



**SECOND SUNDAY OF EASTER
DIVINE MERCY SUNDAY
APRIL 2-3, 2016**

MASS INTENTIONS

Sat. April 2: 5pm: Shannon Brady, Joseph Brady

Sun. April 3: 7am:

8:30am: *Pro Populo*

10:30am: † Taro Yamaguchi

12:30pm: Pam's Family

Mon. April 4: 8am: Mary Gay, Carol LeBouef

6pm: Adoration Abidan

Tues. April 5: 8am: † Munir Suer

6pm: Angelita Santiago, Feliza Alzate,

† Francisca & Domingo Guinayen

Wed. April 6: 8am: † Luciano E. Mateo, Jr., Aurea Y. Samonte

6pm: Barbara Burke Powell

Thu. April 7: 8am: Carol Blake
12pm: Tito Tayco
6pm: + Mother Angelica of the Annunciation, PCPA

Fri. April 8: 8am: † Raymond Geisler
6pm: Inst. of Christ the King Sovereign Priest

Sat. April 9: 8am: Tam Ho Family
10am: Monica Roberts
5pm: Fr. Rafal Duda

There are Masses still open for intentions on April 25– 30, May 9-12.

Please keep in your prayers.... Fr. Stan Zak, Fr. Bill Marshall; Fr. Vince Brylka; Mary Walker; Alex Porcuna; Lewis Mullen; Carmel Mahoney; Nancy Duenas; Brad O’Leary; Titus Ekanem; Elisa & Giovanni Mancarti; Vic and Nancy Miloslavich; Kathryn Rieger; Judy & Louis Delligatti; Eugenia Hunter; Rose Bloom; Stella Lurton; Sue Weber; Cornelius McCauley; Laura Montgomery; Sara Zendejas; Rosaline White; Josephine Palacios; Annie Bozzardi; Francis Martinez, Mike Rodriguez; Patrick Ventanilla; Paul Ehrfurth; John Ehrfurth; Lily McWilliams; Anaidel Perezarevalo; Janice Siliger; Claudia Bermudez; Robert Martinez, Laverne Seliger; Eddie Martinez; Jim Gilheany, Sr.; Sylvester Bell, Keith Borchers; Arthur Connick; Paul Oei; Theresa Kunihiro, Lianne Cleaver.

In Memoriam: +Virgil Garcia, +Wanda Krawczyk, +Bill Leitao, +Michael Smith, +Rolando “Ron” Arnaldo, +Taro Yamaguchi. ***Requiescat in pace.***

Fingers, Hands, And Nails

In one burning utterance, Thomas gathered up all of the doubts of a depressed humanity to have them healed by the full implications of the exclamation, "My Lord and My God." It was an acknowledgment that the Emmanuel of Isaiah was before him. He, who was the last to believe, was the first to make the full confession of the Divinity of the Risen Savior. But, since it came from evidence of flesh and blood, it was not followed by the blessing which was conferred on Peter when he acknowledged that He was the Son of the Living God. *Happy are they who never saw me and yet have found faith.* (John 20:20).

There are some who will not believe even when they see, such as Pharaoh; others believe only when they see. Above both these types the Lord God placed those who had not seen and yet believed. Noah had been warned by God of the things that had not yet come to pass; he believed as he prepared his ark. Abraham went out of his own home not knowing wither he went, but still trusting in God who promised that he would be the father of a progeny more numerous than the sands of the seas. If Thomas had believed through the testimony of his fellow disciples, his faith in Christ would have been greater; for Thomas had often heard his Lord say that He would be crucified and rise again. He also knew from the Scriptures that the Crucifixion was the fulfillment of a prophecy, but he wanted the additional testimony of the senses.

Thomas thought that he was doing the right thing in demanding the full evidence of sensible proof; but what would become of future generations if the same evidence was to be demanded by them? The future believers, the Lord implied, must accept the fact of the Resurrection from those who had been with Him. Our Lord thus pictured the faith of believers after the apostolic age when there would be none who would have seen it; but their faith would have a foundation because the Apostles themselves have seen the Risen Christ. They saw that the faithful might be able to do so without seeing, believing on their testimony. The Apostles were happy men, not just

because they had seen Our Lord and believed; they were far happier when they fully understood the mystery of Redemption and so lived in it, and even had their throats cut for the reality of the Resurrection. Some gratitude must always, however, be credited to Thomas, who touched Christ as a man, but believed in Him as God.

(Taken from *Life of Christ* by Fulton J. Sheen)

ANNOUNCEMENTS

Today is **Divine Mercy Sunday**. Please join us this afternoon at 3pm for the Chaplet. The schedule for this afternoon is as follows:

2.30pm.....Exposition of the Blessed Sacrament

3pm.....Chaplet of the Divine Mercy followed by Individual Confessions

4pm.....Benediction



Mother Mary Ann Kessler and Sister Mary Rose Bratlein, both of **the Franciscan Sisters of Penance of the Sorrowful Mother** (Third Order Regular) will be visiting our Parish on April 19 (Tuesday) at 7pm.

