



# OUR LADY OF MOUNT CARMEL CATHOLIC CHURCH

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EIGHTEENTH SUNDAY IN ORDINARY TIME 'B' – AUGUST 4TH 2024

" G I V E U S T H I S B R E A D A L W A Y S "

In the dialogue that follows between Jesus and the crowds, Jesus unfolds for us the gift of himself that that he gives in the Eucharist.

In today's Gospel, there are four exchanges between Jesus and the crowd. In the first, the crowd, having followed Jesus to Capernaum, asks a very matter of fact question: "Rabbi, when did you get here?" Jesus replies by naming their motivation in pursuing him. They have been fed. Jesus acknowledges this, yet challenges them to see beyond the fulfillment of their material needs. The crowds have followed Jesus because they have been fed. They ought to be seeking out Jesus because he can give them eternal life.



As the second dialogue begins, it seems that the crowd might be on their way to accepting Jesus and his mission. They ask: "What can we do to accomplish the works of God?" Jesus replies that they must have faith in the one sent from God. But in the third dialogue, the crowd reveals their inability to see Jesus' true identity. They ask Jesus for a sign so that they might know that Jesus is from God. How strange this sounds since Jesus has just fed more than 5000 people. What more is expected?

But the crowd cannot see beyond the surface of the sign. They show this in their interpretation of the sign that came from Moses. In their description, they identify Jesus with Moses, as if to say, as Moses gave the people manna in the desert, give us a sign so that we will know that you are from God. They are looking to identify a prophet without realizing that God is standing before them. Jesus corrects their misinterpretation, saying that the manna received by their ancestors came from God. As God fulfilled their ancestors' needs in the desert, so God has provided them with food for eternal life. In the bread that they have received from Jesus, they have received physical nourishment and also spiritual nourishment. Jesus wants the crowd to see beyond the surface to the One who provides true nourishment.

The conclusion of the dialogue reveals the crowd's blindness. They ask for what Jesus has just told them they have found: "Sir, give us this bread always." Jesus answers plainly that he himself is the Bread of Life they seek. Jesus himself is the Bread of Life who will satisfy every hunger and thirst. This is the first of several such statements found in John's Gospel. We understand these better when we remember that God revealed his name to the people of Israel as "I am," as Yahweh. Jesus is now claiming this name for himself.

## XVIII DOMINGO ORDINARIO 'B'

# "SEÑOR, DANOS SIEMPRE DE ESE PAN"

En el diálogo que sigue entre Jesús y la multitud, Jesús nos revela el don de sí mismo que nos da en la Eucaristía.

En el Evangelio de hoy, hay cuatro diálogos entre Jesús y la multitud. En el primero, la multitud, que ha seguido a Jesús hasta Cafarnaúm, le hace una pregunta muy práctica: “Rabí, ¿cuándo llegaste aquí?”. Jesús responde nombrando la motivación de la multitud para seguirlo. Han sido alimentados. Jesús reconoce esto, pero los desafía a ver más allá de la satisfacción de sus necesidades materiales. Las multitudes han seguido a Jesús porque han sido alimentadas. Deberían buscar a Jesús porque puede darles la vida eterna.

Al comenzar el segundo diálogo, parece que la multitud podría estar en camino de aceptar a Jesús y su misión. Preguntan: “¿Qué podemos hacer para realizar las obras de Dios?”. Jesús responde que deben tener fe en el enviado de Dios. Pero en el tercer diálogo, la multitud revela su incapacidad para ver la verdadera identidad de Jesús. Le piden una señal para saber que Jesús viene de Dios. Qué extraño suena esto, ya que Jesús acaba de alimentar a más de 5000 personas. ¿Qué más se puede esperar?

Pero la multitud no puede ver más allá de la superficie de la señal. Lo demuestran en su interpretación de la señal que vino de Moisés. En su descripción, identifican a Jesús con Moisés, como si dijeran: como Moisés dio al pueblo el maná en el desierto, danos una señal para que sepamos que eres de Dios. Buscan identificar a un profeta sin darse cuenta de que Dios está de pie ante ellos. Jesús corrige su interpretación errónea, diciendo que el maná recibido por sus antepasados vino de Dios. Así como Dios satisfizo las necesidades de sus antepasados en el desierto, Dios les ha provisto de alimento para la vida eterna. En el pan que han recibido de Jesús, han recibido alimento físico y también alimento espiritual. Jesús quiere que la multitud vea más allá de la superficie a Aquel que proporciona el verdadero alimento.

La conclusión del diálogo revela la ceguera de la multitud. Piden lo que Jesús acaba de decirles que han encontrado: “Señor, danos siempre de este pan”. Jesús responde claramente que él mismo es el Pan de Vida que buscan. Jesús mismo es el Pan de Vida que saciará toda hambre y sed. Esta es la primera de varias afirmaciones de este tipo que encontramos en el Evangelio de Juan. Las entendemos mejor cuando recordamos que Dios reveló su nombre al pueblo de Israel como “Yo soy”, como Yahvé. Jesús ahora reivindica este nombre para sí mismo.

## WHY DO WE USE BELLS IN THE CATHOLIC CHURCH?



The primary purpose of ringing church bells in modern times is to signify the time for worshippers to gather for a church service is near. In Catholic church also ring their external bells three times a day (at 6 a.m., noon and 6 p.m.), summoning the faithful to pray the Angelus. Bells commonly represent the Christian joy and freedom from sin and death. Historically, within the Church, the bell's pendulous motion represented the extremes of good and evil; death and immortality. Bells were first introduced into the Christian Church by St. Paulinus of Nola in 400CE. Their use was officially sanctioned in 604CE by Pope Sabinian.

