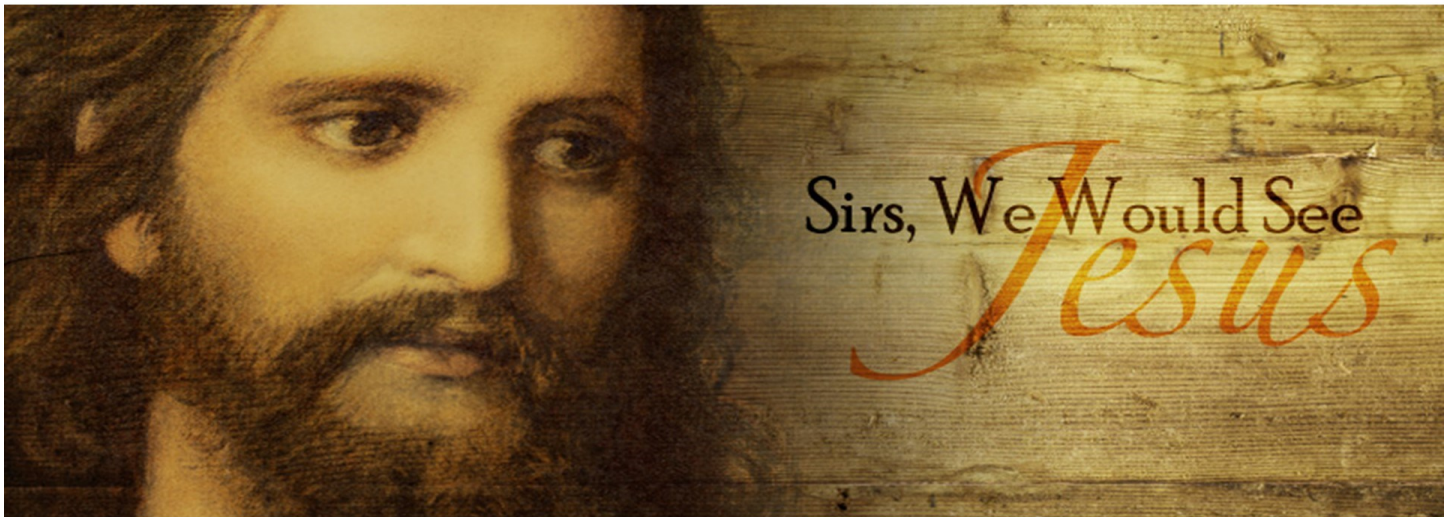


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FIFTH OF LENT B. MAR. 17TH 2024
"WE WOULD LIKE TO SEE JESUS." JN. 12:21



Chapter 12 of John's Gospel is a preparation for the beginning of the passion narrative to follow. Following his triumphant entry into Jerusalem, Jesus predicted his suffering, death, and Resurrection and prepared his disciples to believe in the salvation that his death would accomplish. Using the metaphor of the grain of wheat, Jesus presented the idea that his dying would be beneficial. He also taught that those who would be his disciples must follow his example of sacrifice. This theme will be repeated in John's account of the Last Supper, when Jesus washed the feet of his disciples as an example of how they must serve one another.

The final section of today's Gospel might be read as John's parallel to the agony in the garden. Unlike the Synoptic Gospels, the Gospel of John does not record Jesus' anguished prayer in the garden of Gethsemane before his arrest. Although comparable words are found in today's reading, Jesus gives a confident response to the question he raises when asking God to save him from his impending death. After announcing his conviction that it is for this purpose that he came, a voice from heaven speaks, as if in answer to Jesus' prayer. This voice, like the one heard at Jesus' baptism and at Jesus' Transfiguration—events reported in the Synoptic Gospels but not in John's Gospel—affirms that God welcomes the sacrifice that Jesus will make on behalf of others. In John's Gospel, Jesus teaches that this voice was sent for the sake of those who would believe in him.

In today's Gospel, we also hear Jesus speak about the cosmic framework against which we are to understand his passion, death, and Resurrection. Through his death and Resurrection, Jesus conquered Satan, the ruler of this world. In this way the world is judged, but the judgment is not condemnation. Instead, through Jesus' dying and rising, salvation is brought to the world.

IV DOMINGO DE CUARESMA B "QUEREMOS VER A JESÚS". JN 12, 21

El capítulo 12 del Evangelio de Juan es una preparación para el comienzo de la siguiente narración de la pasión. Después de su entrada triunfal en Jerusalén, Jesús predijo su sufrimiento, muerte y resurrección y preparó a sus discípulos para creer en la salvación que su muerte lograría. Usando la metáfora del grano de trigo, Jesús presentó la idea de que su muerte sería beneficiosa. También enseñó que quienes fueran sus discípulos debían seguir su ejemplo de sacrificio. Este tema se repetirá en el relato de Juan sobre la Última Cena, cuando Jesús lavó los pies de sus discípulos como ejemplo de cómo deben servirse unos a otros.

