



OUR LADY OF MOUNT CARMEL CATHOLIC CHURCH

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SECOND SUNDAY IN ORDINARY TIME B. JAN. 15TH 2024 "COME, AND YOU WILL SEE."

We are familiar with the title that John the Baptist uses for Jesus—the Lamb of God. We hear it weekly at the fraction rite during Mass. For those who heard John the Baptist, however, this title recalled key themes from the Old Testament. It alludes to the paschal lamb offered as a sacrifice when God freed the Israelites from slavery in Egypt, the event that is commemorated by the Jewish Passover celebration. The designation also recalls the prophet Isaiah's description of the suffering servant of Israel. In using this name for Jesus, John the Baptist predicts Jesus' passion and death and the new interpretation of Passover that will begin with Jesus' Last Supper.



We learn in today's reading how Jesus' first followers were gathered. The first two, Andrew and another man, were followers of John the Baptist. After hearing John's testimony, they became followers of Jesus. During their time with Jesus, the details of which are not specified, Andrew and the other follower came to believe that Jesus was the Messiah. Andrew then brings his brother, Simon, to Jesus. Immediately, Jesus gave Simon a new name, calling him *Peter*, which means "rock" in Greek. The renaming of Simon to Peter is reported in all four of the Gospels.

In the exchange between Andrew, the other disciple, and Jesus, we see an example of the usual pattern for first-century Jewish rabbinical schools. Jews sought out rabbis and established themselves as disciples of a particular rabbi. Jesus appears to have been unique in that he sought out individuals, inviting them to be his followers. In the passage that follows, John's Gospel tells us how Jesus took the initiative in calling Philip and Nathanael.

II DOMINGO DEL TIEMPO ORDINARIO B VENGAN Y VEAN.

Estamos familiarizados con el título que Juan el Bautista usa para Jesús: el Cordero de Dios. Lo escuchamos semanalmente en el rito de fracción durante la Misa. Sin embargo, para quienes escucharon a Juan el Bautista, este título recordó temas clave del Antiguo Testamento. Alude al cordero pascual ofrecido como sacrificio cuando Dios liberó a los israelitas de la esclavitud en Egipto, evento que se conmemora con la celebración de la Pascua judía. La designación también recuerda la descripción que hizo el profeta Isaías del siervo sufriente de Israel. Al usar este nombre para Jesús, Juan Bautista predice la pasión y muerte de Jesús y la nueva interpretación de la Pascua que comenzará con la Última Cena de Jesús.

En la lectura de hoy aprendemos cómo se reunieron los primeros seguidores de Jesús. Los dos primeros, Andrés y otro hombre, eran seguidores de Juan el Bautista. Después de escuchar el testimonio de Juan, se hicieron seguidores de Jesús. Durante su tiempo con Jesús, cuyos detalles no se especifican, Andrés y el otro seguidor llegaron a creer que Jesús era el Mesías. Andrés luego lleva a su hermano Simón a Jesús. Jesús inmediatamente le dio a Simón un nuevo nombre, llamándolo Pedro, que significa "roca" en griego. El cambio de nombre de Simón a Pedro se informa en los cuatro evangelios.

En el intercambio entre Andrés, el otro discípulo, y Jesús, vemos un ejemplo del patrón habitual de las escuelas rabínicas judías del primer siglo. Los judíos buscaron rabinos y se establecieron como discípulos de un rabino en particular. Jesús parece haber sido el único que buscaba personas, invitándolas a ser sus seguidores. En el pasaje que sigue, el Evangelio de Juan nos cuenta cómo Jesús tomó la iniciativa de llamar a Felipe y Natanael.

