

Our Lady of Mt. Carmel Catholic Church

Fifteenth Sunday in Ordinary Time. July 10, 2022

1st Reading: Dt. 30: 10-14 Psalm 69 2nd Reading: Col 1: 15-20 Gospel: Lk 10: 25-37

“Go and do likewise”



GOSPEL READINGS FOR THE WEEK

Mon. Mt. 10: 34-11:1

Tues. Mt. 11:20-24

Wed. Mt. 11:25-27

Thurs. Mt 11:28-30

Fri. Mt. 12: 1-8

Sat. Mt. 12:14-21

**Turn to the Lord in your need,
and you will live.** Ps. 69

As Jesus continues his journey to Jerusalem, he is confronted by a scholar of the law who wants to test him. Here, in Luke's Gospel, the lawyer asks what we must do to inherit eternal life. Here Jesus asks the expert to answer this question, “What is written in the law?” The man is caught and responds with Deuteronomy 6:5. This verse is one of the most important prayers in Judaism, and it was said twice a day in Jesus' time. Love of God and love of neighbor are what is required for eternal life. Jesus' response is simple, “Do this and you will live.”

Having been shown up by Jesus, the lawyer tries another question: Who is my neighbor whom I must love like myself? In the society of Jesus' time, with its distinctions between Jews and Gentiles, men and women, clean and unclean, this was a trick question. Jesus responds with one of the most beautiful of all the parables, the Good Samaritan. It is found only in Luke's Gospel.

The road from Jerusalem to Jericho descends 3,300 feet in just 17 miles. Its narrow passes and rocky terrain made it an easy place for bandits to wait for travelers. The traveler in this parable is identified only as “a certain man.” Luke uses this phrase in many of his parables so that the audience, Jew or Gentile, could identify with the man. After the attack, the man is left for dead, and bleeding on the side of the road. A priest comes along, but rather than helping, as one might expect, he moves to the other side of the road. Another religious person comes along, a Levite who assists in the Temple. His reaction is the same as the priest's. Both of them choose to not even find out if the man is alive. A third person comes along. The listeners would probably expect him to be an Israelite. This would make the parable a criticism of the religious leadership. Instead he is a Samaritan, an Israelite's most hated neighbor. Samaritans were descendants of Jews from the northern part of the country, who had intermarried with Gentiles and did not worship in Jerusalem. The Samaritan not only goes over to the injured man but cleans his wounds, puts him on his own animal, takes him to an inn to recover, and promises to pay all his expenses. The hated enemy is the compassionate neighbor in this parable.

Jesus has demolished all boundary expectations. It is not social definitions such as class, religion, gender, or ethnicity that determines who is our neighbor. A neighbor is a person who acts with compassion toward another. The point becomes not who deserves to be loved as I love myself, but that I become a person who treats everyone with compassion.

When Jesus asks the lawyer who was the neighbor in the story, the lawyer can't bring himself to say it was the Samaritan. All he says is that it was “the one who treated him with mercy.” Jesus' response was similar to that of the first discussion: “Go and do likewise.” The lawyer, and we, know what is right. The key is to do it.

Loyola Press

Our Patroness: Our Lady of Mount Carmel, July 16th.

On one side of the mountaintop, the priests of Baal stood next to the stone altar dedicated to their false god. They had been praying aloud all day, but no god had answered them. On the other side, the prophet Elijah stood alone next to a stone altar dedicated to the Lord God, Yahweh. That day Yahweh sent fire from heaven onto the altar, proving that he, Yahweh, was the one true God. The Old Testament records this showdown on Mount Carmel in northern Palestine (1 Kings 18:16–39).

During the many centuries between that event and the year 1156, people who wanted a quiet place to pray and to live close to God began to come together on Mount Carmel. A large monastery was built there to honor the Mother of God. The members of the monastery were called Carmelites.