La sección final del Evangelio de hoy podría leerse como el paralelo de Juan con la agonía en el huerto. A diferencia de los evangelios sinópticos, el evangelio de Juan no registra la angustiada oración de Jesús en el huerto de Getsemaní antes de su arresto. Aunque en la lectura de hoy se encuentran palabras comparables, Jesús da una respuesta segura a la pregunta que plantea cuando le pide a Dios que lo salve de su muerte inminente. Después de anunciar su convicción de que vino con este propósito, habla una voz del cielo, como en respuesta a la oración de Jesús. Esta voz, como la que se escuchó en el bautismo de Jesús y en la Transfiguración de Jesús (acontecimientos relatados en los evangelios sinópticos pero no en el evangelio de Juan) afirma que Dios acoge con agrado el sacrificio que Jesús hará en favor de los demás. En el Evangelio de Juan, Jesús enseña que esta voz fue enviada por el bien de aquellos que creerían en él.

En el Evangelio de hoy, también escuchamos a Jesús hablar sobre el marco cósmico dentro del cual debemos entender su pasión, muerte y resurrección. Mediante su muerte y resurrección, Jesús venció a Satanás, el gobernante de este mundo. De esta manera se juzga al mundo, pero el juicio no es condenación. En cambio, mediante la muerte y resurrección de Jesús, se trae la salvación al mundo.

HERE'S WHY LENT WAS "CREATED" Aleteia

Lent wasn't part of the liturgy of the Church in the very earliest years. The season and the practices associated with it have developed over time: However, this development did start very early on. The Church quickly saw a need for a final time of preparation for catechumens desiring to be baptized at the Easter Vigil.

Preparation before baptism: In the early Church most converts were adults, and in order to be baptized into the Christian faith, they had to undergo a rigorous period of preparation. It could take several years before an individual was permitted to be baptized, as the Church wanted to ensure that the person was spiritually ready for such a radical life change.

After a long period of instruction in the Catholic faith and a thorough examination, according to the [Catholic Encyclopedia](#), "their names were inscribed among the *competentes*; i.e. those seeking to be baptized." This meant they were on the "home stretch" before baptism, but there was one last period of preparation. **Lent "was the time when the three-fold preparation — instructive, ascetical, and liturgical — was carried on. The ascetical preparation was severe. Prayer and fasting naturally formed part of it; but the *competentes* were also exhorted to keep silence as far as possible ... [and] Confession was also enjoined."**

In imitation of this period, the Church has recently instituted a similar stage in the Rite of Christian Initiation for Adults called the "Period of Purification and Enlightenment."

For these reasons Lent became a time of spiritual preparation and was associated with a number of penitential disciplines, exhorting the catechumens to divorce themselves from a life of sin in order to adopt a new life in Jesus Christ. Eventually it became a season for all of the faithful to prepare for Easter. Lent continues to have this spirit of spiritual purification today, and even if a person is not preparing for baptism at the Easter Vigil, they are encouraged to take this time to look into their hearts and see if they are truly ready to live out their Christianity to the fullest.



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 16th— 10th 2024

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

Sunday Mar. 17th 9:00: - Health of Vicki Sherard

11:15: + Max Tybowski & + Mario Cunha

Wed. Mar. 20th 12:00: + Barbie Burdick

Thurs. Mar. 21st 12:00: + Joseph Galluzzo

Fri. Mar 22nd 12:00: + Brenda Shakal

Saturday Vigil Mar. 23rd 4:30: + Laura Flesher

7:00 pm *MISA EN ESPANOL EN CACHAGUA*

+ Juan Ramirez, + Luis y + Josefina Espinola

Sunday Mar. 24th 9:00: + Brenda Shakal

11:15: + Edith Davis (14th Anniv.)

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

WEEKLY COLLECTION

March 9 & 10, 2024:

\$ 3,320.16

*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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EVENT CALENDAR

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

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

Holy Week: See attached flyer.

Fourth Saturday **Mass in Cachagua Mass.** Misa de Ramos. Sat. March 23rd at 7:00 pm. 18800 Cachagua Rd. # 18.

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

Confirmation Mass Sun. April 21st at 11:15 am. Main Celebrant: Bishop Danny.

Announcements:

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.

We will be decorating the church and altar for Easter on Holy Saturday, March 30th at noon. While lilies are the traditional Easter flowers, please consider bringing all types and colors of spring flowers – cut and potted – to decorate our worship space.

SAINT OF THE WEEK: MARCH 17TH SAINT PATRICK. CNA

“On March 17, Catholics celebrate St. Patrick, the fifth century bishop and patron of Ireland, whose life of holiness set the example for many of the Church's future saints. St. Patrick is said to have been born around 389 AD in Britain. Captured by Irish raiders when he was about 16, St. Patrick was taken as a slave to Ireland where he lived for six years as a shepherd before escaping and returning to his home.



At home, he studied the Christian faith at monastic settlements in Italy and in what is now modern-day France. He was ordained a deacon by the Bishop of Auxerre, France around the year 418 AD and ordained a bishop in 432 AD. It was around this time when that he was assigned to minister to the small, Christian communities in Ireland who lacked a central authority and were isolated from one another.

When St. Patrick returned to Ireland, he was able to use his knowledge of Irish culture that he gained during his years of captivity. Using the traditions and symbols of the Celtic people, he explained Christianity in a way that made sense to the Irish and was thus very successful in converting the natives.

The shamrock, which St. Patrick used to explain the Holy Trinity, is a symbol that has become synonymous with Irish Catholic culture. St. Patrick is most revered for what he brought, and the foundation he built for the generations of Christians who followed him.

They quoted The Confession of St. Patrick, which reads: “May it never befall me to be separated by my God from his people whom he has won in this most remote land. I pray God that he gives me perseverance, and that he will design that I should be a faithful witness for his sake right up to the time of my passing.”