



OUR LADY OF MOUNT CARMEL CATHOLIC CHURCH

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FOURTH OF LENT—LAETARE SUNDAY MAR. 10TH 2024 LET MY TONGUE BE SILENCED, IF I EVER FORGET YOU! PS 137, 6

The fourth Sunday of Lent is sometimes called *Laetare* Sunday. *Laetare* is a Latin word that means “rejoice.” Traditionally, Sundays are named after the first word of the liturgy’s opening antiphon. On this Sunday, the antiphon is taken from the book of the prophet Isaiah (Isaiah 66:10-11). Even as we observe our Lenten sacrifices, we rejoice in anticipation of the joy that will be ours at Easter.

Today’s Gospel reading is taken from John’s Gospel. It consists of two parts. The first part is the final sentence of Jesus’ reply to Nicodemus, the Pharisee who approached Jesus at night. Nicodemus acknowledged Jesus as someone who had come from God and seemed to want to be a follower of Jesus. Jesus greeted Nicodemus with the observation that one must be born from above to see the Kingdom of God. The dialogue between Jesus and Nicodemus that followed was about the meaning of this phrase. Nicodemus misunderstood Jesus at every point, but there was no animosity in the questions he posed to Jesus.

In the part of the conversation with Nicodemus in today’s Gospel, Jesus referred to an incident reported in the Old Testament. When the Israelites grumbled against the Lord during their sojourn in the desert, God sent venomous serpents to punish them for their complaints. The Israelites repented and asked Moses to pray for them. The Lord heard Moses’ prayer and instructed him to make a bronze serpent and mount it on a pole. All who had been bitten by a serpent and then looked upon the bronze serpent were cured. By recalling this story, Jesus alludes to the salvation that would be accomplished through his death and Resurrection.

The second part of today’s Gospel is a theological reflection on Jesus’ words to Nicodemus. The Gospel of John is known for this kind of reflection offered within the narrative. The words of the Evangelist are in continuity with the words of the prologue to John’s Gospel. In these reflections, John elaborates on a number of themes that are found in his Gospel: light and darkness, belief and unbelief, good and evil, salvation and condemnation.

In John’s reflection, we find an observation about human sinfulness. Jesus is the light that has come into the world, but people preferred the darkness. We wish to keep our sins hidden, even from God. Jesus has come into the world to reveal our sins so that they may be forgiven. This is the Good News; it is the reason for our rejoicing in this season of Lent and throughout our lives.

Loyola Press



Nicodemus encounters Jesus. The Chosen.

IV DOMINGO DE CUAREMA—DOMINO DE LAETARE

¡QUE SE ME PEGUE LA LENGUA AL PALADAR SINO ME ACUERDO DE TI! SM 137

El cuarto domingo de Cuaresma se llama Domingo Laetare. Laetare es una palabra latina que significa "alegrarse". Tradicionalmente, los domingos reciben el nombre de la primera palabra de la antífona de apertura de la liturgia. En este domingo, la antífona está tomada del libro del profeta Isaías (Isaías 66:10-11). Incluso mientras observamos nuestros sacrificios de Cuaresma, nos regocijamos anticipando el gozo que tendremos en la Pascua.

La lectura del Evangelio de hoy está tomada del Evangelio de Juan. Que tiene dos partes. La primera parte es la frase final de la respuesta de Jesús a Nicodemo, el fariseo que se acercó a Jesús por la noche. Nicodemo reconoció a Jesús como alguien que había venido de Dios y parecía querer ser un seguidor de Jesús. Jesús saludó a Nicodemo con la observación de que hay que nacer de lo alto para ver el Reino de Dios. El diálogo entre Jesús y Nicodemo que siguió fue sobre el significado de esta frase. Nicodemo malinterpretó a Jesús en todo momento, pero no hubo animosidad en las preguntas que le planteó.

En la parte de la conversación con Nicodemo en el Evangelio de hoy, Jesús se refirió a un incidente relatado en el Antiguo Testamento. Cuando los israelitas se quejaron contra el Señor durante su trevesía por el desierto, Dios envió serpientes venenosas para castigarlos por sus quejas. Los israelitas se arrepintieron y pidieron a Moisés que orara por ellos. El Señor escuchó la oración de Moisés y le ordenó que hiciera una serpiente de bronce y la montara en un poste. Todos los que habían sido mordidos por una serpiente y luego miraron la serpiente de bronce fueron curados. Al recordar esta historia, Jesús alude a la salvación que se realizaría mediante su muerte y resurrección.

La segunda parte del evangelio de hoy es una reflexión teológica sobre las palabras de Jesús a Nicodemo. El Evangelio de Juan es conocido por este tipo de reflexión que se ofrece dentro de la narrativa. Las palabras del evangelista están en continuidad con las palabras del prólogo del Evangelio de Juan. En estas reflexiones, Juan profundiza en una serie de temas que se encuentran en su Evangelio: la luz y las tinieblas, la fe y la incredulidad, el bien y el mal, la salvación y la condenación.

En la reflexión de Juan encontramos una observación sobre la pecaminosidad humana. Jesús es la luz que ha venido al mundo, pero la gente prefirió las tinieblas. Deseamos mantener nuestros pecados ocultos, incluso ante Dios. Jesús ha venido al mundo para revelar nuestros pecados para que sean perdonados. Éstas son las buenas noticias; es el motivo de nuestro regocijo en este tiempo de Cuaresma y a lo largo de nuestra vida.

