



OUR LADY OF MOUNT CARMEL CATHOLIC CHURCH

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SECOND SUNDAY OF LENT B. FEB. 25TH 2024 *THEN ELIJAH APPEARED TO THEM ALONG WITH MOSES, AND THEY WERE CONVERSING WITH JESUS. MK. 9, 4*

What is the significance of the Transfiguration in the life of Christ and his apostles? There are various meanings, rich in their application. First and foremost is the glimpse and assurance the apostles are given that their Master is indeed more than a mere man, in fact he is the Son of God, and therefore the way, the truth and the life for them and all followers of Christ. Secondly, the Transfiguration carries with it the conviction that Christ will return in glory, just as he promised, with saving power for all who put their trust in him. Thirdly, the Transfiguration is an encouragement that even though the Lord would undergo rejection and death, that is not the end, but the way to resurrection and bestowal of eternal life on the world.

The appearance of Moses and Elijah at the Transfiguration, representing and summing up all of the law and the prophets of the old covenant, are reminders to followers of Christ that the Lord is the fulfillment of all that was taught and prophesied in the past. In the voice that was heard on the mountaintop, there is a confirmation that Christ indeed came forth from the side of God and would pass through suffering and death, but ultimately rise and ascend to be seated once again and forever at the right hand of the Father.

“Master, how good it is for us to be here,” was the exclamation of Saint Peter on the Mount of Transfiguration. The sentiment “how good it is for us to be here,” should be ours as well, with words such as these: How good you have called us into being, Lord, brought us to the Sacrament of Baptism and incorporation into your Mystical Body the Church, and sustained us to this present moment. How good if we have faith and a parish to support us with a firm hope that we will all one day share in the bliss of eternal life in heaven in the company of those who have gone before us marked with the sign of faith and with those who will come after us for this brief sojourn on earth.



Elijah Being Fed by the Ravens. Oil/Herbert Mandel

II DOMINGO DE CUAREMA B

DESPUÉS SE LES APARECIERON ELÍAS Y MOISÉS, CONVERSANDO CON JESÚS.

¿Cuál es el significado de la Transfiguración en la vida de Cristo y sus apóstoles? Existen diversos significados, ricos en su aplicación. Lo primero y más importante es la vislumbre y la seguridad que reciben los apóstoles de que su Maestro es en verdad más que un simple hombre, de hecho es el Hijo de Dios y, por lo tanto, el camino, la verdad y la vida para ellos y todos los seguidores de Cristo. En segundo lugar, la Transfiguración lleva consigo la convicción de que Cristo regresará en gloria, tal como lo prometió, con poder salvador para todos los que pongan su confianza en él. En tercer lugar, la Transfiguración es un estímulo de que, aunque el Señor sufriría el rechazo y la muerte, ese no es el fin, sino el camino hacia la resurrección y el otorgamiento de la vida eterna al mundo.

La aparición de Moisés y Elías en la Transfiguración, representando y resumiendo toda la ley y los profetas del antiguo pacto, son recordatorios para los seguidores de Cristo de que el Señor es el cumplimiento de todo lo que se enseñó y profetizó en el pasado. En la voz que se escuchó en la cima del monte, hay una confirmación de que Cristo en verdad salió de Dios y pasaría por el sufrimiento y la muerte, pero finalmente se levantaría y ascendería para sentarse una vez más y para siempre a la diestra del Padre.

“Maestro, qué bien nos hace estar aquí”, fue la exclamación de San Pedro en el Monte de la Transfiguración. El sentimiento “qué bueno es que estemos aquí”, debe ser también el nuestro, con palabras como éstas: Qué bien nos has llamado a la existencia, Señor, nos has traído al Sacramento del Bautismo y a la incorporación a tu Cuerpo Místico: la Iglesia, y nos sostuvo hasta el momento presente. Qué bueno si tenemos fe y una parroquia que nos sostenga con la firme esperanza de que algún día todos compartiremos la bienaventuranza de la vida eterna en el cielo en compañía de aquellos que nos han precedido marcados con el signo de la fe y con aquellos quién vendrá después de nosotros durante esta breve estancia en la tierra.

WHY DOES LENT LAST 40 DAYS? Aleteia

The number 40 has deep biblical roots.

Each year the Roman Rite of the Catholic Church celebrates Lent with 40 days of prayer and fasting before the great celebration of Easter. This number is very symbolic and has deep ties to multiple biblical events.

Number 40 in the Bible: The first mention of 40 occurs in the book of Genesis. God proclaims to Noah, “For in seven days I will send rain upon the earth forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground” (Genesis 7:4). This event connects the number 40 to purification and renewal, a time when the earth was washed clean and made anew.

