



OUR LADY OF MOUNT CARMEL CATHOLIC CHURCH

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PALM SUNDAY OF THE LORD'S PASSION B. MAR. 24TH 2024
THEY TOOK PALM BRANCHES AND WENT OUT TO MEET HIM HOSANNA!
"BLESSED IS HE WHO COMES IN THE NAME OF THE LORD"



In Mark's Gospel, Jesus' passion and death are presented as the consequence of the tension between the Jewish authorities and Jesus that had been building throughout his public ministry. This tension reached its breaking point when Jesus drove the merchants and moneychangers from the Temple. After this event, the chief priests and scribes began seeking a way to put Jesus to death, and yet, this is only the surface explanation for his death. When Jesus was arrested and brought before the Sanhedrin—the council of Jewish priests, scribes, and elders—he was charged with blasphemy, citing his threat to the Temple. When he was brought before Pilate, however, the religious authorities presented his crime as a political one, charging that Jesus claimed to be king of the Jews. In continuity with a theme of Mark's Gospel, the messianic claim of Jesus is widely misunderstood.

In Mark's Gospel, Jesus' disciples are rarely models of faith and do little to invoke confidence in their capacity to continue his ministry after his death. They fare no better in Mark's narrative of Jesus' passion and death. At the Last Supper, the disciples insisted that none among them would betray Jesus. When Jesus predicted that their faith would be shaken in the events ahead, Peter and the other disciples protested vehemently. Yet in the garden of Gethsemane, Jesus returned three times to find them sleeping. Jesus prayed in agony over his impending fate while his disciples slumbered through the night. Just as Jesus predicted, Peter denied Jesus, and the disciples were absent during Jesus' passion and death. Only the women who had been followers of Jesus in Galilee are said to have been present at the Crucifixion, but they remained at a distance.

Throughout this Gospel, Mark challenges the reader to consider the claim with which the Gospel begins: Jesus is the Son of God. When we read Mark's account of the passion, we begin to comprehend the deeper theological statement being made about Jesus' death. In Mark's telling of the passion narrative, Jesus understood his death to have been preordained, and he accepted this death in obedience to God's will. Jewish Scripture is quoted only once, but there are several references to the fulfillment of the Scriptures. Jesus understood his anointing in Bethany as an anticipation of his burial, and he announced that this story would be told together with the Gospel throughout the world. Jesus predicted his betrayal by Judas as well as Peter's denial. At his arrest, Jesus acknowledged that the preordained time had arrived. Jesus was both confident and silent before his accusers. After he was sentenced to death, Jesus did not speak again until his final cry from the cross. The bystanders misunderstood and believed that he was calling for Elijah. The Roman centurion, however, affirmed what Mark has presented throughout this Gospel: Jesus is the Son of God. Nowhere was this revealed more fully than in his death on the cross.

During Holy Week, we prayerfully remember the events of Jesus' passion and death. As we meditate on the cross, we ask again and anew what it means to make the statement of faith that Jesus, in his obedient suffering and dying, revealed himself to us as God's Son.

DOMINGO DE RAMOS “DE LA PASIÓN DEL SEÑOR”B. CORTARON HOJAS DE PALMERA Y SALIERON A SU ENCUENTRO, GRITANDO: “¡HOSANNA! ¡BENDITO EL QUE VIENE EN NOMBRE DEL SEÑOR

En el evangelio de Marcos, la pasión y muerte de Jesús se presentan como consecuencia de la tensión entre las autoridades judías y Jesús que se había ido acumulando a lo largo de su ministerio público. Esta tensión llegó a su punto de ruptura cuando Jesús expulsó a los mercaderes y cambistas del templo. Después de este evento, los principales sacerdotes y los escribas comenzaron a buscar una manera de matar a Jesús y, sin embargo, esta es solo la explicación superficial de su muerte. Cuando Jesús fue arrestado y llevado ante el Sanedrín (el consejo de sacerdotes, escribas y ancianos judíos), fue acusado de blasfemia, citando su amenaza al Templo. Sin embargo, cuando lo llevaron ante Pilato, las autoridades religiosas presentaron su crimen como político, acusando a Jesús de afirmar ser rey de los judíos. En continuidad con un tema del Evangelio de Marcos, la afirmación mesiánica de Jesús es ampliamente malinterpretada.

En el evangelio de Marcos, los discípulos de Jesús rara vez son modelos de fe y hacen poco para invocar confianza en su capacidad para continuar su ministerio después de su muerte. No les va mejor en la narración de Marcos sobre la pasión y muerte de Jesús. En la Última Cena, los discípulos insistieron en que ninguno de ellos traicionaría a Jesús. Cuando Jesús predijo que su fe se vería sacudida por los acontecimientos que se avecinaban, Pedro y los demás discípulos protestaron con vehemencia. Sin embargo, en el huerto de Getsemaní, Jesús regresó tres veces y los encontró durmiendo. Jesús oró en agonía por su destino inminente mientras sus discípulos dormían toda la noche. Tal como Jesús lo predijo, Pedro negó a Jesús y los discípulos estuvieron ausentes durante la pasión y muerte de Jesús. Se dice que sólo las mujeres que habían sido seguidoras de Jesús en Galilea estuvieron presentes en la crucifixión, pero permanecieron a distancia.