In 1251, according to the tradition of the Carmelites, the Blessed Virgin Mary appeared to Simon Stock, the sixth general, or person in charge of the Carmelite Order, and gave him a scapular. The scapular was a long piece of cloth worn over the shoulders and hanging, in front and in back, down to the ankles. After that, all the members of that Carmelite community wore scapulars. Today some religious men and women still wear the full scapular. Some people wear a small scapular made of two small pieces of cloth connected by narrow cord or braid. It, too, is worn over the shoulders. Wearing a scapular medal or the shortened scapular is a way of honoring the Blessed Mother. July 16 is a major feast for all Carmelite priests and sisters.



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Saint of the week: July 14th

St. Kateri Tekakwitha

Kateri was born in Ossernon (Auriesville, New York) in 1656, the daughter of a Christian Algonquin mother and a non-Christian Mohawk chief. Having lost her parents in a smallpox epidemic at the age of fourteen, she was raised among the Mohawks in the home of an uncle. There she first encountered Christian missionaries. In 1675 she was instructed in the faith by the missionary Jacques de Lamberville, who baptized her on Easter Sunday, 5 April 1676, at which time she took the name Kateri (Katherine). Because of her conversion and baptism, her exemplary life, and her desire to remain a virgin, Kateri suffered harassment and persecution. She fled to a Christian village on the Saint Lawrence River. At Sault Saint Louis, on Christmas Day, 1677, she received her first Communion. Under the guidance of Father Pierre Cholonec and an older Iroquois woman, Anastasia Tegonhatsihongo, Kateri led a life of great virtue and charity, making a private vow of virginity on 25 March 1679. Kateri died at the age of 24 on 17 April 1680 in Caughnawaga, Canada. Devotion to Kateri, known as the *Lily of the Mohawks*, spread throughout the United States and Canada. On 22 June 1980 Kateri Tekakwitha was declared blessed by Pope Saint John Paul II and later canonized by Benedict XVI on 21 October 2012.



IBreviary

Santo de la semana: Julio 14

Santa Kateri Tekakwitha

Kateri nació en Ossernon (Auriesville, Nueva York) en 1656, hija de una madre Algonquin cristiana y un jefe Mohawk pagano. Habiendo perdido a sus padres en una epidemia de viruela a la edad de catorce años, se crió entre los Mohawks en la casa de un tío. Allí se encontró por primera vez con misioneros cristianos. En 1675 fue instruida en la fe por el misionero Jacques de Lamberville, quien la bautizó el domingo de Pascua, 5 de abril de 1676, momento en el que tomó el nombre de Kateri (Katherine). Por su conversión y bautismo, su vida ejemplar y su deseo de permanecer virgen, Kateri sufrió hostigamiento y persecución. Huyó a un pueblo cristiano en el río San Lorenzo. En Sault Saint Louis, el día de Navidad de 1677, recibió su primera Comunión. Bajo la guía del padre Pierre Cholonec y una mujer iroquesa mayor, Anastasia Tegonhatsihongo, Kateri llevó una vida de gran virtud y caridad, e hizo un voto privado de virginidad el 25 de marzo de 1679. Kateri murió a la edad de 24 años el 17 de abril de 1680 en Caughnawaga, Canadá. La devoción a Kateri, conocida como el Lirio de los Mohawks, se extendió por todo Estados Unidos y Canadá. El 22 de junio de 1980 Kateri Tekakwitha fue declarada beata por el Papa San Juan Pablo II y posteriormente canonizada por Benedicto XVI el 21 de octubre de 2012.

XV Domingo del Tiempo Ordinario

1era. Lectura: Deut 30, 10-14 Salmo: 68; 2da.Lectura: Col 1, 15-20 Evangelio: Lc 10, 25-37

“Anda y haz tu lo mismo”

Mientras Jesús continúa su viaje a Jerusalén, se enfrenta a un doctor de la ley que quiere ponerlo a prueba. Aquí, en el evangelio de Lucas, el doctor de la ley pregunta qué debemos hacer para heredar la vida eterna. Jesús le pide al experto que responda esta pregunta: "¿Qué está escrito en la ley?" El hombre responde con Deuteronomio 6:5. Este versículo es una de las oraciones más importantes del judaísmo y se rezaba dos veces al día en tiempos de Jesús. El amor a Dios y el amor al prójimo son lo que se requiere para la vida eterna. La respuesta de Jesús es simple: "Haz esto y vivirás".