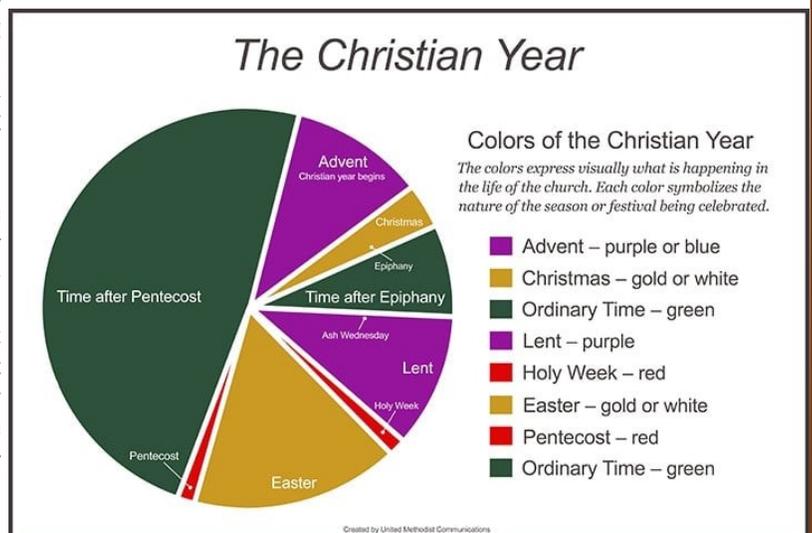
Jesús pregunta a Andrés y al otro discípulo: "¿Qué buscáis?" Ésta es una pregunta reveladora que a menudo nos hacemos. Juan el Bautista testificó de la identidad de Jesús, el Cordero de Dios, utilizando el marco del Antiguo Testamento. Andrés, Simón y los otros primeros discípulos buscaban al Mesías, a quien también llegaron a conocer como el Hijo de Dios. ¿Qué buscamos y qué encontramos en Jesús?

WHAT ORDINARY TIME MEANS IN THE CATHOLIC CHURCH

Because the term *ordinary* in English most often means something that's not special or distinctive, many people think that Ordinary Time refers to parts of the calendar of the Catholic Church that are unimportant. Even though the season of Ordinary Time makes up most of the liturgical year in the Catholic Church, the fact that Ordinary Time refers to those periods that fall outside of the major liturgical seasons reinforces this impression. Yet Ordinary Time is far from unimportant or uninteresting.

Why Is Ordinary Time Called Ordinary? Ordinary Time is called "ordinary" not because it is common but simply because the weeks of Ordinary Time are numbered. The Latin word *ordinalis*, which refers to numbers in a series, stems from the Latin word *ordo*, from which we get the English word *order*. Thus, the numbered weeks of Ordinary Time, in fact, represent the ordered life of the Church—the period in which we live our lives neither in feasting (as in the Christmas and Easter seasons) or in more severe penance (as in Advent and Lent), but in watchfulness and expectation of the Second Coming of Christ.

It's appropriate, therefore, that the Gospel for the Second Sunday of Ordinary Time (which is actually the first Sunday celebrated in Ordinary Time) always features either John the Baptist's acknowledgment of Christ as the Lamb of God or Christ's first miracle—the transformation of water into wine at the wedding at Cana. Thus for Catholics, Ordinary Time is the part of the year in which Christ, the Lamb of God, walks among us and transforms our lives. There's nothing "ordinary" about that!



SCHEDULE

Weekday Mass

Wednesday — Friday, 12 noon

Weekend Mass

Saturday Vigil at 4:30 PM

Sunday at 9:00 and 11:15 AM in English,
Spanish Mass: 2nd Sunday of the Month at
5:00 pm in the Church. 4th Saturday of the
month at 7:00pm in Cachagua.

Reconciliation

Saturday at 3:30 PM and by appointment

Office Hours

Wednesday — Friday:
10 AM - 12 PM; 2 - 4 PM

The church is open Wednesday — Sunday
from 10 AM to 4 PM for personal prayer.

PARISH STAFF

Fr. Jhonnatan Flórez Carmona

Parish Priest:

frjcarmona@ourladycarmelvalley.org

Gail Quinnan

Assistant to the Pastor (Volunteer)