Mother Mary Ann will offer a talk on Our Heavenly Father's mercy. There will be Exposition, Adoration, and the offering of the Chaplet of the Divine Mercy. The evening will close with Benediction. Please join us.



To all volunteers of St. Margaret Mary's: our Parish is in the second cycle for **Safe Environment Training**, which is the cycle from July 1, 2015 to June 30, 2016. This means that volunteers who have not had the mandatory training for Safe Environment within the past three years, or have not had training at all, are required to do so before the cycle ends in June 2016.

All training is now online and all volunteers and employees of the Parish are required to do so every three years. The cost to train is \$8.00. The Parish will reimburse for the cost.

The website is at shieldthevulnerable.org.

Those who volunteer with children/youth are additionally required to take a [LiveScan](#).

For information about [LiveScan](#), accessing the site, and about the **Safe Environment Program**, please contact **Valerie Burkart at stmmworks@ymail.com**.

Our volunteers are among the most active, most conscientious, most generous individuals in the community. They give freely of their time and resources to get the work of the Church done. The Parish owes them a lot.

To help equip them in their work and to help them ensure that our Parish remains a safe place for children, the Diocese and the Parish are requiring this training of all its volunteers.

The Parish wishes to thank the generosity of all our volunteers and urges them to continue to help make our Parish a safe place for our young people.

Please check the **Q&A** that follows here:

Question: Who are the “volunteers” required to be trained?

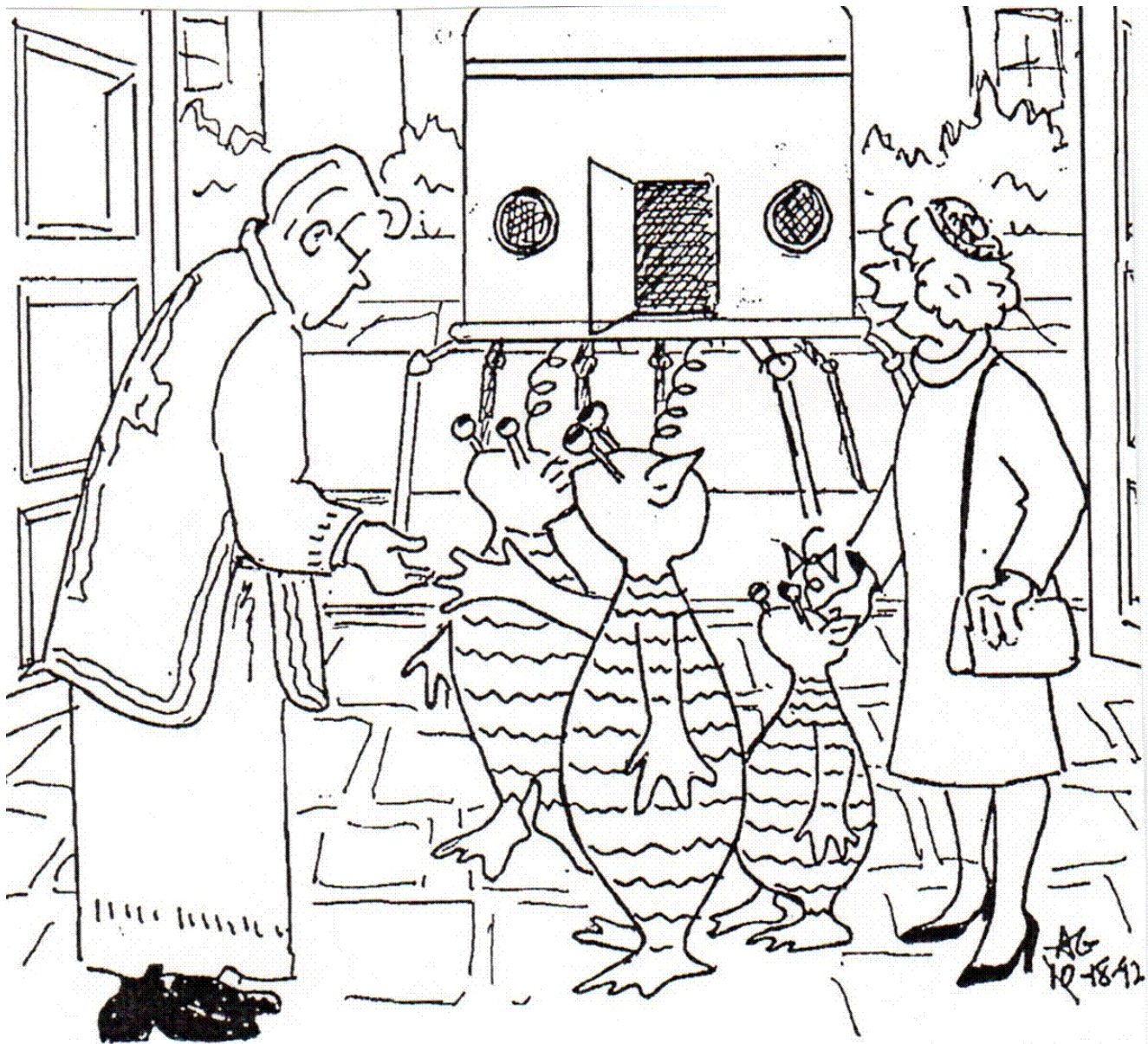
Answer: Volunteers include (but not limited to) sacristans, readers,, adult servers, choir members,, flower arrangers, St. Vincent dePaul, KofC and other groups which hold ministries within the Parish (including TORCH). (Only those volunteers working with children need to undergo a LiveScan.)

