



OUR LADY OF MOUNT CARMEL CATHOLIC CHURCH

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THIRD OF LENT B. MAR. 3RD 2024 *ZEAL FOR YOUR HOUSE WILL CONSUME ME.* PS 69:10

We must read the Gospel of John carefully, especially in its presentation of Jesus' relationship to Judaism. The Gospel of John tends to reflect greater tension and animosity between Jesus and the Jewish authorities than the Synoptic Gospels. The Gospel of John was the last of the four Gospels to be written, and its narrative reflects the growing divide between the Jewish community and the early Christian community. Thus, greater emphasis on the distinction between Christianity and Judaism is found in John's Gospel.

Reflecting upon the destruction of the Temple of Jerusalem (A.D. 70), John recalls Jesus' cleansing of the Temple and uses that story to interpret this later event. John explains to his audience, an early Christian community, that temple worship would no longer be necessary because it was surpassed in the passion, death, and Resurrection of Jesus. With greater frequency than the other Evangelists, John intersperses post-Resurrection reflections of this Christian community in his narrative.

After clearing the Temple of the merchants and the moneychangers, John's Gospel tells us that the people asked for a sign of Jesus' authority to do such an audacious act. In response, Jesus predicted his death and Resurrection. Throughout John's Gospel, the language of signs is distinctive. Jesus' miracles are called signs, and the people look to these signs for proof of his authority. Here we learn that the sign par excellence will be Jesus' passion, death, and Resurrection.

During Lent we reflect upon the meaning of this sign for us and for our world. We might take this opportunity to consider the quality of our prayer and worship. In our prayers we seek to deepen our relationship with the person of Christ. In our worship with the community, we gather to experience anew the passion, death, and Resurrection of Jesus and its significance in our lives. Christ promises to be present with us when we gather for prayer.

Loyola Press



III DOMINGO DE CUAREMA B

EL CELO DE TU CASA ME DEVORA. SM 69, 10

Debemos leer atentamente el Evangelio de Juan, especialmente en su presentación de la relación de Jesús con el judaísmo. El Evangelio de Juan tiende a reflejar una mayor tensión y animosidad entre Jesús y las autoridades judías que los Evangelios sinópticos. El Evangelio de Juan fue el último de los cuatro Evangelios que se escribió y su narrativa refleja la creciente división entre la comunidad judía y la comunidad cristiana primitiva. Por lo tanto, en el Evangelio de Juan se encuentra un mayor énfasis en la distinción entre cristianismo y judaísmo.

Al reflexionar sobre la destrucción del Templo de Jerusalén (70 d.C.), Juan recuerda la purificación del Templo por parte de Jesús y usa esa historia para interpretar este evento posterior. Juan explica a su audiencia, una comunidad cristiana primitiva, que la adoración en el templo ya no sería necesaria porque fue superada en la pasión, muerte y resurrección de Jesús. Con mayor frecuencia que los otros evangelistas, Juan intercala en su narrativa reflexiones posteriores a la Resurrección de esta comunidad cristiana.

Después de limpiar el Templo de los mercaderes y cambistas, el Evangelio de Juan nos dice que el pueblo pidió una señal de la autoridad de Jesús para realizar tan audaz acto. En respuesta, Jesús predijo su muerte y resurrección. A lo largo del Evangelio de Juan, el lenguaje de las señales es distintivo. Los milagros de Jesús se llaman señales, y la gente busca en estas señales una prueba de su autoridad. Aquí aprendemos que el signo por excelencia será la pasión, muerte y resurrección de Jesús.

Durante la Cuaresma reflexionamos sobre el significado de este signo para nosotros y para nuestro mundo. Podríamos aprovechar esta oportunidad para considerar la calidad de nuestra oración y adoración. En nuestras oraciones buscamos profundizar nuestra relación con la persona de Cristo. En nuestro culto con la comunidad, nos reunimos para experimentar nuevamente la pasión, muerte y Resurrección de Jesús y su significado en nuestras vidas. Cristo promete estar

WHO INVENTED THE STATIONS OF THE CROSS? 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 - March 2nd — 10th 2024

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

Sunday Mar. 3rd 9:00: + Elena Borling

11:15: + Max Tybroski

Wed. Feb 28th 12:00: + Will Daniels

Thurs. Feb 29th 12:00: + Sr. Teresa Ann Leahy

Fri. Mar 1st 12:00: - Health of Richard Carr

Saturday Vigil Feb 24th 4:30: + Patricia Reinkemeyer

Sunday Feb 25th 9:00: - Health of Pete Hanson

11:15: + Will Daniels

5:00 pm *MISA EN ESPANOL* + Hna. Teresa Ann Leahy

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

WEEKLY COLLECTION

February 24 & 25, 2024:

\$ 1,964.86

*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

Friday March 8th at 6:00 pm: Salmon,
Hawaiian Rice and Coleslaw



Lenten retreat

Rev. Albert Haase, OFM will be speaking at all masses on March 9th and 10th.

Fr. Albert will continue with a Lenten Mission Retreat in the church Monday thru Wednesday, March 10th, 11th and 12th at 7 pm.

Refreshments and fellowship to follow in the Hospitality Hall.

Watch bulletin for more information



“Signed and Sealed with the Cross”

This retreat is open to all.

Invite your friends!



SAINT OF THE WEEK: MARCH 7 SAINTS PERPETUA & FELICITY

“When my father in his affection for me was trying to turn me from my purpose by arguments and thus weaken my faith, I said to him, ‘Do you see this vessel—waterpot or whatever it may be? Can it be called by any other name than what it is?’ ‘No,’ he replied. ‘So also I cannot call myself by any other name than what I am—a Christian.’” So writes PERPETUA, young, beautiful, well-educated, a noblewoman of Carthage, mother of an infant son and chronicler of the persecution of the Christians by Emperor Septimius Severus.



Despite threats of persecution and death, Perpetua, FELICITY (a slave woman and expectant mother) and three companions, Revocatus, Secundulus and Saturninus, refused to renounce their Christian faith. For their unwillingness, all were sent to the public games in the amphitheater. There, Perpetua and Felicity were beheaded, and the others killed by beasts.

Perpetua’s mother was a Christian and her father a pagan. He continually pleaded with her to deny her faith. She refused and was imprisoned at 22.

In her diary, Perpetua describes her period of captivity: “What a day of horror! Terrible heat, owing to the crowds! Rough treatment by the soldiers! To crown all, I was tormented with anxiety for my baby.... Such anxieties I suffered for many days, but I obtained leave for my baby to remain in the prison with me, and being relieved of my trouble and anxiety for him, I at once recovered my health, and my prison became a palace to me and I would rather have been there than anywhere else.”

Felicity gave birth to a girl a few days before the games commenced. Perpetua’s record of her trial and imprisonment ends the day before the games. “Of what was done in the games themselves, let him write who will.” The diary was finished by an eyewitness. I-Breviary