olmc@ourladycarmelvalley.org

Rebecca Bayless

Bookkeeper

accounting@ourladycarmelvalley.org

Music Ministry

4:30 pm Sat. Mass: Kim Hartford—Kathy Nathan

9:00 am Sun. Mass: Stefania Ortiz

11:15 am Sun. Mass Parish Choir

Angelica Lozano

Custodian

MASS INTENTIONS

Mass Intentions January 13th—21st 2024

Saturday Vigil Jan 13th 4:30: + **Kathy McDonald**

Sunday Jan 14th 9:00: + **Gerry McKenna**

11:15: + **Brenda Shakal**

5:00pm: Misa en Espanol: + **Blanca Estela Lopez.**

Wed. Jan 17th 12:00: + **Rebecca Sisney**

Thurs. Jan 18th 12:00: + **Robert Sandoval**

Fri. Jan 19th 12:00: + **Don Cummings, Jr.**

Saturday Vigil Jan 20th 4:30: **Barney Hulse**

Sunday Jan 21st 9:00: + **Eli Munoz**

11:15: + **Colman O'Callaghan**

*MAY THE SOULS OF ALL THE FAITHFUL
DEPARTED, THROUGH THE MERCY OF GOD,
REST IN PEACE. AMEN.*

WEEKLY COLLECTION

January 6 & 7:
\$ 6,275.58

*THANK YOU FOR YOUR GENEROSITY
TO OUR PARISH COMMUNITY*

PARISH VOLUNTEER MINISTRIES

Pastoral Council

- Dede Woodhead (chair), Alondra Klemek (vice chair), Jeff Hawkins (secretary), Daryl Lyon, Sean Devine, Trini Resendiz

Finance Council

- Alex Gray (chair), Jim Rice (secretary), A.B. Introcaso, Jack McAleer, Ed Quinnan

Faith Formation

- **First Communion:** Susan Franks (1st year) Jennifer Bodner (2nd year). Supply teacher: Brisa Cabrera (1st year)
- **Confirmation:** Tess Arthur (2nd year). Supply teacher: Alondra Klemek.
- **RCIA / Adult Faith Formation:** John Condon—Derwin Borling

Bereavement Ministry:

Trudy Dowd

Manna Ministry:

Janice Hawkins

Human Trafficking

Brendan Cook

Parish Hall & Kitchen Rental:

A.B. Introcaso

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Lorraine Yglesias

Website:

John Finn

Lectors:

Dede Woodhead

Ministers of the Eucharist:

Lorraine Ring

Coffee Hospitality Ministry:

Rosemary Ellis

Sacristans:

Richard Ring

Ushers:

John & Sherie

Dodsworth.-Vicky Young

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PRANZO DEI "Tre Re" 2024
The Three King Dinner
FRIDAY ~ JANUARY 19



Social Gathering
Aperitifs ~ 5:30 pm Dinner ~ 6:30 pm

Dinner

Maltagliarti Ciabatta Rolls
 Miscuglio Di Piovre - Octopus/Squid Mixture
 Insalata Spring Mix with Assorted Veggies, tossed with
 Italian/Ranch Dressing

PRIMO PIATTO(First Plate)
 Pasta Rigatoni Bolognese
 SECONDO PIATTO(Second Plate)
 Braciole; Italian Sausage, Eggplant Parmesan
 and Sauteed Prawns

BEVANDE ~ (Beverages ~ Included)
 Red 8 White Wine, Water, Coffee/Tea
 DOLCE-- Dessert
 Ray's Cannoli

Dinner Donation : < \$45.00 (Adults only)

**SAINT OF THE WEEK: JAN. 17TH
 SAINT ANTHONY, ABBOT.**

The life of SAINT ANTHONY will remind many people of Saint Francis of Assisi. At 20, Anthony was so moved by the Gospel message, "Go, sell what you have, and give to [the] poor" (Mark 10:21b), that he actually did just that with his large inheritance. He is different from Francis in that most of Anthony's life was spent in solitude. He saw the world completely covered with snares, and gave the Church and the world the witness of solitary asceticism, great personal mortification and prayer. But no saint is antisocial, and Anthony drew many people to himself for spiritual healing and guidance.



At 54, he responded to many requests and founded a sort of monastery of scattered cells. Again like Francis, he had great fear of "stately buildings and well-laden tables."

At 60, he hoped to be a martyr in the renewed Roman persecution of 311, fearlessly exposing himself to danger while giving moral and material support to those in prison. At 88, he was fighting the Arian heresy, that massive trauma from which it took the Church centuries to recover. "The mule kicking over the altar" denied the divinity of Christ. -Breviary