Después de recibir esta enseñanza de Jesús el doctor de la ley hace otra pregunta: ¿Quién es mi prójimo a quien debo amar como a mí mismo? En la sociedad de la época de Jesús, con sus distinciones entre judíos y gentiles, hombres y mujeres, limpios e impuros, esta era una pregunta capciosa. Jesús responde con una de las más hermosas de todas las parábolas, el Buen Samaritano. Se encuentra sólo en el Evangelio de Lucas.

El camino de Jerusalén a Jericó desciende 3,300 pies en solo 17 millas. Sus pasos estrechos y su terreno rocoso lo convirtieron en un lugar fácil para que los bandidos esperaran a los viajeros. El viajero en esta parábola se identifica solo como "cierto hombre". Lucas usa esta frase en muchas de sus parábolas para que la audiencia, judía o gentil, pueda identificarse con el hombre. Después del ataque, el hombre es dado por muerto, y sangrando al costado de la carretera. Llega un sacerdote, pero en lugar de ayudar, como cabría esperar, se traslada al otro lado de la calle. Viene otro religioso, un levita que asiste en el Templo. Su reacción es la misma que la del sacerdote. Ambos eligen ni siquiera saber si el hombre está vivo. Llega una tercera persona. Los oyentes probablemente esperarían que fuera un israelita. Esto haría de la parábola una crítica al liderazgo religioso. En cambio, es un samaritano, el vecino más odiado de un israelita. Los samaritanos eran descendientes de judíos de la parte norte del país, que se habían casado con gentiles y no adoraban en Jerusalén. El samaritano no sólo se acerca al herido sino que le limpia las heridas, lo monta en su propio animal, lo lleva a una posada para que se recupere y promete pagar todos sus gastos. El enemigo odiado es el prójimo compasivo en esta parábola.

Jesús ha demolido todas las expectativas de los límites. No son las definiciones sociales como clase, religión, género o etnicidad las que determinan quién es nuestro prójimo. Un prójimo es una persona que actúa con compasión hacia otra. El punto no es quién merece ser amado como yo me amo a mí mismo, sino que me convierto en una persona que trata a todos con compasión.

Cuando Jesús le pregunta al doctor de la ley quién era el prójimo en la historia, el no se atreve a decir que fue el samaritano. Todo lo que dice es que fue "el que lo trató con misericordia". La respuesta de Jesús fue similar a la de la primera discusión: "Ve y haz lo mismo". El doctor de la ley, y nosotros, sabemos lo que es correcto. La clave es hacerlo.

Mass Intentions – July 9th – July 15th

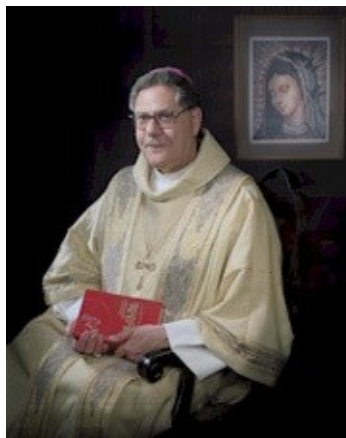
+ Bishop Richard J. Garcia. July 11, 2018

Sat July 9th Vigil: 4:30pm: + **Maryanne Dalton**
 Sunday, July 10th 9:00am: - **People of the Parish**
 11:15am: + **Bishop Richard Garcia (4th Anniversary)**
 5:00pm: + **Rosario Solano (10 Anniversary)**
 Wed. July 13th 12:00: + **Virginia & Ray Trykowski**
 Thursday, July 14th 12:00: + **Anthony & Michael Russo**
 Friday, July 15th 12:00: + **Janie White (1st Anniversary)**

Weekly Collection Totals: July 2/3

General Fund & EFT **\$2,126.51**

Thank you for your generosity to the our Parish Community



May the souls of all the faithful departed, especially + Bishop J. Garcia, through the mercy of God, rest in peace. Amen