A lo largo de este Evangelio, Marcos desafía al lector a considerar la afirmación con la que comienza el Evangelio: Jesús es el Hijo de Dios. Cuando leemos el relato de Marcos sobre la pasión, comenzamos a comprender la declaración teológica más profunda que se hace sobre la muerte de Jesús. En el relato de Marcos sobre la narración de la pasión, Jesús entendió que su muerte había sido predeterminada y aceptó esta muerte en obediencia a la voluntad de Dios. Las Escrituras judías se citan sólo una vez, pero hay varias referencias al cumplimiento de las Escrituras. Jesús entendió su unción en Betania como una anticipación de su sepultura y anunció que esta historia sería contada junto con el Evangelio en todo el mundo. Jesús predijo su traición por parte de Judas así como la negación de Pedro. En su arresto, Jesús reconoció que había llegado el tiempo predeterminado. Jesús se mostró confiado y silencioso ante sus acusadores. Después de ser sentenciado a muerte, Jesús no volvió a hablar hasta su último grito desde la cruz. Los presentes entendieron mal y creyeron que estaba llamando a Elías. El centurión romano, sin embargo, afirmó lo que Marcos ha presentado a lo largo de este evangelio: Jesús es el Hijo de Dios. En ninguna parte esto se reveló más plenamente que en su muerte en la cruz.

Durante la Semana Santa, recordamos en oración los acontecimientos de la pasión y muerte de Jesús. Al meditar en la cruz, preguntamos una y otra vez qué significa hacer la declaración de fe de que Jesús, en su obediente sufrimiento y muerte, se nos reveló como el Hijo de Dios.

ALTERNATIVE HOLY WEEK VACATIONS FOR CATHOLICS Aleteia

Some families have the tradition of leaving town for Holy Week: Consider embarking on a journey that's both meaningful and mindful of your wallet.

For many Catholics, Holy Week is not just a sacred time of prayer and spiritual renewal. It is also a short vacation – a few days in which one can take some time off work and reflect on what really matters, preferably a few miles away from home, in a peaceful place that invites introspection. However, with the rising costs of travel and accommodations, planning a vacation that balances faith and finances can be challenging. If you're searching for budget-friendly alternatives to your traditional Holy Week getaway, **consider embarking on a journey that's both meaningful and mindful of your wallet.** Here are three options that offer spiritual depth without the hefty price tag.

Experience the simplicity of a monastery stay: Seeking a place of tranquility and contemplation? Embrace the simplicity of monastic life by planning a Holy Week stay at a monastery. Many **monasteries across the United States offer hospitality programs**, allowing guests to experience the rhythm of prayer, reflection, and the quiet solitude of these sacred spaces. Enjoy the peaceful surroundings, participate in communal prayer services, and savor the simplicity of shared meals – all for a fraction of the cost of a traditional hotel stay. Do a google-search to find one near your desired location. Or find a monastery first and plan the rest of your itinerary based on its *locale*.

A self-guided pilgrimage along American “camino” trails: The Camino de Santiago pilgrimage in Spain draws pilgrims from around the world, but **did you know that a growing network of Camino trails exists within the United States?** These routes offer the same spirit of pilgrimage, self-reflection, and spiritual growth while exploring beautiful American landscapes. Choose a Camino trail like the Camino de Santiago Selma in Alabama, the Camino de Cristo Rey in New Mexico, or the Antonian Way in Texas, and plan a budget-friendly journey. Cut down on travel costs by driving or cycling, packing picnics, and opting for modest accommodations along the way.

Find spiritual enrichment in your own backyard: Sometimes, the most profound Holy Week experiences can unfold **right in your own community.** Think of a *staycation* with a spiritual twist and create a meaningful retreat close to home. Participate in special Holy Week services offered by your local parish, delve into the rich history of your neighborhood churches, or connect with fellow parishioners through shared meals and volunteer opportunities. By **focusing on local traditions** and deepening your connection to your own faith community, you can enjoy a budget-conscious Holy Week filled with spiritual renewal.

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.

MASS INTENTIONS

Mass Intentions - March 23rd — 31st 2024

Palm Sunday of the Lord's Passion

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.)

Wed. Mar. 27th 12:00: + Health of Tim O'Hara

Holy Thurs. Mar. 28th 7pm:

Bilingual Mass of the Lord's Supper

Good Fri. Mar 29th 3:30pm

Liturgy of the Passion and Death

Holy Sat. Mar. 30th 8:00pm **Bilingual Easter Vigil**

Easter Sunday

Mar.31st 9:00: + Fausta Rubio (11th Anniv.)

11:15: + Joseph Ortman

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

WEEKLY COLLECTION

March 16 & 17, 2024:

\$ 3,559.93

AMA 2024: (31 Donors)

\$ 18,488.00

**THANK YOU FOR YOUR GENEROSITY
TO OUR PARISH COMMUNITY**

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

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

April 7th **Divine Mercy Sunday**. Regular weekend Masses.

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.

First Communion Mass. Sun. May 5th at 11:15am

Our Lady of Mount Carmel, **Our Patronnes Feast Day**. Sun. July 14th Bilingual at 10:00 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 this weekend and next Easter weekend. 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 25TH THE ANNUNCIATION OF THE LORD. I-Breviary

The mystery that the Holy Church celebrates today is the announcement of the Archangel Gabriel to Mary, that she had been chosen by the Lord among all women to be the Mother of God, and the incarnation of the Word in her most pure womb.

In ancient times, today's feast was also designated with the name of "Conception of Christ", "Annunciation of the Lord". This shows that it was celebrated more as a feast of the Lord than of the Madonna; only with the passing of time did it gradually take on a marked Marian character. Today it is considered almost exclusively as a feast of the SS. Virgin.



HOLY WEEK 2023 AT OUR LADY OF MOUNT CARMEL