Recognizing our sinfulness: In Numbers we see the number 40 again, this time as a type of **penance and punishment imposed on the people of Israel for disobeying God.** They had to wander in the desert for 40 years so that a new generation could inherit the Promised Land, instead of the people who did not trust in God’s plan for them.

Repentance and conversion of heart: In the book of Jonah, the prophet proclaims to Nineveh, “Yet forty days, and Nineveh shall be overthrown! And the people of Nineveh believed God; they proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them” (Jonah 3:4). This again ties the number to **spiritual renewal and conversion of heart.**

A time of prayer and preparation: The prophet Elijah, before he encountered God on Mount Horeb, traveled for forty days, “And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb the mount of God (1 Kings 19:8). **This connects 40 to a time of spiritual preparation,** a time when the soul is led to a place where it can hear the voice of God.

Engaging in a spiritual battle: Before embarking on his own public ministry, Jesus “was led up by the Spirit into the wilderness to be tempted by the devil. And he fasted forty days and forty nights” (Matthew 4:1-2). In continuity with the past, Jesus sets out to pray and fast for 40 days, **combating temptation and preparing himself for proclaiming the Gospel to others.**

In the end, all of these episodes in the Gospel reveal different reasons why the number 40 was selected for the season of Lent. Together they provide for us a spiritual guide for Lent, inviting us to open our hearts to God.



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 - Feb. 24th—Mar. 3rd 2024

Saturday Vigil Feb 24th 4:30: + Jim McPharlin
7:00 pm *MISA EN CACHAGIA*

+ Jose Guadalupe Cabrera Ortiz (1er Aniv.)

Sunday Feb 25th 9:00: + Anna Conroy
11:15: + Susan Villarea

Wed. Feb 28th 12:00: + Carolla Keene

Thurs. Feb 29th 12:00: + Merritt Green

Fri. Mar 1st 12:00: + Joanne Causton

Sat. Vigil Mar. 2nd 4:30: + Jeff & + Jill Taylor

Sunday Mar. 3rd 9:00: Elena Borling

11:15: + Max Tybroski

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

WEEKLY COLLECTION

February 17 & 18, 2024:

\$ 2,195.95

3 Kings Dinner

\$1,426.47

*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

Social Media:

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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STATIONS OF THE CROSS
FRIDAYS DURING LENT
AT 5:30 PM

EVENT CALENDAR

2024 LENTEN DINNERS

J.L. Ramos "Ray" Funeral Mass,
Thu. Feb. 29th at 10 am.

Mana Ministry Meeting.
Thu. Feb. 29th at 6 pm. For former and new
volunteers.

LENTEN TALKS, At St. Joseph's, Spreckels

Over 3 nights, Fr. Albert Haase, OFM, will lead
us in a Lenten talks entitled:

SIGNED AND SEALED WITH THE CROSS.

We will explore the identity of our God
proclaimed in the ancient gesture of being
signed with a cross.

March 11, 12 and 13th at 7:00pm, followed by
refreshments and fellowship in the Hall.
St. Joseph's Parish, Spreckels

2024 LENTEN DINNERS

Friday March 8th at 6:00 pm
Friday March 22nd at 6:00 pm

SAINT OF THE WEEK: FEB. 27TH SAINT GREGORY OF NAREK

(Born 951, Narek, Armenia (now in Turkey)—died 1003; feast day February 27) Christian poet and theologian who is generally considered the first great Armenian poet and the principal literary figure in Armenia during the 10th century. He was renowned for his mystical poems and hymns, biblical commentaries, and sacred elegies. He is



venerated as a saint in the Armenian Apostolic Church, the Armenian Catholic Church, and the Roman Catholic Church. In 2015, in commemoration of the 100th anniversary of the Armenian Genocide, Pope Francis declared St. Gregory of Narek a doctor of the church for his timeless and theologically sound writings.

Gregory was born in the Armenian kingdom of Vaspurakan in what is now Turkey. His father, Bishop Khosrov, authored a commentary on the Divine Liturgy, and Gregory was raised in a devout home. Upon the death of their mother, he and two of his brothers entered monastic life at a young age, and Gregory was ordained a priest around age 25. Commissioned by a prince, one of his first major works was *Commentary on the Song of Songs*, which has been celebrated for its clarity and theology. His masterpiece, a collection of 95 prayers which he described as "encyclopedia of prayer for all nations," is his *Book of Lamentations*, or *Prayer Book*.
britannica.com