What is a sacristy or sanctuary bell? One type of Mass-peculiar bells is known as the sacristy or sanctuary bells (which are used depending on whether the Priest enters into the sanctuary area from the side Vesting Sacristy or the back of the church's Worship Space). This is routinely used during daily Masses.

Sanctuary bells are rung at the entrance of the clergy and are used as a warning that the Liturgy of the Mass is about to begin. Simultaneously, it signals for everyone to please stand for the entrance procession.

A second type of Mass-peculiar bells are the altar bells (also known as the Sanctus bells). Sanctus bells are small, handheld bells placed at convenient place near the altar for use by the altar servers. The Sanctus bells were used to draw the attention of the gathered assembly to the start of the consecratory prayers and then, the occurrence of the transubstantiation.

Sometimes, altar bells are also used to generate a joyful noise (such as during the Christmas and Easter Vigil Masses). During the Eucharistic Prayer, the Epiclesis (Greek: “invocation”) of the Holy Spirit upon the offerings of bread and wine proceeds the words of institution—the words used by Jesus himself in the Upper Room at the Last Supper — “This is my body . . . This is my blood . . .” At the start of the Epiclesis, the Sanctus bells are rung once briefly. After the Epiclesis and the completion of the prescribed Eucharistic Prayer, at the elevations of the Sacred Body and the Precious Blood, the Sanctus bells are rung, sequentially three times.

Are the Church's bells forbidden to be rung? Yes. The only time the Sanctuary and Sanctus bells are not rung out is immediately following the Holy Thursday Mass until the Easter Vigil Mass. Bells are not used during this mourning period.

Can the Church's bells be rung for funerals also? Yes. Traditionally, there are three times when a bell may be rung in connection to a death: • The “Passing Bell” to warn of an impending death; • The “Death Knell” upon the death of a person; and • The Funeral Toll” as the funeral process approaches the Church.



# SCHEDULE

## Weekday Mass

Wednesday — Friday, 12 noon

## Weekend Mass

Saturday Vigil at 4:30 PM

Sunday at 9:00 and **11:00 AM** in English,  
Spanish Mass: 2nd Sunday of the Month at 1:00 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

August. 4<sup>th</sup>—11<sup>th</sup>2024

Sat. Aug. 3<sup>rd</sup> 4:30 Vigil: + **Joan Henderson**  
Sun. Aug. 4<sup>th</sup> 9:00: + **Ethyl Radowitz**  
**(NEW TIME) 11:00: + Kelly Allen**

Wed. Aug. 7<sup>th</sup> 12:00: + **Glory Condon**  
Thu. Aug. 8<sup>th</sup> 12:00: + **Lance Buita**  
Fri. Aug. 9<sup>th</sup> 12:00: + **Barney Hulse**

Sat. Vigil Aug. 10<sup>th</sup> 4:30: + **Pilar Paredes & + Roman Selis**  
Sun. Aug. 11<sup>th</sup> 9:00 + **Robert Orr**  
11:15 + **Benita Cabrera**  
1:00 pm **(NEW TIME)**, 2nd Sunday of the month Spanish Mass) + **Anita Rojo (12th Anniv.)**

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

# WEEKLY COLLECTION

**July 27th & 28th: \$2,447.47**

**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**

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:** Derwin Borling

**Bereavement Ministry:**

Trudy Dowd

**Manna Ministry:**

Janice Hawkins

**Human Trafficking**

Brendan Cook

**Parish Hall & Events:**

Berni Aliotti

**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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## SAINT OF THE WEEK: AUG. 7TH: SAINT SIXTUS AND COMPANIONS POPE AND DEACONS, MARTYRS.

In 257, when Sixtus became pope, being a Christian had suddenly become dangerous. For a while, Emperor Valerius had been appreciative of Christians, and many of his high officials were Christians. But suddenly he accused Christians of being enemies of the government. In the midst of this, Pope Sixtus struggled for a year to guide the Church through many difficulties, some dealing with false teachers, some with Baptism.



Christians in Rome gathered for the Eucharist in the catacombs—damp, dark tunnels used as underground cemeteries. They would change the location or time of their celebrations to try to keep from being found. One day during Mass in the catacombs, Valerius's soldiers appeared. In view of the community, the soldiers beheaded Sixtus and four deacons who were assisting him. The men were killed simply because they were Christians.

## EVENT CALENDAR

### SAVE THE DATE

Sun. Aug. 11th. **Misa en Espanol**, 2nd Sunday of the Month. 1:00pm.

Thu. Aug. 15th. **Assumption** (Holy Day of Obligation). 12 noon English Mass  
6:30pm Bilingual Mass

Sat. Sep. 7th & Sun. Sep. 8th **Ministry Fair**. After all the weekend Masses. Sign Up to be part of our Ministries. We need your help!

### ANNOUNCEMENTS

- Registration is open for our **First Communion, Confirmation and RCIA** programs. All information can be found on our website under the 'Sacraments' header.

- We will take our **2<sup>nd</sup> Collection for Parish Maintenance**. Our next project is fixing the leak under our parking lot that resulted in a \$900. water bill last month. Our plumbing is 50+ year old so this is not a surprise.