Our Lady of Mt Carmel Parish
 Saturday, July 16th 2022
 10am-4pm



Festival
 50/50 Raffle

Food & Drinks, Farmer's Market
 Live Music, DJ, Aztec Dancers
 Children's Games
 Fellowship & fun
 4:30pm Vigil Mass

Our Lady of Mt. Carmel



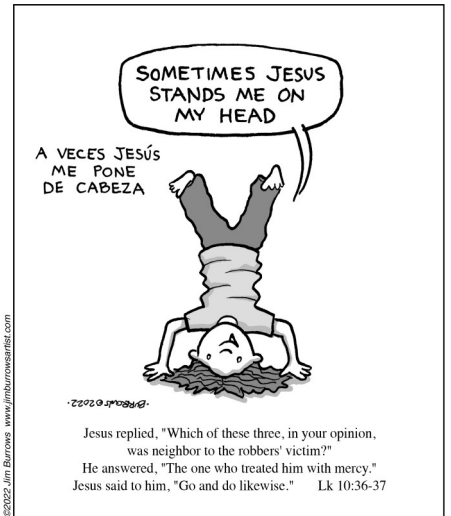
Catholic

Our Lady of Mount Carmel is a warm and welcoming Catholic Community that serves the Gospel with deep faith, hope and love as a living and Spiritfilled witness to the Heart of Jesus present and alive in Carmel Valley.

Nuestra Señora del Monte Carmelo es una cálida y acogedora comunidad Católica que sirve el Evangelio con profunda fe, esperanza y amor como testigo vivo y lleno del Espíritu del Corazón de Jesús presente y vivo en el Valle del Carmel.

The Little Ones

Jim Burrows



PARISH STAFF

Fr: Jhonnatan Flórez Carmona, Parochial Administrator. **E-mail:** frjcarmona@ourladycarmelvalley.org

Bookkeeper: Rebecca Bayless
accounting@ourladycarmelvalley.org

Music Ministry: Richard Carr
music@ourladycarmelvalley.org

MASS SCHEDULE

Week Days:

Wed-Fri: 12 noon.

Weekend

Saturday Vigil: 4:30 pm

Sunday: 9:00 am & 11:15 am
5:00 pm Spanish

Reconciliation Schedule

Saturday: 3:30 pm and by Appointment

Office Hours

Wednesday-Friday
10 am – 12 pm; 2 – 4 pm

VOLUNTEER: PARISH MINISTRIES

Pastoral Council: Dede Woodhead, *Chair*, Alondra Klemek, *Vice Chair*, Jeff Hawkins, *Secretary*, Tess Arthur, J Concepción Jara, Tom Rowland, Trini Resendiz.

Finance Council: Alex Gray, *Chair*, Jim Rice, *Secretary*, A.B. Introcaso, Jack McAleer, Ed Quinnan

Accounting: Rebecca Bayless

Faith Formation:

First Communion:

Marilyn Margadinho. Supply Teacher: Pat Gray

Confirmation:

Alondra Klemek (2nd year)— Brisa Cabrera (1st year)
Supply teacher: Tess Arthur.

RCIA / Adult Faith Formation:

John Condon

Bereavement Ministry: Trudy Dowd (831) 915-4619

Manna Ministry: Janice Hawkins

Human Trafficking/Social Justice: Brendan Cook

Parish Hall & Kitchen Rental: A.B. Introcaso

Website: John Finn

Social Media: Lorraine Yglesias & Trudy Dowd

Lectors: Dede Woodhead

Ministers of the Eucharist: Lorraine Ring

Liturgical Environment: Gail Quinnan

Coffee Hospitality Ministry: Rosemary Ellis

Sacristans: Richard Ring - J Concepcion Jara

Ushers: Mary O'Neil & Marsha Tybroski

PERSONAL PRAYER

The church is open Wednesday-Sunday 10am-400 pm.
At the heart of silence is prayer. At the heart of prayer is faith. At the heart of faith is life. At the heart of life is service. St. Teresa of Avila



Our Lady of Mount Carmel Church

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Our Lady of Mt. Carmel Parishioner

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