Question: What material does the training cover?

Answer: The training material at shieldthevulnerable.org helps to train adults to recognize and respond to the signs of abuse, to be informed of the reporting procedures and to learn how to safeguard children.

Question: By going through the training, am I not being put under suspicion?

Answer: Not at all. Firstly, this training is a requirement for all volunteers in a Parish as mandated by the Diocese in compliance with the US Bishops “Charter for the Protection of Children and Young People.” ...



"I want you to meet a new family, Father. They read about us in the paper and wanted to break the record for coming the greatest distance!"

ANNOUNCEMENTS (continued):

The training will help enable you to be mindful of any signs that a child has been harmed and will teach you how to respond appropriately.



If you customarily join us every **Sunday at 8.30am**, the Gloria will now be offered in song. So please open your Missalette to #25 on page 304.

You will notice that the first easy melody repeats 3 times. The next easy melody repeats 4 times and the last say melody is sung 3 times. The Gloria, this beautiful ancient hymn of the Church, will be offered in English.

Also at the 8.20am Mass, Lolita Morelli will continue to lead us in the singing of the Kyrie, #61 on page 319, Sanctus at #63 on page 321, and the Agnus Dei, #65 on page 322 in Latin.



From **JoAnn Hastings** of the Parish's **St. Vincent DePaul Society**, this grateful message: "A deeply heartfelt thank you to St Margaret Mary's parishioners for helping a young newly-employed mother with a 13-year old daughter make ends meet and for enabling co-parishioners to have a more bountiful Easter Holiday!"



In his 2015 Christmas message **Bishop Michael C. Barber** recalled hearing Pope Francis' call for each parish and monastery in Europe to sponsor a refugee family. 'Wouldn't it be great if we become the first diocese in the USA where every parish co-sponsored a refugee family?' he asked.

The Bishop repeated this wish at his **Easter homily** at the Cathedral.

In this **Jubilee Year of Mercy**, Catholic Charities of the East Bay is taking Francis' and Barber's in asking the faithful to welcome refugees. Catholic Charities has a **resettlement program** which is responsible for the refugee for the first 90 days; parishes would be welcome to continue mentoring the family during and after that.

What are some of the tasks involved in sponsoring a refugee family?

- 1) Providing a warm welcome at the airport pickup.
- 2) Identifying appropriate housing
- 3) Preparing a welcome meal
- 4) Help raise funds for housing expenses for first 3 months.
- 5) Housewarming: collect new household goods/furnishings.
- 6) Stocking the pantry
- 7) Mentoring: weekly visits during first 6 months
- 8) Social visits: during first 3 months.
- 9) Community guide: letting them know of services
- 10) Job development

If your family is interested in helping in one or more of the tasks above, contact the Parish Office.

Currently there are 44 parishes in the Diocese that have already committed themselves to sponsoring a refugee family.

To learn more about this resettlement program please go to an article in the Catholic Voice from Feb. 8. The article can be read online at catholicvoiceoakland.org from the front page.



The **Adult Theology Seminar** continues this Wednesday, April 6th at 7.15pm. The topic this week is from chapter eight of Pope

Benedict's **Jesus of Nazareth**. Chapter Eight is on the Gospel according to John.

The Seminar is held in the Parish Hall. It is preceded by a light potluck at 7pm. After the Seminar, Compline is offered at 8.30pm in the Church.

Classes are open to all and are free.