WHY DO PRIESTS WEAR VIOLET DURING LENT? Aleteia

The color violet is connected to Jesus' cloak that he wore before his crucifixion. During the penitential season of Lent, it has become a custom for priests of the Roman Rite to wear vestments of the color violet. This is a tradition that was gradually adopted, as initially priests only wore the color white.

Royalty: In the ancient world the color violet (often called “purple” in the English language) was associated with royalty. As History.com explains, to make the color purple, “dye-makers had to crack open the snail’s shell, extract a purple-producing mucus and expose it to sunlight for a precise amount of time. It took as many as 250,000 mollusks to yield just one ounce of usable dye, but the result was a vibrant and long-lasting shade of purple.” This resulted in kings, such as the Roman emperors, as well as the Persian king Cyrus, choosing the color purple to be their primary color of clothing.

Crucifixion: When the Roman soldiers mocked Jesus before his crucifixion, they “clothed him in a purple cloak, and plaiting a crown of thorns they put it on him” (Mark 15:17). Then Pilate showed Jesus to the crowd, saying, “what shall I do with the man whom you call the King of the Jews?” (Mark 15:12). From this horrific scene, purple became associated with Jesus’ Passion and death. Christians then saw purple as a reminder of Jesus’ Passion, with the color itself a call to repentance for sin. Over many centuries the color lost its connection to royalty and then became gradually more and more symbolic of penance and sorrow for sin. Violet thus became a perfect color for the Lenten season, calling to mind Jesus’ passion, our call to repentance, and even the reality that Jesus is the true “King of kings” who rules over our hearts.

Why is my priest wearing rose? This color, which is only used twice in the whole liturgical year, is traditionally associated with a sense of joy amidst a season of penance. On both Sundays (*Gaudete* in Advent and *Laetare* in Lent), rose is worn to remind us that the season of preparation is coming to a close and the great feast is swiftly approaching. Even the Entrance Antiphon that is traditionally sung at the beginning of Mass on *Laetare Sunday* (the Fourth Sunday of Lent) speaks of the joy we should possess. *Laetare Jerusalem... Rejoice, O Jerusalem: and come together all you that love her: rejoice with joy, you that have been in sorrow: that you may exult and be filled from the breasts of your consolation. Psalm: I rejoiced when they said to me: “We shall go into God’s House!”*

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 9th — 17th 2024

Sat. Vigil Mar. 9th 4:30: + Patricia Reinkemeyer

Sun. Mar. 10th 9:00: - Health of Pete Hanson

11:15: + Will Daniels

5:00 pm Misa en Espanol: + Hna. Teresa Ann Leahy

Wed. Mar. 13th 12:00: + Mario Cunha (20th Anniv.)

Thurs. Mar. 14th 12:00: Health of Nancy Dice

Fri. Mar 15th 12:00: + Dwayne McFadden

Saturday Vigil Mar. 16th 4:30: - Health of Ray Lucido

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

11:15: - Health of Vicki Sherard

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

WEEKLY COLLECTION

March 2 & 3, 2024:

\$ 3,740.98

AMA 2024: (19 Donors)

\$ 8,595.00

*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:

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Dodsworth.-Vicky Young



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EVENT CALENDAR

Stations of the Cross: Fridays during Lent at 5:30pm

2024 LENTEN DINNERS

Friday March 22nd at 6:00 pm: BBQ'd Skewered Prawns & Pasta with Clams.

Penitential Reconciliation Services:

St. Angel's Parish, Pacific Grove.

Wed. Mar. 13th at 6:30pm

Carmel Mission Basilica, Carmel by the Sea.

Fri. Mar. 15th at 6:00pm.

Holy Week: Palm Sunday March 24th - Easter Sunday March 31st.

Meet & Greet; Wine and Cheese **Reception for New Parishioners.** Sat. April 13th at 5:30pm at the Parish Hall.

Announcements:

St. Joseph's parish in Spreckels is having a **Lenten retreat: "Signed and Sealed with the Cross"** March: 11, 12, 13. At 7:00 pm. Speaker Fr. Albert Haase OFM. www.albertofm.org You can also watch the Lenten Retreat Live streamed www.stjchurch.org

For the Easter Season, **Manna Ministry** would like to provide **Small Hams** (about 3lbs) to the families that we serve. We will collect them after the Masses on 3/23, 3/24, 3/30 & 3/31. Thank you in advance for helping make Easter a little brighter for a needy family.

SAINT OF THE WEEK: MARCH 9 SAINT DOMINIC SAVIO

1842—1857. At age twelve, Dominic came under the care of John Bosco at his oratory in Turin. Don Bosco immediately discerned the extraordinary qualities of the boy and carefully formed him in the Christian life. Dominic was inclined to severely mortify himself, but the priest forbade him to undertake any penance without permission. He also insisted that Dominic participate in recreation with all the other boys.



Dominic quickly emerged as a leader among his fellows. He inspired younger boys with his entertaining storytelling. His friendliness helped older teens conform to Christian principles. Dominic also organized the Company of the Immaculate Conception, a group of teens who did whatever menial service Don Bosco needed and helped misfits feel at home in the oratory. In 1859, when Don Bosco established the Salesians, he selected all the members of the company in the core group. All except Dominic Savio. The youth suffered with tuberculosis and, according to the medical practice of the day, was bled to excess. He had died at his parents' home in 1857.

Religion must be like the air we breathe, but we must not weary boys with too many devotions and observances. . . . The penance God wants is obedience. There is plenty to put up with cheerfully—heat, cold, sickness, other people's tiresome ways. There is quite enough mortification for boys in school—? life itself.

—St. John Bosco