



# OUR LADY OF MOUNT CARMEL CATHOLIC CHURCH

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## TWENTY SECOND SUNDAY IN ORDINARY TIME 'B' – SEPTEMBER 1ST 2024 'BE DOERS OF THE WORD AND NOT HEARERS ONLY' JAM. 1, 22

This Sunday, our lectionary returns to Mark's Gospel after a number of Sundays in which we heard the Bread of Life discourse from the Gospel of John. In today's Gospel, Mark provides a significant amount of information about the Jewish observance of ritual-purity laws.

In this Gospel, Mark addresses the question of which Jewish practices would also be observed in the newly emerging Christian community. In Gospel passages such as the one today, we see the Gospel evangelists finding justification for a Christian practice distinct from Judaism in the remembrances of Jesus' teaching and the practice of his first disciples.



Jesus first criticizes the Pharisees for putting human tradition above God's Law. Here, Jesus is referring to the tradition of the elders, the teachings of the Pharisees, which extended the ritual-purity laws of Temple worship to everyday Jewish life. Jesus criticizes the Pharisees for making this tradition equal to and as binding as the Law of Moses.

Next, Jesus comments on the meaning behind the Pharisees' language of holiness—clean and unclean. Jesus teaches that a person is not defiled by the food that enters his or her body, but rather by sin that emerges from his or her words and actions. In this teaching, Jesus unmask a deeper question behind the one posed to him by the Pharisees. The real issue is holiness, which is not found in external acts alone. Holiness comes from within and is evidenced in the actions and attitudes that emerge from a person's life.

Jesus' words are then directed to the crowd, teaching that a person is defiled by his or her words and actions, not by the food that he or she eats. The words we read at the conclusion of today's Gospel are addressed to Jesus' disciples. Mark's narrative shows several audiences for Jesus' teaching: his antagonists, the crowds, and Jesus' disciples. As we see in this reading, the words to the Pharisees are often words of challenge. The teaching to the crowds is often a general, sometimes cryptic, message. With the disciples, who often misunderstand Jesus' words, further explanation is offered about his message and its meaning.

Jesus' words challenge us as well. In our desire to show that we are holy, we might also give too much credence to externals, following rules without thinking about the intention behind them. Jesus reminds us that we do not make ourselves holy by our actions. Rather, we become holy when we allow God's Spirit to transform us. Our actions should be an expression of the conversion of our heart to God and to God's ways.

## XXII DOMINGO ORDINARIO 'B'

### PONGAN EN PRÁCTICA LA PALABRA Y NO SE LIMITEN A ESCUCHARLA

Este domingo, nuestro leccionario vuelve al Evangelio de Marcos después de varios domingos en los que escuchamos el discurso del Pan de Vida del Evangelio de Juan. En el Evangelio de hoy, Marcos proporciona una cantidad significativa de información sobre la observancia judía de las leyes de pureza ritual.

En este Evangelio, Marcos aborda la cuestión de qué prácticas judías también se observarían en la nueva comunidad cristiana emergente. En pasajes del Evangelio como el de hoy, vemos a los evangelistas del Evangelio encontrar justificación para una práctica cristiana distinta del judaísmo en los recuerdos de la enseñanza de Jesús y la práctica de sus primeros discípulos.

Jesús primero critica a los fariseos por poner la tradición humana por encima de la Ley de Dios. Aquí, Jesús se refiere a la tradición de los ancianos, las enseñanzas de los fariseos, que extendieron las leyes de pureza ritual del culto del Templo a la vida judía cotidiana. Jesús critica a los fariseos por hacer que esta tradición sea igual y tan vinculante como la Ley de Moisés.

A continuación, Jesús comenta el significado del lenguaje de los fariseos sobre la santidad: puro e impuro. Jesús enseña que una persona no se contamina por la comida que entra en su cuerpo, sino por el pecado que surge de sus palabras y acciones. En esta enseñanza, Jesús desenmascara una pregunta más profunda detrás de la que le plantearon los fariseos. La verdadera cuestión es la santidad, que no se encuentra solo en los actos externos. La santidad viene de adentro y se evidencia en las acciones y actitudes que surgen de la vida de una persona.

Las palabras de Jesús se dirigen entonces a la multitud, enseñando que una persona se contamina por sus palabras y acciones, no por la comida que come. Las palabras que leemos al final del Evangelio de hoy están dirigidas a los discípulos de Jesús. La narración de Marcos muestra varios destinatarios de la enseñanza de Jesús: sus antagonistas, las multitudes y los discípulos de Jesús. Como vemos en esta lectura, las palabras a los fariseos son a menudo palabras de desafío. La enseñanza a las multitudes es a menudo un mensaje general, a veces críptico. A los discípulos, que a menudo malinterpretan las palabras de Jesús, se les ofrece una explicación más detallada sobre su mensaje y su significado.

