (Divine Word Missionaries)

# Fr. Victor is on Vacation

*Fr. Victor is in Africa*

*Please pray for a safe return of Fr. Victor*



## Gospel Meditation

### Encourage Deeper Understanding of Scripture

The suffering of a child symbolizes uniquely terrible evil as well as despair about the future. This week's Gospel gives a "limit" case in which Jesus encounters this evil in the form of a mother with a suffering daughter. What he does is stunning and massively helpful for us if we bravely ponder the details.

The Canaanite woman comes to Jesus and begs his mercy. "My daughter is tormented by a demon," she declares to him. Shockingly, he responds first with silence, then with a dismissive comment, and only then finally accedes to her third request. Is this simply a lesson in perseverance in our petitions to God, who is like a genie in a bottle? Does that justify the humiliation and pain this woman suffers? Is the Lord cruel?

I don't think so. Notice how the encounter ends. She compares herself to a dog at the table of a master. Jesus responds by praising her great faith and fulfills her deep desire. Somehow this non-Israelite woman intuits that this harrowing situation is not dumb suffering. She senses that the door of God's family is, in Jesus, being opened to her and her loved ones. She trusts she is at the Lord's table, and her desires will be fulfilled and that all her sufferings — and her daughter's, too — will lead a great banquet. In our sufferings this week, the Lord wants us to treat him less like a genie in a bottle and more like the Master who has taken us — lost little dogs that we are — into his home forever. Trust that and keep praying in the face of evil.

— Father John Muir

## Readings for the week of August 20, 2023

### Sunday:

Is 56:1, 6-7/Ps 67:2-3, 5, 6, 8 (4)/Rom 11:13-15, 29-32/Mt 15:21-28

### Monday:

Jgs 2:11-19/Ps 106:34-35, 36-37, 39-40, 43ab and 44/Mt 19:16-22

### Tuesday:

Jgs 6:11-24a/Ps 85:9, 11-12, 13-14/Mt 19:23-30

### Wednesday:

Jgs 9:6-15/Ps 21:2-3, 4-5, 6-7/Mt 20:1-16

### Thursday:

Rv 21:9b-14/Ps 145:10-11, 12-13, 17-18/Jn 1:45-51

### Friday:

Ru 1:1, 3-6, 14b-16, 22/Ps 146:5-6ab, 6c-7, 8-9a, 9bc-10/Mt 22:34-40

### Saturday:

Ru 2:1-3, 8-11; 4:13-17/Ps 128:1b-2, 3, 4, 5/Mt 23:1-12

### Next Sunday:

Is 22:19-23/Ps 138:1-2, 2-3, 6, 8 (8bc)/Rom 11:33-36/Mt 16:13-20





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