The World To Come

God, who gave that material world [where the sinful man] has come from all its reality, is now the only reality left; and with a great hunger of loneliness the heart that was made for [God] turns back to him—and God is not there. The sinful soul has created for itself, as it were, a godless universe. The soul cannot do without God any longer; creatures vanish from its grasp; it is thrown back on its need for God, and God is not there. And now, seeing things for the first time in the light of eternity, it feels at the same moment an unspeakable craving for eternal happiness, and a consciousness that that craving must remain for ever unsatisfied. It's as if a person playing blindman's-bluff had suddenly torn off the bandage, only to realize that he was blind—ah, what a feeble image! Man can live without light. But the soul in eternity without God has lost the whole element in which alone it can live. True, the unseen power of God maintains it in existence; it exists, but it does not live. It is like a clock without hands; it has lost its whole reason for existing. That sense of confusion, of being unforgivably angry with oneself, which we have all felt before now on so many trivial and inappropriate occasions, finds its full scope now, and that posture of the soul is eternal. For all eternity, that man is his own enemy.

Do you know what it is to start the day in a thoroughly bad temper, put of humour by some misadventure at the beginning of it? You have missed an important train, perhaps, or you have gotten into a temper unreasonably, and it has ruffled you, a bad omen to begin your day's work with. Unless you have unusually steady nerves, you will know the effect of such an experience on your peace of mind, how you find fresh food for disgust in everything you come across. Each little petty annoyance, knocking your head against something or sitting in a draught or having somebody next you who whistles to himself, becomes so intolerable an annoyance that you feel you want to

scream with rage. Why is that? Because you are not at peace in yourself; and to the man who is not at peace in himself there can be no peace in his surroundings either; the world is at war with him. Now, if you multiply that experience to the scale of eternity you will catch some glimpse of what hell must be like. The sufferings of sense are only the echo, as it were, of that deep-rooted discomfort which pervades our whole being...if a lost soul entered heaven by mistake, the music of heaven would seem to it like a series of hideous discords. It carries the seeds of its own misery in itself. (Taken from *A Retreat For Lay People* by Ronald Knox)

Weekly update	March 26 & 27	Year-to-Date
Actual - 1st Plate	\$9,230	\$64,900
Parish Pay 1st Plate	\$1,845	\$18,965
Total 1st Plate	\$11,075	\$83,865
Goal	\$6,400	\$83,200
Shortfall	\$0	\$0

This week's **second collection** is for the Building Fund. Last week's second collection for the Insurance and Diocesan Assessment totaled \$925.39. Next week's second collection will be for Bishop's Appeal . Thank you for your support.

MUSIC

Organ Prelude: Toccata in E minor, J. Pachelbel

Hymns: #613 There's a Wideness #102 Vidi Aquam. Communion: #412 Ye Sons and Daughters.

Recess: #546 Regina Caeli

5pm (Sat.) Deutsche Mass, Schubert

Offertory: O Love Eternal (Divine Mercy hymn) Communion hymn #412

10:30am: Resurrection Mass, C. Ellis

12:30pm: Missa Lux et Origo, Gregorian Mass I

Organ Postlude: O Sons and Daughters, arr. Flor Peeters

Little Catechism Of The Life Of Prayer

Chapter III: Preparation and reading

May we resume our reading during prayer?

This is not excluded, and may even be recommended on some particular occasions. St. Teresa, in fact, never went to prayer without taking a book with her. We may sometimes find ourselves so distracted that the most practical way of getting back to our Lord will be to turn the mind to some good thought with reading. Likewise in meditation and in remaining with our Lord, when it becomes difficult to maintain our attention because of a little fatigue, it is often advisable to keep before our eyes the subject chosen for meditation; this is an external aid for our attention. We must be on our guard however not to transform prayer into mere reading. It ought to remain at least a meditative reading, in which we pause from time to time to make affections and resolutions. Then reading itself becomes an instrument of our conversation with God.

Chapter IV: Meditation and colloquy

Is meditation always treated in the same way by Carmelite authors?

Some differences can be noted among Carmelite authors in the manner of presenting meditation, but in substance they are all in accord. Some speak of it without distinguishing the various elements; others distinguish the meditative reflection from the loving colloquy to which reflection leads, and they call this colloquy “contemplation.” And lastly others, in the same meditative part, distinguish the representation from the reflection.

Those who do not explicitly classify these various elements, still make some allusion to them. We may affirm therefore that for the most part, the Carmelite authors distinguish three elements in meditation: 1) representation, the work of the imagination; 2) reflection, the work of the intellect; and 3) colloquy, the work principally of the will.

In what does representation consist?

It is an activity of the imagination with which we form “within ourselves”, that is to say, without having the objects before us, a sort of

picture or representation of the mystery on which we wish to meditate, or as the case may be, of the material objects by means of which our reflection is raised to God.

(By Fr. Gabriel of St. Mary Magdalen, OCD)

[RETURN TO HOMEPAGE](#)