Las palabras de Jesús también nos desafían a nosotros. En nuestro deseo de demostrar que somos santos, también podemos dar demasiado crédito a lo externo, siguiendo reglas sin pensar en la intención detrás de ellas. Jesús nos recuerda que no nos santificamos con nuestras acciones, sino que nos volvemos santos cuando permitimos que el Espíritu de Dios nos transforme. Nuestras acciones deben ser una expresión de la conversión de nuestro corazón a Dios y a los caminos de Dios.

## THE DIGNITY OF WORK AND THE RIGHTS OF WORKERS

DIGNITY  WORK



The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

"Work should be the setting for this rich personal growth, where many aspects of life enter into play: creativity, planning for the future, developing our talents, living out our values, relating to others, giving glory to God. It follows that, in the reality of today's global society, it is essential that 'we continue to prioritize the goal of access to steady employment for everyone,' no matter the limited interests of business and dubious economic reasoning. We were created with a vocation to work. The goal should not be that technological progress increasingly replace human work, for this would be detrimental to humanity. Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfillment.

# 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

Aug. 31<sup>st</sup> — Sep. 8<sup>th</sup> 2024

Sat. Aug. 31<sup>st</sup> 4:30: + **Jesus Dorantes (17<sup>th</sup> Anniv)**

Sun. Sep. 1<sup>st</sup> 9:00: + **Missy Read**  
11:00: + **Rev. John McSweeney**

Wed. Sep. 4<sup>th</sup> 12:00: **Int. of the Zabala Family**

Thu. Sep. 5<sup>th</sup> 12:00 + **Fr. Scott McCarthy**

Fri. Sep. 6<sup>th</sup> 12:00: + **Sarah Marie Munoz**

Sat. Vigil Sep. 7<sup>th</sup> 4:30: **Health of Newt Bayless**

Sun. Sep. 8<sup>th</sup> 9:00 : **Int. of the Zabala Family**  
11:15 + **Ida Vanade**

1:00pm (**Misa en Espanol**) + **Almas en el Purgatorio**

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

# WEEKLY COLLECTION

**August 17th & 18th: \$**

**August 25th & 25: \$**

**Mission Appeal: \$**

*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:** Michele Higa (1st year) Susan  
Franks (2nd year) Jennifer Bodner Supply teacher:
- Confirmation:** Alondra Klemek (1st year).
- 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: SEP. 3RD:  
SAINT GREGORY THE GREAT,  
POPE AND DOCTOR OF THE CHURCH.**

The story of Saint GREGORY the GREAT. Son of Gordianus, a Roman regionarius, and Saint Silvia of Rome, nephew of Saint Emiliana and Saint Tarsilla, great-grandson of Pope Saint Felix III. Educated by the finest teachers in Rome, he served as prefect of Rome for a year, then he sold his possessions, turned his home into a Benedictine monastery, and used his money to build six monasteries in Sicily and one in Rome. Upon seeing English children being sold in the Roman Forum, he became a missionary to England.



He was elected 64th Pope by unanimous acclamation on 3 September 590, the first monk to be chosen. He sent Saint Augustine [of Canterbury] and a company of monks to evangelize England, as well as other missionaries to France, Spain, and Africa. He collected melodies and plainchant so associated with him that they are now known as Gregorian Chants. One of the four great Doctors of the Latin Church, he wrote seminal works on the Mass and Divine Office, several of them dictated to his secretary, Saint Peter the Deacon. I- Breviary

## EVENT CALENDAR

### SAVE THE DATE

**First Friday Adoration.** Sep. 6th.  
12:30pm—5:30pm.

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

**Catechetical Sunday** Sep. 15th. Blessing of the Catechists at the 9:00 am Mass. Beginning of

**God Incidents IV—More True Stories of God Working in the Lives of Catholics** is coming.

OLMC parishioner and author, Thomas Lukes, is seeking "storytellers" for his fourth book in the series. If you have a story that you are willing to share for publication in his next book, you can contact him at

[ShareGodIncidents@gmail.com](mailto:ShareGodIncidents@gmail.com).

He will interview you and then write your story for your review. All money raised after expenses will help to support Religious Formation programs in the diocese. To date, more than \$16,000 has been raised.

